

GENESIS 1-11

Baylor Handbook on the Hebrew Bible

General Editor

W. Dennis Tucker Jr.

GENESIS 1–11
A Handbook on the Hebrew Text

Barry Bandstra

BAYLOR UNIVERSITY PRESS

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Cover Design by Pamela Poll

Cover photograph by Bruce and Kenneth Zuckerman, West Semitic Research, in collaboration with the ancient Biblical Manuscript Center. Courtesy Russina National Library (Saltykov-Shchedrin).

Library of Congress Cataloging-in-Publication Data

Bandstra, Barry L.

Genesis 1-11 : a handbook on the Hebrew text / Barry Bandstra.

p. cm. -- (Baylor Handbook on the Hebrew Bible series)

Includes the Hebrew text of Genesis I-XI with an English translation and grammatical analysis.

Includes bibliographical references and index.

ISBN 978-1-932792-70-6 (pbk.)

1. Bible. O.T. Genesis I-XI--Language, style. 2. Hebrew language--Grammar. 3. Hebrew language--Discourse analysis. I. Bible. O.T. Genesis I-XI. Hebrew. 2007. II. Bible. O.T. Genesis I-XI. English. Bandstra. 2007. III. Title.

BS1235.55.B36 2007

222>.11077--dc22

2007044473

Printed in the United States of America on acid-free paper with a minimum of 30% pcw recycled content.

To my biblical Hebrew students at Hope College
and Western Theological Seminary

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PREFACE

This handbook is going to look a little strange to students of the biblical text. The vocabulary and concepts it uses to explain Genesis 1–11 will be challenging in so far as they represent a non-traditional linguistic framework, an approach called functional grammar. But years of using this approach with my students at both Hope College and Western Theological Seminary have convinced me that it does make sense. I want to take this opportunity to thank them for their patience as I worked it out on them.

How did I come to this functional approach? It was a rather lengthy journey. I was trained in classical Hebrew grammar at Calvin Theological Seminary, where Lambdin was (and still is) used. I had a fine teacher, later mentor and friend, in Dr. David Engelhard. I went on to graduate training in ancient near eastern languages and literatures, eventually earning a doctorate after concentrating on the northwest semitic languages. Among my teachers I am proud I can reckon Prof Franz Rosenthal, who taught me Syriac and comparative grammar. No more rigorous scholar and teacher could ever be had, a master of semitic linguistics.

When it came time to formulate a dissertation topic, I decided to try to make sense out of the syntax of particle ׀ in biblical Hebrew and Ugaritic. This is a word that has been variously translated *if, then, when, although, because*, and increasingly by *indeed*. I had been reading texts and commentaries for years by then, and it seemed to me that the treatment of certain high frequency words, and this one in particular, was often impressionistic and arbitrary. So I decided to

see if the linguistic and textual environment of כִּי might bring some controls to how we understand it.

Ever since, I have been interested in linguistic structures at the clause level and higher. The problem though, it seemed to me, was that the conceptual toolbox of traditional grammar lacked the needed instruments to disassemble the text at that level. The traditional formal approach excels at verb and noun paradigms. But it falls short when it comes to explaining how words come together to form coherent texts. Along with others in the field, I have been exploring what has come to be called discourse analysis of the biblical text.

There have been some useful efforts at combining discourse notions with traditional formal grammar. Notable among them is the topical grammar of Christo van der Merwe, et al. *A Biblical Hebrew Reference Grammar* (1999) and the teaching grammar of Bryan M. Rocine, *Learning Biblical Hebrew: A New Approach Using Discourse Analysis* (2000). I have gone in a slightly different direction. For better or worse, I decided to wed myself to a new theoretical underpinning, and use it to work out a text level approach to the biblical text. So, I used the perspective of functional grammar to introduce certain text-based concepts to my Hebrew students. They started learning about such matters even as they learned the forms of the language. It is this approach that also forms the basis of book currently in your hands. You will learn more about the approach when you read the Introduction. And read it you probably should. Only if you work through the Introduction and refer to the Glossary throughout, will any of this make any sense at all.

I chose to dedicate this book to my Hebrew students. Although they did not know it at the time, they were guinea pigs in a trial of the viability of this approach. Thank God they survived, and some have even prospered. I will be ever grateful to them for their efforts, and for giving me the opportunity to work things out in this new way.

I would also like to thank Hope College for its generous support. Much of the work leading up to this handbook came by way of gener-

ous summer support administered under the Jacob E. Nyenhuis Faculty Development Grants program. I would like to thank Western Theological Seminary for inviting me to teach a full year's worth of biblical Hebrew in their online distance learning degree program.

I would also like to thank Dr. Dennis Tucker, associate professor of Christian Scriptures at George W. Truett Theological Seminary and general editor of the series, for inviting me to undertake this volume in the Baylor Handbook on the Hebrew Bible series. I am very grateful for his courage in accepting a volume such as this, given its unconventional approach. Dr. Cary C. Newman, director of the Baylor University Press, has also been entirely supportive and helpful. Diane Smith, associate director and production manager of the press, has demonstrated dedication throughout, and performed miracles with a very challenging manuscript. I also thank W. Randall Garr for his sage advice on an early form of this project, some of which I followed. And finally, thanks go to my Debra, who has been indulgent all these years, as she has listened to me go on and on about biblical language and linguistics with never a discouraging word—**כִּי אִשֶּׁת חֵיל אָתָּה**.

ABBREVIATIONS

!	one form where we might on the basis of grammatical congruency expect a different one
[[]]	embedded clause
/	the clause that follows the symbol has a hypotactic relationship with another clause; also used in linguistic commentary to separate metafunctions
//	the following clause has a paratactic relationship with the preceding clause
///	beginning of a new clause complex
<< >>	included clause
>	used in linguistic commentary to separate a metafunctional label from its formal realization in that clause
>>	used in linguistic commentary in descriptions of embedded clauses; separates the constituent function of the embedded clause within the enclosing clause from the linguistic analysis of the embedded clause itself
1	first person
2	second person
3	third person
abs	absolute
adj	adjective
art	article
BDB	Brown, Driver, Briggs. <i>A Hebrew and English Lexicon of the Old Testament</i> (1907)
BH	biblical Hebrew
c	common

circum	circumstance, circumstantial
cohort	cohortative
conj	conjunction, conjunctive
const	construct
d	dual
def	definite
f	feminine
HALOT	<i>The Hebrew and Aramaic Lexicon of the Old Testament</i> (1994–)
impv	imperative, imperatival
indef	indefinite
inf	infinitive, infinitival
m	masculine
MNK	<i>A Biblical Hebrew Reference Grammar</i> (1999)
MT	Masoretic Text
NJPS	<i>New Jewish Publication Society Tanakh</i> (1999)
NRSV	<i>New Revised Standard Version</i> (1989)
p	plural
prep	preposition, prepositional
ptc	participle, participial
s	singular
TDOT	<i>Theological Dictionary of the Old Testament</i> (1974–)
WO	<i>An Introduction to Biblical Hebrew Syntax</i> (1990)

INTRODUCTION

Introductory courses in biblical Hebrew (BH) grammar typically focus on teaching the grammatical forms and vocabulary of the language. While they might differ considerably when it comes to pedagogical approach, whether deductive or inductive, or a blend, such courses presume that the most important things to learn are the noun and verb paradigms and the forms of other words. It is common practice for a grammar textbook to have one chapter devoted to the qal perfect of each root type (strong and weak), and the qal imperfect of each root type, then one on the nifal of each root type, and so on. The teacher's expectation is that a responsible student of BH will come to recognize whether a subject noun is singular or plural, masculine or feminine, and the like, and how verbs appropriately match such subjects. By the end of the course, passing students will know how to parse each verb form for root, stem, part of speech, person, number and gender. As an overall strategy, the focus of grammar is on the forms of words in the clause, such that a student of the language can recognize the “*well-formedness*” of the clause and parse each and every word in it.

This handbook to the first eleven chapters of Genesis is part of a series of volumes that is intended to be of use to students of BH at the intermediate and advanced levels. Naturally, it assumes a knowledge of the forms of the language, as characterized above, and looks to take the student further along in understanding the structure of the language and the biblical text. Each volume in the series will reflect its author's particular linguistic approach. This contribution to the series uses insights gained from an approach to linguistic understanding called functional grammar. While formal grammar is strong on

conjugating verbs and parsing nouns, functional grammar provides a conceptual and descriptive framework for understanding why clauses are worded the way they are, and why clauses are strung together into texts the way they are.

One of the starting points of functional grammar is the claim that speakers and writers shape their messages in order to accomplish personal and social objectives. With this in mind, grammatical analysis of a functional variety examines texts to discern these purposes and explain the wordings of the messages of texts accordingly. It begins with the reasonable premise that a speaker or writer chooses how to shape the message before it is uttered or written in order best to accomplish certain ends. Functional grammar is designed to provide, as best it can, an explanation of the choices that have been made. The approach to functional grammar employed in this handbook is called systemic functional grammar, and is based on the work of M. A. K. Halliday. In addition to Halliday (2004), see Thompson (2004) for a basic introduction to functional analysis, and see Butler (2003) for a comprehensive description and comparison of the major functional approaches that can be found within the discipline of linguistics.

Three Kinds of Function in the Clause

There are numerous factors that shape the wording of clauses, and each is related to how and why we use language. The functional approach used here identifies what it claims are three core uses of spoken and written communication. One way we use language is to give expression to our experience of the world. We use words to depict external events and our internal thoughts and feelings. Additionally, we use language in order to interact with other people, including attempts to influence their behavior, or engage in transactions, or maintain relationships. Lastly, we shape messages in such a way that they fit with other meanings in the context of our writing and speaking.

Functional grammar sorts these factors out into three main areas of meaning, called metafunctions, and each metafunction has an effect

on the wording of a clause. Think of them as three overlays of meaning, much like multiple transparencies on an overhead projector that project a single image. Each has its own integrity, yet taken together they provide a richer account of the meaning of a text than any single one alone could.

Mood: The Interpersonal View of the Clause

The first metafunction of the clause is the interpersonal one, and it has to do with how the clause is structured in order to negotiate a transaction or exchange between a speaker and a hearer. An interpersonal analysis examines the clause for elements that establish the parameters of the negotiation. Above all, this has to do with the Subject of the clause and the Finite verb form of the clause. The interpersonal structure of a clause belongs to the **Mood** system, though this should not be thought of as having to do with emotions. Rather, the term Mood has to do with modes of interaction, for which Subject and Finite are key concepts. Note that in functional grammar, it is conventional practice to capitalize functions such as Subject and Finite.

In traditional grammar, the subject of a clause is understood to be the item about which something is predicated. An intuitive notion of subject often gets attached, such that the subject of the clause is also considered the subject *matter* of the clause, what the clause is “about.” Functional grammar takes the notion of Subject in a somewhat different direction. The Subject in functional grammar is the constituent in a clause about which the speaker makes a claim to the hearer, and the item upon which the validity of the clause hangs. Viewing the clause as an interaction between the speaker and the hearer, the Subject is the element in the clause that is subject to negotiation, or the core of the issue at play in the clause. This redefinition of the notion of Subject is not entirely different from the traditional intuitive notion—in a sense it still identifies what the clause is “about”—but it adds precision given the fundamental claim that messages are used to accomplish interpersonal goals.

We can use the following clause to illustrate the functional notion of Subject.

Genesis 1:7(a) **וַיַּעַשׂ אֱלֹהִים אֶת־הַרְקִיעַ**. Subject—the interpersonal view.

אֶת־הַרְקִיעַ	אֱלֹהִים	וַיַּעַשׂ	Constituents
<i>the barrier</i>	<i>deity</i>	<i>and he made</i>	Translation
Residue	Subject	Finite	Mood

In this clause, **אֱלֹהִים** *deity* is labeled the Subject in the interpersonal Mood view. *Deity* is the one about whom a claim is made; it is *deity* who made **אֶת־הַרְקִיעַ** *the barrier* and not someone else.

There are two linguistic tests that probe for Subject in a clause. The first test is posing a challenge question. If *deity made the barrier* is the statement, then the challenge question would be *No, he didn't* rather than *No, it didn't*. This demonstrates that in this clause *deity* and not *the barrier* is the concern of the predication. The other approach is to add a tag question to the clause, the Subject of which would be the same as the Subject of the main clause. The tag question of this clause would be *didn't he?* as in, *Deity made the barrier, didn't he?* Both tests reveal the clause is about something that deity did.

When it comes to the Subject, BH is designed differently than English. English requires an explicit Subject word in every independent clause, either a noun or pronoun. In BH the Subject of a clause may be an independent word which is a Participant in the Transitivity structure of the clause, as in this clause, or it may not exist independently but simply be evident in the person, gender, and number form of the verb. As we will see, the presence or absence of an explicit Subject is a function of the Textuality dimension of the text.

The other central component of the interpersonal Mood system is the Finite. The Finite is the main verb of a clause in BH that is congruent with the Subject in person, number, and gender. In Gen-

esis 1:7(a) the Subject is *ms* and the Finite is *3ms*, though there is a slight incongruence with אֱלֹהִים in so far as it is formally, though not operationally, plural. The Finite is the clause constituent that, along with the Subject, makes it possible to challenge the validity of the message of the clause. Using the Finite, the speaker signals whether the proposition was valid in the past or at another time (the present or future). This feature of a verb is typically called its tense. Thus, the Finite expresses its “finitude” in two dimensions: (a) by specifying person, gender, and number, and (b) by specifying the time of the process relative to the temporal reference point of the text. The latter is realized by the tense form of the Finite using the choices wayyiqtol, qatal, yiqtol, weqatal.

Together the Subject and the Finite constitute the Mood structure of a clause. The remainder of the clause, אֶת־הַרְקִיעַ *the barrier*, does not have a role in the Mood structure. Functional grammar terms everything outside the Mood of the clause the Residue, though this should not be understood in a derogatory sense. This way of describing a clause as having a Mood core and a Residue might seem strange, since it is not conceptualized this way in traditional grammars of Hebrew. But after discussing the second metafunction of the clause, this way of describing the clause will appear more useful.

The reason the Subject and the Finite components of a clause are isolated and identified is because this facilitates an examination of the clause as interpersonal interaction. The basic purposes of interpersonal communication in a functional sense are giving and getting. When we think about it, the item given or received may be a material thing, such as groceries, or an immaterial thing, such as information. In the case of material goods and services, language plays a role in the success of the transaction, though the main transaction involves commodities and physical activities. When mapped using a table, these basic purposes (in bold) and their respective speech modes look like this.

Table 1. Basic Speech Functions

commodity exchanged →	Goods & Services	Information
role in exchange ↓		
Giving	offer	statement
Demanding	command	question

The interactive modes of offering, commanding, making a statement, and asking a question, are all reflected in basic structures and forms of the clause. When we come to analyze the components of individual clauses that carry out the transaction, primarily we will be exposing the **Mood** structure of the clause. The Mood structure will indicate the role that the speaker is playing in relation to the hearer. Here is an illustration of each basic speech function.

Giving goods or services—offer: Gen 9:3(a) כָּל־רֶמֶשׁ אֲשֶׁר הוּא־ חַי לָכֶם יִהְיֶה לְאָכְלָהּ. *All creeperkind which is alive will be for food for you.*

Demanding goods or services—directive: Gen 1:28(c-e) פָּרוּ וּרְבוּ וּמְלֵאוּ אֶת־הָאָרֶץ. *Bear fruit. And multiply. And fill the earth.*

Giving information—statement: Gen 2:23(b) זֹאת הַפֶּעַם עַצֶּם מְעַצְמִי וּבָשָׂר מִבָּשָׂרִי. *This one, this time, is bone from my bones and flesh from my flesh.*

Demanding information—question: Gen 3:11(b) מִי הִגִּיד לָךְ כִּי עָרִם אֶתָּה. *Who told you that you are naked?*

These basic speech functions are associated with typical grammatical realizations. Statements are typically realized as declarative clauses, commands as imperative clauses, and questions as interrogative clauses. Offers can be realized by various clause structures. The following table summarizes how each of the speech function choices are typically realized in clauses.

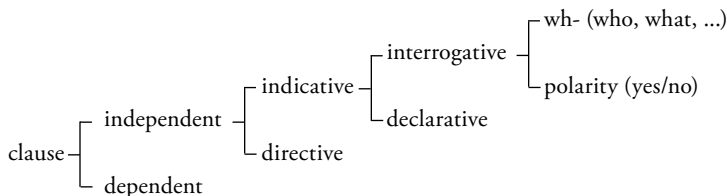
Table 2. Basic Speech Functions and Their Mood Realizations

commodity exchanged →	Goods & Services	Information
role in exchange ↓		
Giving	offer > various	statement > declarative
Demanding	command > directive	question > interrogative

Once we have made the connection between functions and their forms, we can make further observations regarding certain structural regularities. For example, a directive clause typically places the Finite first in its clause and has no explicit Subject. And an interrogative clause places the question word first in its clause.

Clauses can be distinguished at a basic level as independent or dependent. Dependent clauses include embedded clauses of various types, such as relative clauses, and hypotactic clauses such as כִּי clauses. Among independent clauses, the most basic choice is between the indicative clauses, which give something to someone, and directive clauses, which demand something from someone. Directive clauses can be cohortative (first person: Let me... or Let us...), imperative (second person: Do...), or jussive (third person: Let him...). Information clauses can be declarative (those that give a declaration) or interrogative (those that ask for a declaration). And interrogative clauses can be either polar (expecting a yes or no answer) or wh- (which is to say, asking for content in response to the question WHO, WHat, WHere, WHen, or WHY; in BH these would be מַ- questions: מַה, מִי, etc.).

The following diagram indicates the basic mood system of independent clauses. All of these choices represent different modes of interaction between a speaker and the hearer, and they are used in the description of the Mood structure of the clauses of Genesis 1–11.

Diagram 1. The Mood System

In addition to the Mood structure of Subject plus Finite, the interpersonal view of the clause accounts for other linguistic features that bear upon interpersonal interaction, namely polarity and modality. Polarity is the feature of clauses that makes them positive or negative. Every clause, no matter what the Mood structure, makes some sort of claim about the Subject, and that claim, expressed by the Finite, has either positive or negative validity. The unmarked polarity is positive, which means it is assumed to be positive, and the marked polarity is negative, expressed typically with **לֹא**. The polarity word is typically in immediate proximity to the Finite because its specific role is to condition the Finite.

Modality has to do with the extent to which a proposition is valid. When it comes to declarative clauses, types of modality include its probability (how likely it is to be true) and its usuality (how often it is true). When it comes to directive clauses, types of modality include the degree of obligation on the other person to carry out the demand. This is reflected, for example, in the difference between **לֹא** and **אַל** in negative imperatives. Modality is often expressed by modal adjuncts. These are words that are neither nominals capable of being a Subject nor Finite verb forms. Traditionally they have been called adverbs or particles. In Genesis 1–11 modal adjuncts include words such as **מֵאֲדָּמָה** and the infinitive absolute.

Transitivity: The Experiential View of the Clause

The second metafunction of clauses is the **experiential**, and it is the system for representing happenings in the physical world or in the mind of the speaker. The experiential analysis of a clause views the clause as a process having participants that perform roles in the process, and optionally, circumstances that establish the setting of the process. The configuration of the Process, Participants, and Circumstance of a clause is called its **Transitivity** structure. In traditional grammar, transitivity typically has to do with whether or not a verbal predicate can take a direct object. Transitivity in functional grammar is more comprehensive.

We will examine Genesis 1:7(a) again, this time adding an analysis of its experiential meaning.

Genesis 1:7 (a) **וַיַּעַשׂ אֱלֹהִים אֶת־הַרְקִיעַ**. Actor—the experiential view.

אֶת־הַרְקִיעַ	אֱלֹהִים	וַיַּעַשׂ	Constituents
<i>the barrier</i>	<i>deity</i>	<i>and he made</i>	Translation
Residue	Subject	Finite	Mood
Goal	Actor	Process	Transitivity

By adding the functional label Actor to **אֱלֹהִים**, this indicates that *deity* is the doer of the activity expressed in the Process, in this case the material process of making something. The reason for creating two labels for a single clause constituent will soon become clear. Lastly, by labeling **אֶת־הַרְקִיעַ** the Goal (traditionally called the direct object), this indicates that *the barrier* is the one affected by the doing of the Process. In this case, it is the thing brought into being by the process of making.

In the majority of cases, the Subject function and the Actor function apply to the same constituent of a clause, as in Genesis 1:7(a); but this is not always the case. Sometimes the interpersonal Subject of a

clause is not the same as the Actor of the process. The following clause illustrates that Subject and Actor are separable, and each performs a distinct function.

Genesis 4:18(a) וַיֵּלֶד לְחַנוֹךְ אֶת־יֶרֶד. Subject ≠ Actor, Subject = Goal.

אֶת־יֶרֶד	לְחַנוֹךְ	וַיֵּלֶד	Constituents
<i>ʿIrād</i>	<i>to Chanokh</i>	<i>and was born</i>	Translation
Subject		Finite	Mood
Goal	Beneficiary	Process	Transitivity

In this clause, as typically with passive verbs, the Actor of the Process is not expressed. The Goal of the Process is coded with the goal marker אֶת־. *ʿIrād* is the Goal or direct object of the process of giving birth. The Beneficiary is the Participant that benefits (though not necessarily in a positive sense) from the doing of the Process, as the one given to or done for, in this case חֲנוֹךְ. Notice how the Subject of the clause (the interpersonal Mood view) is coded by making it grammatically congruent with the verb, matching it in person, number, and gender. Since *ʿIrād* is the Subject of the clause, the clause presumably makes a claim about *ʿIrād*. This can be confirmed by adding the appropriate tag question, *wasn't he?*, where the he clearly turns out to be *ʿIrād* and not *Chanokh*.

This is an especially useful clause because it demonstrates clearly that the Subject is grammatically structured with the Finite in the Mood system, and the Goal, introduced with the goal-marker, works with the Process within the Transitivity system. This illustrates the usefulness of viewing the clause from two perspectives simultaneously. Later, we will see that this two-dimensional way of viewing a finite verb form will help in sorting out how verb tense and verb stem contribute to the meaning of a clause. We will see that the tense meaning of the verb (qatal, yiqtol, wayyiqtol, and weqatal) functions within the Mood system, while the stem meaning of the verb (qal,

nifal, piel, pual, hitpael, and the others) functions within the Transitivity system.

The experiential metafunction of language deals with representing the world using words. This view of language expression is the one most concerned with what we ordinarily think of as content, that is, a depiction of happenings in a material or mental world. The Process is considered to be the core of the clause in the experiential view, such that a clause cannot exist, with the exception of certain minor clauses, without a process of some kind and at least one participant, which does not even have to be explicit.

The experiential view describes the relationship of the participants and the process and lays this out by a sequence of labels. In the traditional approach to BH grammar, the labels that apply to participants and processes are rather general, such that they often fail to capture functional relationships adequately enough. Basically, all one has to work with in the traditional approach is subject, direct object, indirect object, and verb. The labels of the functional approach expose more clearly the relationships of the various components of a clause.

A study of the processes that come to expression in BH and the configuration of participant roles that typically accompany these processes results in the following general process categories: material, mental, relational, behavioral, verbal, and existential. What follows is a brief outline of these main process types. We will employ them all in our analysis of the clauses of Genesis 1–11.

Material Processes

A material process typically involves a physical action such as making, walking, killing, or dying. The doer of the activity is the Actor. Material processes can be subdivided into two types: doing and happening. That which only affects the Actor, which is to say, the Actor is the Goal, is called happening. In our linguistic analysis, this type is labeled *material: event*. That which affects a different participant, the one to whom the Process is being done, is called doing. In the

analysis, this type is labeled *material: action*. Additionally, a clause that expresses a material process can have a participant that benefits from the action, called the Beneficiary (traditionally called the indirect object), and a Circumstance, which identifies either the temporal or physical location of the action.

Genesis 3:21(a) **וַיַּעַשׂ יְהוָה אֱלֹהִים לְאָדָם וּלְאִשְׁתּוֹ כְּתָנֹת עוֹר**.
Material process of doing (action): *And YHVH deity made garments of skin for 'Adam and his woman.*

וַיַּעַשׂ	יְהוָה אֱלֹהִים	לְאָדָם וּלְאִשְׁתּוֹ	כְּתָנֹת עוֹר
<i>and he made</i>	<i>YHVH deity</i>	<i>for 'Adam and his woman</i>	<i>garments of skin</i>
Process	Actor	Beneficiary	Goal

Note that the rendering of such clauses in the analysis tables will translate the person, number and gender of Finite verbs with a pronoun, and a gendered one, even when conventional English would use *it*.

Genesis 11:32(b) **וַיָּמָת תֵּרַח בְּחָרָן**. Material process of happening (event): *And Terach died in Charan.*

וַיָּמָת	תֵּרַח	בְּחָרָן
<i>and he died</i>	<i>Terach</i>	<i>in Charan</i>
Process	Actor	Circumstance

In this type of material process, the Actor is also the Goal, the one “happened to.”

Mental Processes

A mental process is some sort of goings-on in the world of the mind, such as seeing, hating, or craving. The variety of mental processes can be clustered around processes of perception, emotion, and cognition. The core constituents of clauses that express mental processes are the Sensor and the thing sensed, called the Phenomenon. For example,

Genesis 4:23(b) **עָדָה וְצִלָּה שָׁמְעוּ קוֹלִי**. Mental process of perception: *Adah and Tsilla, hear my voice!*

קולי	שָׁמְעוּ	עָדָה וְצִלָּה
<i>my voice</i>	<i>hear!</i>	<i>'Ada and Tsilla</i>
Phenomenon	Process	Senser

Relational Processes

As its name might imply, a relational process sets up a relationship between two items. Often no explicit verb is present, as when a clause is constituted by the simple juxtaposition of two components. Other times the verb **הָיָה** may be used. A third way to realize a relational process is to use a stative verb, such as **חַיָּה** *be alive*, **רַבָּה** *be many*, and **גָּדֹל** *be strong*.

There are two main types of relational processes, one which attributes a quality to a participant and another which establishes the identity of something. In a clause with an identifying relational process, there are two components, the Identified and an Identifier. The function of a relational clause of identification is to identify one item in terms of another item. Both terms are typically definite nouns or noun phrases of some kind.

Genesis 2:11(a) **שֵׁם הָאֶחָד פִּישׁוֹן**. Relational process of identification: *The name of the first is Pishon.*

פִּישׁוֹן	שֵׁם הָאֶחָד
<i>Pishon</i>	<i>the name of the one</i>
Identifier	Identified

In this case, the relational process is achieved through the simple juxtaposition of the two components; there is no specific word in the text that expresses the relationship. This is a very common way to structure a relational clause. The thing to be Identified is something that is already known or inferable from prior text. In this case, rivers have

already been mentioned, and rivers have names. This clause attaches a proper name to the first head of the primeval river. Terms of this kind of relationship, given the appropriate context, are reversible both in serial order and function.

In a clause with an attributive relational process, there are also two components, the Carrier and the Attribute. This type of relational process applies a description or attribute to an item. The terms of this type of relationship are not functionally reversible. The Carrier is typically a definite nominal and the Attribute is indefinite.

Genesis 1:2(a) **וְהָאָרֶץ הָיְתָה תֶּהוֹ וְבִהוּ**. Relational process of attribution: *And the earth was an emptiness and a void.*

תֶּהוֹ וְבִהוּ	הָיְתָה	וְהָאָרֶץ
<i>an emptiness and a void</i>	<i>she was</i>	<i>and the earth</i>
Attribute	Process	Carrier

Another way to realize an attributive relational process is to employ a stative verb such as **קָטַן** or **כָּבֵד**, though our Genesis 1–11 text sample does not contain any examples.

Verbal Processes

A verbal process is a process of saying, and the thing said can be either a quote or a report of something that was spoken. A clause that expresses a verbal process typically has a Sayer and a Receiver, who are typically persons. The Verbiage is the language content of the verbal event, the spoken message itself, which is spoken by the Sayer to the Receiver.

Genesis 3:2(a) **וַתֹּאמֶר הָאִשָּׁה אֶל-הַנָּחָשׁ**. Verbal process (followed by a quote): *And the woman said to the snake.*

אֶל-הַנָּחָשׁ	הָאִשָּׁה	וַתֹּאמֶר
<i>to the snake</i>	<i>the woman</i>	<i>and she said</i>
Receiver	Sayer	Process

Sometimes the verbal process is not directed to a Receiver but instead concerns a Target, in which case there is no quote.

Genesis 1:10(a) וַיִּקְרָא אֱלֹהִים לַיַּבְשָׁה אֶרֶץ. Verbal process (no quote): *And deity called the dry land earth.*

אֶרֶץ	לַיַּבְשָׁה	אֱלֹהִים	וַיִּקְרָא
<i>earth</i>	<i>the dry land</i>	<i>deity</i>	<i>and he called</i>
Verbiage	Target	Sayer	Process

The category of verbal process could be thought to reside midway between mental and relational processes. A verbal process is mental in the sense that it is the product of mental operations, and it is relational in the sense that it can set up a relation between two elements, as the preceding example illustrates: the dry land is earth.

Behavioral Processes

A behavioral process has to do with human physiological manifestations of mental states. As such it could be considered a blend, like verbal processes, of two more widely used processes; in this case, between material and mental processes. But behavioral processes have distinctive qualities that justify a separate category. The difference between verbal and behavioral processes can be illustrated with the contrastive pair *say* and *speak*. When *say* is used, we expect there to be spoken words present, but when *speak* is found, the act of speaking may be the meaning, as in Genesis 34:3(c) וַיְדַבֵּר עַל-לֵב הַנַּעֲרָה, *and he spoke to the heart of the girl*. Other behavioral verbs are *cry*, *weep*, and *laugh*. The difference between mental and behavioral processes can be further illustrated with the contrastive pairs *see* and *look*, *hear* and *listen*, *feel* and *touch*.

Behavioral processes typically have only one participant, a human Behavior. Some behavioral clauses have what may look like an additional participant, called the Behavior, but it is not truly in the nature of the Goal of a material process, or what traditional grammar calls

a direct object, even though it may look that way syntactically. The Behavior is really a further elaboration of the behavioral process itself. In the following example, Esau is the Behavior (mentioned in the prior clause and absent here by ellipsis).

Gen. 27:34(b) **וַיִּצְעַק עֵשָׂא בְּגִלְלָהּ וּמָרָה**. Behavioral process: *And he cried bitterly.*

עֵשָׂא בְּגִלְלָהּ וּמָרָה	וַיִּצְעַק
<i>a great and bitter cry</i>	<i>and he cried</i>
Behavior	Process

Existential Processes

Existential processes express the existence or non-existence of something. The only “participant” to the process is the Existent. The effect of using an existential process is to deny the Existent the opportunity to be involved in any action; rather, it simply is or is not. A clause with an existential process may have a Circumstance component. Existential processes are closely related to relational processes on the one hand, and they also may have affinities with material processes of happening (in distinction from material processes of doing). An example of a clause with existential processes is

Genesis 1:3(b-c) **וַיְהִי אוֹר וַיְהִי-אֹר**. Existential processes: *Let light be. And light was.*

אוֹר	וַיְהִי	אוֹר	וַיְהִי
<i>light</i>	<i>and he was</i>	<i>light</i>	<i>let him be</i>
Existent	Process	Existent	Process

The following table summarizes the basic Process types in the Transitivity system, their core meanings, including sub-types, and Participants to the Process.

Table 3. Process Types, Meanings, and Transitivity Structures

Process type	Core meaning	Sub-types	Participants (opt.)
Material	doing	action	Actor (Goal) (Beneficiary) (Scope)
	happening	event	Actor
Mental	thinking	perception cognition emotion desideration	Senser, Phenomenon
Relational	having	attribution	Carrier, Attribute
	being	identification	Identified, Identifier
Verbal	saying		Sayer (Receiver) (Verbiage) (Target)
Behavioral	behaving		Behaver (Behavior)
Existential	existing		Existent

The participants in parentheses are optional.

Circumstances

In addition to Processes and Participants, Circumstances are a third major component of the transitivity system. Circumstances are a representation of the background against which the Participants are involved in the Process. The category of Circumstances includes time, place, manner, and others. These are realized almost always as prepositional phrases. Here is a table of Circumstances that can be identified in BH.

Table 4. Circumstance Types

Circumstance	Sub-categories	Answers this question
Location	time, place	When? Where?
Extent	duration, place	How long or often? How far?
Manner	means, quality, comparison	With what? In what way? Like what?
Cause	reason, purpose	Why? For what purpose?
Contingency	condition, concession	Under what conditions? Despite what?
Accompani- ment	comitative, additive	Who or what with? Who or what else?
Role	guise, product	What as? What into?
Matter		What about?
Angle		Says who? What point of view?

Transitivity Component of the Verb System

In addition to the fund of transitivity structures outlined above, two formal components of the BH verbal system play a direct role in the system of Transitivity, namely the root system and the stem system. The verbal roots provide the basic representational meaning possibilities of clause processes. The stems (qal, nifal, piel, etc.) combine that representational meaning with potential Process + Participant structures. The stems predetermine which Participants may appear with a particular root and in which Participant roles. A verb root in the qal may allow for Actor + Process, in the nifal for Goal (= Subject) + Process, and in the hifil for Actor + Goal + Process. For example, the root **לד** has to do with birth; notice how the different stems structure the participant roles differently.

- The qal stem of the root **לד** is used of a woman bearing a child. Transitivity > Process + Actor + Goal, where the Goal is the one born. For example, Genesis 4:1(c) **וַתֵּלֶד אֶת־קַיִן**. *And she bore Qayin*.

- The nifal stem of the root ילד is used of a child being born. Transitivity > Process + Goal (= Subject). The agent is not necessarily specified. If it is, it is as the Beneficiary of the Process, not as the Actor. For example, Genesis 10:1(b) וַיִּוְלְדוּ לָהֶם בָּנִים אַחֵר הַמְּבּוּל. *And sons were born to them after the flood.*

- The piel stem of the root ילד is used of someone helping someone else to bear a child. Transitivity > Process + Actor + Goal, where the Goal is the one giving birth. For example, Exodus 1:16(b) בְּיֹלְדָן אֶת־הָעִבְרִיּוֹת. *When you assist birthing the female Hebrews . . .*

- The hifil the root ילד is used of causing someone to bear something. Transitivity > Process + Actor (≠ Agent) + Goal, where the Actor causes someone else (the birthing Agent, meaning the woman) to bear. For example, Jeremiah 29:6(a-b) קַחוּ נָשִׁים וְהוֹלִידוּ בָנִים. *Take wives and father sons and daughters.*

Textuality: The Textual View of the Clause

The third metafunction of the clause is the **textual**, and it has to do with how the clause is structurally related to the larger message. In this view the labels Theme and Rheme are used to identify the internal structure of a clause. The Theme is what the speaker chooses as the starting point of the clause, and the Rheme is everything else. Essentially, the Rheme is what the writer wants to communicate about the Theme. The Theme can consist of multiple elements and can include a conjunction or vocative, but must always include one of the components of the experiential process (either the Process, a Participant, or a Circumstance). Later we will see how the internal thematic structure of a clause is a function of the larger message structure of the text. Using our example text, we add the Textuality layer.

Gen. 1:7 (a) וַיַּעַשׂ אֱלֹהִים אֶת־הָרָקִיעַ. Theme—the textual view.

אֶת־הַרְקִיעַ T T	אֱלֹהִים T	וַיַּעַשׂ T	Constituents
<i>the barrier</i>	<i>deity</i>	<i>and he made</i>	Translation
Rheme		Theme	Textuality
Residue	Subject	Finite	Mood
Goal	Actor	Process	Transitivity

By labeling וַיַּעַשׂ *and he made* as the Theme, the functional approach identifies it as the starting point of the clause and the point of departure for its message. The first constituent of a clause always bears the major weight of responsibility when it comes to connecting a clause to prior text. Its major function is to establish cohesion, which in turn enables the hearer/reader to follow the logic of the discourse. In this case, a wayyiqtol verb is the Theme, which means both that this clause is past tense and that it continues the event sequence being laid out in this part of the text.

The textual view of the clause is the system that accounts for how any one clause fits within the larger message of the text. Focusing on the thematic structures of the clauses reveals, among other things, how the text develops semantically and rhetorically. The reasons for particular Theme choices reveal themselves only upon examination of the set of clauses in which a clause is found.

The scope of the textual view of the clause is the clause complex. A clause complex is the result of combining two or more clauses into a larger unit. Textuality covers the various ways these clauses come to be related. In addition to the Theme–Rheme structure of a clause, there are three categories of relatedness that apply to any particular clause within a text, and each of them gets configured independently of the others. The following table indicates the four main textuality features of a clause that exist as structures within a clause complex. The table will be followed by a brief explanation of each sub-system. All four of these will be specified for each clause in our analysis of the text of Genesis 1–11.

Table 5. Four Components of the Textuality System

Internal clause structure	Theme	First constituent of the clause
	Rheme	Remainder of the clause
Clause combining	Apposition	No explicit conjunctive link with preceding clause
	Conjunction	Linked by conjunction or conjunctive adjunct
Logical-semantic relations	Expansion	Elaborates, extends, or enhances primary clause
	Projection	Locution or idea projected through primary clause
Logical-dependency relations	Paratactic	Linked to a clause of equal status
	Hypotactic	Dependent clause linked to a dominant clause
	Embedded	Clause transformed into a clause constituent

Internal Clause Structure

The Theme is the point of departure of the message, so it is by definition the first constituent of the clause. The Rheme is everything else in the clause. The Theme is instrumental in locating and orienting its clause within the larger context.

Theme choice depends significantly on Mood choice. In narration, which is dominated by declarative clauses which make statements, wayyiqtol is the normal theme choice. In quotes, the constituent selected to be the Theme is more varied and is not typically designed to narrate a sequential story, so wayyiqtols do not dominate. The typical Theme of commands is a directive verb (cohortative, imperative, jussive), and when the directive is not the Theme, then that Theme is marked. The typical Theme of interrogative clauses is the question

word (wh- or yes/no), which also fills a constituent slot within the transitivity structure of the clause.

The Theme is calculated to be everything up to and including the first constituent in the Transitivity structure of the clause. The Theme must always include one and only one constituent of the transitivity structure of the clause: the Process, a Participant or a Circumstance. So, every clause must have an experiential Theme. In addition, the clause may include a clause-level conjunction, mostly commonly **וְ** and **כִּי** *if, when, although, that, because*, or a conjunctive adjunct such as **אַחֲרֵיכֵן** *afterwards* or **וְעַתָּה** *and now* at the beginning of the clause. When present, such a word is considered a textual theme. Lastly, an interpersonal adjunct such as **הִנֵּה** may be present as an interpersonal Theme in a position preceding the experiential Theme.

The Theme of every clause, including embedded clauses, is identified in the analysis tables. The Rheme is everything else in the clause. Ordinarily, that segment of the clause will not be labeled, since it is so easy to figure out, and leaving it out renders the tables easier to scan.

Clause Combining

A clause can be formally related to the preceding clause by conjunction-less juxtaposition. This is termed apposition. Or, a clause can be related to another clause by the use of an explicit conjunctive element such as **וְ** or **כִּי**. Within a clause, an embedded clause can be related to the dominant clause either by apposition or by the use of a preposition or by the relative marker **אֲשֶׁר** *who, which*. Finally, one clause can be related to a preceding clause complex by the use of a conjunctive adjunct such as **עַל־כֵּן**, **כֵּן**, or **אַחֲרֵי־כֵן**. Thus, clauses can be formally combined at three different levels, and with three different word classes.

Table 6. *Clause Combining*

Combining	Conjoiners*	Class
clause to clause complex	כִּן, עַל־כֵּן, אַחֲרֵי־כֵּן	conjunctive adjunct
clause to clause	וְ, כִּי	conjunction
embedded clause to containing clause	בְּ, לְ, כִּי, אֲשֶׁר	preposition, relative pronoun

**This collection of conjoiners is illustrative, not exhaustive.*

The set of BH verb tense forms is integrally related to the clause combining system in so far as the basic choices in past narration are between wayyiqtol and qatal. The former is the default choice for making the Process the Theme. The latter signals a clause that intentionally breaks the temporally sequential organization in order to insert non-sequential expansion. The relationship of the forms of verbs to the textual and other metafunctions will be addressed systematically below.

A clause complex is a collection of clauses that have an internal structure of relatedness. At the same time, this collection of related clauses exhibits some form of discontinuity with adjacent clause complexes. The opening clause of a new clause complex often has an explicit Subject and a full transitivity structure, including Actor, Goal, and Beneficiary if it has a material Process. It will typically not have pronouns referring to Participants in a prior clause complex. A conjunctive adjunct almost always signals the start of a new clause complex that is logically and semantically related to the prior text. Still, discerning clause complexes is as much art as science, and is subject to interpretation.

Logical-semantic Relations

The clauses that constitute a text cannot be random and unrelated. If they are random, the clauses might make sense individually, but

they would not constitute a meaningful text. The dimension of logical meaningfulness in texts is the domain of logical-semantic relations. Considered from the perspective of “making sense,” what is termed logical coherence, clauses within clause complexes can be related to each other in ways that can be distinguished. Functional grammar uses the basic notions of **expansion** and **projection** in order to identify a fundamental difference in the way two clauses relate to each other. Expansion is the functional label that applies to a clause that adds meaning to a prior clause in order to build the meaningfulness of the text incrementally.

Here is an example of expansion. The symbol // divides clauses.

Genesis 1:2(a-b). Textuality > expansion.

וְהָאָרֶץ הִיְתָה תְהוֹ וְבָהּ // וְחָשֶׁךְ עַל־פְּנֵי תְהוֹם. *And the earth was an emptiness and a void. // And darkness was on the face of deep-waters.*

Here the second clause adds a new component to the description of the state of the world before the creation of light. *Darkness* and *deep-waters* had not been mentioned before. This sub-type of expansion is called extension. Extension is one of three basic variations on expansion that can be discerned using functional grammar; they are elaboration, extension, and enhancement. Each of these three will be illustrated below. But note that our analysis of the clauses of Genesis 1–11 will not add this level of definition. Use these examples to get a better understanding of the general notion of expansion.

In **elaboration**, one clause elaborates another one by adding specification or further description, but it does not add anything essentially new. Here is an example of elaboration.

Genesis 1:2(b-c). Textuality > expansion: elaboration.

וְחָשֶׁךְ עַל־פְּנֵי תְהוֹם // וְרוּחַ אֱלֹהִים מְרַחֶפֶת עַל־פְּנֵי הַמָּיִם. *And darkness was on the face of deep-waters. // And a wind of deity hovers on the face of the waters.*

Both clauses talk about the waters, and the second clause adds detail to the first.

In **extension**, one clause adds something new to another clause, as we illustrated above. It can be an addition, or a replacement, or an alternative. Here is another example of extension.

Genesis 2:7. Textuality > expansion: extension.

וַיִּצְרֶה יְהוָה אֱלֹהִים אֶת־הָאָדָם עָפָר מִן־הָאֲדָמָה // וַיִּפַּח בְּאַפִּיו
נִשְׁמַת חַיִּים. *And YHWH deity formed the human using dust from the
ground. // And he breathed in his nostrils a living breath.*

Here, the second clause extends the meaning of the text beyond the prior clause by adding something new, breathing into the newly created form.

In **enhancement**, one clause enhances another clause by enriching the context of the first clause, with reference to time, place, manner, cause, or condition. An enhancement is analogous to the Circumstance component found with many experiential processes.

Genesis 2:1(a)-2:2(a). Textuality > expansion: enhancement.

וַיְכַלֵּה הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צִבְאָם // וַיְכַלֵּה אֱלֹהִים בְּיוֹם הַשְּׁבִיעִי
מְלַאכְתּוֹ אֲשֶׁר עָשָׂה. *And the heavens and the earth and all their host
were finished. // And deity finished in the seventh day his work which he
did.*

The second clause indicates the temporal situation of the completion of creation. The following table summarizes the main sub-types of expansion.

Table 7. Subcategories of Expansion

Subcategory	Description
elaboration	description, specification
extension	adds something new
enhancement	circumstantial qualification

While expansion is the typical way the narration of happenings develops, it is not the only way two clauses can be related. Expansion can be contrasted with projection. Projection is the way verbal

and mental phenomena are inserted into texts. Projection applies to such extra-textual elements as quoted direct speech, reports of speech events, and accounts of thoughts and ideas. These types of elements originally exist outside the text in the sense that they were originally non-written phenomena. They find their way into the text only by a subsequent textual step. Think of such elements as being inserted into the text from an outside “world,” hence projected into the text.

The notion of projection might seem unusual at first. Yet the distinction between expansion and projection is an important one to recognize, among other reasons, because the linguistic structure of a projected clause may reflect its original context of occurrence rather than the written text in which it has been placed. Also, a projected clause functions not as a direct textual representation of experience but as someone else’s representation of experience. Those different types of linguistic representation may come with different implicit claims to authority and truthfulness. Here is an example of projection.

Genesis 2:16. Textuality > projection.

וַיֵּצֵא יְהוָה אֱלֹהִים עַל־הָאָדָם לֵאמֹר // מִכָּל עֵץ־הַגֶּן אָכֹל תֹּאכֵל

And YHVH deity set a command on the human by saying // “From all of the trees of the garden you most certainly will eat.”

The first clause projects the second clause. The word לֵאמֹר *by saying* marks the following clause as a projection, signaling that its original setting was external to the text, and specifying how it was projected. Projection occurs primarily with verbal and mental processes, and the projected clause can be a quote, a report of a speech event, or an idea.

All of the examples of expansion and projection used in this section happen to exhibit a relationship of parataxis between the two clauses, which is to say, the two clauses are grammatically and logically independent of each other. Extension and projection can also be realized within hypotactic and embedded interclausal relationships. These three types of relationship will be explained in the following section.

Logical-dependency Relations

A clause complex consists of two or more clauses that form a larger sense unit of some kind. Triple forward slashes (///) are used in the analysis of texts to delimit clause complexes. Often the interdependence of clauses that constitute the complex is signaled by a conjunction, but not necessarily so. Apposition at this level also happens in BH. When clauses are conjoined, they can be analyzed and classified by the hierarchy of their relationship. Two clauses can be related to each other in such a way that they are of equal status, or one clause can be dependent on another clause such that the other clause dominates it. This dimension of inter-clausal relations is called logical dependency.

Attention to logical dependence identifies three basic types of clause-to-clause relationship: parataxis, hypotaxis, and embedding. Two clauses exhibit **parataxis** when they have equal status, meaning one is not dependent on the other. Two clauses exhibit **hypotaxis**, traditionally called subordination, when one clause is dependent on another clause. The process of **embedding** transforms a clause such that it can be contained within another clause. The result is that the embedded clause functions as a constituent within the containing clause. Embedding one clause within another does not create a clause complex, because the end result is still just one clause.

An embedded clause is a clause that has been down-ranked from its status as an independent clause, and has been converted so it can be a constituent within another clause. This is to say, it has been changed from being a clause to being a clause constituent. An embedded clause always has a Transitivity structure, which means it consists of a Process with Participants and, optionally, Circumstances. But its transitivity has been restructured in such a way that it can itself be a Participant or Circumstance of the clause that contains it.

The operation of embedding operates within the Textuality structure of the clause, rather than in the Mood or Transitivity structures, for this reason. Embedding is the outcome of choices that writers make

regarding the presentation of the message of the text. Some elements of a message are central to the purpose of the communication while other elements are peripheral. Presenting some elements as independent clauses, some as dependent, and some as embedded, give those elements different status in the overall communication. The simple fact is, not everything in a clause or clause complex can carry the same weight or make the same claim on the hearer's attention. And a speaker is always bumping and nudging the listener to attend to this or that in the message.

The following examples illustrate the way a second clause can be related to a prior clause in terms of logical dependency, and now we see how the categories of clause combining, logical-semantics, and logical-dependency are used to characterize the Textuality structure of the clause. The following notation will be used to mark clause divisions and signal the relationship between the clauses. A paratactic relationship will be identified by //, a hypotactic relationship by /, and embedding by double square brackets [[]] surrounding the entire embedded clause. Use the following table for reference.

Table 8. Logical-dependency Clause Boundary Markers

Notation	Logical-dependency	Dependency relationship
///	clause complex	begins new clause complex
//	parataxis	clauses have the same status
/	hypotaxis	one clause subordinate to another
[[]]	embedding	one clause within another clause

The following examples use these symbols and illustrate the various types of taxis.

Genesis 2:15. Textuality > conjunctive paratactic expansion.

וַיִּקַּח יְהוָה אֱלֹהִים אֶת־הָאָדָם // וַיַּנְחֵהוּ בְּגֶן־עֵדֶן לְעֲבֹדָהּ וּלְשָׁמְרָהּ ///
 /// And YHVH deity took the human. // And he rested him in the garden
 of Eden to work it and to watch it.

Genesis 4:24. Textuality > conjunctive hypotactic expansion. A single forward slash separates a dominant from a dependent clause within a clause complex. In this particular complex, the first clause is dependent on the second clause, which is the dominant one. The direction of dependency can go either way with a hypotactically related pair of clauses.

בִּי שְׁבַעֲתִים יִקְם־קִין / וְלִמֶּךְ שְׁבַעִים וְשִׁבְעָה
Qayin will be avenged / then Lemekh seventy-seven.

The dependency can also be ordered in the other direction, with the dominant clause first, as in the following verse.

Genesis 3:20. Textuality > conjunctive hypotactic expansion.

וַיִּקְרָא הָאָדָם שֵׁם אִשְׁתּוֹ חַוְּוָה / כִּי הוּא הִיְתָה אִם כָּל־חַי
And the human called the name of his woman Chavva / because she was mother of all alive.

Genesis 3:1. Textuality > embedded expansion: relative clause. This embedded clause is a relative clause that adds to the meaning of *all of the animalkind of the field*. Double square brackets enclose the embedded clause.

וְהַנָּחֹשׁ הָיָה עָרוּם מִכָּל חַיַּת הַשָּׂדֶה [[אֲשֶׁר עָשָׂה יְהוָה אֱלֹהִים]]
III. III And the snake was more crafty than all of the animalkind of the field [[which YHVH deity made]].

The second of the two clauses in each of these three examples stands in a logical-semantic relationship of expansion to the first clause. The three logical-dependency relations of parataxis, hypotaxis, and embedding are also found in projection clauses, as the following three examples illustrate.

Genesis 7:1. Textuality > appositive paratactic projection: quote.

וַיֹּאמֶר יְהוָה לְנֹחַ // בָּא־אִתָּהּ וְכָל־בֵּיתְךָ אֶל־הַתֶּבֶה
YHVH said to Noah. // Go you, and all your house, to the ark.

Genesis 3:6. Textuality > conjunctive hypotactic projection: report.

וַתֵּרָא הָאִשָּׁה / כִּי טוֹב הָעֵץ לִמְאָכַל
And the woman saw / that good was the tree for food.

Genesis 2:19. Textuality > conjunctive embedded projection. The embedded circumstantial clause **לְרִאֲוֹת מֶה־יִקְרָא־לּוֹ** contains the embedded projection **מֶה־יִקְרָא־לּוֹ**.

[[[[מֶה־יִקְרָא־לּוֹ]] לְרִאֲוֹת]] וַיֵּבֶא אֶל־הָאָדָם // . // And he brought to the human [[to see [[what he will call him]]]].

Being able to discern the hierarchic organization of clauses enables us to begin understanding what is more important and what is less important to the writer of a text. We end this section by making two general observations that pertain to these types of clause relationships. If one clause is presented as grammatically **subordinate** to another clause, this reflects the lower functional importance of the message of the subordinate clause. When one clause is grammatically related to another clause, the **order** of clauses matters, and the end position generally reflects greater functional importance. Keeping these principles in mind will help a reader discern how structure creates meaning.

Cohesion in text

The above explained features of theme, conjunction, and dependency, primarily determine how one clause relates structurally to adjacent clauses. Additional devices exist in the language for creating cohesion that extends beyond clause pairs. Cohesion is the quality of a text such that it comes to be recognized as a text and not just a random collection of unrelated words and clauses. Some of the devices that promote this are the use of referencing elements such as the definite article and pronouns, as well as ellipsis and substitution. All of these devices are part of the Textuality system, and if used effectively, tie the text together. Since they are used extensively in Genesis 1–11, a brief explanation of each term should suffice.

A definite article is typically found on a noun in one of two settings. If a noun is part of the general world shared by a speaker and a hearer, then the speaker can assume that the hearer knows it. In such a situation, the noun carries the definite article. For example, in 6:4(a) **הַנְּפִלִים** *the Nefilim* had not been mentioned previously; the writer

assumes everyone knows about whom he is talking. If a noun is new to the message and cannot be assumed, then in its first appearance it is indefinite. In subsequent appearances it is definite. For example, 4:17(d-e) *And he was a builder of a city. And he called the name of the city like the name of his son Chanokh.* When we hear *the city*, we know it has already been defined.

Ellipsis is the deliberate omission of an element from a clause to avoid needless repetition, because the speaker knows the hearer will insert it from a previous clause. Most often this happens when the Subject is explicit in one clause but omitted in the following clause. It can also happen with Goals; verb ellipsis even happens once in our Genesis 1–11 corpus. Substitution occurs when one word takes the place of wording that needs to be repeated from elsewhere. This happens with the word *so* in the clause *וַיְהִי־כֵן* and it was so in 1:7(c), and frequently elsewhere in chapter 1), where it is used to indicate the performance of divine commands.

Masoretic Apparatus

Lastly, it should be mentioned that the Masoretic annotation of the biblical text is essentially an expression of the Masoretes analysis of textuality. Though perhaps imperfectly actualized by some standards of modern analysis, the versification of the text along with **פ** and **ס** function in identifying clause complexes and text hierarchies. The system of conjunctive and disjunctive accents and the maqkef are useful in delimiting multi-word constituents within the transitivity structure of clauses. For the Masoretic system, see Scott (1995) and Yeivin (1980).

Focus on the Clause

This is a brief outline of three main ways of analyzing a clause. The important point to remember concerning these three metafunctions is that all three are performed simultaneously. They are the three overlays of meaning which together constitute the overall meaning of the clause, and they are the views whereby we can account for the

different types of meaning that are bound up in a clause. We will employ different sets of labels, each applying to its metafunction, to identify these different functional layers. Potentially, each constituent in a clause could be labeled in different ways depending on the function currently under examination.

The following table summarizes the three clause metafunctions, how they each view meaning in the clause, their communication roles, and the terms used in clause analysis.

Table 9. The Three Metafunctions

Metafunction	Clause as ...	Clause Role	Clause Analysis
Textual	message	organizing the message	Textuality
Interpersonal	exchange	interacting and negotiating	Mood
Experiential	representation	representing the world	Transitivity

This framework enables us to discern the internal structure of clauses, the relationships of clauses, and the function roles of clause constituents. Within this framework, no constituent system is richer with possibilities than the BH verb system.

A functional view of verbs

An analysis of BH along functional lines is useful for unpacking the formal components of the verbal system within the systems of the clause. As every student of the language knows, there are multiple variable components of the Hebrew verb. Here are the basic parameters that need to be identified when analyzing any particular form:

- Is it finite (qatal, yiqtol, participle, directive) or non-finite (infinitive)?
- If it is finite, what is its person, number and gender?

- What is its root and what is the core meaning of this root?
- What is its stem, also called its conjugation?

In addition, verb forms can have elements that pre-pose the verb proper, such as the conjunction **ו** or a preposition, and elements that post-pose the verb, such as pronoun suffixes designating the Actor, Goal, or Beneficiary of the verb process.

A functional analysis of the BH clause enables a student to make functional sense of the formal complexity of this verbal system. As it turns out, each variable plays a vital role in one of the three functional systems of the clause.

1. Mood system: the interpersonal function of the clause. The choice of which Participant will function as the Subject of the clause, and hence be congruent with the Finite form (person, number gender), is a function of the interpersonal transaction realized by the clause. The choice of indicative versus directive, and declarative versus interrogative, is likewise a choice made by the speaker depending on how the speaker intends to interact with the audience.

2. Transitivity system: the experiential function of the clause. The root is the core semantic value of the form. It gives expression to the type of Process around which the experiential meaning of the clause will be built. The stem (qal, nifal, piel, pual, hifil, hofal, hitpaal, etc.), in cooperation with the root meaning, predetermines the framework of possible Participants that can come to expression with this root.

3. Textuality system: the message function of the clause. The w- forms (wayyiqtol and weqatal) versus non-w- forms (yiqtol and qatal) are a function of Theme. Finite forms versus non-finite forms (infinitives) are a function of logical-dependency relationships among clauses, and the hierarchic organization of the message of the clauses.

The discussion of the BH finite verb system in the technical literature can be rather confusing. Some scholars claim that the finite forms indicate the aspect of the verb. Currently, this view tends generally to be in favor. Others view the system as indicating time or tense relative to the time of speaking or writing. The issues are complex

and there are other variables under discussion, but all of this has led to a confusing array of terms (perfect and imperfect, suffix tense and prefix tense), made even more confusing because traditional designations also continue to be employed in the field (waw-consecutive and waw-conversive). This has led many analysts of the text to employ designations that are purely formal and claim to be theory neutral: qatal, weqatal, yiqtol, and wayyiqtol. This handbook is not the place to argue a case, yet it can be observed that a tense-based approach aligns with the view of pre-modern Hebrew grammarians, and seems amenable to the functional perspective used here. As we develop an analytic framework, tense turns out to be one of the core parameters of the Finite component of the Mood system. Our analysis distinguishes only past (wayyiqtol and qatal) from non-past (yiqtol and weqatal). Aspect, in so far as it is represented in the verbal system, is viewed here as a component of the Transitivity system, where it is viewed primarily as a feature of lexicon (root and stem), rather than as a feature of the Finite component of the Mood system.

Layout of the analysis

The functional approach employed here views the existing text and its clauses as the end result of a number of choices that the writer has made to bring thoughts to expression. The wording of each and every actual clause has been shaped by decisions, no doubt mostly intuitive and instinctual to the native speaker, about what to make the Theme of the clause, how to communicate authorial perspective, and how to articulate a depiction of the world using words.

The key to analyzing biblical text using a functional approach is identifying and delineating clauses. Once divisions between clauses are recognized, the functional constituents of the clause can be identified. Clause constituents may consist of individual words, groups of words, or suffixes on other constituents. Some constituents may even be missing from a clause and will need to be inferred from a prior clause. This linguistic phenomenon of a constituent having gone

“missing” is called ellipsis. Constituents that have been ellided need to be recovered and mentally inserted within the present clause in order to complete that clause’s transitivity structure.

Here is an explanation of the layout of the descriptions and analyses that constitute this handbook. Each chapter of Genesis 1–11 is divided into its clause complexes. Each and every clause of each clause complex is then analyzed in the following manner.

1. *Translation*. An English translation of the clause complex is given at the beginning of each clause complex. The clause complex breaks are based on the textuality analysis described above. The translations reflect the linguistic analysis elaborated in the handbook and attempt to communicate the structure and features of the Hebrew text. They do not set out to render the text in smooth and elegant English.

2. *Masoretic text*. The MT form of each verse as a whole is reproduced, including the *te’amim* (the Masoretic accents). The MT is annotated in order to delimit clauses. Three forward slashes (///) mark the beginning of a new clause complex. Two forward slashes (//) mark a paratactic relationship between two clauses within a clause complex. One forward slash (/) marks a hypotactic relationship between two clauses. Note that this handbook attends only to the received text as it stands and tries to make the best linguistic sense out of it. It does not attempt to reconstruct a presumed better text using the versions and manuscript witnesses employed in the discipline of text criticism. Other commentaries are available which adequately attend to such matters, including Wenham and Westermann.

3. *Clause presentation*. The Hebrew text of each clause is then listed separately and labeled sequentially with (a), (b), and so on as needed, and each is described and analyzed individually. If an independent clause contains an embedded clause, the latter is also given full analysis and is labeled with (i), (ii), and so on. Embedded clauses are enclosed in square brackets [[]], and sometimes the brackets are nested in cases of embedding within embedding. There are cases where an embedded clause has within itself another embedded clause, and these third-level

clauses are labeled (a'), (b'), and so on. Each clause has one and only one process. That process is realized by a finite verb form, except in cases where the verb is not present because of ellipsis. Relational processes are a special case, because an explicit verb is not needed to establish a meaningful constituent relationship within a clause. Otherwise, only minor clauses, including exclamative clauses, lack a finite verb.

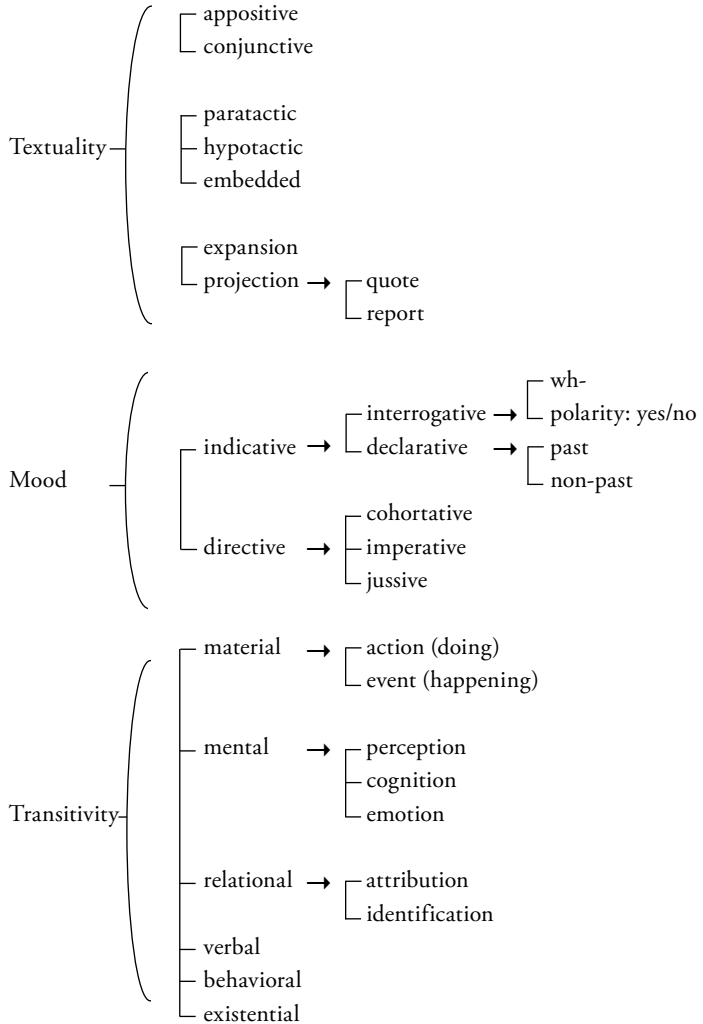
4. *Clause-level analysis.* Each clause is analyzed generally for each metafunction in the order Textuality, Mood, and Transitivity. A wedge is used to separate the functional category from the system choice activated in this particular clause. This level of analysis applies to the clause as a whole. The following diagram indicates the major system choices in this clause-level analysis.

Refer to diagram 2, along with this introduction and the glossary, for explanations of the various functional labels as you study the description of each clause.

5. *Constituent-level analysis.* The analysis proceeds in the direction from function to form. Each clause constituent is identified and labeled for its function within the three core functional systems. This analysis is presented in the form of a table in order to visualize the structures, and it includes a translation of each component. Every constituent in a clause must have a functional role within at least one of the three metafunctional systems; some constituents have a role in more than one metafunctional system. This is an important feature of functional analysis. There is nothing superfluous in a clause, nothing is meaningless. Absolutely everything has some communicative function.

Regarding the way the Hebrew text is rendered into English in these tables, an explanation is probably in order. You will notice that the constituent translations are intentionally verbose, and they will seem slavishly, even ridiculously, literal at times. For example, verbs are translated to communicate their person, gender (always masculine or feminine, even when in English we would substitute *it*), and number. This is intended as an aid in identifying congruities between Finite and Subject, as well as incongruities, which occur with surpris-

Diagram 2. The Metafunctional Systems and Their Functional Labels



ing frequency. And the translations sometimes employ contrived neologisms to communicate the realities of Hebrew, for example, using words such as *treekind* and *animalkind* to communicate the collective nature of the underlying grammatical and semantic structure. The clause translations, as well as the translations of individual words in the linguistic commentary, are always in italics.

6. Detailed formal analysis. Lastly, following each table, each clause constituent is provided a detailed formal analysis. The functional labels attached to each constituent are followed by formal grammatical descriptions using this format: Function > group form: individual word form. When individual forms are unpacked, individual words, as delineated in the Masoretic text, are separated by a vertical line (|). Individual components of a phrase joined by a *maqgef*(-) are separated by a hyphen. The plus sign (+) separates discernible components of a text word, which is to say, a MT consonant string that has a blank space on either side. There are, of course, many such words in Hebrew given its orthographic practice: nouns with attached prepositions, verbs with attached subjects or objects, and so on. Expanded linguistic commentary is provided throughout the analysis where relevant or deemed helpful.

Keys to analysis

It is my hope that this approach, with its focus on constituents and clauses, will deepen your appreciation of the biblical text. No doubt its approach is different from your introductory course in Hebrew and employs new descriptive vocabulary—not new to functionalism, but certainly new to the field of BH grammar. While it may seem complex and daunting, it all comes down to the following points, which are the keys to a successful linguistic analysis of the biblical text.

1. Discern clause boundaries and identify individual clauses. Embedded clauses can be the trickiest.
2. Discern constituent boundaries within clauses. Constituents are not the same as words. They can be words, but they can

also be phrases and groups, or they can be pronoun suffixes on words. Constituents are clause elements that have a functional role.

3. Attend to the three layers of meaning—the metafunctional systems—of each clause. Every clause constituent has a role in at least one of the three metafunctional systems. Force yourself to account for each and every component of the clause.
4. Resist reading just forms. Rather, train yourself to see the constituent “chunks” of the text: first divide the text into clauses, then into constituent groups and phrases, and lastly into words and morphemes.

Also be aware that functional analysis, or any type of linguistic analysis for that matter, is not a simple mechanical act of applying labels to constituents. Analysis can involve a significant amount of interpretation and discernment, sometimes more and sometimes less, depending on the complexity of the clause. Narration is typically less complex (with conjunctive paratactic clauses in temporal sequence predominating). Quoted speech is more complex (with wide use of appositive hypotactic and embedded clauses) and analysis can often be quite challenging. Uncertainties may sometimes remain, with certain constructions capable of two or more different functional explanations.

For many readers of this handbook, this functional approach will be a new way of organizing the forms of BH and a new way of thinking about their meaning. It is introduced and employed here not out of a desire to be different, and surely not out of a desire to confuse students of the text. Rather, it grew out of a conviction that the traditional grammatical categories are not rich enough to capture systematically the kinds of meanings that are encoded in the biblical text. Traditional BH grammar has a rich and venerable history, but it is showing its age. Many grammatical definitions emerged out of an *ad hoc* reading of biblical texts. It persists in employing opaque latinized descriptions such as *casus pendens*, *nun paragogicum*, and *dativus ethicus* as explanations

that do not really explain anything. Many grammatical categories have been applied to the original text on the basis of translations into the target language, and not from categories developed out of sound linguistic practice or out of the logic of the source language itself. Given this situation, a functional analysis may be in a position to make a contribution. It is based on a comprehensive and well-developed theory of language that is employed world wide in such important fields as second language acquisition, which depend on an analysis of how and why language is actually used. It may be a challenge to learn new analytic categories and techniques such as these, yet our understanding of the biblical text just may be enhanced through the process. For more information on the application of functional grammar to biblical Hebrew, visit the author's web site at biblicaltext.org.

A HANDBOOK ON THE HEBREW TEXT OF GENESIS

Genesis 1:1-5

¹Initially deity created the heavens and the earth. ²And the earth was an emptiness and a void. And darkness is on the surface of deep-water, and a wind of deity hovers on the surface of the waters. ³And deity said, “Let light be.” And light was. ⁴And deity saw the light that good it is. And deity made separation between the light and between the darkness. ⁵And deity named the light day, and the darkness he named night. And evening was. And morning was. Day one!

1:1 /// בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ:

בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ. (a) Textuality > appositive expansion / Mood > declarative: past / Transitivity > material: action.

אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ	אֱלֹהִים	בָּרָא	בְּרֵאשִׁית	Constituents
<i>the heavens and the earth</i>	<i>deity</i>	<i>he created</i>	<i>in a first</i>	Translation
			Theme	Textuality
	Subject	Finite		Mood
Goal	Actor	Process	Circumstance	Transitivity

The basic Transitivity structure of this clause is for the most part straightforward: the clause is about a deity creating the heavens and the earth. The Mood of the clause is also straightforward: it is declarative,

which is to say, it is making a statement, in this case, a statement about the past. It is appositive, meaning that it does not have a conjunction; naturally, since nothing precedes it. It is an expansion, which means it adds to the story; again, naturally, since we had nothing to begin with. The clause is tagged with three slashes (///) because it begins a new clause complex. See the Introduction for further explanation of these terms and symbols.

What is not clear is the relationship of this clause to the following one: is it in a dependent (hypotactic) relationship or is it in an independent (paratactic) relationship? The linguistic interpretation offered in the analysis above indicates it is independent. In this analysis the clause makes a statement that stands on its own, perhaps as the Theme statement of the narrative description that follows it. But there are other viable analyses, and this issue has been much discussed in the history of the interpretation of this text.

Another interpretive option sees the Textuality of this clause as hypotactic expansion rather than as paratactic expansion, rendering it as a temporal circumstantial clause. Interpretations along this line differ on which clause is the dominant clause upon which it depends and the meaning of which it expands: it could be 1:2(a), or 1:2(a-c), or 1:3(a). All three options have found advocates in the history of interpretation. See Wenham.

Part of the difficulty is that this clause is the very first clause of the text, and בְּרֵאשִׁית is the very first word. As such, the בְּרֵאשִׁית prepositional phrase is the Theme of the first clause, and this clause is, linguistically speaking, the Theme of the text. The Theme of a clause typically serves to establish a connection to the context, either the context of speech or the context of situation. In this case, uniquely, there is no obvious context with which to connect, hence no obvious connection to be made. The NRSV reflects the variety of linguistic interpretations that are available and offers three options: (1) in the main text, *In the beginning when God created the heavens and the earth*; and in footnotes (2) *When God began to create...* and (3) *In the beginning God created ...*

בְּרֵאשִׁית. Theme: textual / Circumstance: location, time > prep phrase: prep + noun common ms. Literally, *in a first*, perhaps meaning *at commencement*, or *initially*. Many translations render the noun **רֵאשִׁית** as *the beginning* and the prep phrase as *in the beginning*, but the noun is indefinite. The translation *when*, reflected in the NRSV and other versions, comes from analyzing **בְּ** in a temporal circumstantial sense, which then renders the clause a hypotactic temporal one. Understood this way, the precise meaning of this phrase and its effect on the syntax of the first three verses was famously disputed in the twelfth century when Ibn Ezra viewed verse 1 as a temporal clause subordinate to verse 2 as the main clause, and Rashi viewed verse 1 as a temporal clause subordinate to verse 3 as the main clause.

בָּרָא. Finite > qatal 3ms / Process > qal **בָּרָא**. The syntactic relationship of **בְּרֵאשִׁית** and **בָּרָא** is disputed by some, but should not be. Some interpreters construe **בָּרָא** as if it were in a construct or bound relationship with **רֵאשִׁית**, translating *in the beginning of God's creating*. But **בָּרָא** is a finite verb and not an infinitive; normally both components of a construct phrase must be nominal forms. Furthermore, the disjunctive *tifcha* accent on **בְּרֵאשִׁית** argues against it being in construct with the following word.

אֱלֹהִים. Subject > mp / Actor > nominal group: noun common. This is not a name (termed a proper noun). Formally it is mp, but it matches the ms verbal predicate **בָּרָא**. The plural noun **אֱלֹהִים** with a singular verb is a convention maintained throughout the Hebrew Bible. The noun is often rendered as if it were a name—*God*. The Hebrew text taken at face value expresses the indefinite term *deity*, which is how we render it here and throughout. Of course, biblical Hebrew does not use initial capital letters to indicate the presence of a personal or divine name (a proper noun) in distinction from a common noun, because it does not have distinctive capital letter forms.

אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ. Goal > nominal group complex: goal marker | def art + noun common mp | group conj + goal marker | def

art + noun common fs. The Goal constituent of this clause consists of two nominal groups conjoined with the conjunction ׀. An element such as הַשָּׁמַיִם is called a nominal group in our analysis. The term *group* as used here might be confusing at first; note that a nominal group can be a single word such as אֱלֹהִים or a noun along with the elements that define it, such as the definite article, construct nouns, adjectives, and pronouns. A nominal group complex is a collection of two or more nominal groups.

אֵת. The goal marker in BH can be either the independent אֵת carrying its own accent, as here, or the prefixed אֶת using the *maqṣef* and having no accent. The effect of the independent form may be analogous to the English stressed “the” (pronounced *thee*) when it means “the one and only.”

הַשָּׁמַיִם. Goal 1 > def art + noun common mp. It looks formally like a dual because it ends in ים-, but the form is a plural of שָׁמַי with unaccented ים- ending. See TDOT XV: 205. The presence of a definite article presumes that the word to which it is attached has already been defined or is presumably known given a common world view; the latter must be the case here.

וְאֵת. Group conj + goal marker. The BH conjunction ׀ can be used in either of two ways, which are distinguished in these analyses. The group conjunction combines nominal groups or prepositional phrases into a functional unit. The unit as a whole plays a role within the clause. In the clause we are examining, the group conjunction combines two nominal groups into one linguistic constituent that functions as the Goal of the clause. In distinction from the group conjunction, the clause conjunction joins a clause to the preceding clause. As such, it has a role in the construction of clause complexes, that is, collections of clauses, within the Textuality metafunction.

הָאָרֶץ. Goal 2 > def art + noun common fs. The : *sof pasuq* in combination with the ׀ *meteg* marks the end of a verse. The end of a verse does not necessarily coincide with the end of a clause, and not every verse consists of one and only one clause, as the next verse illustrates.

1:2 // וְהָאָרֶץ הָיְתָה תֶּהוֹ וְבָהוּ // וְחָשֶׁךְ עַל־פְּנֵי תְהוֹם
 // וְרוּחַ אֱלֹהִים מְרַחֶפֶת עַל־פְּנֵי הַמַּיִם:

This verse consists of three independent clauses each introduced with the clause conjunction ׀. We are using two slashes (//) to divide a verse into paratactic clauses, though this is not a Masoretic convention. These three are elaborating expansion clauses, adding specification and description to הָאָרֶץ in the first verse. None of these clauses carry the creation narrative forward, nor should they be considered sequential. Rather, in our analysis, each clause makes a statement about a preexisting component in order to characterize the state of the earth before deity's first act of creation.

וְהָאָרֶץ הָיְתָה תֶּהוֹ וְבָהוּ. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > relational: attribution. This declarative clause contains an attributive relational process of being (*the earth was...*). As a relational clause, it relates its Carrier הָאָרֶץ *the earth* to the attributes תֶּהוֹ וְבָהוּ *an emptiness and a void*. The Attribute in an attributive relational clause is typically an indefinite noun or adjective, or a prepositional phrase. The existential verb הָיְתָה can be present in an attributive relational process clause, but a relational clause can also be constituted by simple juxtaposition, as the next two clauses illustrate.

תֶּהוֹ וְבָהוּ	הָיְתָה	וְהָאָרֶץ	Constituents
<i>an emptiness and a void</i>	<i>she was</i>	<i>and the earth</i>	Translation
		Theme	Textuality
Complement	Finite	Subject	Mood
Attribute	Process	Carrier	Transitivity

וְהָאָרֶץ. Theme: textual > clause conj + Theme: experiential / Subject > fs / Carrier > nominal group: def art + noun common. Here

the clause conjunction builds two clauses into a clause complex. This clause also illustrates that the Theme, which is always the first constituent of the clause, can have more than one element. In this case it has an element that functions in the Textuality structure (the conj) and one element that functions in the Transitivity structure (the common noun).

הִיְתָה. Finite > qatal 3fs / Process > qal **הָיָה**. On this analysis the Process is attributive relational. Alternately, **הִיְתָה** could be rendered as a material process and be translated as *became*, suggesting that the earth went through a transformation.

תָּהוּ וְבָהוּ. Complement / Attribute > nominal group: noun common ms | group conj + noun common ms. The *tav* of **תָּהוּ** does not have a *dagesh lene* because it is preceded by a form ending with a vowel; this indicates it is bound or conjunctive with the preceding word **הִיְתָה**. The vocalization of the conjunction as **וְ** with a *qamets* instead of with a *sheva* is typical of idiomatic phrases and has the effect of creating one notion out of two components, called hendiadys, “one through two.” Consequently, this is a nominal group: two words in Hebrew forming one group, rather than a group complex, as **אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ** in 1:1(a), which consists of two separate nominal groups. There are numerous such hendiadys phrases in BH, including **טוֹב וְרָע** in 2:9(a).

וְחֹשֶׁךְ עַל-פְּנֵי תְהוֹם. (b) Textuality > conj paratactic expansion / Mood > declarative: non-past / Transitivity > relational: attribution.

עַל-פְּנֵי תְהוֹם	וְחֹשֶׁךְ	Constituents
<i>on the face of deep-water</i>	<i>and darkness</i>	Translation
	Theme	Textuality
Complement	Subject	Mood
Attribute	Carrier	Transitivity

וְחֹשֶׁךְ. Theme: textual > clause conj + Theme: experiential / Subject > ms / Carrier > nominal group: noun common.

עַל־פְּנֵי תְהוֹם. Complement / Attribute > prep phrase: prep + noun common mp const | noun common or proper ms. תְהוֹם has no definite article, so it could be an indef common noun. The construct phrase would then be *on deep-water's surface*. Or it could be a proper name, *Tehom* or *Deep*, making the phrase *on Tehom's surface*. Tehom is cognate with Tiamat, the salt-water ocean of the Babylonian Enuma Elish. תְהוֹם has no *dagesh lene* reinforcing that it is bound to פְּנֵי.

וְרוּחַ אֱלֹהִים מְרַחֶפֶת עַל־פְּנֵי הַמַּיִם. (c) Textuality > conj paratactic expansion / Mood > declarative: non-past / Transitivity > material: action.

עַל־פְּנֵי הַמַּיִם	מְרַחֶפֶת	וְרוּחַ אֱלֹהִים	Constituents
<i>on the face of the waters</i>	<i>she hovers</i>	<i>and a wind of deity</i>	Translation
		Theme	Textuality
	Finite	Subject	Mood
Circumstance	Process	Actor	Transivity

וְרוּחַ אֱלֹהִים. Theme: textual > clause conj + Theme: experiential / Subject > fs (רוּחַ) / Actor > nominal group: noun common fs const | noun common mp. אֱלֹהִים is either a common noun, *deity*, or, less likely, a noun used attributively, meaning *divine*, making either the bound phrase *a wind of deity* or *a spirit of deity* (depending on how רוּחַ is understood), or a noun plus adjective phrase, *a divine wind*.

מְרַחֶפֶת. Finite > ptc fs / Process > piel רָחַף. We are interpreting the participle as the main verb of the clause, called a predicative participle. Conventional wisdom had claimed that a participle cannot be the main verb of a clause. More recent research challenges this view. See Smith and Joosten.

עַל־פְּנֵי הַמַּיִם. Circumstance: location, place > prep phrase: prep + noun common mp const | def art + noun common mp. The noun מַיִם (here in pause with stress lengthening of the *patach*), has the

appearance of a dual form, but is most likely plural; see *TDOT* VIII: 266, and compare שָׁמַיִם in 1:1(a).

1:3 // וַיֹּאמֶר אֱלֹהִים // יְהִי אוֹר // וַיְהִי-אוֹר:

וַיֹּאמֶר אֱלֹהִים. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > verbal. Typically, a verbal process clause contains both a Sayer and a Receiver, but no Receiver is specified in this clause; to whom is deity speaking? This could be a figure of speech. Or the divine council could be invoked as agents of the creation process.

אֱלֹהִים	וַיֹּאמֶר	Constituents
<i>deity</i>	<i>and he said</i>	Translation
	Theme	Textuality
Subject	Finite	Mood
Sayer	Process	Transitivity

וַיֹּאמֶר. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > qal אמר.

אֱלֹהִים. Subject > mp / Sayer > nominal group: noun common.

יְהִי אוֹר. (b) Textuality > appositive paratactic projection: quote / Mood > directive: jussive / Transitivity > existential. *Let be light!*

אוֹר	יְהִי	Constituents
<i>light</i>	<i>let him be</i>	Translation
	Theme	Textuality
Subject	Finite	Mood
Existent	Process	Transitivity

יְהִי. Theme: experiential / Finite > jussive 3ms / Process > qal היה.

אוֹר. Subject > ms / Existent > nominal group: noun common.

וַיְהִי־אֹר. (c) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > existential. *And light was.*

אֹר	וַיְהִי	Constituents
<i>light</i>	<i>and he was</i>	Translation
	Theme	Textuality
Subject	Finite	Mood
Existent	Process	Transitivity

וַיְהִי. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > qal הָיָה.

אֹר. Subject > ms / Existent > nominal group: noun common.

1:4 // וַיֵּרָא אֱלֹהִים אֶת־הָאֹר // כִּי־טֹב // וַיְבָרֶךְ
אֱלֹהִים בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ:

וַיֵּרָא אֱלֹהִים אֶת־הָאֹר. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > mental: perception.

אֶת־הָאֹר	אֱלֹהִים	וַיֵּרָא	Constituents
<i>the light</i>	<i>deity</i>	<i>and he saw</i>	Translation
		Theme	Textuality
	Subject	Finite	Mood
Phenomenon	Senser	Process	Transitivity

וַיֵּרָא. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > qal רָאָה.

אֱלֹהִים. Subject > mp / Senser > nominal group: noun common.

אֶת־הָאֹר. Phenomenon > nominal group: goal marker - def art + noun common ms.

כִּי־טֹב. (b) Textuality > conj hypotactic projection: report / Mood > declarative: non-past / Transitivity > relational: attribution. The

Carrier is **הָאוֹר** *the light* from the preceding clause, textually absent here by ellipsis. All three metafunctions—the experiential, the interpersonal, and the textual—can at times contribute to the Theme of a clause. For example, when the clause process is expressed by a wayyiqtol or weqatal verb form, this combines a textual Theme (the *way-* or *we-* part of the verb form) with an experiential Theme (the finite component of the form). In the clause here under examination, the Theme is constituted by both **כִּי** and **טוֹב**. The first is the textual Theme and the second is the experiential Theme.

טוֹב	כִּי	Constituents
<i>good</i>	<i>that</i>	Translation
Theme		Textuality
Attribute		Transitivity

כִּי. Theme: textual > clause conj. This connects the dependent projection clause to the preceding dominant mental process clause.

טוֹב. Theme: experiential / Attribute > adj ms. This is the Attribute of the relational process.

וַיַּבְדֵּל אֱלֹהִים בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ. (c) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: action. The Goal of the material process, *separation*, is not expressed by an independent noun, but it is implicit in the hifil verb form.

בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ	אֱלֹהִים	וַיַּבְדֵּל	Constituents
<i>between the light and between the darkness</i>	<i>deity</i>	<i>and made separation</i>	Translation
		Theme	Textuality
	Subject	Finite	Mood
Circumstance	Actor	Process	Transitivity

וַיַּבְדֵּל. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > hiphil **בדל**.

אֱלֹהִים. Subject > mp / Actor > nominal group: noun common.

בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ. Circumstance: location, place > prep phrase complex: prep | def art + noun common ms | group conj + prep | def art + noun common ms. Note that while English would employ only one *between*, BH employs two.

1:5 // וַיִּקְרָא אֱלֹהִים לָאֹר יוֹם // וַלְחֹשֶׁךְ קָרָא לַיְלָה
וַיְהִי־עֶרֶב // וַיְהִי־בֹקֶר // יוֹם אֶחָד: פ

וַיִּקְרָא אֱלֹהִים לָאֹר יוֹם. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > verbal.

יֹם	לָאֹר	אֱלֹהִים	וַיִּקְרָא	Constituents
<i>day</i>	<i>the light</i>	<i>deity</i>	<i>and called</i>	Translation
			Theme	Textuality
		Subject	Finite	Mood
Verbiage	Target	Sayer	Process	Transitivity

וַיִּקְרָא. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > qal קָרָא.

אֱלֹהִים. Subject > mp / Sayer > nominal group: noun common.

לָאֹר. Target > prep phrase: prep + def article + noun common ms. *Light* is the Target of the verbal process, that is, the thing about which something is said; the process of naming light is not actually addressed to the light. The noun is marked definite because it is identifiable to the reader, having been mentioned earlier in the text.

יֹם. Verbiage > nominal group: noun common ms. *Day* is the label that now attaches to the Target *light* as a result of the naming activity. Less likely, it could be construed as the quote of the verbal process, the actual word that the Sayer said: *Light!*

וַלְחֹשֶׁךְ קָרָא לַיְלָה. (b) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > verbal. The Subject / Sayer

of the verbal process, אֱלֹהִים *deity*, is presumed from the prior clause, and it is textually absent in this clause by the operation of ellipsis.

לַיְלָה	קָרָא	וְלַחֲשָׁךְ	Constituents
<i>night</i>	<i>he called</i>	<i>and the darkness</i>	Translation
		Theme	Textuality
	Finite		Mood
Verbiage	Process	Target	Transitivity

וְלַחֲשָׁךְ. Theme: textual > clause conj + Theme: experiential / Target > prep phrase: prep + def art + noun common ms.

קָרָא. Finite > qatal 3ms / Process > qal קָרָא.

לַיְלָה. Verbiage > nominal group: noun common fs.

וַיְהִי־עֶרֶב. (c) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > existential.

עֶרֶב	וַיְהִי	Constituents
<i>evening</i>	<i>and he was</i>	Translation
	Theme	Textuality
Subject	Finite	Mood
Existent	Process	Transitivity

וַיְהִי. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > qal הָיָה.

עֶרֶב. Subject > ms / Existent > nominal group: noun common.

וַיְהִי־בֹקֶר. (d) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > existential.

בֹּקֶר	וַיְהִי	Constituents
<i>morning</i>	<i>and he was</i>	Translation
	Theme	Textuality
Subject	Finite	Mood
Existent	Process	Transitivity

וַיְהִי. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > qal הָיָה.

בֹּקֶר. Subject > ms / Existent > nominal group: noun common. A *dagesh lene* is absent from the ב because it is bound to the preceding word, which ends in a vowel. The words *evening* and *morning* in this verse and all analogous verses of Genesis 1 are indefinite, even though they refer to the evenings and mornings of specific days.

יוֹם אֶחָד. (e) Textuality > appositive paratactic expansion / Mood > declarative: non-past / Transitivity > existential. *Day one (it is)!* This is an exclamative existential process. It consists solely of an Existent Subject, with the verbal process assumed; this is not unusual, because a verb expressing the existential process is often not textually explicit in BH. This is an exclamative clause, which is one type of minor clause. A minor clause lacks an explicit transitivity structure, because it does not contain a Process.

יוֹם אֶחָד	Constituents
<i>day one</i>	Translation
Theme	Textuality
Subject	Mood
Existent	Transitivity

יוֹם אֶחָד. Subject > ms / Existent > nominal group: noun common ms | noun common ms. Even though יוֹם *day* had already been defined (verse 5a), there it specifically labeled *the light*; in this clause it labels the daily cycle of light and darkness. Perhaps since this is a new referent or sense for *day*, it is indefinite. Note that the cardinal number *one* and not the ordinal number *first* is used in this clause.

פ. The *petucha* “open” paragraph marker. See Scott for a description of the Masoretic text divisions.

Genesis 1:6-8

⁶And deity said, “Let a barrier be in the middle of the waters, and let a separator be between waters for the waters.”⁷And deity made the barrier. And it made separation between the waters which are below the barrier and the waters which are above the barrier. And such happened. ⁸And deity called the barrier heavens. And evening was. And morning was. Second day!

1:6 // וַיֵּאמֶר אֱלֹהִים // יְהִי רָקִיעַ בְּתוֹךְ הַמַּיִם // וְיִהְיֶה
מַבְדֵּיל בֵּין מַיִם לַמַּיִם:

וַיֵּאמֶר אֱלֹהִים. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > verbal. See 1:3(a).

יְהִי רָקִיעַ בְּתוֹךְ הַמַּיִם. (b) Textuality > appositive paratactic projection: quote / Mood > directive: jussive / Transitivity > existential.

בְּתוֹךְ הַמַּיִם	רָקִיעַ	יְהִי	Constituents
<i>in the middle of the waters</i>	<i>a barrier</i>	<i>let him be</i>	Translation
		Theme	Textuality
	Subject	Finite	Mood
Circumstance	Existent	Process	Transitivity

יְהִי. Finite > jussive 3ms / Process > qal.

רָקִיעַ. Subject > ms / Existent > nominal group: noun common.

בְּתוֹךְ הַמַּיִם. Circumstance: location, place > prep phrase: prep + noun common ms const | def art + noun common mp.

וְיִהְיֶה מַבְדֵּיל בֵּין מַיִם לַמַּיִם. (c) Textuality > conj paratactic projection: quote / Mood > directive: jussive / Transitivity > existential.

לָמַיִם	בֵּין מַיִם	מַבְדִּיל	וַיְהִי	Constituents
<i>for the waters</i>	<i>between waters</i>	<i>a separator</i>	<i>and let him be</i>	Translation
			Theme	Textuality
		Subject	Finite	Mood
Beneficiary	Circumstance	Existent	Process	Transitivity

וַיְהִי. Theme: textual > clause conj + Theme: experiential / Finite > jussive 3ms / Process > qal היה.

מַבְדִּיל. Subject > ms / Existent > ptc hifil בִּדֵּל. The participle functions as the Existent in the existential process and can be translated, *a thing separating, a separator*. The participle takes the material process of separating and nominalizes it so that it can become a Participant in the existential process.

בֵּין מַיִם. Circumstance: location, place > prep phrase: prep | noun common mp. Typically this prep is repeated: בֵּין *between* x and בֵּין *between* y (e.g. Gen 1:7b), but a second בֵּין is not found in this clause.

לָמַיִם. Beneficiary > prep phrase: prep + def art + noun common mp. This phrase specifies the Beneficiary of the existential process. Alternately, this may be the second element of a *between* structure, hence the second of two prepositional phrases forming a prepositional phrase complex. Sometimes ל is used before the second term instead of בֵּין (compare Num 30:17), but if so, why is the second *waters* marked with the definite article, but not the first? Notice also the pausal lengthening of the *a* vowel of מַיִם. *For the waters*, that is, to keep the waters separate.

1:7 // וַיַּעַשׂ אֱלֹהִים אֶת־הָרָקִיעַ // וַיִּבְדֵּל בֵּין הַמַּיִם
אֲשֶׁר מִתַּחַת לָרָקִיעַ וּבֵין הַמַּיִם אֲשֶׁר מֵעַל לָרָקִיעַ
// וַיְהִי־כֵן //

וַיַּעַשׂ אֱלֹהִים אֶת־הָרָקִיעַ. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: action.

אֶת־הָרָקִיעַ	אֱלֹהִים	וַיַּעַשׂ	Constituents
<i>the barrier</i>	<i>deity</i>	<i>and he made</i>	Translation
		Theme	Textuality
	Subject	Finite	Mood
Goal	Actor	Process	Transitivity

וַיַּעַשׂ. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > qal עשה.

אֱלֹהִים. Subject > mp / Actor > nominal group: noun common.

אֶת־הָרָקִיעַ. Goal > nominal group: goal marker - def art + noun common ms.

וַיַּבְדֵּל בֵּין הַמַּיִם [[אֲשֶׁר מִתַּחַת לָרָקִיעַ]] וּבֵין הַמַּיִם [[אֲשֶׁר מֵעַל לָרָקִיעַ]]. (b) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: action. The Subject / Actor of the process is אֱלֹהִים *deity*, textually absent by ellipsis in this clause.

בֵּין הַמַּיִם [[אֲשֶׁר מִתַּחַת לָרָקִיעַ]] וּבֵין הַמַּיִם [[אֲשֶׁר מֵעַל לָרָקִיעַ]]	וַיַּבְדֵּל	Constituents
<i>between the waters which are from under the barrier and between the waters which are from above the barrier</i>	<i>and he made a separation</i>	Translation
	Theme	Textuality
	Finite	Mood
Circumstance	Process	Transitivity

וַיַּבְדֵּל. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > hifil בדל.

בֵּין הַמַּיִם [[אֲשֶׁר מִתַּחַת לָרָקִיעַ]] וּבֵין הַמַּיִם [[אֲשֶׁר מֵעַל לָרָקִיעַ]]. Circumstance: location, place > prep phrase complex. Both prepositional phrases have an embedded relative clause.

[[אֲשֶׁר מִתַּחַת לָרִקִּיעַ]] Prep phrase 1 > Head
+ Post-modifier.

בֵּין הַמַּיִם. Head > prep phrase: prep | def art + noun common mp.

אֲשֶׁר מִתַּחַת לָרִקִּיעַ. (i) Post-modifier >> Textuality > embedded expansion: relative clause / Mood > declarative: non-past / Transitivity > relational: attribution. An embedded relative clause is capable of having a fully formed transitivity structure.

מִתַּחַת לָרִקִּיעַ	אֲשֶׁר	Constituents
<i>from under to the barrier</i>	<i>which</i>	Translation
	Theme	Textuality
Attribute	Carrier	Transitivity

אֲשֶׁר. Theme: textual > pronoun relative / Carrier > antecedent
הַמַּיִם *the waters*. The relative pronoun is at one and the same time a word that connects the embedded clause to the dominant clause and a word that holds a place in the Transitivity structure of the embedded clause itself.

מִתַּחַת לָרִקִּיעַ. Attribute > prep phrase: prep + prep | prep + def art + noun common ms. The three prepositions לְ מִתַּחַת לְ form a preposition group.

[[אֲשֶׁר מֵעַל לָרִקִּיעַ]] Group conj + Prep phrase
2 > Head + Post-modifier.

בֵּין הַמַּיִם. Head > prep | def art + noun common ms.

אֲשֶׁר מֵעַל לָרִקִּיעַ. (ii) Post-modifier >> Textuality > embedded expansion: relative clause / Mood > declarative: non-past / Transitivity > relational: attribution.

מֵעַל לָרִקִּיעַ	אֲשֶׁר	Constituents
<i>from on to the barrier</i>	<i>which</i>	Translation
	Theme	Textuality
Attribute	Carrier	Transitivity

אֲשֶׁר. Theme: textual > pronoun relative / Carrier > antecedent הַמַּיִם *the waters*.

מֵעַל לָרָקִיעַ. Attribute > prep phrase: prep + prep | prep + def art + noun common ms. These three מֵעַל לָ form another preposition group.

וַיְהִי־בֹן. (c) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > existential.

בֹן	וַיְהִי־	Constituents
<i>so</i>	<i>and he was</i>	Translation
	Theme	Textuality
Subject	Finite	Mood
Existent	Process	Transitivity

וַיְהִי. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > qal הָיָה.

בֹן. Subject > ms / Existent > pronoun textual. בֹן *such, so* is a pronoun type word that can substitute for a preceding clause complex, in this case referring back to the process of the creation of the barrier. Logically it might be best to consider 1:6(b-c) as the antecedent of the pronoun, but antecedent in a general sense. Within its own clause, בֹן functions as the Existent of an existential process, *And (it was) so*, or *And such happened*.

1:8 // וַיִּקְרָא אֱלֹהִים לָרָקִיעַ שָׁמַיִם // וַיְהִי־עָרֵב
וַיְהִי־בֹקֶר // יוֹם שְׁנִי: פ

וַיִּקְרָא אֱלֹהִים לָרָקִיעַ שָׁמַיִם. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > verbal.

שָׁמַיִם	לָרָקִיעַ	אֱלֹהִים	וַיִּקְרָא	Constituents
<i>heavens</i>	<i>the barrier</i>	<i>deity</i>	<i>and he called</i>	Translation
			Theme	Textuality
		Subject	Finite	Mood
Verbiage	Target	Sayer	Process	Transitivity

וַיִּקְרָא. Theme: textual > clause conj + Theme: experiential / Finite
> wayyiqtol 3ms / Process > qal קרא.

אֱלֹהִים. Subject > mp / Sayer > nominal group: noun common.

לְרִקְיעַ. Target > prep phrase: prep + def article + noun common
ms.

שָׁמַיִם. Verbiage > nominal group: noun common ms. Note that
the *patach* of שָׁמַיִם has been stress lengthened by the *atnach* accent
and is in pause.

וַיְהִי־עֶרֶב. (b) Textuality > conj paratactic expansion / Mood >
declarative: past / Transitivity > existential. See 1:5(c).

וַיְהִי־בֹקֶר. (c) Textuality > conj paratactic expansion / Mood >
declarative: past / Transitivity > existential. See 1:5(d).

יוֹם שֵׁנִי. (d) Textuality > conj paratactic expansion / Mood >
declarative: non-past / Transitivity > existential. An exclamative exis-
tential clause: *A second day (it is)!*

יוֹם שֵׁנִי	Constituents
<i>a second day</i>	Translation
Theme	Textuality
Subject	Mood
Existent	Transitivity

יוֹם שֵׁנִי. Subject > ms / Existent > noun common ms | numeral ms.
שֵׁנִי *second* is an ordinal number. Compare 1:5(e) where the cardinal
number *one*, rather than the ordinal number *first*, is used in what is
otherwise the same structure.

Genesis 1:9-13

⁹And deity said, “Let be gathered the waters under the heavens to one
place, and let the dry ground be seen.” And such was. ¹⁰And deity called
the dry ground land, and the reservoir of the water he called seas. And

deity saw that (it was) good.¹¹ And deity said, “Let the earth produce produce: vegetation seeding seed, treekind of fruit making fruit for its kind, which its seed is in it, on the earth.”¹² And such happened.¹³ And the earth brought out produce: vegetation seeding seed for its kinds, and treekind making fruit, which its seed is in it, for its kinds.

1:9 /// וַיֹּאמֶר אֱלֹהִים // יִקְווּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם
אֶל־מָקוֹם אֶחָד // וְתִרְאֶה הַיַּבְשָׁה / וַיְהִי־כֵן:

וַיֹּאמֶר אֱלֹהִים. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > verbal. See 1:3(a).

יִקְווּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל־מָקוֹם אֶחָד. (b) Textuality > appositive paratactic projection: quote / Mood > directive: jussive / Transitivity > material: action.

אֶל־מָקוֹם אֶחָד	הַמַּיִם מִתַּחַת הַשָּׁמַיִם	יִקְווּ	Constituents
<i>to one place</i>	<i>the waters from under the heavens</i>	<i>and let them be gathered</i>	Translation
		Theme	Textuality
	Subject	Finite	Mood
Circumstance	Goal	Process	Transitivity

יִקְווּ. Theme: textual > clause conj + Theme: experiential / Finite > jussive 3mp / Process > nifal קוה. The nifal stem can be interpreted either as middle voice (*gather themselves*) or passive voice (*be gathered*). It is rendered here as the passive, and if this is correct, then who is the agent? Could it be the divine council, perhaps implied by the *us/our* in 1:26(b)?

הַמַּיִם מִתַּחַת הַשָּׁמַיִם. Subject > mp (הַמַּיִם) / Goal > nominal group: Head + Post-modifier.

הַמַּיִם. Head > def art + noun common mp. Characteristic of passive processes, the Goal of the passive process in the transitivity view

is the Subject in the interpersonal view. It is the Head of the Subject that agrees with the verb.

מִתַּחַת הַשָּׁמַיִם. Post-modifier > prep phrase: prep + prep | def art + noun common mp. This prep phrase specifies which waters, i.e. *the waters (which are) from under the heavens*, as if it were a restrictive relative clause. Even though it is a prepositional phrase, it is treated here as a modifier of the noun and hence part of the Goal. Alternately, it could be considered an independent Circumstance indicating the place from which the waters were to be gathered.

אֶל-מָקוֹם אֶחָד. Circumstance: location, place > prep phrase: prep + noun common ms | noun common ms.

וַתֵּרָאֶה הַיַּבֵּשָׁה. (c) Textuality > conj paratactic projection: quote / Mood > directive: jussive / Transitivity > mental: perception.

הַיַּבֵּשָׁה	וַתֵּרָאֶה	Constituents
<i>the dry land</i>	<i>and let her be seen</i>	Translation
	Theme	Textuality
Subject	Finite	Mood
Phenomenon	Process	Transitivity

וַתֵּרָאֶה. Theme: textual > clause conj + Theme: experiential / Finite > jussive 3fs / Process > nifal **רָאָה**. An interesting feature of this mental process is that it really expresses an existential process, with **הַיַּבֵּשָׁה** the dry land as the Existent. So in effect, the mental process is a grammatical metaphor for an existential process. For the notion of grammatical metaphor see Thompson, chapter 9.

הַיַּבֵּשָׁה. Subject > 3fs / Phenomenon > nominal group: def art + noun common fs. Again, the object of the process is the Subject of the verb, as is characteristic of passive processes.

וַיְהִי-כֵן. (d) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > existential. See 1:7(c).

1:10 // וַיִּקְרָא אֱלֹהִים לַיַּבְשָׁה אֶרֶץ // וּלְמִקְוֵה הַמַּיִם
קָרָא יָמִים // וַיִּרְא אֱלֹהִים / כִּי-טוֹב:

וַיִּקְרָא אֱלֹהִים לַיַּבְשָׁה אֶרֶץ. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > verbal.

אֶרֶץ	לַיַּבְשָׁה	אֱלֹהִים	וַיִּקְרָא	Constituents
<i>earth</i>	<i>the dry land</i>	<i>deity</i>	<i>and he called</i>	Translation
			Theme	Textuality
		Subject	Finite	Mood
Verbiage	Target	Sayer	Process	Transitivity

וַיִּקְרָא. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > qal קָרָא.

אֱלֹהִים. Subject > mp / Sayer > nominal group: noun common.

לַיַּבְשָׁה. Target > prep phrase: prep + def art + noun common fs.

אֶרֶץ. Verbiage > nominal group: noun common fs.

וּלְמִקְוֵה הַמַּיִם קָרָא יָמִים. (b) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > verbal. The Subject / Sayer, אֱלֹהִים *deity*, is textually absent by ellipsis and inferable from clause (a).

יָמִים	קָרָא	וּלְמִקְוֵה הַמַּיִם	Constituents
<i>seas</i>	<i>he called</i>	<i>and the reservoir of water</i>	Translation
		Theme	Textuality
	Finite		Mood
Verbiage	Process	Target	Transitivity

וּלְמִקְוֵה הַמַּיִם. Theme: textual > clause conj + Theme: experiential / Target > prep phrase: prep + noun common fs const | def art + noun common mp. We might ask, why was the Target made Theme in this clause, when its Target analog in the prior clause was part of the Rheme? By making the Target the Theme, the verb cannot be the

Theme. The action of this clause is not sequential in relation to the preceding, but simultaneous. If the verb were first, it would necessarily be marked for sequence.

קָרָא. Finite > qatal 3ms / Process > qal קרא.

יָמִים. Verbiage > nominal group: noun common mp.

וַיֵּרָא אֱלֹהִים. (c) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > mental: perception. There is no explicit Phenomenon to this mental process; what did deity see? Compare 1:4(a-b) where a Phenomenon, *the light*, is specified in an otherwise identical construction to this one and the dependent clause that follows it. Is the Phenomenon here something as specific as the products *earth* and *seas*, or does it refer more abstractly to the processes that transpired on this day?

אֱלֹהִים	וַיֵּרָא	Constituents
<i>deity</i>	<i>and he saw</i>	Translation
	Theme	Textuality
Subject	Finite	Mood
Senser	Process	Transitivity

וַיֵּרָא. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > qal רָאָה.

אֱלֹהִים. Subject > mp / Senser > nominal group: noun common.

בְּיִטּוֹב. (d) Textuality > conj hypotactic projection: report / Mood > declarative: non-past / Transitivity > relational: attribution. The Carrier is the Phenomenon from the preceding clause where it was textually absent, and it is also absent here. Presumably the Carrier consists of the state of affairs, English *it*, resulting from all the entities that came into existence.

טוֹב	בְּיִ	Constituents
<i>good</i>	<i>that</i>	Translation
Theme	Theme	Textuality
Attribute		Transitivity

כִּי. Theme: textual > clause conj. It connects the dependent projection clause to the dominant mental process in clause (c).

טוֹב. Theme: experiential / Attribute > adj ms. This is the Attribute of the dependent relational process that constitutes this clause. In a textual sense, it is not clear precisely what is good.

1:11 // וַיֹּאמֶר אֱלֹהִים // תִּדְשֵׂא הָאָרֶץ דָּשָׂא עֵשֶׂב
מִזְרִיעַ זֶרַע עַן פְּרִי עֹשֶׂה פְּרִי לְמִינוֹ אֲשֶׁר זֶרַע-וֹ
עַל-הָאָרֶץ // וַיְהִי-כֵן:

וַיֹּאמֶר אֱלֹהִים. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > verbal. See 1:3(a).

תִּדְשֵׂא הָאָרֶץ דָּשָׂא עֵשֶׂב [[מִזְרִיעַ זֶרַע]] **עַן פְּרִי**
[[עֹשֶׂה פְּרִי לְמִינוֹ]] [[אֲשֶׁר זֶרַע-וֹ]] **עַל-הָאָרֶץ**. (b) Textuality > appositive paratactic projection: quote / Mood > directive: jussive / Transitivity > material: action.

עַל-הָאָרֶץ	דָּשָׂא עֵשֶׂב [[מִזְרִיעַ זֶרַע]] עַן פְּרִי [[עֹשֶׂה פְּרִי לְמִינוֹ]] [[אֲשֶׁר זֶרַע-וֹ]]	הָאָרֶץ	תִּדְשֵׂא	Constituents
<i>on the earth</i>	<i>produce: vegetation seed- ing seed, treekind of fruit making fruit for his kind, which his seed is in him</i>	<i>the earth</i>	<i>let her produce</i>	Translation
			Theme	Textuality
		Subject	Finite	Mood
Circumstance	Goal	Actor	Process	Transitivity

תִּדְשֵׂא. Theme: experiential / Finite > jussive 3fs / Process > hifil
דָּשָׂא.

הָאָרֶץ. Subject > fs / Actor > nominal group: def art + noun common.

דָּשָׂא עֵשֶׂב [[מְזִרְעַ זֶרַע]] עֵץ פְּרִי [[עֹשֶׂה פְּרִי לְמִינוֹ
[[[[אֲשֶׁר זֶרְעוּבוּ]]. Goal > noun group complex: Head +
Post-modifier. This is a rather dense collection of noun groups and
embedded clauses, and it is especially challenging to determine the
antecedents of the many pronouns. The Head indicates the general
category *produce*, and the Post-modifier specifies two sub-categories,
though no conjunction separates them. Both sub-categories have
embedded clauses, and the second has an embedded clause within it.

דָּשָׂא. Head > nominal group: noun common collective ms. This is
the most general category, followed by two sub-categories that extend
its meaning. This noun is cognate with the verb, meaning they are
both derived from the same root.

עֵשֶׂב [[מְזִרְעַ זֶרַע]] עֵץ פְּרִי [[עֹשֶׂה פְּרִי לְמִינוֹ
[[[[אֲשֶׁר זֶרְעוּבוּ]]. Post-modifier > two nominal sub-groups.
[[מְזִרְעַ זֶרַע]] עֵשֶׂב. Nominal sub-group 1 > Head + Post-
modifier. *Vegetation seeding seed*.

עֵשֶׂב. Head > noun common collective ms.

מְזִרְעַ זֶרַע. (i) Post-modifier >> Textuality > embedded expan-
sion: relative clause / Transitivity > material: action. This type of rela-
tive clause does not employ the relative pronoun אֲשֶׁר *which*, and so is
called an asyndetic (i.e. without connector) relative clause.

זֶרַע	מְזִרְעַ	Constituents
<i>seed</i>	<i>seeding</i>	Translation
	Theme	Textuality
Goal	Actor / Process	Transitivity

מְזִרְעַ. Theme: experiential / Actor > ptc ms / Process > hifil זֶרַע.
This is the material process of the first embedded relative clause. *Seed-
producing seeder*.

זֶרַע. Goal > nominal group: noun common ms.

עץ פְּרִי [[עֲשֶׂה פְּרִי לְמִינוֹ]] אֲשֶׁר זָרְעוֹ-בּוֹ. Nominal sub-group 2 > Head + Post-modifier. *Trees of fruit making fruit for its* (i.e. *the trees*) *kind*.

עץ פְּרִי. Head > noun common collective ms const | noun common collective ms.

[[אֲשֶׁר זָרְעוֹ-בּוֹ]] עֲשֶׂה פְּרִי לְמִינוֹ. (ii) Post-modifier >> Textuality > embedded expansion: relative clause / Transitivity > material: action. The Subject / Actor is עץ פְּרִי.

[[אֲשֶׁר זָרְעוֹ-בּוֹ]]	פְּרִי	עֲשֶׂה	Constituents
<i>for his kind which his seed is in him</i>	<i>fruit</i>	<i>making</i>	Translation
		Theme	Textuality
Beneficiary	Goal	Actor / Process	Transitivity

עֲשֶׂה. Theme: experiential / Actor > ptc ms / Process > qal. This is the material process of the second embedded relative clause.

פְּרִי. Goal > nominal group: noun common collective ms.

[[אֲשֶׁר זָרְעוֹ-בּוֹ]] לְמִינוֹ. Beneficiary > Head + Post-modifier.

לְמִינוֹ. Head > prep phrase: prep + noun common ms const + pro-noun suffix 3ms, antecedent is עץ.

אֲשֶׁר זָרְעוֹ-בּוֹ. (a') Post-modifier >> Textuality > embedded expansion / Mood > declarative: non-past / Transitivity > relational: attribution. This relative clause expands the meaning of something in the Head, i.e. *which his seed is in him*, meaning, kinds of trees whose seed is in its fruit.

בּוֹ	זָרְעוֹ-	אֲשֶׁר	Constituents
<i>in him</i>	<i>his seed</i>	<i>which</i>	Translation
		Theme	Textuality
Attribute	Carrier		Transitivity

אֲשֶׁר. Theme: textual > pronoun relative. It serves to connect the embedded relative clause to prior text. Determining the specific antecedent is somewhat difficult in this case. Conceivably, it could be עֵץ *tree*, or מִין *kind*, or even פֶּרִי *fruit*. All three are masculine in gender, thus, all are able to match the pronoun suffixes. We are interpreting the antecedent as מִין *kind*.

זֶרַעוֹ. Carrier > nominal group: noun common ms const + pronoun suffix 3ms; determining the antecedent is dependent on determining the antecedent of the relative pronoun, either מִין or עֵץ.

בּוֹ. Attribute > prep phrase: prep + pronoun suffix 3ms, antecedent is פֶּרִי—a different antecedent than that of the previous two pronouns.

עַל־הָאָרֶץ. Circumstance > prep phrase: prep + def art + noun common fs. It is the locational circumstance of the main material process: *let earth produce produce... on the earth*, though NRSV and NJPS attach it to the second nominal group complex of the Goal, and not the main clause.

וַיְהִי־בֹ. (c) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > existential. See 1:7(c).

1:12 // וַתּוֹצֵא הָאָרֶץ דָּשָׁא עֵשֶׁב מִזְרִיעַ זֶרַע לְמִינֶהוּ
וַעֲנַן עֲשֶׂה־פְּרִי אֲשֶׁר זֶרַעוֹ־בּוֹ לְמִינֶהוּ // וַיֵּרָא
אֱלֹהִים / בִּיטוֹב:

וַתּוֹצֵא הָאָרֶץ דָּשָׁא עֵשֶׁב [[מִזְרִיעַ זֶרַע לְמִינֶהוּ]] וַעֲנַן
[[עֲשֶׂה־פְּרִי]] אֲשֶׁר זֶרַעוֹ־בּוֹ לְמִינֶהוּ [[(a) Textuality >
conj paratactic expansion / Mood > declarative: past / Transitivity
> material: action. This clause is similar to 1:11(b) in its transitivity structure, though not in textuality or mood. And the embedded clauses show differences.

דָּשָׂא עֵשֶׂב [[מְזִרִיעַ זֶרַע לְמִינֵהוּ]] וְעֵץ [[עֹשֶׂה-פֶּרִי]] [[אֲשֶׁר זֶרְעוֹ-בּוֹ]] [[לְמִינֵהוּ]]	הָאָרֶץ	וַתוֹצֵא	Constituents
<i>produce: vegetation seeding seed for his kinds, and treekind making fruit, which his seed is in him, for his kinds</i>	<i>the earth</i>	<i>and she brought out</i>	Translation
		Theme	Textuality
	Subject	Finite	Mood
Goal	Actor	Process	Transitivity

וַתוֹצֵא. Theme: textual > clause conj + Theme: experiential / Finite
> wayyiqtol 3fs / Process > hifil יצא.

הָאָרֶץ. Subject > fs / Actor > nominal group: def art + noun common.

דָּשָׂא עֵשֶׂב [[מְזִרִיעַ זֶרַע לְמִינֵהוּ]]
וְעֵץ [[עֹשֶׂה-פֶּרִי]]
[[אֲשֶׁר זֶרְעוֹ-בּוֹ]]
[[לְמִינֵהוּ]]. Goal > nominal group complex:
Head + Post-modifier.

דָּשָׂא. Head > nominal group: noun common collective ms.

עֵשֶׂב [[מְזִרִיעַ זֶרַע לְמִינֵהוּ]]
וְעֵץ [[עֹשֶׂה-פֶּרִי]]
[[אֲשֶׁר זֶרְעוֹ-בּוֹ]]
[[לְמִינֵהוּ]]. Post-modifier > two nominal sub-groups
joined by a group conjunction, each with embedded clauses.

[[מְזִרִיעַ זֶרַע לְמִינֵהוּ]]
עֵשֶׂב. Nominal sub-group 1 > Head
+ Post-modifier.

עֵשֶׂב. Head > noun common collective ms.

מְזִרִיעַ זֶרַע לְמִינֵהוּ. (i) Post-modifier >> Textuality > embedded
expansion: relative clause / Transitivity > material: action. *Vegetation
seeding seed for its (i.e. vegetation's) kinds.*

לְמִינֵהוּ	זֶרַע	מְזִרִיעַ	Constituents
<i>for his kinds</i>	<i>seed</i>	<i>seeding</i>	Translation
		Theme	Textuality
Beneficiary	Goal	Actor / Process	Transitivity

מְזַרֵּעַ. Theme: experiential / Actor > ptc ms / Process > hifil זרע.

זֶרַע. Goal > nominal group: noun common ms.

לְמִינֵהוּ. Beneficiary > prep phrase: prep + noun common mp const + pronoun suffix 3ms, antecedent is עֵשָׂב. This prep phrase is not present in its analogous clause 1:11(b)(i).

וְעֵץ. Group conj [[עֹשֶׂה-פְּרִי]] אֲשֶׁר זֶרַע-בוּ [[לְמִינֵהוּ]]. + Nominal sub-group 2 > Head + Post-modifier.

עֵץ. Head > noun common collective ms.

עֹשֶׂה-פְּרִי [[אֲשֶׁר זֶרַע-בוּ]] לְמִינֵהוּ. (ii) Post-modifier >> Textuality > embedded expansion: relative clause / Transitivity > material: action. *Treekind making fruit which his (i.e. the treekind's) seed is in him (i.e. the fruit) for his (i.e. the treekind's) kinds.*

לְמִינֵהוּ	פְּרִי [[אֲשֶׁר זֶרַע-בוּ]]	עֹשֶׂה-	Constituents
<i>for his kinds</i>	<i>fruit, which his seed in him</i>	<i>making</i>	Translation
		Theme	Textuality
Beneficiary	Goal	Actor/Process	Transitivity

עֹשֶׂה. Theme: experiential / Actor > ptc ms / Process > qal עשה. This is the material process of the embedded relative clause.

פְּרִי [[אֲשֶׁר זֶרַע-בוּ]]. Goal > nominal group: Head + Post-modifier.

פְּרִי. Head > noun common collective ms.

אֲשֶׁר זֶרַע-בוּ. (a') Post-modifier >> Textuality > embedded expansion / Transitivity > relational: attribution. *Which its seed is in it, meaning, trees whose seed is in their fruit.*

בוּ	זֶרַע-	אֲשֶׁר	Constituents
<i>in him</i>	<i>his seed</i>	<i>which</i>	Translation
		Theme	Textuality
Attribute	Carrier		Transitivity

אֲשֶׁר. Theme: textual > pronoun relative. It serves to connect the embedded relative clause to prior text. Determining the specific antecedent is somewhat difficult in this case. Conceivably it could be עץ tree, or פֶּרִי fruit, or מִין kind. All three are masculine in gender, so are able to match the following pronouns. We are interpreting the antecedent as עץ trees.

וְרָעוּ. Carrier > nominal group: noun common ms const + pronoun suffix 3ms, antecedent is עץ.

בּוֹ. Attribute > prep phrase: prep + pronoun suffix 3ms, antecedent is פֶּרִי.

לְמִינֵהוּ. Beneficiary > prep phrase: prep + common noun mp const + pronoun 3ms, antecedent is עץ.

וַיֵּרָא אֱלֹהִים. (b) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > mental: perception. See 1:10(c).

בִּיטּוֹב. (c) Textuality > hypotactic projection: report / Mood > declarative: non-past / Transitivity > relational: attribution. See 1:10(d).

1:13 // וַיְהִי-עֶרֶב // וַיְהִי-בֹקֶר // יוֹם שְׁלִישִׁי: פ

וַיְהִי-עֶרֶב. (b) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > existential. See 1:5(c).

וַיְהִי-בֹקֶר. (c) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > existential. See 1:5(d).

יוֹם שְׁלִישִׁי. (d) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > existential process: Existent. An exclamative existential clause: *A third day (it is)!* Compare 1:5(e).

יוֹם שְׁלִישִׁי	Constituents
<i>Third day</i>	Translation
Theme	Textuality
Subject	Mood
Existent	Transitivity

יּוֹם שְׁלִישִׁי. Subject > ms / Existent > nominal group: noun common ms | noun common ms. שְׁלִישִׁי is the ordinal number *third*.

Genesis 1:14-19

¹⁴And deity said, “Let lights be in the barrier of the heavens to make separation between the day and the night. And they will be for signs and for seasons and for days and years. ¹⁵And they will be for lights in the barrier of the heavens to give light on the earth.” And such happened. ¹⁶And deity made the two big lights: the big light for the dominion of the day and the small light for the dominion of the night, and the stars. ¹⁷And them deity put in the barrier of the heavens to give light on the earth ¹⁸to exercise rule in the day and in the night and to make separation between the light and the dark. And deity saw that good it is. ¹⁹And evening was. And morning was. Fourth day!

1:14 /// וַיֹּאמֶר אֱלֹהִים // יְהִי מְאֹרֶת בְּרָקִיעַ הַשָּׁמַיִם
לְהַבְדִּיל בֵּין הַיּוֹם וּבֵין הַלַּיְלָה // וְהָיוּ לְאֹתוֹת
וּלְמוֹעֲדִים וּלְיָמִים וּשְׁנָיִם:

וַיֹּאמֶר אֱלֹהִים. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > verbal. See 1:3(a).

יְהִי מְאֹרֶת בְּרָקִיעַ הַשָּׁמַיִם [[לְהַבְדִּיל בֵּין הַיּוֹם וּבֵין הַלַּיְלָה]]. (b) Textuality > appositive paratactic projection: quote / Mood > directive: jussive / Transitivity > existential.

Constituents	יְהִי	מְאֹרֶת	בְּרָקִיעַ הַשָּׁמַיִם	[[לְהַבְדִּיל בֵּין הַיּוֹם וּבֵין הַלַּיְלָה]]
Translation	let him be	lights	in the barrier of the heavens	to make separation between the day and between the night
Textuality	Theme			
Mood	Finite	Subject		
Transitivity	Process	Existent	Circumstance	Circumstance

יְהִי. Theme: experiential / Finite > jussive 3ms / Process > qal היה. The Mood structure is incongruent in so far as the Finite is 3ms and the Subject is fp.

מֵאֲרֹת. Subject > fp! / Existent > nominal group: noun common.

בִּרְקִיעַ הַשָּׁמַיִם. Circumstance: location, place > prep phrase: prep + noun common ms construct | def art + noun common mp. This specifies the locational setting of the lights.

לְהַבְדִּיל בֵּין הַיּוֹם וּבֵין הַלַּיְלָה. (i) Circumstance: purpose >> Textuality > embedded prep clause / Transitivity > material: action. This embedded dependent clause extends the meaning of the existential process of the dominant clause by specifying the role that the newly created lights would play.

בֵּין הַיּוֹם וּבֵין הַלַּיְלָה	לְהַבְדִּיל	Constituents
<i>between the day and between the night</i>	<i>to make separation</i>	Translation
	Theme	Textuality
Circumstance	Process	Transitivity

לְהַבְדִּיל. Theme: textual > prep + Theme: experiential / Process > inf const hifil בדל.

בֵּין הַיּוֹם וּבֵין הַלַּיְלָה. Circumstance: location, place > prep phrase complex: prep | def art + noun common ms | group conj + prep | def art + noun common fs.

וַהֲיוּ לְאֹתֹת וּלְמוֹעֲדִים וְלַיִּמִּים וּשְׁנֵים. (c) Textuality > conj paratactic projection: quote / Mood > declarative: non-past / Transitivity > relational: attribution. This clause is a paratactic continuation of 1:14(b). The Carrier is מֵאֲרֹת *lights* from 1:14(b) and is textually absent by ellipsis. This ellipsis, along with the conjunction, binds clauses 14(b) and 14(c) together.

לְאֹתֹת וּלְמוֹעֲדִים וְלַיִמִּים וְשָׁנִים	וְהָיוּ	Constituents
<i>for signs and for seasons and for days and years</i>	<i>and they will be</i>	Translation
	Theme	Textuality
	Finite	Mood
Attribute	Process	Transitivity

וְהָיוּ. Theme: textual > clause conj + Theme: experiential / Finite > weqatal 3cp / Process > qal הִיָּה. The verb הָיָה plus לְ can mean *become*, and is here used to relate the Carrier constituent of the attributive relational process, מְאֹרֶת *lights* from 1:14(b), to its Attributes.

לְאֹתֹת וּלְמוֹעֲדִים וְלַיִמִּים וְשָׁנִים. Attribute > prep phrase complex. Each of these prepositional phrases appears to articulate a way that the מְאֹרֶת *lights* will function in the newly created world. As is typical of Attributes in attributive relational processes, they are indefinite categories (usually represented as adjectives or indefinite common nouns) that function descriptively, in distinction from identifying relational processes, where the Identifiers are definite nouns.

לְאֹתֹת. Attribute 1 > prep phrase: prep + noun common fp.

וּלְמוֹעֲדִים. Group conj + Attribute 2 > prep phrase: prep + noun common mp.

וְלַיִמִּים וְשָׁנִים. Group conj + Attribute 3 > prep phrase: prep + noun common mp | group conj + noun common fp. Notice that there is no לְ prep on שָׁנִים. The coordinated nominal group וְלַיִמִּים וְשָׁנִים together is the object of the preposition on יָמִים.

וְהָיוּ לְמְאֹרֹת בְּרָקִיעַ הַשָּׁמַיִם לְהָאֵיר עַל־הָאָרֶץ // 1:15
וַיְהִי־כֵן //

וְהָיוּ לְמְאֹרֹת בְּרָקִיעַ הַשָּׁמַיִם [[לְהָאֵיר עַל־הָאָרֶץ]].
(a) Textuality > conj paratactic projection: quote / Mood > declarative: non-past / Transitivity > relational: attribution. Presumably, the

Carrier is **מִאֲוֶרֶת** from 1:14(b) and is textually absent by ellipsis. The lights will become lights in the barrier of the heavens. This is another paratactic continuation, along with 1:14(c), of 1:14(b).

[[לְהַאִיר עַל־הָאָרֶץ]]	בְּרָקִיעַ הַשָּׁמַיִם	לְמִאֲוֶרֶת	וְהֵיוּ	Constituents
<i>to give light on the earth</i>	<i>in the barrier of the heavens</i>	<i>for lights</i>	<i>and they will be</i>	Translation
			Theme	Textuality
			Finite	Mood
Circumstance	Circumstance	Attribute	Process	Transitivity

וְהֵיוּ. Theme: textual > clause conj + Theme: experiential / Finite > weqatal 3cp / Process > qal **הִיָּה**. As in 1:14(c), the verb **הִיָּה** plus **לְ** is interpreted to mean *become*.

לְמִאֲוֶרֶת. Attribute > prep phrase: prep + noun common fp.

בְּרָקִיעַ הַשָּׁמַיִם. Circumstance: location, place > prep phrase: prep + noun common ms const | noun common mp.

לְהַאִיר עַל־הָאָרֶץ. (i) Circumstance: purpose >> Textuality > embedded prep clause / Transitivity > material: action.

עַל־הָאָרֶץ	לְהַאִיר	Constituents
<i>on the earth</i>	<i>to give light</i>	Translation
	Theme	Textuality
Circumstance	Process	Transitivity

לְהַאִיר. Theme: textual > prep + Theme: experiential / Process > inf const hifil **אִוֵּר**. The hifil form essentially contains within itself both the Process (*give*) and the Goal of the process (*light*).

עַל־הָאָרֶץ. Circumstance: location, place > prep phrase: prep - def art + noun common fs.

וַיְהִי־כֵן. (b) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > existential. See 1:7(c).

1:16 // וַיַּעַשׂ אֱלֹהִים אֶת־שְׁנֵי הַמָּאֲרוֹת הַגְּדֹלִים אֶת־
הַמָּאֹר הַגָּדֹל לְמִמְשַׁלַּת הַיּוֹם וְאֶת־הַמָּאֹר הַקָּטָן
לְמִמְשַׁלַּת הַלַּיְלָה וְאֵת הַכּוֹכָבִים:

וַיַּעַשׂ אֱלֹהִים אֶת־שְׁנֵי הַמָּאֲרוֹת הַגְּדֹלִים אֶת־הַמָּאֹר
הַגָּדֹל [[לְמִמְשַׁלַּת הַיּוֹם]] וְאֶת־הַמָּאֹר הַקָּטָן [[לְמִמְשַׁלַּת
הַלַּיְלָה. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: action. This clause is much longer than the average clause in biblical Hebrew, and its length is due to its elaborate Goal (or direct object) and its expansions. The Goal consists of two noun groups. The first noun group (*the two big lights*) is extended by two separate noun groups, each of which is then extended by an embedded clause. The second noun group is a single noun (*the stars*). Here is the hierarchic structure of the clause:

And made deity (Process + Actor)

the two big lights: (Goal 1)

the big light for the dominion of the day (Goal 1a)

and the small light for the dominion of the night (Goal 1b)

and the stars. (Goal 2)

אֶת־שְׁנֵי הַמָּאֲרוֹת הַגְּדֹלִים אֶת־הַמָּאֹר הַגָּדֹל [[לְמִמְשַׁלַּת הַיּוֹם]] וְאֶת־הַמָּאֹר הַקָּטָן [[לְמִמְשַׁלַּת הַלַּיְלָה]] וְאֵת הַכּוֹכָבִים	אֱלֹהִים	וַיַּעַשׂ	Constituents
<i>the two big lights: the big light for the dominion of the day and the small light for the dominion of the night, and the stars</i>	<i>deity</i>	<i>and he made</i>	Translation
		Theme	Textuality
	Subject	Finite	Mood
Goal	Actor	Process	Transitivity

וַיַּעַשׂ. Theme: textual > clause conj + Theme: experiential / Finite
> wayyiqtol 3ms / Process > qal עָשָׂה.

אֱלֹהִים. Subject > mp / Actor > nominal group: noun common.

אֶת־שְׁנֵי הַמָּאֲרֹת הַגְּדֹלִים אֶת־הַמָּאֹר הַגָּדֹל לְמַמְשֶׁלֶת הַיּוֹם וְאֶת־הַמָּאֹר הַקָּטָן לְמַמְשֶׁלֶת הַלַּיְלָה וְאֵת הַכּוֹכָבִים. Goal > nominal group complex. There are two first-level goals: Goal 1 is אֶת־שְׁנֵי הַמָּאֲרֹת הַגְּדֹלִים, *the two big lights*, and Goal 2 is אֵת הַכּוֹכָבִים *the stars*. Goal 1 is expanded when each of the two big lights is given further specification, though it does sound a bit strange when the second “big” light is called the “small” light.

אֶת־שְׁנֵי הַמָּאֲרֹת הַגְּדֹלִים אֶת־הַמָּאֹר הַגָּדֹל לְמַמְשֶׁלֶת הַיּוֹם וְאֶת־הַמָּאֹר הַקָּטָן לְמַמְשֶׁלֶת הַלַּיְלָה. Goal 1 > nominal group complex: Head = Goal + Post-modifier (= Goal 1a + Goal 1b). This is Goal 1 as a whole. What follows breaks it down into its components.

אֶת־שְׁנֵי הַמָּאֲרֹת הַגְּדֹלִים. Goal 1 > nominal group: goal marker + noun common mp const | def art + noun common mp | def art + adj mp. *The two big lights*. The following two nominal groups extend the meaning of this Head nominal group. The two sub-groups are joined to each other by a group conjunction, but as a group it is simply juxtaposed to its Head.

אֶת־הַמָּאֹר הַגָּדֹל לְמַמְשֶׁלֶת הַיּוֹם. Goal 1a > nominal group: goal marker - def art + noun common ms | def art + adj ms | prep phrase > prep + noun common fs const | def art + noun common ms.

וְאֶת־הַמָּאֹר הַקָּטָן לְמַמְשֶׁלֶת הַלַּיְלָה. Group conj + Goal 1b > nominal group: goal marker - def art + noun common ms | def art + adj ms | prep phrase: prep + noun common fs const | def art + noun common fs.

וְאֵת הַכּוֹכָבִים. Goal 2 > nominal group: group conj + goal marker | def art + noun mp.

1:17-18 // וַיֵּצֵא אֱלֹהִים בְּרָקִיעַ הַשָּׁמַיִם לְהָאִיר
עַל־הָאָרֶץ: וְלַמָּשֶׁל בַּיּוֹם וּבַלַּיְלָה וּלְהַבְדִּיל בֵּין הָאֹר
וּבֵין הַחֹשֶׁךְ // וַיֵּרָא אֱלֹהִים / בִּיטּוֹב:

וַיִּתֵּן אֱלֹהִים בְּרָקִיעַ הַשָּׁמַיִם [[לְהָאִיר עַל-הָאָרֶץ
וּלְמַשֵּׁל בַּיּוֹם וּבַלַּיְלָה וּלְהַבְדִּיל בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ]]

(a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: action. This declarative clause is the realization of the directive clause 1:15(a). Clause 1:17(a) extends into 1:18, and serves as an example of how verse divisions do not always align with clause divisions.

Constituents	וַיִּתֵּן	אֱלֹהִים	בְּרָקִיעַ הַשָּׁמַיִם	[[לְהָאִיר עַל-הָאָרֶץ וּלְמַשֵּׁל בַּיּוֹם וּבַלַּיְלָה וּלְהַבְדִּיל בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ]]
Translation	and he put	deity	in the barrier of the heavens	to give light on the earth to rule in the day and in the night and to make separation between the light and between the dark
Textuality	Theme			
Mood	Finite	Subject		
Transitivity	Process	Goal	Actor	Circumstance

וַיִּתֵּן. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > qal נתן.

אֱלֹהִים. Goal > nominal group: goal marker + pronoun suffix 3mp, antecedent is מֵאֲרֶת in 1:14(b).

בְּרָקִיעַ. Subject > mp / Actor > nominal group: noun common.

עַל-הָאָרֶץ. Circumstance: location, place > prep phrase: prep + noun common ms const | def art + noun common mp.

]] לְהָאִיר עַל־הָאָרֶץ וּלְמַשֵּׁל בַּיּוֹם וּבַלַּיְלָה וּלְהַבְדִּיל בֵּין
[[לְהָאִיר עַל־הָאָרֶץ. Circumstance: cause, purpose > prep phrase
complex consisting of three conjoined embedded prepositional purpose
clauses.

לְהָאִיר עַל־הָאָרֶץ. (i) Circumstance 1: cause, purpose >> Textuality > embedded prep clause / Transitivity > material: action. This clause expands the meaning of the enclosing clause by explaining why deity put the lights in the barrier. This embedded clause takes what otherwise might be the independent clause (*They provided illumination on the earth*) and, by changing the verb to non-finite, enables it to be embedded within another clause (... *to provide illumination on the earth*) and become a constituent of that clause. This is the first of three expansion clauses embedded within clause 1:17(a).

עַל־הָאָרֶץ	לְהָאִיר	Constituents
<i>on the earth</i>	<i>to give light</i>	Translation
	Theme	Textuality
Circumstance	Process	Transitivity

לְהָאִיר. Theme: textual > prep + Theme: experiential / Process > inf const hifil אִיר.

עַל־הָאָרֶץ. Circumstance: location, place > prep - def art + noun common fs.

1:18 וּלְמַשֵּׁל בַּיּוֹם וּבַלַּיְלָה וּלְהַבְדִּיל בֵּין הָאֹר וּבֵין
הַחֹשֶׁךְ // וַיֵּרָא אֱלֹהִים / בִּיטוֹב:

וּלְמַשֵּׁל בַּיּוֹם וּבַלַּיְלָה. (ii) Group conj + Circumstance 2: cause, purpose >> Textuality > embedded prep clause / Transitivity > material: action. This embedded clause and the following one complete clause 1:17(a).

בַּיּוֹם וּבַלַּיְלָהּ	וְלַמָּשָׁל	Constituents
<i>in the day and in the night</i>	<i>and to exercise rule</i>	Translation
	Theme	Textuality
Range	Process	Transitivity

וְלַמָּשָׁל. Theme: textual > group conj + prep + Theme: experiential / Process > inf const qal מָשַׁל. This process has been interpreted with preposition בְּ to designate the object ruled as Goal (or direct object). Another possibility, and the one proposed here, is to understand the prepositional phrase as indicating the Range or domain over which rule is exercised. Are day and night entities such that they can be ruled?

בַּיּוֹם וּבַלַּיְלָהּ. Range > prep phrase complex: prep + def art + noun common ms | group conj + prep + def art + noun common fs.

וְלַהֲבָדִיל בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ. (iii) Group conj + Circumstance 3: cause, purpose >> Textuality > embedded prep clause / Transitivity > material: action.

בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ	וְלַהֲבָדִיל	Constituents
<i>between the light and between the darkness</i>	<i>and to make separation</i>	Translation
	Theme	Textuality
Circumstance	Process	Transitivity

וְלַהֲבָדִיל. Theme: textual > group conj + prep + Theme: experiential / Process > inf const hifil בָּדַל.

בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ. Circumstance: location, place > prep phrase complex: prep | def art + noun common ms | group conj + prep | def art + noun common ms.

וַיֵּרָא אֱלֹהִים. (b) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > mental: perception. See 1:10(c).

בִּיטּוֹב. (c) Textuality > conj hypotactic projection: report / Mood > declarative: non-past / Transitivity > relational: attribution. See 1:10(d).

1:19 // וַיְהִי־עָרֵב // וַיְהִי־בֹקֶר // יוֹם רְבִיעִי: פ

וַיְהִי־עָרֵב. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > existential. See 1:5(c).

וַיְהִי־בֹקֶר. (b) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > existential. See 1:5(d).

יוֹם רְבִיעִי. (c) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > existential. An exclamative existential clause: *A fourth day (it is)!* Compare 1:5(e) and 1:8(d).

יוֹם רְבִיעִי. Subject > ms / Existent > noun common ms | numeral ms. יוֹם רְבִיעִי is the ordinal number *fourth*.

Genesis 1:20-23

²⁰And deity said, “Let the waters swarm with a swarm of living being, and let fowl fly on the earth, on the face of the barrier of the heavens.”²¹And deity created the big serpents and all living creeping being with which the waters swarmed for their kinds, and all fowl of wing for his kinds. And deity saw that good it is. ²²And them deity blessed by saying, “Bear fruit. And multiply. And fill the waters in the seas. And the fowl, let it multiply in the earth.”²³And evening was. And morning was. Fifth day!

1:20 /// וַיֹּאמֶר אֱלֹהִים // יִשְׂרְצוּ הַמַּיִם שָׂרָץ נֶפֶשׁ חַיָּה
// וְעוֹף יְעוֹפֵף עַל־הָאָרֶץ עַל־פְּנֵי רִקְיעַ הַשָּׁמַיִם:

וַיֹּאמֶר אֱלֹהִים. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > verbal. See 1:3(a).

יִשְׂרְצוּ הַמַּיִם שָׂרָץ נֶפֶשׁ חַיָּה. (b) Textuality > appositive paratactic projection: quote / Mood > directive: jussive / Transitivity > behavioral.

שָׂרָץ נֶפֶשׁ חַיָּה	הַמַּיִם	יִשְׂרָצוּ	Constituents
<i>a swarm of living being</i>	<i>the waters</i>	<i>and let them swarm</i>	Translation
		Theme	Textuality
	Subject	Finite	Mood
Range	Behavior	Process	Transitivity

יִשְׂרָצוּ. Theme: experiential / Finite > yiqtol/jussive 3mp / Process > qal שָׂרָץ. The jussive has the same form as the 3mp yiqtol.

הַמַּיִם. Behavior > nominal group: def art + noun common mp.

שָׂרָץ נֶפֶשׁ חַיָּה. Range > nominal group: noun common collective fs const | noun common fs | noun common collective/adjective fs. The relationship of these three nominals is not grammatically clear, in part because חַיָּה can be a noun or an adjective. Also, the term נֶפֶשׁ is provocatively broad and can mean *being* or *life* or many other things. A possible construction, and the one reflected in the translation here, is that the first two words are a construct noun phrase and the third word is an adjective modifying נֶפֶשׁ resulting in the rendition: *a swarm of living being*. The Range of a behavioral process is a nominal clause constituent that does not function as a true participant to the process, but rather adds further specification to the process itself. This is common with behavioral processes, and can be seen in a clause such as *he laughed a hearty laugh*.

וְעוֹף יְעוֹפֵף עַל-הָאָרֶץ עַל-פְּנֵי רְקִיעַ הַשָּׁמַיִם. (c) Textuality > conj paratactic projection: quote / Mood > directive: jussive / Transitivity > behavioral.

עַל-הָאָרֶץ עַל-פְּנֵי רְקִיעַ הַשָּׁמַיִם	יְעוֹפֵף	וְעוֹף	Constituents
<i>on the earth on the face of the barrier of the heavens</i>	<i>let him fly</i>	<i>and fowl</i>	Translation
		Theme	Textuality
	Finite	Subject	Mood
Circumstance	Process	Behavior	Transitivity

וְעוֹף. Theme: textual > clause conj + Theme: experiential / Subject > ms / Behavior > nominal group: noun common collective.

יְעוֹפֵף. Finite > yiqtol/jussive 3ms / Process > polel עוֹף. Note that the Subject and the Finite are cognate.

עַל־הָאָרֶץ עַל־פְּנֵי רְקִיעַ הַשָּׁמַיִם. Circumstance: location, place > prep phrase complex: Head + Post-modifier.

עַל־הָאָרֶץ. Head > prep phrase: prep - def art + noun common ms.

עַל־פְּנֵי רְקִיעַ הַשָּׁמַיִם. Post-modifier > prep phrase: prep - noun common mp const | noun common ms const | def art + noun common mp. This prep phrase adds specification to the preceding one.

1:21 // וַיִּבְרָא אֱלֹהִים אֶת־הַתַּנִּינִם הַגְּדֹלִים וְאֵת כָּל־נֶפֶשׁ הַחַיָּה הַרֹמֶשֶׁת אֲשֶׁר שָׂרְצוּ הַמַּיִם לְמִינֵהֶם וְאֵת כָּל־עוֹף כָּנָף לְמִינֵהוּ // וַיֵּרָא אֱלֹהִים / כִּי־טוֹב:

וַיִּבְרָא אֱלֹהִים אֶת־הַתַּנִּינִם הַגְּדֹלִים וְאֵת כָּל־נֶפֶשׁ הַחַיָּה הַרֹמֶשֶׁת [[אֲשֶׁר שָׂרְצוּ הַמַּיִם]] לְמִינֵהֶם וְאֵת כָּל־עוֹף כָּנָף לְמִינֵהוּ. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: action.

אֶת־הַתַּנִּינִם הַגְּדֹלִים וְאֵת כָּל־נֶפֶשׁ הַחַיָּה הַרֹמֶשֶׁת [[אֲשֶׁר שָׂרְצוּ הַמַּיִם]] לְמִינֵהֶם וְאֵת כָּל־עוֹף כָּנָף לְמִינֵהוּ	אֱלֹהִים	וַיִּבְרָא	Constituents
<i>the big serpents and all living creeping being, which the waters swarmed, for their kinds and all fowl of wing for his kinds</i>	<i>deity</i>	<i>and he created</i>	Translation
		Theme	Textuality
	Subject	Finite	Mood
Goal	Actor	Process	Transitivity

וַיִּבְרָא. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > qal ברא.

אֱלֹהִים. Subject > mp / Actor > nominal group: noun common.

אֶת־הַתַּנִּינִם הַגְּדֹלִים וְאֵת כָּל־נֶפֶשׁ הַחַיָּה הַרֹמֶשֶׁת]]
 אֲשֶׁר שָׂרְצוּ הַמַּיִם] [לְמִינֵהֶם וְאֵת כָּל־עוֹף כָּנָף לְמִינֵהוּ.
 Goal > nominal group complex: [Head (Goal 1 + Goal 2) + Post-
 modifier] + [Head (Goal 3) + Post-modifier]. The Goal consists of
 three individual goals. The first two goals appear to form a sub-group,
 both of which are extended by the embedded relative clause אֲשֶׁר
 הַמַּיִם שָׂרְצוּ and then by the לְמִינֵהֶם prepositional phrase. This is
 suggested by the 3cp form of שָׂרְצוּ in the relative clause, and the 3mp
 form of the pronoun in לְמִינֵהֶם. Some translators, however, apply the
 relative clause and prepositional phrase only to the second Goal.

אֶת־הַתַּנִּינִם הַגְּדֹלִים. Goal 1 > nominal group: goal marker -
 def art + noun common mp | def art + adj mp. Notice the “defective”
 form of the noun’s mp morpheme: it lacks a *yod*.

וְאֵת כָּל־נֶפֶשׁ הַחַיָּה הַרֹמֶשֶׁת. Group conj + Goal 2 > nominal
 group: goal marker | noun common collective ms const - noun com-
 mon collective fs | def art + noun/adj common collective fs | def art +
 ptc fs qal רָמַשׁ.

אֲשֶׁר שָׂרְצוּ הַמַּיִם. (i) Post-modifier 1 >> Textuality > embedded
 expansion: relative clause / Mood > declarative: past / Transitivity >
 behavioral. See 1:20(b) in support of interpreting הַמַּיִם as the Subject
 / Behavior of the verb in this embedded clause.

הַמַּיִם	שָׂרְצוּ	אֲשֶׁר	Constituents
<i>the waters</i>	<i>they swarmed</i>	<i>which</i>	Translation
		Theme	Textuality
Subject	Finite		Mood
Behaver	Process	Range	Transitivity

אֲשֶׁר. Theme: textual > pronoun relative + Theme: experiential /
 Range > the two Goals of the preceding clause.

שָׂרְצוּ. Finite > qatal 3cp / Process > qal שָׂרַץ.

הַמַּיִם. Subject > mp / Behavior > nominal group: noun common.

לְמִינֵהֶם. Post-modifier 2 > prep phrase: prep + noun common mp const + pronoun suffix 3mp, antecedent is הַתַּנִּינִים, the Head of Goal 1 and כָּל, the Head of Goal 2.

וְאֵת כָּל-עוֹף כָּנָף. Group conj + Goal 3 > nominal group: goal marker | noun common collective ms const - noun common collective ms const | noun common mp.

לְמִינֵהוּ. Post-modifier > prep phrase: prep + noun common mp const + pronoun suffix 3ms, antecedent is כָּל.

וַיֵּרָא אֱלֹהִים. (b) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > mental: perception. See 1:10(c).

בִּיטוֹב. (c) Textuality > hypotactic projection: report / Mood > declarative: past / Transitivity > relational: attribution. See 1:10(d).

// 1:22 // וַיְבָרֶךְ אֹתָם אֱלֹהִים לֵאמֹר // פְּרוּ // וּרְבוּ //
וּמָלְאוּ אֶת-הַמַּיִם בַּיָּמִים // וְהָעוֹף יֵרֵב בָּאָרֶץ:

Notice that clauses (b-e) are all directive quotes. The first three contain imperatives (i.e. second person), while clause (e) contains a jussive (i.e. third person). So, the Subject of the imperatives, presumably the serpents and crawling creatures of 1:21, were addressed directly, while the birds were addressed obliquely, using a jussive.

וַיְבָרֶךְ אֹתָם אֱלֹהִים לֵאמֹר. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: action.

לֵאמֹר	אֱלֹהִים	אֹתָם	וַיְבָרֶךְ	Constituents
<i>by saying</i>	<i>deity</i>	<i>them</i>	<i>and he blessed</i>	Translation
			Theme	Textuality
	Subject		Finite	Mood
Circumstance	Sayer	Receiver	Process	Transitivity

וַיִּבְרָךְ. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > piel בָּרַךְ.

אֵתָם. Goal > nominal group: goal marker + pronoun suffix 3mp, antecedent is the three Goals in 1:21(a).

אֱלֹהִים. Subject > mp / Sayer > nominal group: noun common.

לְאָמֹר. Circumstance: manner, means > prep phrase: prep + inf const אמר qal.

פָּרָו. (b) Textuality > appositive paratactic projection: quote / Mood > directive: imperative / Transitivity > material: action.

פָּרָו	Constituents
<i>bear fruit</i>	Translation
Theme	Textuality
Finite	Mood
Process	Transitivity

פָּרָו. Theme: experiential / Finite > impv mp / Process > qal פָּרָה.

וַיִּרְבוּ. (c) Textuality > conj paratactic projection: quote / Mood > directive: imperative / Transitivity > material: action.

וַיִּרְבוּ	Constituents
<i>and multiply</i>	Translation
Theme	Textuality
Finite	Mood
Process	Transitivity

וַיִּרְבוּ. Theme: textual > clause conj + Theme: experiential / Finite > impv mp / Process > qal רָבָה.

וּמִלְאוּ אֶת־הַמַּיִם בַּיָּמִים. (d) Textuality > conj paratactic projection: quote / Mood > directive: imperative / Transitivity > material: action.

בַּיָּמִים	אֶת־הַמַּיִם	וּמָלֵא	Constituents
<i>in the seas</i>	<i>the waters</i>	<i>and fill</i>	Translation
		Theme	Textuality
		Finite	Mood
Circumstance	Goal	Process	Transitivity

וּמָלֵא. Theme: textual > clause conj + Theme: experiential / Finite > impv mp / Process > qal מלא.

אֶת־הַמַּיִם. Goal > nominal group: goal marker - def art + noun common mp.

בַּיָּמִים. Circumstance: location, place > prep phrase: prep + def art + noun common mp. This prepositional phrase, which brings greater specification to הַמַּיִם *the water*, is needed because there are two great bodies of water (see 1:10).

וְהָעוֹף יִרְבַּ בָּאָרֶץ. (e) Textuality > conj paratactic projection: quote / Mood > directive: jussive / Transitivity > material: action.

בָּאָרֶץ	יִרְבַּ	וְהָעוֹף	Constituents
<i>in the earth</i>	<i>let him multiply</i>	<i>and the fowl</i>	Translation
		Theme	Textuality
	Finite	Subject	Mood
Circumstance	Process	Actor	Transitivity

וְהָעוֹף. Theme: textual > clause conj + Theme: experiential / Subject > ms / Actor > nominal group: def art + noun common collective.

יִרְבַּ. Finite > jussive! 3ms / Process > qal רבה. The waters were addressed directly by imperatives, while the fowl are addressed indirectly with the jussive. The sky is not addressed, *bring forth fowl*.

בָּאָרֶץ. Circumstance: location, place > prep phrase: prep + def art + noun common fs.

1:23 // וְהָיָה־עֶרֶב // וְהָיָה־בֹקֶר // יוֹם חֲמִישִׁי: פ

וַיְהִי־עֶרֶב. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > existential. See 1:5(c).

וַיְהִי־בֹקֶר. (b) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > existential. See 1:5(d).

יּוֹם חַמִּישִׁי. (c) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > existential. An exclamative existential clause: *A fifth day (it is)!* Compare 1:5(e) and 1:8(d).

יּוֹם חַמִּישִׁי. Subject > ms / Existent > noun common. | numeral ms. חַמִּישִׁי is the ordinal number *fifth*.

Genesis 1:24-31

²⁴And deity said, "Let the earth bring forth living being for her kind: beastkind and creeperkind, and animalkind of earth for her kind." And such happened. ²⁵And deity made the animalkind of the earth for her kind and the beastkind for her kind and all of the creeperkind of the ground for their kind. And deity saw that good it is. ²⁶And deity said, "Let us make humankind into our image as our likeness. And they will rule within the fish of the sea and within the fowl of the heavens and within the beastkind and within all of the earth and within all of the creeperkind, the ones creeping on the earth." ²⁷And deity created the humankind in his image. Into an image of deity he created him. Male and female he created them. ²⁸And them deity blessed. And to them deity said, "Bear fruit. And multiply. And fill the earth. And subdue her. And rule within the fish of the sea and within the fowl of the heavens and within all livingkind, the ones creeping on the earth." ²⁹And deity said, "Now I gave to you all plantkind seeding seed which is on the face of all the earth and all treekind which in it is fruit of treekind seeding seed. To you it will be for food. ³⁰And to all animalkind of the earth and to all fowl of the heavens and to all creeping-on-the-earth-kind, in which is living being, all green plantkind is for food." ³¹And deity saw all which he made. And now, very good it is! And evening was. And morning was. Sixth day!

1:24 /// וַיֹּאמֶר אֱלֹהִים // תּוֹצֵא הָאָרֶץ נֶפֶשׁ חַיָּה לְמִינָהּ
בְּהֵמָה וָרֶמֶשׂ וְחַיִּת־אָרֶץ לְמִינָהּ // וַיְהִי־כֵן:

וַיֹּאמֶר אֱלֹהִים. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > verbal. See 1:3(a).

תּוֹצֵא הָאָרֶץ נֶפֶשׁ חַיָּה לְמִינָהּ בְּהֵמָה וָרֶמֶשׂ וְחַיִּת־אָרֶץ לְמִינָהּ. (b) Textuality > appositive paratactic projection: quote / Mood > directive: jussive / Transitivity > material: action. One grammatical issue of this clause is how to cluster the nominal groups in the Goal such that they are properly related. Based on the placement of the two prepositional phrases and the potential antecedents of their pronoun suffixes, we interpret the בְּהֵמָה וָרֶמֶשׂ nominal group as an appositive expansion of the prior Goal and not of the following one.

נֶפֶשׁ חַיָּה לְמִינָהּ בְּהֵמָה וָרֶמֶשׂ וְחַיִּת־אָרֶץ לְמִינָהּ	הָאָרֶץ	תּוֹצֵא	Constituents
<i>living being for her kind: beastkind and creeperkind, and animal-of-earth-kind for her kind</i>	<i>the earth</i>	<i>let her bring forth</i>	Translation
		Theme	Textuality
	Subject	Finite	Mood
Goal	Actor	Process	Transitivity

תּוֹצֵא. Theme: textual > clause conj + Theme: experiential / Finite > jussive 3fs / Process > hifil יצא.

הָאָרֶץ. Subject > fs / Actor > nominal group: def art + noun common.

נֶפֶשׁ חַיָּה לְמִינָהּ בְּהֵמָה וָרֶמֶשׂ וְחַיִּת־אָרֶץ לְמִינָהּ. Goal > nominal group complex: Goal 1 + Goal 2.

נִפְּשׁ חַיָּה לְמִינָהּ בְּהֵמָה וָרֶמֶשׁ. Goal 1 > nominal group: Head + Post-modifier 1 (prep phrase) + Post-modifier 2 (nominal group).

נִפְּשׁ חַיָּה. Head > nominal group: noun common collective fs | noun/adj fs. This is either a construct noun phrase or a noun + adjective phrase.

לְמִינָהּ. Post-modifier 1 > prep phrase: prep + common noun ms const + pronoun suffix 3fs, antecedent is נִפְּשׁ.

בְּהֵמָה וָרֶמֶשׁ. Post-modifier 2 > nominal group: noun common fs | group conj + noun common ms. Notice the 1 hendiadys form of the conjunction; compare 1:2 תָּהוּ וְבָהוּ. This noun group is interpreted as an expansion of חַיָּה נִפְּשׁ, the Head nominal group; it specifies which creatures are meant to be included.

וְחַיִּתוֹ-אֶרֶץ לְמִינָהּ. Group conj + Goal 2 > nominal group: Head + Post-modifier.

חַיִּתוֹ-אֶרֶץ. Head > nominal group: noun common collective fs const | noun common fs.

לְמִינָהּ. Post-modifier > prep phrase: prep + noun common ms const + pronoun suffix 3fs, antecedent is חַיִּתוֹ *animalkind*.

וַיְהִי-כֵן. (c) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > existential. See 1:7(c).

וַיַּעַשׂ אֱלֹהִים אֶת-חַיִּית הָאָרֶץ לְמִינָהּ וְאֶת-
הַבְּהֵמָה לְמִינָהּ וְאֶת כָּל-רֶמֶשׁ הָאֲדָמָה לְמִינֵהוּ //
וַיֵּרָא אֱלֹהִים / בֵּי-טוֹב:

וַיַּעַשׂ אֱלֹהִים אֶת-חַיִּית הָאָרֶץ לְמִינָהּ וְאֶת-הַבְּהֵמָה לְמִינָהּ
וְאֶת כָּל-רֶמֶשׁ הָאֲדָמָה לְמִינֵהוּ. (a) Textuality > conj paratactic
expansion / Mood > declarative: past / Transitivity > material: action.

וְאֶת־הַבְּהֵמָה לְמִינָהּ וְאֶת־כָּל־רֶמֶשׁ הָאֲדָמָה לְמִינֵהוּ	אֱלֹהִים	וַיַּעַשׂ	Constituents
<i>the animalkind of the earth for her kind and the beastkind for her kind and all of the creeperkind of the ground for their kind</i>	<i>deity</i>	<i>and he made</i>	Translation
		Theme	Textuality
	Subject	Finite	Mood
Goal	Actor	Process	Transitivity

וַיַּעַשׂ. Theme: textual > clause conj + Theme: experiential / Finite
> wayyiqtol 3ms / Process > qal עָשָׂה.

אֱלֹהִים. Subject > mp / Actor > nominal group: noun common.

אֶת־חַיִּית הָאָרֶץ לְמִינָהּ וְאֶת־הַבְּהֵמָה לְמִינָהּ וְאֶת־כָּל־
רֶמֶשׁ הָאֲדָמָה לְמִינֵהוּ. Goal > nominal group complex. The Goal
consists of three separate goals, each marked with the goal marker and
each extended with a prepositional phrase.

אֶת־חַיִּית הָאָרֶץ לְמִינָהּ. Goal 1 > nominal group: Head + Post-
modifier.

אֶת־חַיִּית הָאָרֶץ. Head > nominal group: goal marker - noun
common collective fs const | def art + noun common fs.

לְמִינָהּ. Post-modifier > prep phrase: prep + common noun ms
const + pronoun 3fs, antecedent is חַיִּית.

וְאֶת־הַבְּהֵמָה לְמִינָהּ. Group conj + Goal 2 > nominal group:
Head + Post-modifier.

וְאֶת־הַבְּהֵמָה. group conj + Head > nominal group: goal marker
- def art + noun common fs.

לְמִינָהּ. Post-modifier > prep phrase: prep + common noun ms
const + pronoun 3fs, antecedent is הַבְּהֵמָה.

וְאֶת־כָּל־רֶמֶשׁ הָאֲדָמָה לְמִינֵהוּ. Group conj + Goal 3 > nomi-
nal group: Head + Post-modifier.

וְאֵת כָּל־רֶמֶשׂ הָאָדָמָה. group conj + Head > nominal group:
goal marker | noun common collective ms const - noun common col-
lective ms const | def art + noun common fs.

לְמִינֵהוּ. Post-modifier > prep phrase: prep + common noun mp
const + pronoun 3ms, antecedent is כָּל. Notice *his kinds* (plural) in
contrast to *her kind* (singular) in the preceding two nominal group
complexes.

וַיֵּרָא אֱלֹהִים. (b) Textuality > conj paratactic expansion / Mood >
declarative: past / Transitivity > mental: perception. See 1:10(c).

בִּי־טוֹב. (c) Textuality > hypotactic projection: report / Transitivity
> relational: attribution. The Subject / Carrier is left undefined.
Though the Attribute is 3ms!, the Subject is most likely the Goal of
1:25(a): the animalkind, beastkind, and creeperkind. NJPS: *And God
saw that this was good.* Compare 1:10(d).

טוֹב	בִּי־	Constituents
<i>good</i>	<i>that</i>	Translation
Theme	Theme	Textuality
Attribute		Transitivity

בִּי־. Theme: textual > conj.

טוֹב. Theme: experiential / Attribute > adj ms.

וַיֹּאמֶר אֱלֹהִים // נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כְּדִמוּתֵנוּ 1:26
וַיִּרְדּוּ בְּדָגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל־
הָאָרֶץ וּבְכָל־הָרֶמֶשׂ הָרֹמֵשׂ עַל־הָאָרֶץ:

וַיֹּאמֶר אֱלֹהִים. (a) Textuality > conj paratactic expansion / Mood
> declarative: past / Transitivity > verbal. See 1:3(a).

נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כְּדִמוּתֵנוּ. (b) Textuality > appositive
paratactic projection: quote / Mood > directive / Transitivity > mate-
rial: action. This clause is the program statement, as it were, for the

creation of people. Apparently deity wanted his divine council to agree on the shape and function of this new entity. So, this particular clause is not articulating the very act of creation—that comes later in 1:27—but the intention of the process.

בְּצַלְמֵנוּ כְּדִמוּתֵנוּ	אָדָם	נַעֲשֶׂה	Constituents
<i>into our image as our likeness</i>	<i>humankind</i>	<i>let us make</i>	Translation
		Theme	Textuality
		Finite	Mood
Circumstance	Goal	Process	Transitivity

נַעֲשֶׂה. Theme: experiential / Finite > cohortative 1cp / Process > qal עֲשֵׂה. The material process *making* can be thought of as either creative or transformative. In other words, it calls something into being, or it takes something already existing and transforms it in some way. In this case the act is creative.

אָדָם. Goal > nominal group: noun common collective ms. This is the first time אָדָם appears in the biblical text.

בְּצַלְמֵנוּ כְּדִמוּתֵנוּ. Circumstance: role > prep phrase complex: Head + Post-modifier.

בְּצַלְמֵנוּ. Head > prep phrase: prep + noun common ms const + pronoun suffix 1cp, antecedent includes אֱלֹהִים in clause (a) and is often thought also to include the so-called divine council. The prep has been variously interpreted. Here it is interpreted as the Circumstance of the material process expressing the intended role of the element that will be created.

כְּדִמוּתֵנוּ. Post-modifier > prep phrase: prep + noun common fs const + pronoun suffix 1cp; for the antecedent, see the preceding paragraph. Often בְּצַלְמֵנוּ and כְּדִמוּתֵנוּ are translated as if they were stating the same concept using different words. NRSV: *in our image, according to our likeness*. As an appositional Post-modifier, it is here understood to be an expansion of the preceding prepositional phrase, again expressing its functional role.

וַיֵּרְדּוּ בְּדִגַּת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל-הָאָרֶץ
 וּבְכָל-הָרֶמֶשׂ. (c) Textuality > conj
 paratactic projection: quote / Mood > declarative: past / Transitivity
 > material: action. The Subject / Actor is אָדָם *humankind* in the
 preceding clause, textually absent by ellipsis, and this singular term,
 understood as collective, is matched to a plural verb.

בְּדִגַּת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל-הָאָרֶץ וּבְכָל-הָרֶמֶשׂ [[הָרֶמֶשׂ עַל-הָאָרֶץ]]	וַיֵּרְדּוּ	Constituents
<i>in the fish of the sea and in the fowl of the heav- ens and in the beastkind and in all of the earth and in all of the creeperkind, the ones creeping on the earth</i>	<i>and they will rule</i>	Translation
	Theme	Textuality
	Finite	Mood
Scope	Process	Transitivity

וַיֵּרְדּוּ. Theme: textual > clause conj + Theme: experiential / Finite
 > yiqtol/jussive 3mp / Process > qal רָדָה. The verb form could be ren-
 dered as either indicative or directive. The material process of *ruling*
 does not construe the process of ruling as having a Goal consisting
 of entities that are ruled, but as a domain, whose territory or Scope is
 articulated by a set of five coordinated prepositional phrases. Versions
 typically render this clause as if humankind would rule the fish of the
 sea, etc. But this does not make logical or conceptual sense. Instead,
 our analysis suggests that this clause specifies the realm *within* which,
 more so than *over* which, humanity exercises authority on behalf of
 deity and the divine council.

בְּדִגַּת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל-הָאָרֶץ וּבְכָל-
 הָרֶמֶשׂ עַל-הָאָרֶץ. Scope > prep phrase complex: five prep
 phrases, the last of which is post-modified by a relative clause.

בְּדִגַּת הַיָּם. Scope 1 > prep phrase: prep + noun common collec-
 tive fs const | def art + noun common ms.

וּבְעוֹף הַשָּׁמַיִם. Group conj + Scope 2 > prep phrase: prep + noun common collective fs const | def art + noun common mp.

וּבְבְהֵמָה. Group conj + Scope 3 > prep phrase: prep + def art + noun common collective fs.

וּבְכָל-הָאָרֶץ. Group conj + Scope 4 > prep phrase: prep + noun common collective ms const - def art + noun common fs.

וּבְכָל-הָרֶמֶשׂ הָרֶמֶשׂ עַל-הָאָרֶץ. Group conj + Scope 5 > prep phrase: Head + Post-modifier.

בְּכָל-הָרֶמֶשׂ. Head > prep phrase: prep + noun common ms const - def art + noun common collective ms.

הָרֶמֶשׂ עַל-הָאָרֶץ. (i) Post-modifier >> Textuality > embedded expansion: relative clause / Transitivity > behavioral. Lacking a relative pronoun, this is an asyndetic relative clause.

עַל-הָאָרֶץ	הָרֶמֶשׂ	Constituents
<i>on the earth</i>	<i>the one crawling</i>	Translation
	Theme	Textuality
Circumstance	Behaver/Process	Transitivity

הָרֶמֶשׂ. Theme: experiential / Behaver > def art + ptc ms / Process > qal רמש.

עַל-הָאָרֶץ. Circumstance: location, place > prep phrase: prep - def art + noun common fs.

1:27 // וַיִּבְרָא אֱלֹהִים | אֶת-הָאָדָם בְּצִלְמוֹ // בְּצִלְמוֹ
אֱלֹהִים בָּרָא אֹתוֹ // זָכָר וּנְקֵבָה בָּרָא אֹתָם:

וַיִּבְרָא אֱלֹהִים אֶת-הָאָדָם בְּצִלְמוֹ. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: action.

בְּצַלְמוֹ	אֶת־הָאָדָם	אֱלֹהִים	וַיִּבְרָא	Constituents
<i>into his image</i>	<i>the humankind</i>	<i>deity</i>	<i>and he created</i>	Translation
			Theme	Textuality
		Subject	Finite	Mood
Circumstance	Goal	Actor	Process	Transitivity

וַיִּבְרָא. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > qal בָּרָא.

אֱלֹהִים. Subject > mp / Actor > nominal group: noun common.

אֶת־הָאָדָם. Goal > nominal group: goal marker - def art + noun common ms. The collective noun אָדָם from 1:26(b) is now definite, since it is known. Has it now also become an individual instead of collective? The pronoun suffix on אֹתָם *them* in clause (c) may suggest it should still be understood as a collective here, if its antecedent is הָאָדָם rather than זָכָר וּנְקֵבָה *male and female*.

בְּצַלְמוֹ. Circumstance: role, product > prep phrase: prep + noun common ms const + pronoun 3ms, antecedent is אֱלֹהִים (consistently till now, this 3mp noun has been treated as a 3ms Subject).

בְּצַלְמוֹ אֱלֹהִים בָּרָא אֹתוֹ. (b) Textuality > appositive paratactic expansion / Mood > declarative: past / Transitivity > material: action. The Subject / Actor of the process is אֱלֹהִים, textually absent by ellipsis, though it is present in the prep phrase.

אֹתוֹ	בָּרָא	בְּצַלְמוֹ אֱלֹהִים	Constituents
<i>him</i>	<i>he created</i>	<i>into an image of deity</i>	Translation
		Theme	Textuality
	Finite		Mood
Goal	Process	Circumstance	Transitivity

בְּצַלְמוֹ אֱלֹהִים. Theme: experiential / Circumstance: role, product > prep phrase: prep + noun common ms const | noun common mp. In

this case, אֱלֹהִים could be taken in a more general collective sense, or perhaps as an attribute rather than as a noun.

בָּרָא. Finite > qatal 3ms / Process > qal בָּרָא.

אֹתוֹ. Goal > nominal group: goal marker + pronoun suffix 3ms, antecedent is הָאָדָם understood as a collective.

זָכַר וַיִּנְקְבָהּ בָּרָא אֹתָם. (c) Textuality > appositive paratactic expansion / Mood > declarative: past / Transitivity > material: action. The Subject / Actor is אֱלֹהִים, textually absent here by ellipsis.

אֹתָם	בָּרָא	זָכַר וַיִּנְקְבָהּ	Constituents
<i>them</i>	<i>he created</i>	<i>male and female</i>	Translation
		Theme	Textuality
	Finite		Mood
Goal	Process	Scope	Transitivity

זָכַר וַיִּנְקְבָהּ. Theme: experiential > nominal group complex / Scope > noun common ms | group conj + noun common fs.

בָּרָא. Finite > qatal 3ms / Process > qal בָּרָא.

אֹתָם. Goal > nominal group: goal marker + pronoun suffix 3mp, antecedent is הָאָדָם. Notice that now the Goal is plural.

1:28 // וַיִּבְרָךְ אֹתָם אֱלֹהִים // וַיֹּאמֶר לָהֶם אֱלֹהִים //
 פָּרוּ // וּרְבוּ // וּמִלְאוּ אֶת־הָאָרֶץ // וּכְבִּשְׁתֶּהּ //
 וַרְדּוּ בְּדִגְתַּי הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבְכָל־חַיַּי הָרֹמֶשֶׁת
 עַל־הָאָרֶץ:

וַיִּבְרָךְ אֹתָם אֱלֹהִים. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: action.

אֱלֹהִים	אֹתָם	וַיְבָרֶךְ	Constituents
<i>deity</i>	<i>them</i>	<i>and he blessed</i>	Translation
		Theme	Textuality
Subject		Finite	Mood
Actor	Goal	Process	Transitivity

וַיְבָרֶךְ. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > piel בָּרַךְ. This clause is not followed immediately by a quote clause, as might be expected, but by a verbal clause. For this reason it may be better to understand the process of this clause as material rather than verbal.

אֹתָם. Goal > nominal group: goal marker + pronoun suffix 3mp, antecedent is הָאָדָם.

אֱלֹהִים. Subject > mp / Actor > nominal group: noun common. This clause renominalizes its Subject / Actor. It is the same as in the preceding clauses, but it has not been made explicit since 1:27(a).

וַיֹּאמֶר לָהֶם אֱלֹהִים. (b) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > verbal.

אֱלֹהִים	לָהֶם	וַיֹּאמֶר	Constituents
<i>deity</i>	<i>to them</i>	<i>and he said</i>	Translation
		Theme	Textuality
Subject		Finite	Mood
Sayer	Receiver	Process	Transitivity

וַיֹּאמֶר. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > qal אָמַר.

לָהֶם. Receiver > prep phrase: prep + pronoun suffix 3mp, antecedent is הָאָדָם.

אֱלֹהִים. Subject > mp / Sayer > nominal group: noun common.

פָּרוּ. (c) Textuality > appositive paratactic projection: quote / Mood > directive: imperative / Transitivity > material: action.

פָּרוּ	Constituents
<i>bear fruit</i>	Translation
Theme	Textuality
Finite	Mood
Process	Transitivity

פָּרוּ. Theme: experiential / Finite > impv mp / Process > qal פרה.

וּרְבוּ. (d) Textuality > conj paratactic projection: quote / Mood > directive: imperative / Transitivity > material: action.

וּרְבוּ	Constituents
<i>and multiply</i>	Translation
Theme	Textuality
Finite	Mood
Process	Transitivity

וּרְבוּ. Theme: textual > clause conj + Theme: experiential / Finite > impv mp / Process > qal רבה.

וּמְלֵאוּ אֶת־הָאָרֶץ. (e) Textuality > conj paratactic projection: quote / Mood > directive: imperative / Transitivity > material: action.

אֶת־הָאָרֶץ	וּמְלֵאוּ	Constituents
<i>the earth</i>	<i>and fill</i>	Translation
	Theme	Textuality
	Finite	Mood
Goal	Process	Transitivity

וּמְלֵאוּ. Textuality > clause conj + Theme: experiential / Finite > impv mp / Process > qal מלא.

אֶת־הָאָרֶץ. Goal > nominal group: goal marker - def art + noun common fs.

וְכַבְּשָׁהּ. (f) Textuality > conj paratactic projection: quote / Mood > directive: imperative / Transitivity > material: action.

וְכַבְּשָׁהּ	Constituents
<i>and subdue her</i>	Translation
Theme	Textuality
Finite	Mood
Process + Goal	Transitivity

וְכַבְּשָׁהּ. Theme: textual > clause conj + Theme: experiential / Finite > impv mp / Process > qal כַּבַּשׁ + Goal > pronoun suffix 3fs, antecedent is הָאָרֶץ in clause (e). This is the first time we have seen the Goal of a material process expressed as a pronoun attached to the Finite verb form. This has the effect of including it within the Theme of the clause. If it were a separate word—a pronoun suffix attached to the goal marker—it would be the Rheme.

וַיֵּרְדוּ בְּדִגַּת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבְכָל־חַיָּה [[הָרֶמֶשֶׂת]]. (g) Textuality > conj paratactic projection: quote / Mood > directive: imperative / Transitivity > material: action.

וַיֵּרְדוּ בְּדִגַּת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבְכָל־חַיָּה [[הָרֶמֶשֶׂת]].	וַיֵּרְדוּ	Constituents
<i>in the fish of the sea and in the fowl of the heavens and in all of the animalkind, the ones creeping on the earth</i>	<i>and rule</i>	Translation
	Theme	Textuality
	Finite	Mood
Scope	Process	Transitivity

וַיֵּרְדוּ. Theme: textual > clause conj + Theme: experiential / Finite > impv mp / Process > qal יָרַד.

וַיֵּרְדוּ בְּדִגַּת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבְכָל־חַיָּה [[הָרֶמֶשֶׂת]]. (g) Textuality > conj paratactic projection: quote / Mood > directive: imperative / Transitivity > material: action.

וַיֵּרְדוּ בְּדִגַּת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבְכָל־חַיָּה [[הָרֶמֶשֶׂת]]. Scope > prep phrase complex: three prepositional phrases,

the last one post-modified by a relative clause. By construing this clause constituent as Scope rather than Goal we are motivated by the fact that humans cannot rule fish, fowl, etc. as such, but they may exercise authority over a domain of living creatures. Both syntax, using prep phrases, and semantics would suggest this. See also 1:26(c).

בְּדִגַּת הַיָּם. Scope 1 > prep phrase: prep + noun common collective fs const | def art + noun common ms.

וּבְעוֹף הַשָּׁמַיִם. Group conj + Scope 2 > prep phrase: prep + noun common collective ms const | def art + noun common mp.

וּבְכָל־חַיָּה הָרֹמֶשֶׁת עַל־הָאָרֶץ. Group conj + Scope 3 > prep phrase: Head + Post-modifier.

בְּכָל־חַיָּה. Head > prep phrase: prep + noun common ms const - noun common collective fs.

הָרֹמֶשֶׁת עַל־הָאָרֶץ. (i) Post-modifier >> Textuality > embedded expansion: relative clause / Transitivity > behavioral. This clause extends the meaning of חַיָּה, a very general term, by defining it more specifically and limiting its domain.

עַל־הָאָרֶץ	הָרֹמֶשֶׁת	Constituents
<i>on the earth</i>	<i>the one crawling</i>	Translation
	Theme	Textuality
Circumstance	Behavior / Process	Transitivity

הָרֹמֶשֶׁת. Theme: experiential / Behavior > def art + ptc fs / Process > qal רמש.

עַל־הָאָרֶץ. Circumstance: location, place > prep phrase: prep - noun common fs.

1:29 // וַיֹּאמֶר אֱלֹהִים // הִנֵּה נָתַתִּי לָכֶם אֶת־כָּל־עֵשֶׂב
 | זֶרַע זֶרַע אֲשֶׁר עַל־פְּנֵי כָל־הָאָרֶץ וְאֶת־כָּל־הָעֵץ
 אֲשֶׁר־בּוֹ פְּרִיעֵץ זֶרַע זֶרַע // לָכֶם יְהִי לְאֹכְלָה:

Clause 1:29(c) is continued in 1:30.

וַיֹּאמֶר אֱלֹהִים. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > verbal. See 1:3(a).

הִנֵּה נָתַתִּי לָכֶם אֶת־כָּל־עֵשֶׂב [[זֶרַע זֶרַע]] [[אֲשֶׁר עַל־פְּנֵי כָל־הָאָרֶץ]] וְאֶת־כָּל־הָעֵץ [[אֲשֶׁר־בּוֹ פְּרִיעַץ]] [[זֶרַע זֶרַע]. (b) Textuality > appositive paratactic projection: quote / Mood > declarative: past / Transitivity > material: action.

Constituents	הִנֵּה	נָתַתִּי	לָכֶם	אֶת־כָּל־עֵשֶׂב [[זֶרַע זֶרַע]] [[אֲשֶׁר עַל־פְּנֵי כָל־הָאָרֶץ]] [[וְאֶת־כָּל־הָעֵץ]] אֲשֶׁר־בּוֹ [[פְּרִיעַץ]]
Translation	now	I gave	to you	<i>all plantkind seeding seed which is on the face of all the earth and all of the treekind which in him is fruit of a treekind seeding seed</i>
Textuality	Theme	Theme		
Mood		Finite		
Transitivity		Process	Beneficiary	Goal

הִנֵּה. Theme: textual / Adjunct: textual > contra-expectation. The particle הִנֵּה is used more than a thousand times in BH. It has often been translated *behold* or *indeed* out of an intuitive sense that is it associated with something notable or new in the clause. From a functional perspective we can observe that (1) הִנֵּה is always in Theme position within the clause, though it is not always the first component of the clause, (2) it is not a constituent of the experiential transitivity structure of the clause, and (3) it is almost always found in quotes. On this basis it would appear to be an adjunct that marks the constituent that follows it (or is attached to it as a suffix, e.g. Gen 6:17 הִנֵּנִי—so still follows it) as intentionally thematic. As such it belongs to the

Textuality system and functions to reinforce or call attention to the experiential Theme of the clause, with which it is always associated. Furthermore, it marks the Theme as something unexpected or new or noteworthy in relation to the context of situation or in relation to the prior text. The constituent that follows הִנֵּה typically represents a break with what went before, or is an unexpected consequence of what went before. Such a linguistic resource is useful, even necessary, because the Theme position of a clause is structured to establish continuity with the prior text or the context. Thus, the textual adjunct הִנֵּה is available to signal a break in continuity where otherwise a break would not be expected. In the case of the present clause, הִנֵּה marks נְתַתִּי as the experiential Theme in such a way that it is taken as a significant and new moment in the course of creation. And, indeed, it is a new development, in so far as the product of day three's creative activity is now given over to humans for their use. The question of how to render הִנֵּה remains open. Neither *behold*, *look*, nor *indeed* quite communicate the element of contra-expectation contained within the Theme when it is marked by הִנֵּה. *Now* may not be ideal, though it does suggest the break in continuity signaled by the הִנֵּה textual adjunct. See also MNK 328–30.

נְתַתִּי. Theme: experiential / Finite > qatal 1cs / Process > qal נתַן.

לְכֶם. Beneficiary > prep phrase: prep + pronoun suffix 2mp, antecedent is הָאָדָם. A second person pronoun rather than a third person one is used here; humanity is being addressed directly.

אֶת-כָּל-עֵשֶׂב [[זֶרַע זֶרַע]] אֲשֶׁר עַל-פְּנֵי כָל-הָאָרֶץ
[[וְאֶת-כָּל-הָעֵץ]] אֲשֶׁר-בּו פְּרִי-עֵץ [[זֶרַע זֶרַע]]. Goal
> nominal group complex: the Goal constituent consists of two conjoined sub-Goals, each a nominal group complex.

אֶת-כָּל-עֵשֶׂב [[זֶרַע זֶרַע | אֲשֶׁר עַל-פְּנֵי כָל-הָאָרֶץ]].
Goal 1 > nominal group: Head + Post-modifier 1 + Post-modifier 2.
The Masoretes inserted the | *paseq* into this group because the two words are very similar, and presumably they did not want anyone to think that this represented a dittographic scribal error.

אֶת-כָּל-עֵשֶׂב. Head > nominal group: goal marker - noun common collective ms const - noun common ms.

זֶרַע זֶרַע. (i) Post-modifier 1 >> Textuality > embedded expansion: relative clause / Transitivity > material: action. This clause extends the meaning of עֵשֶׂב, which is the Subject / Actor of the process.

זֶרַע	זֶרַע	Constituents
<i>seed</i>	<i>seeding</i>	Translation
	Theme	Textuality
Goal	Actor/Process	Transitivity

זֶרַע. Theme: experiential / Actor > ptc ms / Process > qal זֶרַע.

זֶרַע. Goal > nominal group: noun common ms.

אֲשֶׁר עַל-פְּנֵי כָל-הָאָרֶץ. (ii) Post-modifier 2: Textuality > embedded expansion: relative clause / Mood > declarative: non-past / Transitivity > relational: attribution.

עַל-פְּנֵי כָל-הָאָרֶץ	אֲשֶׁר	Constituents
<i>on the face of all of the earth</i>	<i>which</i>	Translation
	Theme	Textuality
Complement	Subject	Mood
Attribute	Carrier	Transitivity

אֲשֶׁר. Theme: textual and experiential > relative pronoun / Subject > ms (כָּל) / Carrier > antecedent כָּל-עֵשֶׂב.

עַל-פְּנֵי כָל-הָאָרֶץ. Complement / Attribute > prep phrase: prep - noun common mp const | noun common collective mp const - def art + noun common fs.

וְאֶת-כָּל-הָעֵץ [[אֲשֶׁר-בּוֹ פְּרִי-עֵץ]] זֶרַע זֶרַע. Group conj + Goal 2 > nominal group: Head + Post-modifier.

וְאֶת-כָּל-הָעֵץ. Head > nominal group: goal marker - noun common collective ms const - def art + noun common ms.

[[זָרַע זֶרַע]] פְּרִיעֵץ. (i) Post-modifier >> Textuality > embedded expansion: relative clause / Mood > declarative: non-past / Transitivity > relational: attribution.

[[זָרַע זֶרַע]]	בו	אֲשֶׁר	Constituents
<i>fruit of treekind seeding seed</i>	<i>in him</i>	<i>which</i>	Translation
		Theme	Textuality
Subject	Complement		Mood
Carrier	Attribute		Transitivity

אֲשֶׁר. Theme: textual > pronoun relative, antecedent is כָּל־הָעֵץ *all of the treekind*. Within the experiential structure of this embedded clause it functions as the object of the following preposition בְּ.

בו. Complement / Attribute > prep phrase: prep + pronoun 3ms, antecedent is כָּל־הָעֵץ.

[[זָרַע זֶרַע]] פְּרִיעֵץ. Subject > ms (פְּרִי) / Carrier > Head + Post-modifier.

פְּרִיעֵץ. Head > nominal group: noun common collective ms const - noun common ms.

זָרַע זֶרַע. (ii) Post-modifier >> Textuality > embedded expansion: relative clause / Transitivity > material: action. This clause extends the meaning of פְּרִיעֵץ, which is the Subject / Actor of the process of this embedded clause. This is an asyndetic relative clause.

זָרַע	זֶרַע	Constituents
<i>seed</i>	<i>seeding</i>	Translation
	Theme	Textuality
Goal	Actor / Process	Transitivity

זָרַע. Theme: experiential / Actor > ptc ms / Process > qal זָרַע. *Seeder seeding*.

זָרַע. Goal > nominal group: noun common ms. זָרַע became זָרַע with a *qamets* here due to stress lengthening of the *atnach*.

לָכֶם יְהִי לְאֹכֶלָּה. (b) Textuality > appositive paratactic projection: quote / Mood > declarative: non-past / Transitivity > relational: attribution. The grammatical 3ms Subject / Carrier is not explicitly identified here; grammatically it would most likely be the collective noun כָּל *all*. The logical Subject / Carrier would then be all the vegetation and trees detailed in 1:29(a).

לָכֶם	יְהִי	לְאֹכֶלָּה	Constituents
<i>to you</i>	<i>he will be</i>	<i>for food</i>	Translation
Theme			Textuality
	Finite		Mood
Beneficiary	Process	Attribute	Transitivity

לָכֶם. Beneficiary > prep phrase: prep + pronoun 2mp, antecedent is הָאָדָם *the humanity*.

יְהִי. Finite > yiqtol 3ms / Process > qal היה.

לְאֹכֶלָּה. Attribute > prep phrase: prep + common noun fs.

1:30 // וּלְכָל־חַיַּת הָאָרֶץ וּלְכָל־עוֹף הַשָּׁמַיִם וּלְכָל רֹמֵשׁ
עַל־הָאָרֶץ אֲשֶׁר־בּוֹ נֶפֶשׁ חַיָּה אֶת־כָּל־יֶרֶק עֹשֶׂב
לְאֹכֶלָּה // וַיְהִי־כֵן:

וּלְכָל־חַיַּת הָאָרֶץ וּלְכָל־עוֹף הַשָּׁמַיִם וּלְכָל [[רֹמֵשׁ עַל־
הָאָרֶץ]] אֲשֶׁר־בּוֹ נֶפֶשׁ חַיָּה [[[[אֶת־כָּל־יֶרֶק עֹשֶׂב לְאֹכֶלָּה.
(a) Textuality > conj paratactic projection: quote / Mood > declarative: non-past / Transitivity > relational: attribution. This is an interesting clause because it is a major clause, but it does not have a Process. Rather, the Process of the preceding clause, יְהִי *he will be*, is assumed here using the device of ellipsis. It is rare for a verb to be elliptical, though not inconsistent in this case in so far as היה realizes a relational process, and relational processes typically lack an explicit verb. The Subject / Carrier is marked with the so-called goal marker אֶת.

לְאֹכֶלָּהּ	אֶת־כָּל־יֵרֶק עֹשֶׂב	וּלְכָל־חַיַּת הָאָרֶץ וּלְכָל־ עוֹף הַשָּׁמַיִם וּלְכָל רוֹמֵשׁ עַל־הָאָרֶץ]] אֲשֶׁר־בו נֶפֶשׁ חַיָּה [[	Constituents
<i>for food</i>	<i>all green of plant</i>	<i>and to all of the animal-kind of the earth and to all of the fowl of the heavens and to all of the crawling-on-the-earth kind, which in him is living being</i>	Translation
		Theme	Textuality
Complement	Subject		Mood
Attribute	Carrier	Beneficiary	Transitivity

וּלְכָל־חַיַּת הָאָרֶץ וּלְכָל־עוֹף הַשָּׁמַיִם וּלְכָל רוֹמֵשׁ עַל־
[[אֲשֶׁר־בו נֶפֶשׁ חַיָּה]]. Theme: textual > clause conj.
+ Theme: experiential / Beneficiary > prep phrase complex. The Beneficiary consists of three prepositional phrases. The Head of the last one is constituted using an embedded participial clause, which is itself expanded by an embedded relative clause.

לְכָל־חַיַּת הָאָרֶץ. Beneficiary 1 > prep phrase: prep + noun common collective ms const - noun common collective fs const | def art + noun common fs.

וּלְכָל־עוֹף הַשָּׁמַיִם. Group conj + Beneficiary 2 > prep phrase: prep + common noun collective m s const - common collective noun ms const | def art + common noun mp.

וּלְכָל רוֹמֵשׁ עַל־הָאָרֶץ [[אֲשֶׁר־בו נֶפֶשׁ חַיָּה]]. Group conj + Beneficiary 3 > prep phrase: Head + Post-modifier + Post-modifier.

לְכָל. prep + Head > nominal group: noun common collective ms const.

רֹמֵשׁ עַל־הָאָרֶץ [[אֲשֶׁר־בּוֹ נֶפֶשׁ חַיָּה]] (i) Post-modifier
 >> Textuality > embedded ptc clause / Transitivity > behavioral.

[[אֲשֶׁר־בּוֹ נֶפֶשׁ חַיָּה]]	עַל־הָאָרֶץ	רֹמֵשׁ	Constituents
<i>which in him living being</i>	<i>on the earth</i>	<i>crawler</i>	Translation
		Theme	Textuality
Post-modifier	Circumstance	Behavior/Process	Transitivity

רֹמֵשׁ. Theme: experiential / Behavior > ptc ms / Process > qal
 רמש.

עַל־הָאָרֶץ. Circumstance: location, place > prep phrase: prep - def
 art + noun common fs.

אֲשֶׁר־בּוֹ נֶפֶשׁ חַיָּה. (a') Post-modifier >> Textuality > embedded
 expansion: relative clause / Transitivity > relational: attribution. This
 embedded clause modifies רֹמֵשׁ *crawler*.

נֶפֶשׁ חַיָּה	בּוֹ	אֲשֶׁר־	Constituents
<i>living being</i>	<i>in him</i>	<i>which</i>	Translation
		Theme	Textuality
Carrier	Attribute		Transitivity

אֲשֶׁר־. Theme: textual > pronoun relative, antecedent is רֹמֵשׁ
crawler. Within the experiential structure, this element functions as
 the object of the following prepositional phrase.

בּוֹ. Carrier > prep phrase: prep + pronoun suffix 3ms, antecedent
 is רֹמֵשׁ.

נֶפֶשׁ חַיָּה. Carrier > nominal group: noun common collective fs
 + adj fs.

אֶת־כָּל־יֶרֶק עֹשֵׁב. Subject > ms (כָּל) / Carrier > nominal group:
 goal marker - noun common collective ms const - noun common ms
 const | noun common ms. This constituent is unusual in so far as a

goal marker introduces it, when in fact it is the Subject / Carrier of this clause. There is no verbal process for which this constituent can be the Goal or direct object.

לֹאֲכֹלָהּ. Complement / Attribute > prep phrase: prep + common noun fs.

וַיְהִי־כֵן. (b) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > existential. See 1:7(c).

וַיֵּרָא אֱלֹהִים אֶת־כָּל־אֲשֶׁר עָשָׂה // וְהָיָה־טוֹב 1:31
מֵאֵד // וַיְהִי־עֶרֶב // וַיְהִי־בֹקֶר // יוֹם הַשְּׁשִׁי: פ

וַיֵּרָא אֱלֹהִים אֶת־כָּל־אֲשֶׁר עָשָׂה. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > mental: perception.

אֶת־כָּל־אֲשֶׁר עָשָׂה	אֱלֹהִים	וַיֵּרָא	Constituents
<i>all which he made</i>	<i>deity</i>	<i>and he saw</i>	Translation
		Theme	Textuality
	Subject	Finite	Mood
Phenomenon	Senser	Process	Transitivity

וַיֵּרָא. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > qal ראה.

אֱלֹהִים. Subject > mp / Senser > nominal group: noun common.

אֶת־כָּל־אֲשֶׁר עָשָׂה. Phenomenon > nominal group: goal marker + Head + Post-modifier.

כָּל־. Head > noun common ms const.

אֲשֶׁר עָשָׂה. (i) Post-modifier >> Textuality > embedded expansion: relative clause / Mood > declarative: past / Transitivity > material: action. The Subject / Actor is אֱלֹהִים *deity*.

עָשָׂה	אֲשֶׁר	Constituents
<i>he made</i>	<i>which</i>	Translation
	Theme	Textuality
Finite		Mood
Process	Goal	Transitivity

כָּל. Theme: textual > pronoun relative / Goal > antecedent *all*.

עָשָׂה. Finite > qatal 3ms / Process > qal.

וְהָיָה-טוֹב מְאֹד. (b) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > relational: attribution. *And (all) is very good.* The Subject / Carrier of the Process is כָּל *all* in clause (a), textually absent here by ellipsis.

מְאֹד	טוֹב	וְהָיָה	Constituents
<i>very</i>	<i>good</i>	<i>and now</i>	Translation
	Theme	Theme	Textuality
Adjunct			Mood
	Attribute		Transitivity

וְהָיָה. Theme: textual > clause conj + Adjunct: textual > contra-expectation. Perhaps surprising and notable is how good in fact it turned out to be. For an explanation of הָיָה, see 1:29(b).

טוֹב. Theme: experiential / Attribute > adjective group: adj ms.

מְאֹד. Adjunct: interpersonal > modal: extent.

וַיְהִי-עָרֵב. (c) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > existential. See 1:5(c).

וַיְהִי-בֹקֶר. (d) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > existential. See 1:5(d).

יוֹם הַשִּׁשִּׁי. (e) Textuality > conj paratactic expansion / Mood > declarative: non-past / Transitivity > existential. An exclamative existential clause: *A sixth day (it is)!* Compare 1:5(e) and 1:8(d). Genesis 2

Genesis 2:1-3

¹And the heavens and the earth and all their host were finished. ²And deity finished in the seventh day his work, which he made. And he ceased in the seventh day from all of his work, which he made. ³And deity blessed the seventh day. And he consecrated it, because in it he ceased from all of his work, which deity created by making.

2:1 וַיֵּכֶל הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צְבָאָם:

וַיֵּכֶל הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צְבָאָם. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: action. This clause begins a new clause complex; the Subject is explicit and is new in relation to the preceding clause complex. The Actor of the process is אֱלֹהִים deity, though textually absent because the process is passive. The effect of wording this process as a passive is to reintroduce *the heavens and the earth* as the Subject of the text; at issue is not who finished the creation, but that the work was finished and done.

הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צְבָאָם	וַיֵּכֶל	Constituents
<i>the heavens and the earth and all their host</i>	<i>and they were finished</i>	Translation
	Theme	Textuality
Subject	Finite	Mood
Goal	Process	Transitivity

וַיֵּכֶל. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3mp / Process > pual בָּלָה.

הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צְבָאָם. Subject > mp / Goal > nominal group complex: three conjoined nominal groups. The interpersonal structure is Finite + Subject, but the interpersonal Subject of passive verbs is the Goal of the experiential structure.

הַשָּׁמַיִם. Nominal group 1 > def art + noun common mp.

וְהָאָרֶץ. Nominal group 2 > group conj + def art + noun common fs.

וְכָל-צִבְאוֹ. Nominal group 3 > group conj + noun common const + noun common const + pronoun 3mp, antecedent is either הַשָּׁמַיִם the heavens alone, or וְהָאָרֶץ הַשָּׁמַיִם *the heavens and the earth*.

וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלָאכְתּוֹ אֲשֶׁר עָשָׂה // 2:2
וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל-מְלָאכְתּוֹ אֲשֶׁר עָשָׂה //

(a) וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלָאכְתּוֹ [[אֲשֶׁר עָשָׂה]]. Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: action. Since the Actor is nominalized in this clause, in distinction from the preceding clause, this may suggest it is the beginning of a new clause complex, though the repetition of the root בִּלָּה might suggest otherwise. The Circumstance precedes the Goal, which is atypical. This has the effect of thematizing the Circumstance in relation to the Goal.

מְלָאכְתּוֹ [[אֲשֶׁר עָשָׂה]]	בַּיּוֹם הַשְּׁבִיעִי	אֱלֹהִים	וַיְכַל	Constituents
<i>his work which he made</i>	<i>in the seventh day</i>	<i>deity</i>	<i>and he finished</i>	Translation
			Theme	Textuality
		Subject	Finite	Mood
Goal	Circumstance	Actor	Process	Transitivity

וַיְכַל. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3mp / Process > qal בִּלָּה.

אֱלֹהִים. Subject > mp / Actor > nominal group: noun common.

בַּיּוֹם הַשְּׁבִיעִי. Circumstance: location, time > prep phrase: prep + def art + noun common ms const | def art + numeral ms. The numeral functions as an adjective.

[[אֲשֶׁר עָשָׂה]] מְלֹאכֶתּוֹ. Goal > nominal group: Head + Post-modifier.

מְלֹאכֶתּוֹ. Head > nominal group: noun common fs const + pronoun suffix 3ms, antecedent is אֱלֹהִים *deity*.

אֲשֶׁר עָשָׂה. (i) Post-modifier >> Textuality > embedded expansion: relative clause / Mood > declarative: past / Transitivity > material: action. This embedded relative clause enhances the cohesion of the text by relating the clause in which it is embedded to the preceding story.

עָשָׂה	אֲשֶׁר	Constituents
<i>he made</i>	<i>which</i>	Translation
	Theme	Textuality
Finite		Mood
Process	Goal	Transitivity

אֲשֶׁר. Theme: textual and experiential / Goal > pronoun relative, antecedent is מְלֹאכֶתּוֹ *his work*.

עָשָׂה. Finite > qatal 3ms / Process > qal

[[אֲשֶׁר עָשָׂה]] מְלֹאכֶתּוֹ מִכָּל-הַשְּׁבִיעִי בַּיּוֹם הַשְּׁבִיעִי. (b) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: action. The Subject / Actor is אֱלֹהִים *deity* in the preceding clause, absent here by ellipsis.

מְלֹאכֶתּוֹ מִכָּל-הַשְּׁבִיעִי [[אֲשֶׁר עָשָׂה]]	בַּיּוֹם הַשְּׁבִיעִי	וַיִּשְׁבֹּת	Constituents
<i>from all of his work, which he made</i>	<i>in the seventh day</i>	<i>and he ceased</i>	Translation
		Theme	Textuality
		Finite	Mood
Scope	Circumstance	Process	Transitivity

וַיִּשְׁבֹּת. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > qal שבת.

בַּיּוֹם הַשְּׁבִיעִי. Circumstance: location, time > prep phrase: prep + def art + noun common ms | def art + numeral ms.

מִכָּל-מְלֹאכְתּוֹ אֲשֶׁר עָשָׂה. Scope > prep phrase complex: Head + Post-modifier.

מִכָּל-מְלֹאכְתּוֹ. Head > prep phrase: prep + noun common ms const - noun common fs const + pronoun suffix 3ms, antecedent is אֱלֹהִים deity in clause (a).

אֲשֶׁר עָשָׂה. (i) Post-modifier >> Textuality > embedded expansion: relative clause / Mood > declarative: past / Transitivity > material: action.

עָשָׂה	אֲשֶׁר	Constituents
<i>he made</i>	<i>which</i>	Translation
	Theme	Textuality
Finite		Mood
Process	Goal	Transitivity

אֲשֶׁר. Theme: textual and experiential / Goal > pronoun relative, antecedent is מְלֹאכְתּוֹ *his work*.

עָשָׂה. Finite > qatal 3ms / Process > qal עשה.

2:3 // וַיְבָרֶךְ אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי // וַיְקַדֵּשׁ אֹתוֹ / כִּי בּוֹ שָׁבַת מִכָּל-מְלֹאכְתּוֹ אֲשֶׁר-בָּרָא אֱלֹהִים לַעֲשׂוֹת: פ

וַיְבָרֶךְ אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > verbal.

אֶת־יוֹם הַשְּׁבִיעִי	אֱלֹהִים	וַיְבָרֶךְ	Constituents
<i>the seventh day</i>	<i>deity</i>	<i>and he blessed</i>	Translation
		Theme	Textuality
	Subject	Finite	Mood
Target	Sayer	Process	Transitivity

וַיְבָרֶךְ. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > piel בָּרַךְ.

אֱלֹהִים. Subject > mp / Sayer > nominal group: noun common.

אֶת־יוֹם הַשְּׁבִיעִי. Target > nominal group: goal marker - noun common ms const | def art + numeral ms. Normally an ordinal numeral agrees with its Head in gender and definiteness, but in this case the Head noun lacks the definite article and the nominal group looks more like a construct noun phrase. Compare 2:2(a-b), and see MNK 270 for the syntax of ordinal numbers.

וַיְקַדֵּשׁ אֹתוֹ. (b) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: action. The Subject / Actor is absent by ellipsis.

אֹתוֹ	וַיְקַדֵּשׁ	Constituents
<i>him</i>	<i>and he consecrated</i>	Translation
	Theme	Textuality
	Finite	Mood
Goal	Process	Transitivity

וַיְקַדֵּשׁ. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > piel קִדֵּשׁ.

אֹתוֹ. Goal > nominal group: goal marker + pronoun suffix 3ms, antecedent is יוֹם day.

כִּי בּוֹ שָׁבַת מְכֹל־מְלֹאכְתּוֹ אֲשֶׁר־בָּרָא אֱלֹהִים לַעֲשׂוֹת. (c) Textuality > conj hypotactic expansion / Mood > declarative: past / Transitivity > material: action. The Subject / Actor אֱלֹהִים deity is

absent by ellipsis from (a). Notice how the use of the embedded clause enables the writer to include three verbal processes within one major clause: **עשה** and **ברא** and **שבת**; these three verbs together summarize the action of the account.

מְלִמְלֹאכְתּוֹ [[אֲשֶׁר־בָּרָא אֱלֹהִים לַעֲשׂוֹת]]	שָׁבַת	בּוֹ	כִּי	Constituents
<i>from all of his work which deity created to make</i>	<i>he ceased</i>	<i>in him</i>	<i>because</i>	Translation
		Theme	Theme	Textuality
	Finite			Mood
Scope	Process	Circumstance		Transitivity

כִּי. Theme: textual > clause conj.

בּוֹ. Theme: experiential / Circumstance: location, time > prep phrase: prep + pronoun suffix 3ms, antecedent is יוֹם *day*.

שָׁבַת. Finite > qatal 3ms / Process > qal שָׁבַת.

[[אֲשֶׁר־בָּרָא אֱלֹהִים לַעֲשׂוֹת]]. מְלִמְלֹאכְתּוֹ. Scope > prep phrase complex: Head + Post-modifier.

מְלִמְלֹאכְתּוֹ. Head > prep phrase: prep + noun common ms const - noun common fs const + pronoun suffix 3ms, antecedent is אֱלֹהִים *deity*.

אֲשֶׁר־בָּרָא אֱלֹהִים לַעֲשׂוֹת. (i) Post-modifier >> Textuality > embedded expansion: relative clause / Mood > declarative: past / Transitivity > material: action. This embedded clause adds specification to its antecedent מְלֹאכְתּוֹ, and in doing so becomes the occasion to reintroduce the material process בָּרָא *create* with which the entire narrative began in 1:1(a). Notice that this is the third embedded relative clause (see 2:2a-b) that has מְלֹאכְתּוֹ as the antecedent and contains the verb עָשָׂה with אֱלֹהִים as Subject / Actor.

לַעֲשׂוֹת	אֱלֹהִים	בָּרָא	אֲשֶׁר-	Constituents
<i>to make</i>	<i>deity</i>	<i>he created</i>	<i>which</i>	Translation
			Theme	Textuality
	Subject	Finite		Mood
Circumstance	Actor	Process	Goal	Transitivity

אֲשֶׁר-. Theme: textual and experiential / Goal > pronoun relative, antecedent is כָּל-מְלָאכְתּוֹ *all of his work*.

בָּרָא. Finite > qatal 3ms / Process > qal.

אֱלֹהִים. Subject > mp / Actor > nominal group: noun common.

לַעֲשׂוֹת. Circumstance: manner, means > prep phrase: prep + inf const qal עָשָׂה. This is a difficult component to incorporate into the grammatical structure but may mean by making, which is to say, deity created all his work by making it.

Genesis 2:4-7

⁴These are the outcomes of the heavens and the earth when they were created. When in the day YHVH deity made earth and heavens, ⁵and before all of the bush of the field will be in the earth, and before all of the plantlife of the field will grow, because YHVH deity caused not rain on the earth, and a humankind is not to work the ground, ⁶and (before) a mist will rise from the earth and will water all of the surface of the ground, ⁷YHVH deity formed the human using dust from the ground. And he blew in his nostrils a breath of life. And the human became a living being.

2:4 /// אֵלֶּה תּוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ בְּהִבְרָאם ///
בְּיוֹם עֲשׂוֹת יְהוָה אֱלֹהִים אָרֶץ וּשְׁמַיִם:

This verse divides into two clauses at the 'atnach. An interpretative question arises at this point and concerns the cohesion of the

text. Does clause (a) attach to the preceding clause complex, or does it introduce a new text segment? Does clause (b) relate to clause (a) or does it begin a new clause complex? NRSV and NJPS interpret clause (a) as the conclusion of the preceding story and clause (b) as the start of a new clause complex. In our analysis, clause (a) is its own clause complex and it functions as the Theme of the entire episode extending as far as 4:26. The primary evidence is the word **אֵלֶּה** *these*. Elsewhere in Genesis 1–11 it is used in attributive relational clauses joined with **תּוֹלְדוֹת** outcomes as a cataphoric (forward-looking) pronoun referring to the following clause complex; see 6:9(a), 10:1(a), 11:10(a), 11:27(a).

אֵלֶּה תּוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ [[**בְּהִבְרָאֵם**]]. (a) Textuality > appositive paratactic expansion / Mood > declarative: non-past / Transitivity > relational: identification.

[[בְּהִבְרָאֵם]]	תּוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ	אֵלֶּה	Constituents
<i>in their having been created</i>	<i>outcomes of the heavens and the earth</i>	<i>these</i>	Translation
		Theme	Textuality
	Complement	Subject	Mood
Circumstance	Identifier	Identified	Transitivity

אֵלֶּה. Theme: experiential / Subject > 3cp / Identified > pronoun demonstrative. This deictic, or pointing, word is most likely cataphoric, that is, it directs the reader forward to the following clause complex.

תּוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ. Complement > fp / Identifier > nominal group: Head + Post-modifier.

תּוֹלְדוֹת. Head > nominal group: noun common fp const. This word is bound to the following coordinate noun pair, not just to the first word in the pair. While traditionally this word is rendered *generations*, we translate it *outcomes* to indicate more clearly that the following clause complex indicates later developments; in this case, what becomes of the heavens and the earth. **תּוֹלְדוֹת** is also found in 5:1(a),

6:9(a), 10:1(a), 10:32(a), 11:10(a), and 11:27(a). The word is derived from the root יָלַד, which is used frequently in Genesis 1–11 in the verbal processes of giving birth and fathering.

הַשָּׁמַיִם וְהָאָרֶץ. Post-modifier > nominal group: def art + noun common mp | group conj + def art + noun common fs.

בְּהִבְרָאם. (i) Circumstance: location, time >> Textuality > embedded expansion: prep clause / Transitivity > material: action. This prepositional phrase is an embedded clause. It has its own transitivity structure, with a Process > nifal בָּרָא and a Goal > pronoun suffix 3mp. This is a good illustration of the claim of functional grammar that prepositional phrases are contractions of a clause such that they can be included in higher ranked clauses.

בְּהִבְרָאם	Constituents
<i>in their having been created</i>	Translation
Theme	Textuality
Process + Goal	Transitivity

בְּהִבְרָאם. Theme: textual > prep + Theme: experiential / Process > inf const nifal בָּרָא + Goal > pronoun suffix 3mp, antecedent is הַשָּׁמַיִם וְהָאָרֶץ *the heavens and the earth*.

בְּיוֹם עֲשׂוֹת יְהוָה אֱלֹהִים אֶרֶץ וְשָׁמַיִם. (b) Textuality > embedded expansion: prep clause / Transitivity > material: action. This is a material clause that has been rank-shifted to phrase-level, so that it can function as a Circumstance within another clause. The question is, within which clause? If it is the preceding clause, then it functions as an extension of the preceding Circumstance בְּהִבְרָאם of that clause. If it is the following clause, then it functions as the temporal Circumstance of the material clause in 2:7(a); but this is a very long span of text over which it would be expected to retain its circumstantial function. Nonetheless, the latter is how it is being analyzed here.

אָרֶץ וְשָׁמַיִם	יְהוָה אֱלֹהִים	עֲשׂוֹת	בְּיוֹם	Constituents
<i>an earth and a heavens</i>	<i>YHVH deity</i>	<i>the making of</i>	<i>in the day of</i>	Translation
			Theme	Textuality
Goal	Actor	Process	Circumstance	Transitivity

בְּיוֹם. Theme: textual > prep + Theme: experiential / Circumstance: location, time > noun common ms const. The object of the preposition is the nominal group (i.e. construct noun phrase) **יֹם עֲשׂוֹת יְהוָה אֱלֹהִים** *the day of the making of YHVH deity*.

עֲשׂוֹת. Process > inf const qal עֲשֵׂה.

יְהוָה אֱלֹהִים. Actor > nominal group: Head + Post-modifier. This is the first time the compound divine designation occurs in the biblical text. It consists of two nouns, only the first of which is a proper noun. The first is by definition definite (because it is a proper noun), and the second is an indefinite common noun. The first is the Head and the second is a classifying Post-modifier: *YHVH, a deity*, or simply *YHVH deity*.

יְהוָה. Head > noun proper ms.

אֱלֹהִים. Post-modifier > noun common mp.

אָרֶץ וְשָׁמַיִם. Goal > nominal group: noun common fs | group conj + noun common mp. Notice that these nouns are indefinite, suggesting textually speaking that they have not yet been defined or made known to the hearer. Of course, they had been repeatedly referred to in the preceding text, most recently in 2:4(a). Yet, this suggests that the text is starting over again and going back to beginnings.

2:5 // וְכָל־ | שֵׁיחַ הַשָּׂדֶה טָרַם יְהוָה בְּאָרֶץ // וְכָל־
 עֹשֶׂב הַשָּׂדֶה טָרַם יִצְמַח / כִּי לֹא הִמְטִיר יְהוָה
 אֱלֹהִים עַל־הָאָרֶץ // וָאָדָם אֵין לַעֲבֹד אֶת־הָאֲדָמָה:

וְכָל־שִׂיחַ הַשָּׂדֶה טָרָם יִהְיֶה בְּאֶרֶץ. (a) Textuality > conj hypotactic expansion / Mood > declarative: non-past / Transitivity > existential. The construction with טָרָם + yiqtol in (a) and (b) has a nominal group as textual Theme. This is a way to prepose the clause Theme.

בְּאֶרֶץ	יִהְיֶה	טָרָם	וְכָל־שִׂיחַ הַשָּׂדֶה	Constituents
<i>in the earth</i>	<i>he will be</i>	<i>before</i>	<i>and all of the bush of the field</i>	Translation
			Theme	Textuality
	Finite		Subject	Mood
Circumstance	Process	Adjunct	Existent	Transitivity

וְכָל־שִׂיחַ הַשָּׂדֶה. Theme: textual > clause conj + Theme: experiential / Subject > ms (כָּל) / Existent > nominal group: noun common collective ms const | noun common collective ms const | def art + noun common ms. The grammatical Subject, strictly speaking, is the first word of the nominal group. The nominal group as a whole is the Existent and it is a preposed Theme in this clause.

טָרָם. Adjunct: experiential > circumstance, time. This טָרָם before is almost always followed immediately by a Finite verb, typically a yiqtol, and it is virtually never the first constituent in its clause (see Psalm 119:67 for the exception, and this is in the ט stanza of this acrostic poem). And the clause in which it is found is always subordinate, or hypotactic, in relation to a dominant clause.

יִהְיֶה. Finite > yiqtol 3ms / Process > qal היה.

בְּאֶרֶץ. Circumstance: location, place > prep phrase: prep + def art + noun common fs.

וְכָל־עֵשֶׂב הַשָּׂדֶה טָרָם יִצְמַח. (b) Textuality > conj hypotactic expansion / Mood > declarative: non-past / Transitivity > existential. This clause has essentially the same structure as the preceding clause.

יַצְמַח	טָרָם	וְכָל-עֵשֶׂב הַשָּׂדֶה	Constituents
<i>he grew</i>	<i>before</i>	<i>and all of the plant of the field</i>	Translation
		Theme	Textuality
Finite		Subject	Mood
Process	Adjunct	Existent	Transitivity

וְכָל-עֵשֶׂב הַשָּׂדֶה. Theme: textual > clause conj + Theme: experiential / Subject > ms (כָּל) / Existent > nominal group: noun common collective ms const | noun common collective ms const | def art + noun common ms.

טָרָם. Adjunct: experiential > circumstance, time.

יַצְמַח. Finite > yiqtol 3ms / Process > qal צמח.

בִּי לֹא הִמְטִיר יְהוָה אֱלֹהִים עַל-הָאָרֶץ. (c) Textuality > conj hypotactic expansion / Mood > declarative: past / Transitivity > material: action. This clause extends the meaning of clauses (a) and (b) by providing an explanation.

עַל-הָאָרֶץ	יְהוָה אֱלֹהִים	הִמְטִיר	לֹא	בִּי	Constituents
<i>on the earth</i>	<i>YHVH deity</i>	<i>he caused rain</i>	<i>not</i>	<i>because</i>	Translation
		Theme	Theme	Theme	Textuality
	Subject	Finite	Adjunct		Mood
Circumstance	Actor	Process			Transitivity

בִּי. Theme: textual > conj.

לֹא. Theme: interpersonal / Adjunct: interpersonal > polarity: negative. Polarity is a component of the Mood system because it has to do with the positive or negative validity of a proposition.

הִמְטִיר. Theme: experiential / Finite > yiqtol 3ms / Process > hifil מטר.

יְהוָה אֱלֹהִים. Subject > ms / Actor > nominal group: noun proper ms | noun common mp.

עַל־הָאָרֶץ. Circumstance: location, place > prep phrase: prep + def art + noun common fs.

[[לַעֲבֹד אֶת־הָאֲדָמָה אֵין]]. (d) Textuality > conj paratactic expansion / Mood > declarative: non-past / Transitivity > existential. This clause is paratactic to the preceding clause, and both 5(c-d) together are hypotactic to 5(b), or to 5(a-b). This clause complex has multiple levels of taxis, and the precise scope of connectedness of each individual clause is subject to interpretation.

[[לַעֲבֹד אֶת־הָאֲדָמָה]]	אֵין	וְאָדָם	Constituents
<i>to work the ground</i>	<i>is not</i>	<i>and a humankind</i>	Translation
		Theme	Textuality
	Adjunct	Subject	Mood
Circumstance	Process	Existent	Transitivity

וְאָדָם. Theme: textual > clause conj + Theme: experiential / Subject > ms / Existent > common collective noun ms. This could also be rendered as a singular noun, a human.

אֵין. Adjunct: interpersonal > negative / Process > existential.

לַעֲבֹד אֶת־הָאֲדָמָה. (i) Circumstance: cause, purpose >> Textuality > embedded expansion: prep clause / Transitivity > material: action. Prepositional embedded clauses, in distinction from relative embedded clauses, do not have a Mood structure.

אֶת־הָאֲדָמָה	לַעֲבֹד	Constituents
<i>the ground</i>	<i>to work</i>	Translation
	Theme	Textuality
Goal	Process	Transitivity

לַעֲבֹד. Theme: textual > prep + Theme: experiential / Process > inf const qal עֲבַד.

אֶת־הָאָדָמָה. Goal > nominal group: goal marker - def art + noun common fs.

2:6 // וְאֵד יַעֲלֶה מִן־הָאָרֶץ // וְהִשְׁקָה אֶת־כָּל־פְּנֵי־
הָאָדָמָה:

וְאֵד יַעֲלֶה מִן־הָאָרֶץ. (a) Textuality > conj paratactic expansion / Mood > declarative: non-past / Transitivity > material: action.

מִן־הָאָרֶץ	יַעֲלֶה	וְאֵד	Constituents
<i>from the earth</i>	<i>he will rise</i>	<i>and a mist</i>	Translation
		Theme	Textuality
	Finite	Subject	Mood
Circumstance	Process	Actor	Transitivity

וְאֵד. Theme: textual > clause conj + Theme: experiential / Subject > ms / Actor > nominal group: noun common.

יַעֲלֶה. Finite > yiqtol 3ms / Process > qal עֹלֶה.

מִן־הָאָרֶץ. Range > prep phrase: prep + def art + noun common fs.

וְהִשְׁקָה אֶת־כָּל־פְּנֵי־הָאָדָמָה. (b) Textuality > conj paratactic expansion / Mood > declarative: non-past / Transitivity > material: action. The Subject / Actor is אֵד *mist* in the preceding clause, absent here by ellipsis; this creates textual cohesion and binds clause (b) to clause (a). Because 6(a-b) have non-past tense, they may be depicting the pre-creation state referred to in 4(b), and they may be extending the “before” description begun in 5(a-b). With this in mind, we are translating 6(a-b) as if טָרָם *before* also applies to them.

אֶת־כָּל־פְּנֵי־הָאָדָמָה	וְהִשְׁקָה	Constituents
<i>all of the face of the ground</i>	<i>and he will water</i>	Translation
	Theme	Textuality
	Finite	Mood
Goal	Process	Transitivity

וְהִשָּׁקָה. Theme: textual > clause conj + Theme: experiential / Finite > weqatal 3ms / Process > hifil שָׁקָה.

אֶת־כָּל־פְּנֵי־הָאָדָמָה. Goal > nominal group: goal marker - noun common collective ms const - noun common mp const - def art + noun common fs.

וַיִּצֹר יְהוָה אֱלֹהִים אֶת־הָאָדָם עֹפֹר מִן־הָאָדָמָה 2:7
וַיִּפַּח בָּאָפִיו נִשְׁמַת חַיִּים // וַיְהִי הָאָדָם לְנֶפֶשׁ
חַיָּה:

וַיִּצֹר יְהוָה אֱלֹהִים אֶת־הָאָדָם עֹפֹר מִן־הָאָדָמָה. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: action. This is the clause that initiates the narrative event sequence of the clause complex that began with 2:4(b). The preceding clauses established the background conditions within which the event described in this clause took place. Notice that this clause exhibits a full transitivity structure making explicit the Actor, Goal, and Circumstance.

עֹפֹר מִן־הָאָדָמָה	אֶת־הָאָדָם	יְהוָה אֱלֹהִים	וַיִּצֹר	Constituents
<i>dust from the ground</i>	<i>the human</i>	<i>YHVH deity</i>	<i>and he formed</i>	Translation
			Theme	Textuality
		Subject	Finite	Mood
Circumstance	Goal	Actor	Process	Transitivity

וַיִּצֹר. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > qal יָצַר.

יְהוָה אֱלֹהִים. Subject > ms / Actor > nominal group: noun proper ms | noun common mp.

אֶת־הָאָדָם. Goal > nominal group: goal marker - def art + noun common collective noun ms. This noun can be collective or indi-

vidual. The ambiguity is presumably intentional. Later, minus the definite article, it becomes a proper noun, that is, a name. NRSV, for example, renders אָדָם as the personal name 'Adam' for the first time in 4:25.

עָפָר מִן־הָאֲדָמָה. Circumstance: material > nominal group: Head + Post-modifier. Specifies the material used in the Process.

עָפָר. Head > nominal group: noun common ms.

מִן־הָאֲדָמָה. Post-modifier > prep phrase: prep - def art + noun common fs. Extends the meaning of עָפָר by specifying the source location of the material.

וַיִּפַּח בְּאַפִּיו נְשֵׁמַת חַיִּים. (b) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: action. The Subject / Actor **יְהוָה אֱלֹהִים** *YHVH deity* is textually absent by ellipsis, indicating it is part of the clause complex with the preceding clauses.

נְשֵׁמַת חַיִּים	בְּאַפִּיו	וַיִּפַּח	Constituents
<i>a breath of life</i>	<i>in his nostrils</i>	<i>and he blew</i>	Translation
		Theme	Textuality
		Finite	Mood
Goal	Circumstance	Process	Transitivity

וַיִּפַּח. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > qal נִפַּח.

בְּאַפִּיו. Circumstance: location, place > prep phrase: prep + noun common md const + pronoun suffix 3ms, antecedent is **הָאָדָם** *the human* in the preceding clause.

נְשֵׁמַת חַיִּים. Goal > nominal group: noun common fs const + noun common mp. A new element, hence indefinite.

וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה. (c) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > relational: attribution.

לִנְפֶשׁ חַיָּה	הָאָדָם	וַיְהִי	Constituents
<i>to a living being</i>	<i>the human</i>	<i>and he was</i>	Translation
		Theme	Textuality
	Subject	Finite	Mood
Attribute	Carrier	Process	Transitivity

וַיְהִי. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > qal הָיָה. The verb הָיָה followed by לִנְפֶשׁ has the meaning *become*. The process is thus transformative, even though it is structured as an attributive relational process.

הָאָדָם. Carrier > def art + noun common collective ms.

לִנְפֶשׁ חַיָּה. Attribute > prep phrase: prep + noun common fs | adj fs.

Genesis 2:8-9

⁸And YHWH deity planted a garden in Eden from east. And he put there the human, which he formed. ⁹And YHWH deity grew from the ground all treekind pleasant to view and good to consume and the tree of the life in the midst of the garden and the tree of the knowledge of good and bad.

2:8 וַיִּטֵּעַ יְהוָה אֱלֹהִים גֶּן־בְּעֶדֶן מִקְדָּם // וַיִּשֶׂם שֵׁם
אֶת־הָאָדָם אֲשֶׁר יָצַר:

וַיִּטֵּעַ יְהוָה אֱלֹהִים גֶּן־בְּעֶדֶן מִקְדָּם. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: action. This clause, marked by a fully explicit transitivity structure, begins a new clause complex.

בְּעֵדֶן מִקְדָּם	גֶּן	יְהוָה אֱלֹהִים	וַיִּטֵּעַ	Constituents
<i>in Eden from east</i>	<i>a garden</i>	<i>YHWH deity</i>	<i>and he planted</i>	Translation
			Theme	Textuality
		Subject	Finite	Mood
Circumstance	Goal	Actor	Process	Transitivity

וַיִּטֵּעַ. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > qal נָטַע.

יְהוָה אֱלֹהִים. Subject > ms / Actor > nominal group: noun proper ms | noun common mp.

גֶּן. Goal > noun common ms.

בְּעֵדֶן מִקְדָּם. Circumstance: location, place > prep phrase complex: Head + Post-modifier.

בְּעֵדֶן. Head > prep phrase: prep + noun proper.

מִקְדָּם. Post-modifier > prep phrase: prep + noun common ms. It is not clear what precise meaning is intended. As a post-modifier to the preceding prep phrase, it would appear to be adding further specification. But the point of reference—from east of what?—is not evident. East of the garden? Or east from where the speaker and the audience were positioned?

וַיִּשֶׂם שֵׁם אֶת־הָאָדָם [[אֲשֶׁר יָצָר]]. (b) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: action. The Subject / Actor יְהוָה אֱלֹהִים is absent by ellipsis.

[[אֲשֶׁר יָצָר]]	אֶת־הָאָדָם	שֵׁם	וַיִּשֶׂם	Constituents
<i>the human which he formed</i>		<i>there</i>	<i>and he put</i>	Translation
			Theme	Textuality
			Finite	Mood
Goal	Circumstance	Process	Transitivity	

וַיֵּשֶׁב. Theme: textual > clause conj + Theme: experiential / Finite
> wayyiqtol 3ms / Process > qal שֵׁב.

שֵׁב. Adjunct: experiential > circumstance: place, antecedent is גֵּן
in clause (a). This kind of back referencing is a feature that contributes
to textual cohesion.

אֶת־הָאָדָם אֲשֶׁר יָצָר. Goal > nominal group: Head + Post-
modifier.

אֶת־הָאָדָם. Head > goal marker - def art + noun common ms.

אֲשֶׁר יָצָר. (i) Post-modifier >> Textuality > embedded expansion:
relative clause / Mood > declarative: past / Transitivity > material:
action. This embedded clause expands the meaning of הָאָדָם *the*
human. The Subject / Actor of the embedded clause is the Subject/
Actor of the enclosing clause, יְהוָה אֱלֹהִים.

יָצָר	אֲשֶׁר	Constituents
<i>he formed</i>	<i>which</i>	Translation
	Theme	Textuality
Finite		Mood
Process	Goal	Transitivity

אֲשֶׁר. Theme: textual and experiential / Goal > pronoun relative,
antecedent is הָאָדָם *the human*.

יָצָר. Finite > qatal 3ms / Process > qal יָצָר. For the prior instance
of formed, see 2:7(a).

2:9 // וַיֵּצֵא יְהוָה אֱלֹהִים מִן־הָאֲדָמָה כָּל־עֵץ נֹחַד
לְמַרְאָה וְטוֹב לְמֵאֵכֶל וְעֵץ הַחַיִּים בְּתוֹךְ הָגֶן וְעֵץ
הַדַּעַת טוֹב וְרָע:

וַיֵּצֵא יְהוָה אֱלֹהִים מִן־הָאֲדָמָה כָּל־עֵץ נֹחַד לְמַרְאָה
וְטוֹב לְמֵאֵכֶל וְעֵץ הַחַיִּים בְּתוֹךְ הָגֶן וְעֵץ הַדַּעַת טוֹב וְרָע.

(a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: action. This verse is rather long because the Goal has three parts.

כָּל־עֵץ נֹחַד לְמִרְאָה וְטוֹב לְמֵאֵכֶל וְעֵץ הַחַיִּים בְּתוֹךְ הָגֶן וְעֵץ הַדַּעַת טוֹב וְרָע	מִן־הָאֲדָמָה	יְהוָה אֱלֹהִים	וַיִּצְמַח	Constituents
<i>all treekind pleasant to view and good to consume and the tree of the life in the midst of the garden and the tree of the knowledge of good-and-bad</i>	<i>from the ground</i>	<i>YHWH deity</i>	<i>and he grew</i>	Translation
			Theme	Textuality
		Subject	Finite	Mood
Goal	Circumstance	Actor	Process	Transitivity

וַיִּצְמַח. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > hifil צמח.

יְהוָה אֱלֹהִים. Subject > ms / Actor > nominal group: noun proper ms | noun common mp.

מִן־הָאֲדָמָה. Circumstance: location, place > prep phrase: prep - noun common fs.

כָּל־עֵץ נֹחַד לְמִרְאָה וְטוֹב לְמֵאֵכֶל וְעֵץ הַחַיִּים בְּתוֹךְ
הָגֶן וְעֵץ הַדַּעַת טוֹב וְרָע. Goal > nominal group complex: three
nominal groups.

כָּל־עֵץ נֹחַד לְמִרְאָה וְטוֹב לְמֵאֵכֶל. Goal 1 > nominal group:
Head + Post-modifier.

כָּל־עֵץ. Head > noun common collective ms const - noun common ms. This is the head of the two coordinated adjective groups that follow.

נַחֲמַד לְמִרְאָה וְטוֹב לְמַאֲכָל. Post-modifier > adjective group complex.

נַחֲמַד לְמִרְאָה. Adj group 1 > Head + Post-modifier.

נַחֲמַד. Head > ptc ms nifal חמד.

לְמִרְאָה. Post-modifier > prep phrase: prep + noun common fs.

וְטוֹב לְמַאֲכָל. Group conj + Adj group 2 > Head + Post-modifier.

טוֹב. Head > adj ms.

לְמַאֲכָל. Post-modifier > prep phrase: prep + noun common ms.

וְעֵץ הַחַיִּים בְּתוֹךְ הַגֵּן. Group conj + Goal 2 > nominal group: Head + Post-modifier.

עֵץ הַחַיִּים. Head > nominal group: noun common ms const | def art + noun common mp.

בְּתוֹךְ הַגֵּן. Post-modifier > prep phrase: prep + noun common ms const | def art + noun common ms.

וְעֵץ הַדַּעַת טוֹב וְרָע. Group conj + Goal 3 > nominal group: Head + Post-modifier.

עֵץ הַדַּעַת. Head > nominal group: noun common ms const | def art + noun common fs.

טוֹב וְרָע. Post-modifier > adjective group: adj ms | group conj + adj ms. Note the hendiadys conjunction וְ. This adjective group functions as the Phenomenon of the mental process of cognition *knowing*, which is implicit in the nominal דַּעַת *knowledge*. This nominal is based on the inf const of qal ידע. The phrase הַדַּעַת טוֹב וְרָע *the knowledge of good-and-bad* is a highly compressed form of an embedded expansion clause.

Genesis 2:10-14

¹⁰And a river exits from Eden to water the garden. And from there it will divide. And it will become four heads. ¹¹The name of the one is Pishon. It is the one circling all of the land of the Chavila, which there is the

gold. ¹²And the gold of that land is good. There is the bdellium and the onyx stone. ¹³And the name of the second river is Gihon. It is the one circling all of the land of Kush. ¹⁴And the name of the third river is Chideqel. It is the one going east of 'Ashur. And the fourth river, it is Perat.

2:10 /// וְנָהָר יֵצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת־הַגֶּן // וּמִשָּׁם
יִפְרֹד // וְהָיָה לְאַרְבַּעָה רָאשִׁים:

[[וְנָהָר יֵצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת־הַגֶּן]]. (a) Textuality > conj
paratactic expansion / Mood > declarative: non-past / Transitivity >
material: action.

Constituents	וְנָהָר	יֵצֵא	מֵעֵדֶן	]] לְהַשְׁקוֹת אֶת־ הַגֶּן [[
Translation	and a river	exits	from Eden	to water the garden
Textuality	Theme			
Mood	Subject	Finite		
Transitivity	Actor	Process	Circumstance	Circumstance

וְנָהָר. Theme: textual > clause conj + Theme: experiential / Subject
> ms / Actor > nominal group: noun common ms.

יֵצֵא. Finite > ptc ms / Process > qal.

מֵעֵדֶן. Circumstance: location, place > prep phrase: prep + noun
proper.

לְהַשְׁקוֹת אֶת־הַגֶּן. (i) Circumstance: cause, purpose >> Textuality
> embedded expansion: prep clause / Transitivity > material:
action. This clause extends the meaning of יֵצֵא: *exits from Eden to
water the garden.*

Constituents	לְהַשְׁקוֹת	אֶת־הַגֶּן
Translation	to water	the garden
Textuality	Theme	
Transitivity	Process	Goal

לְהַשְׁקוֹת. Theme: textual > prep + Theme: experiential / Process
> inf const hifil שָׁקָה.

אֶת־הַגֵּן. Goal > nominal group: goal marker - def art + noun common ms.

וּמִשָּׁם יִפְרֹד. (b) Textuality > conj paratactic expansion / Mood > declarative: non-past / Transitivity > material: action. Subject / Actor is נָהָר from clause (a), absent here by ellipsis. This clause employs two textual metafunction devices to create cohesion with clause (a): the back referencing circum adjunct שָׁם and the ellipsis of נָהָר.

יִפְרֹד	וּמִשָּׁם	Constituents
<i>he will divide</i>	<i>and from there</i>	Translation
	Theme	Textuality
Finite		Mood
Process	Circumstance	Transitivity

וּמִשָּׁם. Theme: textual > clause conj + Theme: experiential / Circumstance: location, place > prep phrase: prep + pronoun textual, antecedent is עֵדֶן and הַגֵּן.

יִפְרֹד. Finite > yiqtol 3ms / Process > nifal פָּרַד. The nifal is here construed as middle voice (will divide) rather than as passive voice (will be divided).

וְהָיָה לְאַרְבָּעָה רָאשִׁים. (c) Textuality > conj paratactic expansion / Mood > declarative: non-past / Transitivity > relational: attribution. The Subject / Carrier is נָהָר, absent by ellipsis.

לְאַרְבָּעָה רָאשִׁים	וְהָיָה	Constituents
<i>four heads</i>	<i>and he will be</i>	Translation
	Theme	Textuality
	Finite	Mood
Attribute	Process	Transitivity

וְהָיָה. Theme: textual > clause conj + Theme: experiential / Finite

> weqatal 3ms / Process > qal היה. The verb היה followed by לֵּי has the meaning *become*.

לְאַרְבָּעָה רָאשִׁים. Attribute > prep phrase: prep + numeral mp + noun common mp.

2:11 // שֵׁם הָאֶחָד פִּישׁוֹן // הוּא הַסֵּבֵב אֶת כָּל-אֶרֶץ
הַחֲוִילָה | אֲשֶׁר-שָׁם הַזָּהָב:

שֵׁם הָאֶחָד פִּישׁוֹן. (a) Textuality > appositive paratactic expansion / Mood > declarative: non-past / Transitivity > relational: identification.

פִּישׁוֹן	שֵׁם הָאֶחָד	Constituents
<i>Pishon</i>	<i>the name of the one</i>	Translation
	Theme	Textuality
Complement	Subject	Mood
Identifier	Identified	Transitivity

שֵׁם הָאֶחָד. Theme: experiential / Subject > ms (שֵׁם) / Identified > nominal group: noun common ms const | def art + numeral ms.

פִּישׁוֹן. Complement / Identifier > noun proper.

הוּא הַסֵּבֵב אֶת כָּל-אֶרֶץ הַחֲוִילָה [[אֲשֶׁר-שָׁם הַזָּהָב]].
(b) Textuality > appositive paratactic expansion / Mood > declarative: non-past / Transitivity > relational: identification.

הַסֵּבֵב אֶת כָּל-אֶרֶץ הַחֲוִילָה [[אֲשֶׁר-שָׁם הַזָּהָב]]	הוּא	Constituents
<i>the one circling all of the land of the Chavila, which there is the gold</i>	<i>he</i>	Translation
	Theme	Textuality
Complement	Subject	Mood
Identifier	Identified	Transitivity

הוא. Identified > pronoun suffix 3ms, antecedent is פִּישׁוֹן in clause (a).

הַסֹּבֵב אֶת כָּל-אֶרֶץ הַחַוִּילָה אֲשֶׁר-שָׁם הַזָּהָב. (i) Complement / Identifier >> Textuality > embedded ptc clause / Transitivity > material: action.

[[אֲשֶׁר-שָׁם הַזָּהָב]]	הַסֹּבֵב	Constituents
<i>all of the land of the Chavila, which there is the gold</i>	<i>the one circling</i>	Translation
	Theme	Textuality
Goal	Actor / Process	Transitivity

הַסֹּבֵב. Theme: experiential / Actor > def art + ptc ms / Process > סֹבֵב qal.

[[אֲשֶׁר-שָׁם הַזָּהָב]]. Goal > nominal group: Head + Post-modifier.

אֶת כָּל-אֶרֶץ הַחַוִּילָה. Head > nominal group: goal marker | noun common collective ms const + noun common fs const | def art + noun proper. For the use of the definite article with proper nouns, compare the Jordan.

אֲשֶׁר-שָׁם הַזָּהָב. (a') Post-modifier >> Textuality > embedded expansion: relative clause / Mood > declarative: non-past / Transitivity > relational: attribution.

הַזָּהָב	שָׁם	אֲשֶׁר-	Constituents
<i>the gold</i>	<i>there</i>	<i>which</i>	Translation
		Theme	Textuality
Subject	Complement		Mood
Carrier	Attribute		Transitivity

אֲשֶׁר-. Theme: textual > pronoun relative, antecedent is כָּל-אֶרֶץ הַחַוִּילָה or just הַחַוִּילָה.

שם. Complement / Attribute > pronoun textual, antecedent is the same as that of אשר. The gold is there, in all the land of Chavila.

הזהב. Subject / Carrier > nominal group: def art + noun common ms. The noun is definite suggesting that this gold is somehow common knowledge, though it has not been mentioned before in the text.

2:12 // וזהב הארץ הוא טוב // שם הבדלח ואבן
השהם:

וזהב הארץ הוא טוב. (a) Textuality > conj paratactic expansion / Mood > declarative: non-past / Transitivity > relational: attribution.

טוב	וזהב הארץ הוא	Constituents
<i>good</i>	<i>and the gold of that land</i>	Translation
	Theme	Textuality
Complement	Subject	Mood
Attribute	Carrier	Transitivity

וזהב הארץ הוא. Theme: textual > clause conj + Theme: experiential / Subject > ms / Carrier > nominal group: noun common ms const | def art + noun common fs | def art + pronoun demonstrative, antecedent is ארץ החוילה in 2:11(b).

טוב. Complement / Attribute > adj ms.

שם הבדלח ואבן השהם. (b) Textuality > appositive paratactic expansion / Mood > declarative: past / Transitivity > relational: attribution.

הבדלח ואבן השהם	שם	Constituents
<i>the bdellium and the stone of the onyx</i>	<i>there</i>	Translation
	Theme	Textuality
Subject	Complement	Mood
Carrier	Attribute	Transitivity

שֵׁם. Theme: textual and experiential / Complement / Attribute > circumstance: place; antecedent is אֶרֶץ הַחַיִּילָה.

הַבְּדִלָּח וְאֵבֶן הַשֹּׁהַם. Subject > mp / Carrier > nominal group complex: def art + noun common ms | group conj + noun common fs const | def art + noun common ms.

2:13 // וְשֵׁם-הַנָּהָר הַשֵּׁנִי גִיחֹן // הוּא הַסּוּבֵב אֶת כָּל-
אֶרֶץ כּוּשׁ:

וְשֵׁם-הַנָּהָר הַשֵּׁנִי גִיחֹן. (a) Textuality > conj paratactic expansion / Mood > declarative: non-past / Transitivity > relational: identification.

גִּיחֹן	וְשֵׁם-הַנָּהָר הַשֵּׁנִי	Constituents
<i>Gihon</i>	<i>and the name of the second river</i>	Translation
	Theme	Textuality
Complement	Subject	Mood
Identifier	Identified	Transitivity

וְשֵׁם-הַנָּהָר הַשֵּׁנִי. Theme: textual > clause conj + Theme: experiential / Subject > ms / Identified > nominal group: noun common ms const + def art + noun common ms + def art + adj ms.

גִּיחֹן. Complement / Identifier > nominal group: noun proper.

[[הַסּוּבֵב אֶת כָּל-אֶרֶץ כּוּשׁ]] הוּא. (b) Textuality > appositive paratactic expansion / Mood > declarative: non-past / Transitivity > relational: identification.

[[הַסּוּבֵב אֶת כָּל-אֶרֶץ כּוּשׁ]]	הוּא	Constituents
<i>the one circling all of the land of Kush</i>	<i>he</i>	Translation
	Theme	Textuality
Complement	Subject	Mood
Identifier	Identified	Transitivity

הוא. Theme: textual and experiential / Subject > ms / Identified > pronoun personal/demonstrative 3ms.

הַסּוֹבֵב אֶת כָּל-אֶרֶץ כּוּשׁ. (i) Complement / Identifier >> Textuality > embedded ptc clause / Transitivity > material: action.

אֶת כָּל-אֶרֶץ כּוּשׁ	הַסּוֹבֵב	Constituents
<i>all of the land of Kush</i>	<i>the one circling</i>	Translation
	Theme	Textuality
Goal	Actor / Process	Transitivity

הַסּוֹבֵב. Theme: textual and experiential / Actor > def art + ptc ms / Process > qal סבב.

אֶת כָּל-אֶרֶץ כּוּשׁ. Goal > nominal group: goal marker | noun common collective ms const - noun common fs const | noun proper.

2:14 // וְשֵׁם הַנָּהָר הַשְּׁלִישִׁי חִדְקֵל // הוּא הַחֵלְדָּה
קִדְמַת אֲשׁוּר // וְהַנָּהָר הָרְבִיעִי הוּא פָּרַת:

וְשֵׁם הַנָּהָר הַשְּׁלִישִׁי חִדְקֵל. (a) Textuality > conj paratactic expansion / Mood > declarative: non-past / Transitivity > relational: identification.

חִדְקֵל	וְשֵׁם הַנָּהָר הַשְּׁלִישִׁי	Constituents
<i>Chideqel</i>	<i>and the name of the third river</i>	Translation
	Theme	Textuality
Complement	Subject	Mood
Identifier	Identified	Transitivity

וְשֵׁם הַנָּהָר הַשְּׁלִישִׁי. Theme: textual > clause conj + Theme: experiential / Subject > ms / Identified > nominal group: noun common ms const + def art + noun common ms + def art + adj ms.

חִדְקֵל. Complement / Identifier > nominal group: noun proper.

הוא ההלך קדמת אשור. (b) Textuality > appositive paratactic expansion / Mood > declarative: non-past / Transitivity > relational: identification.

ההלך קדמת אשור	הוא	Constituents
<i>the one going east of 'Ashur</i>	<i>he</i>	Translation
	Theme	Textuality
Complement	Subject	Mood
Identifier	Identified	Transitivity

הוא. Theme: experiential / Subject > ms / Identified > pronoun personal/demonstrative 3ms, antecedent is חִידְקֵל Chideqel.

הסובב את כל־ארץ כוש. (i) Complement / Identifier >> Textuality > embedded ptc clause / Transitivity > material: action.

קדמת אשור	ההלך	Constituents
<i>east of 'Ashur</i>	<i>the one going</i>	Translation
	Theme	Textuality
Circumstance	Actor / Process	Transitivity

ההלך. Theme: textual and experiential / Actor > def art + ptc ms / Process > qal הלך.

קדמת אשור. Adjunct / Circumstance: location, place > nominal group: noun common fs const | noun proper.

והנהר הרביעי הוא פרת. (c) Textuality > conj paratactic expansion / Mood > declarative: non-past / Transitivity > relational: attribution.

פרת	הוא	והנהר הרביעי	Constituents
<i>Perat</i>	<i>he</i>	<i>and the fourth river</i>	Translation
		Theme	Textuality
Complement	Subject	Subject	Mood
Identifier	Identified	Identified	Transitivity

וַיִּנְחֶה הָרִבִּיעִי. Theme: textual > clause conj + Theme: experiential / Subject > ms / Identified > nominal group: def art + noun common ms | def art + numeral ms. This is a preposed Theme.

הוא. Subject > ms / Identified > pronoun personal 3ms.

פָּרַת. Complement / Identifier > nominal group: noun proper.

Genesis 2:15

¹⁵And YHVH deity took the human. And he rested him in the garden of Eden to work it and to watch it.

2:15 /// וַיִּקַּח יְהוָה אֱלֹהִים אֶת־הָאָדָם // וַיִּנְחֶהוּ בְּגֶן־
עֵדֶן לְעֲבֹדָה וּלְשֹׁמְרָה:

אֶת־הָאָדָם. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: action.

אֶת־הָאָדָם	יְהוָה אֱלֹהִים	וַיִּקַּח	Constituents
<i>the human</i>	<i>YHVH deity</i>	<i>and he took</i>	Translation
		Theme	Textuality
	Subject	Finite	Mood
Goal	Actor	Process	Transitivity

וַיִּקַּח. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > qal לקח.

יְהוָה אֱלֹהִים. Subject > ms / Actor > nominal group: noun proper ms | noun common mp.

אֶת־הָאָדָם. Goal > nominal group: goal marker - def art + noun common ms.

וַיִּנְחֶהוּ בְּגֶן־עֵדֶן [[לְעֲבֹדָה וּלְשֹׁמְרָה]]. (b) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > mate-

rial: action. The Actor is **יְהוָה אֱלֹהִים**, absent by ellipsis. The pronoun suffix on the verb serves as the Goal. By appending the Goal to the Process, both together become the Theme.

[[לַעֲבֹדָה וּלְשָׁמְרָה]]	בְּגֶן-עֵדֶן	וַיִּנָּחֵהוּ	Constituents
<i>to work it and to watch it</i>	<i>in the garden of Eden</i>	<i>and he rested him</i>	Translation
		Theme	Textuality
		Finite	Mood
Circumstance	Circumstance	Process + Goal	Transitivity

וַיִּנָּחֵהוּ. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > hifil **נָוַח** + Goal > pronoun suffix 3ms, antecedent is **הָאָדָם** the human.

בְּגֶן-עֵדֶן. Circumstance: location, place > prep phrase: prep + noun common m/fs const - noun proper.

לַעֲבֹדָה וּלְשָׁמְרָה. (i) Circumstance: cause, purpose >> embedded prep phrase complex. Each prepositional phrase is an embedded clause. Together they are a single circumstantial constituent of the enclosing clause.

לַעֲבֹדָה. (a') Prep phrase 1 >> Textuality > embedded expansion: prep clause / Transitivity > material: action.

לַעֲבֹדָה	Constituents
<i>to work it</i>	Translation
Theme	Textuality
Process + Goal	Transitivity

לַעֲבֹדָה. Theme: textual > prep + Theme: experiential / Process > inf const qal **עָבַד** + Goal > pronoun suffix 3fs, antecedent is **גֶּן-עֵדֶן** garden of Eden.

וּלְשָׁמְרָה. Group conj + (b') Prep phrase 2 >> Textuality > embedded expansion: prep clause / Transitivity > material: action.

וּלְשַׁמְרָהּ	Constituents
<i>to watch it</i>	Translation
Theme	Textuality
Process + Goal	Transitivity

וּלְשַׁמְרָהּ. Group conj + Theme: textual > prep + Theme: experiential / Process > inf const qal שָׁמַר + Goal > pronoun suffix 3fs, antecedent is גֶּן־עֵדֶן garden of Eden.

Genesis 2:16-17

¹⁶And YHVH deity placed a command on the human by saying, "From all of the treekind of the garden you must eat. ¹⁷And from the tree of the knowledge of good and bad, you will not eat from it, because in the day of your eating from it you will certainly die."

2:16 /// וַיִּצַּו יְהוָה אֱלֹהִים עַל־הָאָדָם לֵאמֹר // מִכָּל
עֵץ־הַגָּן אָכַל תֹּאכַל:

וַיִּצַּו יְהוָה אֱלֹהִים עַל־הָאָדָם לֵאמֹר. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > verbal. The following quote clause indicates that this is a verbal process, but by construing the Receiver almost as a Circumstance, using the prep *עַל* rather than *לְ* or *אֶל*, it has the flavor of a material process. The fully explicit transitivity structure, along with a change in Theme, suggests this is a new clause complex.

לֵאמֹר	עַל־הָאָדָם	יְהוָה אֱלֹהִים	וַיִּצַּו	Constituents
<i>by saying</i>	<i>on the human</i>	<i>YHVH deity</i>	<i>and he put a command</i>	Translation
			Theme	Textuality
		Subject	Finite	Mood
Circumstance	Receiver	Sayer	Process	Transitivity

וַיֵּצֵא. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > **צוה** piel.

יְהוָה אֱלֹהִים. Subject > ms / Sayer > nominal group: noun proper ms | noun common mp.

עַל-הָאָדָם. Receiver > prep phrase: prep - def art + noun common ms. **הָאָדָם** is not here a collective noun, as it was in chapter 1; rather, here it refers to the human male.

לֵאמֹר. Circumstance: manner, means > prep + inf const qal **אמר**. This functions to mark a following quote and could be called the quote marker.

מִכָּל עֵץ-הַגֶּן אָכַל תֹּאכֵל. (b) Textuality > appositive paratactic projection: quote / Mood > declarative: non-past / Transitivity > material: action. The Subject / Receiver of the quote is **הָאָדָם** *the human* in the preceding clause.

תֹּאכֵל	אָכַל	מִכָּל עֵץ-הַגֶּן	Constituents
<i>you will eat</i>	<i>eating</i>	<i>from all of the treekind of the garden</i>	Translation
		Theme	Textuality
Finite	Adjunct		Mood
Process		Range/Goal	Transitivity

מִכָּל עֵץ-הַגֶּן. Theme: textual and experiential / Range > prep phrase: prep + noun common collective ms const | noun common ms const - def art + noun common ms. The prep **מִן** *from* may be construed in its so-called partitive use, meaning a part of the whole, and could be translated *some of*. See MNK 289. Reading it this way, the prepositional phrase would then be a Goal, rather than a Range.

אָכַל. Adjunct: interpersonal > modal: inf abs qal **אכל**. This is cognate to the following Finite verb. The inf abs is not a component of the experiential structure of the clause; eliminating it would not detract from the experiential meaning. It is a component of the interpersonal

Mood structure, and adds modality to the Finite verb. In this case, the infinitive absolute indicates a strong degree of obligation: *you must eat*. . . . Comparing this clause with the following one, the אָכַל here stands essentially in the same position as the לֹא there. This might suggest that the infinitive absolute is akin to an interpersonal adjunct of polarity: a strong *yes* of permission in contrast to the following *no* of prohibition.

אָכַל. Finite > yiqtol 2ms / Process > qal תֹּאכַל.

2:17 // וַיִּמְעַן הַדַּעַת טוֹב וְרָע לֹא תֹאכַל מִמֶּנּוּ / כִּי בְיוֹם
אָכַלְתָּ מִמֶּנּוּ מוֹת תָּמוּת:

וַיִּמְעַן הַדַּעַת טוֹב וְרָע לֹא תֹאכַל מִמֶּנּוּ. (a) Textuality > conj
paratactic projection: quote / Mood > declarative: non-past / Transi-
tivity > material: action.

מִמֶּנּוּ	תֹּאכַל	לֹא	וַיִּמְעַן הַדַּעַת טוֹב וְרָע	Constituents
<i>from him</i>	<i>you will eat</i>	<i>not</i>	<i>and from the tree of the knowledge of good-and-bad</i>	Translation
			Theme	Textuality
	Finite	Adjunct		Mood
Circumstance	Process		Range/Goal	Transitivity

וַיִּמְעַן הַדַּעַת טוֹב וְרָע. Theme: textual > clause conj + Range >
prep phrase complex: Head + Post-modifier. This is a preposed circum-
stantial Theme. It is later substituted at the end of the clause. On a pos-
sible partitive use of מִן, see the discussion of the preceding clause.

מִמֶּנּוּ. Head > prep phrase: prep + noun common ms const
| def art + noun common fs.

טוֹב וְרָע. Post-modifier > adjective group: adj ms | group conj +
adj ms. See 2:9(a).

לֹא. Adjunct: interpersonal > polarity: negative. לֹא + yiqtol in negative commands is associated with absolute prohibitions, in contrast with אַל + yiqtol.

תֹּאכַל. Finite > yiqtol 2ms / Process > qal אַכְל. Compare 2:16(b) where it is vocalized תֹּאכַל because it bears pausal stress, being the last word of the verse.

מִמֶּנּוּ. Goal > prep phrase: prep + pronoun suffix 3ms, antecedent is עץ. Strictly speaking this reiteration of the Goal from the beginning of the clause is not needed in the experiential structure; both refer to the same thing. Rather, it functions within the textual structure to substitute for the preposed Theme in the place where it would normally be located in the clause structure.

כִּי בַיּוֹם אֲכָלְךָ מִמֶּנּוּ מוֹת תָּמוּת. (b) Textuality > conj hypotactic projection: quote / Mood > declarative: non-past / Transitivity > material: action.

תָּמוּת	מוֹת	בַּיּוֹם אֲכָלְךָ מִמֶּנּוּ	כִּי	Constituents
<i>you will die</i>	<i>dying</i>	<i>in the day of your eating from it</i>	<i>because</i>	Translation
		Theme	Theme	Textuality
Finite	Adjunct			Mood
Process		Circumstance		Transitivity

כִּי. Theme: textual > conj. This signals that the clause is dependent on the preceding clause and expands its meaning.

בַּיּוֹם אֲכָלְךָ מִמֶּנּוּ. (i) Theme: experiential / Circumstance: location, time >> Textuality > embedded prep clause / Transitivity > material: action.

מִמֶּנּוּ	אֲכָלְךָ	בַּיּוֹם	Constituents
<i>from him</i>	<i>your eating</i>	<i>in the day of</i>	Translation
		Theme	Textuality
Goal	Process + Actor	Circumstance	Transitivity

בְּיוֹם אֲכָלָךְ. Theme: textual > prep + Theme: experiential / Circumstance > noun common ms const + Process > inf const qal **אָכַל** + Actor > pronoun suffix 2ms, antecedent is the *you*, that is, the Receiver of the quoted verbal command.

מִמֶּנּוּ. Goal > prep phrase: prep + pronoun suffix 3ms, antecedent is **עֵץ־הַיָּגֵן**.

מוֹת. Adjunct: interpersonal > modal: inf abs qal **מוֹת**. This is cognate to the following Finite verb and is not needed for the experiential structure of the clause, but belongs to the Mood system. It expresses modality, in this case, a strong degree of certainty: *must die, will surely die, yes you will die*, or the like.

תָּמוּת. Finite > yiqtol 2ms / Process > qal **מוֹת**.

Genesis 2:18

¹⁸And YHVH deity said, “Not good is the human’s being alone. I will make for him a help as his opposite.”

2:18 // וַיֹּאמֶר יְהוָה אֱלֹהִים // לֹא־טוֹב הָיְתָה הָאָדָם
לְבָדּוֹ // אֶעֱשֶׂה־לּוֹ עֶזֶר כְּנֶגְדּוֹ:

וַיֹּאמֶר יְהוָה אֱלֹהִים. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > verbal. The preceding clause complex was built around a quote addressed to the human. This clause begins a new clause complex. The verbal process does not have a Receiver.

יְהוָה אֱלֹהִים	וַיֹּאמֶר	Constituents
<i>YHVH deity</i>	<i>and he said</i>	Translation
	Theme	Textuality
Subject	Finite	Mood
Sayer	Process	Transitivity

וַיֹּאמֶר. Theme: textual > clause conj + Theme: experiential / Finite
> wayyiqtol 3ms / Process > qal אמר.

יְהוָה אֱלֹהִים. Subject > ms / Sayer > nominal group: noun proper
+ noun common mp.

[[הָיִיתָ הָאָדָם לְבִדּוֹ]]. (b) Textuality > conj paratactic projection: quote / Mood > declarative: non-past / Transitivity > relational: attribution. This clause consists of one relational attributive clause embedded within another attributive relational clause. In the absence of a Receiver, the words of clauses (b-c) are projected as a record of the deity's thoughts and not as spoken words; notice that לאמר does not introduce the quote.

[[הָיִיתָ הָאָדָם לְבִדּוֹ]]	טוֹב	לֹא־	Constituents
<i>the being of the human to himself</i>	<i>good</i>	<i>not</i>	Translation
	Theme	Theme	Textuality
Subject	Complement	Adjunct	Mood
Carrier	Attribute		Transitivity

לֹא־. Theme: interpersonal / Adjunct: interpersonal > polarity: negative.

טוֹב. Theme: experiential / Complement / Attribute > adj ms. The adjective qualifies the entire embedded infinitive clause that is the Carrier.

הָיִיתָ הָאָדָם לְבִדּוֹ. (i) Subject / Carrier >> Textuality > embedded inf clause / Transitivity > relational: attribution. Before being embedded, this clause would have been, *the human is to himself*, i.e. *the human is alone*.

לְבִדּוֹ	הָאָדָם	הָיִיתָ	Constituents
<i>to himself</i>	<i>the human</i>	<i>the being of</i>	Translation
		Theme	Textuality
Attribute	Carrier	Process	Transitivity

הָיָה. Process > inf const qal הָיָה.

הָאָדָם. Carrier > nominal group: def art + noun common ms.

לְבַדּוֹ. Attribute > prep phrase: prep + noun common ms const + pronoun suffix 3ms, antecedent is הָאָדָם.

אֶעֱשֶׂה-לוֹ עֵזֶר כְּנֶגְדּוֹ. (c) Textuality > appositive paratactic projection: quote / Mood > declarative: non-past or directive: cohortative / Transitivity > material: action. The Sayer / Actor is יְהוָה אֱלֹהִים YHWH deity in clause (a).

עֵזֶר כְּנֶגְדּוֹ	לוֹ	אֶעֱשֶׂה-	Constituents
<i>a help as his opposite</i>	<i>for him</i>	<i>I will make / let me make</i>	Translation
		Theme	Textuality
		Finite	Mood
Goal	Beneficiary	Process	Transitivity

אֶעֱשֶׂה-. Theme: experiential / Finite > yiqtol or cohortative 1cs / Process > qal עֲשֵׂה. This form could be either declarative (future) I will make or directive (cohortative) let me make.

לוֹ. Beneficiary > prep phrase: prep + pronoun suffix 3ms, antecedent is הָאָדָם *the human*. Notice the conj dagesh in the lamed.

עֵזֶר כְּנֶגְדּוֹ. Goal > nominal group: Head + Post-modifier.

עֵזֶר. Head > nominal group: noun common ms.

כְּנֶגְדּוֹ. Post-modifier > prep phrase: prep + prep or noun ms const + pronoun suffix 3ms, antecedent is הָאָדָם *the human*. The force of כְּ and נֶגְדּוֹ in combination remains somewhat elusive. Here it is construed as a Circumstance in the the sense of role: a helper as a complement to him.

Genesis 2:19-20

¹⁹And YHWH deity formed from the ground all of the livingkind of the field and all of the fowl of the heavens. And he brought to the human to

see what he will call it. And all which the human will call a living being, that is its name.²⁰ And the human called names to all of the beastkind and to the fowl of the heavens and to all of the livingkind of the field. And for the man, he found not a help as his opposite.

2:19 /// וַיִּצְרֶה יְהוָה אֱלֹהִים מִן־הָאָדָמָה כָּל־חַיַּת הַשָּׂדֶה
וְאֵת כָּל־עוֹף הַשָּׁמַיִם // וַיִּבְאֵל אֶל־הָאָדָם לְרֵאוֹת
מִה־יִּקְרָא־לּוֹ // וְכָל־אֲשֶׁר יִקְרָא־לּוֹ הָאָדָם נֶפֶשׁ
חַיָּה הוּא שְׁמוֹ:

וַיִּצְרֶה יְהוָה אֱלֹהִים מִן־הָאָדָמָה כָּל־חַיַּת הַשָּׂדֶה וְאֵת כָּל־
עוֹף הַשָּׁמַיִם. (a) Textuality > conj paratactic expansion / Mood >
declarative: past / Transitivity > material: action.

בְּלִחַיַּת הַשָּׂדֶה וְאֵת כָּל־עוֹף הַשָּׁמַיִם	מִן־הָאָדָמָה	יְהוָה אֱלֹהִים	וַיִּצְרֶה	Constituents
<i>all of the living-kind of the field and all of the fowl of the heavens</i>	<i>from the ground</i>	<i>YHWH deity</i>	<i>and he formed</i>	Translation
			Theme	Textuality
		Subject	Finite	Mood
Goal	Circumstance	Actor	Process	Transitivity

וַיִּצְרֶה. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > qal יִצַּר.

יְהוָה אֱלֹהִים. Subject > ms / Actor > nominal group: noun proper ms | noun common mp.

מִן־הָאָדָמָה. Circumstance: material > prep phrase: prep - def art + noun common fs. Compare 2:7(a).

בְּלִיחִית הַשָּׂדֶה וְאֵת בְּלִיעוֹף הַשָּׁמַיִם. Goal > nominal group complex; only the second is prefixed with the goal marker. Perhaps this was intended to create a disjunction between the two components of the Goal, such that the first one (*all of the livingkind of the field*) were fashioned out of the ground, but not necessarily *all of the birds of the heavens*.

בְּלִיחִית הַשָּׂדֶה. Goal 1 > nominal group: noun common collective ms const - noun common collective fs const | def art + noun common ms.

וְאֵת בְּלִיעוֹף הַשָּׁמַיִם. Group conj + Goal 2 > nominal group: goal marker | noun common collective ms const + noun common collective ms const | def art + noun common mp.

וַיָּבֵא אֱלֹהֵהָאָדָם [[לְרֹאוֹת]] [[מֶה־יִקְרָא לוֹ]]. (b) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: action. The Subject / Actor and the Goal are absent by ellipsis. The Subject / Actor is יְהוָה אֱלֹהִים in the preceding clause, and the Goal of the material Process is the Goal of the preceding clause, בְּלִיחִית הַשָּׂדֶה וְאֵת בְּלִיעוֹף הַשָּׁמַיִם; both are textually absent here by ellipsis and must be assumed. This clause is notable in that it contains three verbal processes and two embedded clauses, one embedded in the other.

[[[[[[מֶה־יִקְרָא לוֹ]]]]]]	אֱלֹהֵהָאָדָם	וַיָּבֵא	Constituents
<i>to see what he will call him</i>	<i>to the human</i>	<i>and he brought</i>	Translation
		Theme	Textuality
		Finite	Mood
Circumstance	Circumstance	Process	Transitivity

וַיָּבֵא. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > hifil בּוֹא.

אֱלֹהֵהָאָדָם. Circumstance: location, place > prep phrase: prep - def art + noun common ms.

[[מֶה־יִקְרָא־לוֹ]] לְרֹאוֹת. (i) Circumstance: reason, purpose >> Textuality > embedded extension: prep clause / Transitivity > mental: perception. Notice how the mental process of perception is a metaphor for finding out or coming to know what the man would call them—a mental process of cognition.

[[מֶה־יִקְרָא־לוֹ]]	לְרֹאוֹת	Constituents
<i>what he will call him</i>	<i>to see</i>	Translation
	Theme	Textuality
Phenomenon	Process	Transitivity

לְרֹאוֹת. Theme: textual > prep + Theme: experiential / Process > inf const qal ראה.

מֶה־יִקְרָא־לוֹ. (a') Phenomenon >> Textuality > embedded relative clause / Mood > interrogative: non-past / Transitivity > verbal. Before embedding, this clause would be: *What will he call him?* This verbal process clause is the Phenomenon of its enclosing mental process clause.

לוֹ	יִקְרָא־	מֶה־	Constituents
<i>him</i>	<i>he will call</i>	<i>what</i>	Translation
		Theme	Textuality
	Finite		Mood
Target	Process	Verbiage	Transitivity

מֶה־ Verbiage > pronoun interrogative, functioning as a relative pronoun.

יִקְרָא־ Finite > yiqtol 3ms / Process > qal קרא.

לוֹ. Target > prep phrase: prep + pronoun suffix 3ms, antecedent is כָּל־ each, the head noun of the Goals of clause (a). We might have expected this pronoun suffix to be plural. But the singular promotes the notion that he named each member of the collectivities separately.

וְכֹל [[אֲשֶׁר יִקְרָא־לוֹ הָאָדָם נֶפֶשׁ חַיָּה]] הוּא שְׁמוֹ. (c)

Textuality > conj paratactic expansion / Mood > declarative: non-past / Transitivity > relational: identification. The structure of this clause is rather involved; keeping the referents of all the nominal groups straight presented a challenge to the writer and remains a challenge to the reader.

שמו	הוא	וְכָל [[אֲשֶׁר יִקְרָא לוֹ הָאָדָם נֶפֶשׁ חַיָּה]]	Constituents
<i>his name</i>	<i>that</i>	<i>and all of which the human will call him a living being</i>	Translation
		Theme	Textuality
Subject	Complement	Complement	Mood
Identified	Identifier	Identifier	Transitivity

וְכָל [[אֲשֶׁר יִקְרָא לוֹ הָאָדָם נֶפֶשׁ חַיָּה]]. Theme: textual > clause conj + Theme: experiential / Complement / Identifier > nominal group: Head + Post-modifier. This is a preposed Theme, and a very heavy one.

כָּל. Head > nominal group: noun common collective ms.

אֲשֶׁר יִקְרָא לוֹ הָאָדָם נֶפֶשׁ חַיָּה. (i) Post-modifier >> Textuality > embedded expansion: relative clause / Mood > declarative: non-past / Transitivity > verbal.

נֶפֶשׁ חַיָּה	הָאָדָם	לוֹ	יִקְרָא	אֲשֶׁר	Constituents
<i>a living being</i>	<i>the human</i>	<i>him</i>	<i>he will call</i>	<i>which</i>	Translation
				Theme	Textuality
	Subject		Finite		Mood
Target	Sayer	Target	Process	Verbiage	Transitivity

אֲשֶׁר. Theme: textual and experiential > pronoun relative / Verbiage > antecedent כָּל *all*.

יִקְרָא. Finite > yiqtol 3ms / Process > qal.

לוֹ. Target > prep phrase: prep + pronoun suffix 3ms, the antecedent

presumably again is **כָּל־** *all*, the head noun of the Goals of clause (a) —also referenced in clause (b). Shortly, the Target will also be glossed with **נִפְשׁ חַיָּה**, lest we forget that to which all the pronouns refer.

הָאָדָם. Subject > ms / Sayer > nominal group: def art + noun common ms.

נִפְשׁ חַיָּה. Target > nominal group: noun common fs | adj fs. This nominal group is construed as a distant post-modifier; it extends the meaning of the pronoun suffix of **לוֹ** above.

הוּא. Complement / Identifier > pronoun personal 3ms, antecedent is specifically **כָּל־**, but by extension, it references **כָּל** + its embedded relative clause. A pronoun is used here to substitute for a preposed Theme.

שְׁמוֹ. Subject / Identified > nominal group: noun common ms const + pronoun suffix 3 ms, antecedent is **הוּא** and everything it in turn references.

2:20 // **וַיִּקְרָא הָאָדָם שְׁמוֹת לְכָל־הַבְּהֵמָה וְלָעוֹף הַשָּׁמַיִם
וּלְכָל חַיַּת הַשָּׂדֶה // וְלָאָדָם לֹא־מָצָא עֹזֵר בְּנִגְדּוֹ:**

וַיִּקְרָא הָאָדָם שְׁמוֹת לְכָל־הַבְּהֵמָה וְלָעוֹף הַשָּׁמַיִם וּלְכָל חַיַּת הַשָּׂדֶה. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > verbal.

Constituents	וַיִּקְרָא	הָאָדָם	שְׁמוֹת	לְכָל־הַבְּהֵמָה וְלָעוֹף הַשָּׁמַיִם וּלְכָל חַיַּת הַשָּׂדֶה
Translation	<i>and he called</i>	<i>the human</i>	<i>names</i>	<i>to all of the beastkind and to the fowl of the heavens and to all of the livingkind of the field</i>
Textuality	Theme			
Mood	Finite	Subject		
Transitivity	Process	Sayer	Verbiage	Target

וַיִּקְרָא. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > qal קרא.

הָאָדָם. Subject > ms / Sayer > nominal group: def art + noun common ms.

שְׁמוֹת. Verbiage > nominal group: noun common fp.

לְכָל־הַבְּהֵמָה וְלָעוֹף הַשָּׁמַיִם וְלִכְל חַיַּת הַשָּׂדֶה. Target > prep phrase complex.

לְכָל־הַבְּהֵמָה. Target 1 > prep phrase: prep + noun common collective ms const - def art + noun common collective fs.

וְלָעוֹף הַשָּׁמַיִם. Group conj + Target 2 > prep phrase: prep + noun common collective ms const | def art + noun common mp.

וְלִכְל חַיַּת הַשָּׂדֶה. Group conj + Target 3 > prep phrase: prep + noun common ms const | noun common collective fs const | def art + noun common ms.

וְלֹאֲדָם לֹא־מִצָּא עֶזֶר כְּנֶגְדּוֹ. (b) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > mental: cognition. The Subject / Senser is הָאָדָם the human in the preceding clause, absent here by ellipsis. In this clause the Senser is the same as the Beneficiary.

עֶזֶר כְּנֶגְדּוֹ	מִצָּא	לֹא־	וְלֹאֲדָם	Constituents
<i>a help as his opposite</i>	<i>he found</i>	<i>not</i>	<i>and to a human</i>	Translation
			Theme	Textuality
	Finite	Adjunct		Mood
Goal	Process		Beneficiary	Transitivity

The process could be construed as a material one, taking find in the sense of the activity of searching. Or it could be construed as a mental-cognitive one, as chosen here. In either case, the Actor or Senser is not specified; it is absent by ellipsis, and the antecedent might be either YHWH deity in 2:19(a) or the man in 2:20(a). KJV, NJPS, and the NRSV, avoid the issue by rendering the verb as a passive: *but for*

the man there was not found a helper as his partner (2:20a). Friedman construes YHWH as the doer: *But he did not find for the human a strength corresponding to him*. Here is a rendition of the clause as a mental process of cognition having to do with awareness or discovery, with הָאָדָם as the Senser: *But for himself a human, he did not find a helper matching him*.

וְלֹאֲדָם. Theme: textual > clause conj + Theme: experiential / Beneficiary > prep phrase: prep + noun common ms. Note that there is no definite article on the noun.

לֹא. Adjunct: interpersonal > polarity: negative.

מִצָּא. Finite > qatal 3ms / Process > qal מצא.

עֵצֶר כְּנֻגְדּוֹ. Phenomenon > nominal group: Head + Post-modifier.

עֵצֶר. Head > nominal group: noun common ms.

כְּנֻגְדּוֹ. Post-modifier > prep phrase: prep + prep or noun ms const + pronoun suffix 3ms, antecedent is הָאָדָם the human. See 2:18(c).

Genesis 2:21-23

²¹And YHWH deity dropped a coma on the human. And he slept. And he took one of his ribs. And he closed flesh under it. ²²And YHWH deity built the rib which he took from the man into a woman. And he brought her to the human. ²³And the human said, “This one, this time, is bone from my bones and flesh from my flesh. This one will be called woman, because from a man this one was taken.”

וַיִּשָּׁן // וַיִּפֹּל יְהוָה אֱלֹהִים | תִּרְדָּמָה עַל־הָאָדָם // וַיִּשָּׁן 2:21
וַיִּקַּח אֶחָת מִצְלָעָתָיו // וַיִּסְגֵּר בָּשָׂר תַּחְתָּנָה:

וַיִּפֹּל יְהוָה אֱלֹהִים תִּרְדָּמָה עַל־הָאָדָם. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: action. Notice the graphically physical way this material process is worded.

עַל־הָאָדָם	תַּרְדֵּמָה	יְהוָה אֱלֹהִים	וַיִּפֹּל	Constituents
<i>on the human</i>	<i>a coma</i>	<i>YHVH deity</i>	<i>and he dropped</i>	Translation
			Theme	Textuality
		Subject	Finite	Mood
Circumstance	Goal	Actor	Process	Transitivity

וַיִּפֹּל. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > hifil נפל.

יְהוָה אֱלֹהִים. Subject > ms / Actor > nominal group: noun proper ms | noun common mp.

תַּרְדֵּמָה. Goal > nominal group: noun common fs. Traditionally, *a deep sleep*.

עַל־הָאָדָם. Circumstance: location, place > prep phrase: prep - def art + noun common ms.

וַיִּישָׁן. (b) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > behavioral. The Subject / Behavior is הָאָדָם *the human* from the preceding clause, absent here by ellipsis.

וַיִּישָׁן	Constituents
<i>and he slept</i>	Translation
Theme	Textuality
Finite	Mood
Process	Transitivity

וַיִּישָׁן. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > qal ישן.

וַיִּקַּח אֶחָת מֵעֵצֵי הַיָּדָע. (c) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: action. Now the Subject / Actor is יְהוָה אֱלֹהִים *YHVH deity* in clause (a), absent here by ellipsis. This represents a switch in Subject from the preceding clause, and neither of them had been explicitly named.

אַחַת מִצְלָעָתָיו	וַיִּקַּח	Constituents
<i>one from his ribs</i>	<i>and he took</i>	Translation
	Theme	Textuality
	Finite	Mood
Goal	Process	Transitivity

וַיִּקַּח. Theme: textual > clause conj + Theme: experiential / Finite
> wayyiqtol 3ms / Process > qal לקח.

אַחַת מִצְלָעָתָיו. Goal > nominal group: Head + Post-modifier.

אַחַת. Head > nominal group: noun common fs.

מִצְלָעָתָיו. Post-modifier > prep phrase: prep + noun common fp
const + pronoun suffix 3mp, antecedent is הָאָדָם *the human*.

וַיִּסְגֹּר בֶּשֶׂר תַּחְתָּנָה. (d) Textuality > conj paratactic expansion /
Mood > declarative: past / Transitivity > material: action. The Subject
/ Actor is absent by ellipsis and is יְהוָה אֱלֹהִים from clause (a).

תַּחְתָּנָה	בֶּשֶׂר	וַיִּסְגֹּר	Constituents
<i>under her</i>	<i>flesh</i>	<i>and he closed</i>	Translation
		Theme	Textuality
		Finite	Mood
Circumstance	Goal	Process	Transitivity

וַיִּסְגֹּר. Theme: textual > clause conj + Theme: experiential / Finite
> wayyiqtol 3ms / Process > qal סגר.

בֶּשֶׂר. Goal > nominal group: noun common ms.

תַּחְתָּנָה. Circumstance: location, place > prep phrase: prep + pro-
noun suffix 3fs, antecedent is אַחַת in clause (c).

2:22 // וַיִּבֶן יְהוָה אֱלֹהִים | אֶת־הַצֶּלַע אֲשֶׁר־לָקַח מִן־
הָאָדָם לְאִשָּׁה // וַיִּבְאֶה אֶל־הָאָדָם:

וַיִּבֶן יְהוָה אֱלֹהִים אֶת־הַצֵּלַע [[אֲשֶׁר־לָקַח מִן־הָאָדָם]] לְאִשָּׁה.
(a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: action.

לְאִשָּׁה	אֶת־הַצֵּלַע [[אֲשֶׁר־לָקַח מִן־הָאָדָם]]	יְהוָה אֱלֹהִים	וַיִּבֶן	Constituents
<i>to a woman</i>	<i>the rib which he took from the human</i>	<i>YHVH deity</i>	<i>and he built</i>	Translation
			Theme	Textuality
		Subject	Finite	Mood
Circumstance	Goal	Actor	Process	Transitivity

וַיִּבֶן. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > qal בנה.

יְהוָה אֱלֹהִים. Subject > ms / Actor > nominal group: noun proper ms | noun common mp.

[[אֲשֶׁר־לָקַח מִן־הָאָדָם]]. Goal > nominal group: Head + Post-modifier.

אֶת־הַצֵּלַע. Head > nominal group: goal marker - def art + noun common fs.

אֲשֶׁר־לָקַח מִן־הָאָדָם. (i) Post-modifier >> Textuality > embedded extension: relative clause / Mood > declarative: past / Transitivity > material: action.

מִן־הָאָדָם	לָקַח	אֲשֶׁר־	Constituents
<i>from the human</i>	<i>he took</i>	<i>which</i>	Translation
		Theme	Textuality
	Finite		Mood
Circumstance	Process	Goal	Transitivity

אֲשֶׁר־. Theme: textual and experiential / Goal > pronoun relative, antecedent is הַצֵּלַע *the rib*.

לָקַח. Finite > qatal 3ms / Process > qal לָקַח.

מִן־הָאָדָם. Circumstance: location, place > prep phrase: prep - def art + noun common ms.

לְאִשָּׁה. Circumstance: role, product > prep phrase: prep + noun common fs. This is a Circumstance of the main clause, not the embedded relative clause. A product is the result of turning one thing into another, in this case, building the rib into a woman.

וַיְבָאֶהָ אֶל־הָאָדָם. (b) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: action.

אֶל־הָאָדָם	וַיְבָאֶהָ	Constituents
<i>to the human</i>	<i>and he brought her</i>	Translation
	Theme	Textuality
	Finite	Mood
Circumstance	Process + Goal	Transitivity

וַיְבָאֶהָ. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > hifil בּוֹא + Goal > pronoun suffix 3fs, antecedent is אִשָּׁה *woman* in the preceding clause. Combining the Process and the Goal into one word enables both to become the Theme.

אֶל־הָאָדָם. Circumstance: location, place > prep phrase: prep - def art + noun common ms.

2:23 // וַיֹּאמֶר הָאָדָם // זֹאת הַפֶּעַם עַצָּם מַעֲצָמִי וּבִשְׁרִי
 מִבִּשְׁרִי // לְזֹאת יִקְרָא אִשָּׁה / כִּי מֵאִישׁ לִקְחָהּ־
 זֹאת:

וַיֹּאמֶר הָאָדָם. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > verbal.

הָאָדָם	וַיֹּאמֶר	Constituents
<i>the human</i>	<i>and he said</i>	Translation
	Theme	Textuality
Subject	Finite	Mood
Sayer	Process	Transitivity

וַיֹּאמֶר. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > qal אָמַר.

הָאָדָם. Subject > ms / Sayer > nominal group: def art + noun common ms.

זֹאת הַפֶּעַם עֲצָם מִעֲצָמִי וּבָשָׂר מִבָּשָׂרִי. (b) Textuality > appositive paratactic projection: quote / Mood > declarative: non-past / Transitivity > relational: attribution.

עֲצָם מִעֲצָמִי וּבָשָׂר מִבָּשָׂרִי	הַפֶּעַם	זֹאת	Constituents
<i>bone from my bones and flesh from my flesh</i>	<i>this time</i>	<i>this one</i>	Translation
		Theme	Textuality
Complement		Subject	Mood
Attribute	Circumstance	Carrier	Transitivity

זֹאת. Theme: experiential / Subject > fs / Carrier > pronoun demonstrative, antecedent is אִשָּׁה *woman* in 2:22(a). The demonstrative pronoun might preferably be considered an exophoric referent pointing to the woman in the physical context of the speech event—in effect, pointing right at the woman—rather than referencing prior text.

הַפֶּעַם. Circumstance: location, time > nominal group: def art + noun common ms. The def art with nouns of time means *this*; compare הַיּוֹם the day, which means *today*.

עֲצָם מִעֲצָמִי וּבָשָׂר מִבָּשָׂרִי. Complement / Attribute > nominal group complex consisting of two conjoined nominal group com-

plexes. Each sub-nominal group complex consists of a Head noun followed by a Post-modifier prepositional phrase.

עֵצִים מִעֵצָמִי. Attribute 1 > nominal group: Head + Post-modifier.

עֵצִים. Head > nominal group: noun common fs.

מִעֵצָמִי. Post-modifier > prep phrase: prep + noun common fp
const + pronoun suffix 1cs.

וּבֶשֶׁר מִבֶּשֶׂרִי. Group conj + Attribute 2 > nominal group: Head
+ Post-modifier.

בֶּשֶׁר. Head > nominal group: noun common ms.

מִבֶּשֶׂרִי. Post-modifier > prep phrase: prep + noun common ms
const + pronoun suffix 1cs.

לְזֹאת יִקְרָא אִשָּׁה. (c) Textuality > appositive paratactic projec-
tion: quote / Mood > declarative: non-past / Transitivity > verbal.

אִשָּׁה	יִקְרָא	לְזֹאת	Constituents
woman	will be called	this one	Translation
		Theme	Textuality
Subject	Finite		Mood
Verbiage	Process	Target	Transitivity

לְזֹאת. Theme: textual and experiential / Target > prep phrase:
prep + pronoun demonstrative fs, antecedent is the woman who had
just been built.

יִקְרָא. Finite > yiqtol 3ms / Process > nifal קרא. The verb is pas-
sive and there is no apparent grammatical subject of this 3ms form,
leaving a peculiar grammatical situation. Most translations render
this clause with זֹאת as subject: e.g. *this one shall be called Woman*
(NRSV, NJPS); *This will be called “woman”* (Friedman). The Head of
a prep phrase is not typically capable of being the Subject of a verb at
the same time. Perhaps the implicit subject is an understood שְׁמָהּ *her*
name [compare 2:20(a)], but even this might be somewhat clumsy: *this*
one, her name will be called “woman.”

אִשָּׁה. Verbiage > nominal group: noun common fs. אִשָּׁה is the term applied to זֹאת. The Target of a verbal process of naming using קרא is typically indicated by preposition לְ. Compare 2:19(b.i.a') and (c.i), and 2:20(a).

בִּי מְאִישׁ לְקַחְהָ-זֹאת. (d) Textuality > conj hypotactic projection: quote / Mood > declarative: past / Transitivity > material: action. As happens with passive processes, the interpersonal Subject is the experiential Goal.

זֹאת	לְקַחְהָ-	מְאִישׁ	בִּי	Constituents
<i>this</i>	<i>she was taken</i>	<i>from a man</i>	<i>because</i>	Translation
		Theme	Theme	Textuality
Subject	Finite			Mood
Goal	Process	Circumstance		Transitivity

בִּי. Theme: textual > conj.

מְאִישׁ. Theme: experiential / Circumstance: location, place > prep phrase: prep + noun common ms.

לְקַחְהָ. Finite > qatal 3fs / Process > qal passive לקח.

זֹאת. Goal > pronoun demonstrative 3fs, antecedent is the newly created woman. Again, the demonstrative pronoun may be “pointing” to the external context rather than to something prior in the text.

Genesis 2:24-25

²⁴Therefore, a man will leave his father and his mother. And he will abide in his woman. And they will become one flesh. ²⁵And the two of them were naked, the human and his woman. And they will not be ashamed.

2:24 /// עַל־כֵּן יַעֲזֹב־אִישׁ אֶת־אָבִיו וְאֶת־אִמּוֹ // וְדָבַק
בְּאִשְׁתּוֹ // וְהָיוּ לְבָשָׂר אֶחָד:

עַל־כֵּן יַעֲזֹב־אִישׁ אֶת־אָבִיו וְאֶת־אִמּוֹ. (a) Textuality > conj paratactic expansion / Mood > declarative: non-past / Transitivity > material: action. This clause is not part of the quote, but contains the commentary of the narrator. The fully explicit transitivity structure confirms that this commentary is a new clause complex.

אֶת־אָבִיו וְאֶת־אִמּוֹ	אִישׁ	יַעֲזֹב־	עַל־כֵּן	Constituents
<i>his father and his mother</i>	<i>a man</i>	<i>he will leave</i>	<i>therefore</i>	Translation
		Theme	Theme	Textuality
	Subject	Finite		Mood
Goal	Actor	Process		Transitivity

עַל־כֵּן. Theme: textual > conj adjunct: prep + adjunct. This conjunctive adjunct refers to the preceding clause complex. עַל־כֵּן is often used to refer generally to preceding text as a way to introduce a conclusion based on it. See also 10:9(b) and 11:9(a).

יַעֲזֹב־עֹזֵב. Theme: experiential / Finite > yiqtol 3ms / Process > qal

אִישׁ. Subject > ms / Actor > nominal group: noun common ms.

אֶת־אָבִיו וְאֶת־אִמּוֹ. Goal > nominal group complex: two conjoined nominal groups functioning as a compound goal constituent.

אֶת־אָבִיו. Goal 1 > nominal group: goal marker - noun common ms const + pronoun suffix 3ms, antecedent is אִישׁ.

וְאֶת־אִמּוֹ. Group conj + Goal 2 > nominal group: goal marker - noun common fs const + pronoun suffix 3ms, antecedent is אִישׁ.

וְדָבַק בְּאִשְׁתּוֹ. (b) Textuality > conj paratactic expansion / Mood > declarative: non-past / Transitivity > behavioral. The Subject / Behavior is אִישׁ *man* in the preceding clause, absent by ellipsis.

בְּאִשְׁתּוֹ	וְדָבַק	Constituents
<i>in his woman</i>	<i>and he will abide</i>	Translation
	Theme	Textuality
	Finite	Mood
Circumstance	Process	Transitivity

וְדָבַק. Theme: textual > clause conj + Theme: experiential / Finite > weqatal 3ms / Process > qal דָּבַק. The translation *abide* attempts to convey the positional significance of the preposition בְּ *in* of the following Circumstance.

בְּאִשְׁתּוֹ. Circumstance: location, place > prep phrase: prep + noun common fs const + pronoun suffix 3ms, antecedent is אִישׁ.

וְהָיוּ לְבָשָׁר אֶחָד. (c) Textuality > conj paratactic expansion / Mood > declarative: non-past / Transitivity > relational: attribution. The Subject / Carrier is אִישׁ and אִשְׁתּוֹ, *the man and his woman*.

לְבָשָׁר אֶחָד	וְהָיוּ	Constituents
<i>to one flesh</i>	<i>and they will be</i>	Translation
	Theme	Textuality
	Finite	Mood
Attribute	Process	Transitivity

וְהָיוּ. Theme: textual > clause conj + Theme: experiential / Finite > weqatal 3cp / Process > qal הָיָה. The verb הָיָה followed by an Attribute with the preposition לְ takes on the meaning *become*.

לְבָשָׁר אֶחָד. Attribute > prep phrase: prep + noun common ms | adj ms.

2:25 // וְהָיוּ שְׁנֵיהֶם עֲרוּמִים הָאָדָם וְאִשְׁתּוֹ // וְלֹא יִתְבָּשְׁשׁוּ:

וַיְהִיו שְׁנֵיהֶם עֲרוּמִים הָאָדָם וְאִשְׁתּוֹ. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > relational: attribution. While NRSV makes this the last clause of its clause complex, NJPS takes it as the first clause of a new clause complex, continuing through 3:7.

הָאָדָם וְאִשְׁתּוֹ	עֲרוּמִים	שְׁנֵיהֶם	וַיְהִיו	Constituents
<i>the human and his woman</i>	<i>naked</i>	<i>the two of them</i>	<i>and they were</i>	Translation
			Theme	Textuality
		Subject	Finite	Mood
Carrier	Attribute	Carrier	Process	Transitivity

וַיְהִיו. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3mp / Process > qal היה.

שְׁנֵיהֶם. Subject > mp / Carrier > nominal group: noun common mp const + pronoun suffix 3mp, the referent follows at the end of the clause. This is a nicely formed cohesive element: a cataphoric reference anticipating הָאָדָם וְאִשְׁתּוֹ at the end of this clause, as well as an anaphoric reference to 2:24(a-c).

עֲרוּמִים. Attribute > adj mp.

הָאָדָם וְאִשְׁתּוֹ. Carrier > nominal group complex: def art + noun common ms | group conj + noun common fs const + pronoun suffix 3ms, antecedent is הָאָדָם. This complex is a non-contiguous Post-modifier to שְׁנֵיהֶם.

וְלֹא יִתְבַּשְׁשׁוּ. (b) Textuality > conj paratactic expansion / Mood > declarative: non-past / Transitivity > mental: emotion. The elliptical Subject / Senser is הָאָדָם וְאִשְׁתּוֹ the human and his woman from the preceding clause.

יִתְבַּשְׁשׁוּ	וְלֹא	Constituents
<i>they will be ashamed</i>	<i>and not</i>	Translation
	Theme	Textuality
Finite	Adjunct	Mood
Process		Transitivity

וְלֹא. Theme: textual > clause conj + Theme: interpersonal / Adjunct: interpersonal > polarity: negative.

יִתְבַּשְׁשׁוּ. Theme: experiential / Finite > yiqtol 3mp / Process > hitpolel בּוֹשׁ.

Genesis 3:1-8

¹*And the snake was more clever than all animalkind of the field, which YHVH deity made. And he said to the woman, “Is it true that deity said, ‘You will not eat from all of the treekind of the garden.’?”* ²*And the woman said to the snake, “From the fruit of the treekind of the garden we will eat.* ³*And from the fruit of the tree which is in the middle of the garden—said deity—‘you will not eat from it. And you will not touch it, lest you will die.’”* ⁴*And the snake said to the woman, “Certainly you will not die,* ⁵*because deity knows that in the day of your eating from it your eyes will be opened and you will be like deity knowing good and bad.”* ⁶*And the woman saw that good is the tree for food and that a delight it is to the eyes, and the tree is desirable for gaining wisdom. And she took from its fruit. And she ate. And she gave also to her man with her. And he ate.* ⁷*And the eyes of the two of them were opened. And they knew that they are naked. And they sewed fig leaf. And they made loincloths for themselves.* ⁸*And they heard the voice of YHVH deity walking in the garden at the wind of the day. And the human and his woman hid from the face of YHVH deity in the midst of the treekind of the garden.*

3:1 /// וְהִנָּחֵשׁ הָיָה עָרוֹם מִכָּל חַיַּת הַשָּׂדֶה אֲשֶׁר עָשָׂה
יְהוָה אֱלֹהִים // וַיֹּאמֶר אֶל-הָאִשָּׁה // אַף כִּי-אָמַר
אֱלֹהִים // לֹא תֹאכְלוּ מִכָּל עֵץ הַגֶּן:

וְהִנָּחֵשׁ הָיָה עָרוֹם מִכָּל חַיַּת הַשָּׂדֶה [[אֲשֶׁר עָשָׂה יְהוָה אֱלֹהִים]]. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > relational: attribution. The fully explicit transitivity structure, along with a nominal Theme instead of wayyiqtol, argues for the beginning of a new clause complex.

עָרוֹם מִכָּל חַיַּת הַשָּׂדֶה [[אֲשֶׁר עָשָׂה יְהוָה אֱלֹהִים]]	הָיָה	וְהִנָּחֵשׁ	Constituents
<i>clever from all animalkind of the field, which YHVH deity made</i>	<i>he was</i>	<i>and the snake</i>	Translation
		Theme	Textuality
	Finite	Subject	Mood
Attribute	Process	Carrier	Transitivity

וְהִנָּחֵשׁ. Theme: textual > clause conj + Theme: experiential / Carrier > nominal group: def art + noun common ms.

הָיָה. Finite > qatal 3ms / Process > qal.

עָרוֹם מִכָּל חַיַּת הַשָּׂדֶה [[אֲשֶׁר עָשָׂה יְהוָה אֱלֹהִים]]. Attribute > adjective group: Head + Post-modifier.

עָרוֹם. Head > adjective group: adj ms.

[[אֲשֶׁר עָשָׂה יְהוָה אֱלֹהִים]]. Post-modifier > prep phrase: Head + Post-modifier.

מִכָּל חַיַּת הַשָּׂדֶה. Head > prep phrase: prep + noun common ms const | noun common collective fs const | def art + noun common ms. The Hebrew syntax of comparison is x מִן y. See MNK 235.

אֲשֶׁר עָשָׂה יְהוָה אֱלֹהִים. (i) Post-modifier >> embedded expansion: relative clause / Mood > declarative: past / Transitivity > material: action.

יְהוָה אֱלֹהִים	עָשָׂה	אֲשֶׁר	Constituents
<i>YHVH deity</i>	<i>he made</i>	<i>which</i>	Translation
		Theme	Textuality
Subject	Finite		Mood
Actor	Process	Goal	Transitivity

אֲשֶׁר. Theme: textual and experiential / Goal > pronoun relative, antecedent is **כָּל** *all*.

עָשָׂה. Finite > qatal 3ms / Process > qal עָשָׂה.

יְהוָה אֱלֹהִים. Subject > ms / Actor > nominal group: noun proper ms + noun common mp.

וַיֹּאמֶר אֶל-הָאִשָּׁה. (b) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > verbal. The Subject / Sayer הַנָּחֶשׁ *the serpent* is absent by ellipsis.

אֶל-הָאִשָּׁה	וַיֹּאמֶר	Constituents
<i>to the woman</i>	<i>and he said</i>	Translation
	Theme	Textuality
	Finite	Mood
Receiver	Process	Transitivity

וַיֹּאמֶר. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > qal אָמַר.

אֶל-הָאִשָּׁה. Receiver > prep phrase: prep - def art + noun common fs.

Using the concepts of functional grammar, quoted speech is a form of projection. In projection, one clause projects another clause from one setting into another. In this case, the quote frame is clause (b). It projects the quote clause, that is clause (c), into the text. Clause (c) is thus projected as the actual words spoken in the encounter between the snake and the woman. In the case of quotation, as here, projection signals that words spoken elsewhere are taken into the text using the

actual wording of the original setting. In this case, think of projection as reported speech. In English, this type of projection is indicated with quotation marks.

אָף בִּי־אָמַר אֱלֹהִים. (c) Textuality > appositive paratactic projection: quote / Mood > interrogative / Transitivity > relational: attribution. This clause is very concise, which is typical of conversational style. We are interpreting it as a relational clause framed as a question, and the question may be read as rhetorical (Is it so that deity said . . . ?!).

אָף בִּי־אָמַר אֱלֹהִים	אָף	Constituents
<i>that deity said</i>	<i>(is it) so</i>	Translation
	Theme	Textuality
Complement		Mood
Attribute	Carrier	Transitivity

אָף. Theme: textual > conj adjunct / Carrier > the referent implied by *so*. A core meaning of **אָף** is *so, also*, and thus it plays a role in the textual system, presumably referring to something prior in the conversation or situation. Read as a question, it also plays a role in the interpersonal system, framing the statement as a question, and intending to provoke a response.

אָמַר אֱלֹהִים. (i) Complement / Attribute >> Textuality > embedded projection clause: report / Mood > declarative: past / Transitivity > verbal.

אֱלֹהִים	אָמַר	בִּי	Constituents
<i>deity</i>	<i>he said</i>	<i>that</i>	Translation
	Theme	Theme	Textuality
Subject	Finite		Mood
Sayer	Process		Transitivity

בִּי. Theme: textual > conj. Introduces the embedded report clause.

אָמַר. Theme: experiential / Finite > qatal 3ms / Process > qal אמר.

אֱלֹהִים. Subject > mp / Sayer > nominal group: noun common.

לֹא תֹאכְלוּ מִכָּל עֵץ הָגֶן. (a') Textuality > embedded projection: quote / Mood > directive: imperative / Transitivity > material: action.

מִכָּל עֵץ הָגֶן	תֹּאכְלוּ	לֹא	Constituents
<i>from all of the treekind of the garden</i>	<i>you will eat</i>	<i>not</i>	Translation
	Theme	Theme	Textuality
	Finite	Adjunct	Mood
Range/Goal	Process		Transitivity

לֹא. Theme: interpersonal / Adjunct: interpersonal > polarity: negative.

תֹּאכְלוּ. Theme: experiential / Finite > yiqtol 2mp / Process > qal
אִכְל. The verb is masculine plural, so presumes a setting where both the human and the woman were addressed. When there is mixed gender, the masculine form rules.

מִכָּל עֵץ הָגֶן. Range > prep phrase: prep + noun common ms const | noun common collective ms const | def art + noun common ms. This could also be read as a Goal with the partitive use of the preposition מִן some of.

3:2 // וַתֹּאמֶר הָאִשָּׁה אֶל־הַנָּחַשׁ // מִפְּרִי עֵץ־הָגֶן
נֹאכֵל:

וַתֹּאמֶר הָאִשָּׁה אֶל־הַנָּחַשׁ. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > verbal.

אֶל־הַנָּחַשׁ	הָאִשָּׁה	וַתֹּאמֶר	Constituents
<i>to the snake</i>	<i>the woman</i>	<i>and she said</i>	Translation
		Theme	Textuality
	Subject	Finite	Mood
Receiver	Sayer	Process	Transitivity

וַתֹּאמֶר. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3fs / Process > qal אָמַר.

הָאִשָּׁה. Subject > fs / Sayer > nominal group: def art + noun common fs.

אֶל־הַנָּחֶשׁ. Receiver > prep phrase: prep - def art + noun common ms.

מִפְּרִי עֵץ־הַגֶּן נֹאכַל. (b) Textuality > appositive paratactic projection: quote / Mood > declarative: non-past / Transitivity > material: action.

נֹאכַל	מִפְּרִי עֵץ־הַגֶּן	Constituents
<i>we will eat</i>	<i>from the fruit of the treekind of the garden</i>	Translation
	Theme	Textuality
	Finite	Mood
Process	Range/Goal	Transitivity

מִפְּרִי עֵץ־הַגֶּן. Theme: experiential / Range > prep phrase: prep + noun common collective ms const | noun common collective ms const - def art + noun common ms. The Range is the Theme, which indicates it is the connection to the prior quoted clause, 3:1(d), and it is the point of contention.

נֹאכַל. Finite > yiqtol 1cp / Process > qal אָכַל.

3:3 // וּמִפְּרִי הָעֵץ אֲשֶׁר בְּתוֹךְ־הַגֶּן אָמַר אֱלֹהִים לֵאמֹר
תֹּאכְלוּ מִמֶּנּוּ // וְלֹא תִגְעוּ בוֹ // פְּרִי־תִמְתֵּן:

וּמִפְּרִי הָעֵץ [[אֲשֶׁר בְּתוֹךְ־הַגֶּן]] >> אָמַר אֱלֹהִים <<
לֵאמֹר תֹּאכְלוּ מִמֶּנּוּ. (a) Textuality > conj paratactic projection: quote / Mood > directive: imperative / Transitivity > material: action. The

words **אָמַר אֱלֹהִים** are being viewed as an included clause (indicated by wedge brackets), which is to say, it is a clause that interrupts the clause in which it was inserted without being embedded in it. If it were embedded in the surrounding clause, it would have to have a role in the Transitivity structure of the surrounding clause, which it does not.

מִמֶּנּוּ	תֹּאכְלוּ	לֹא	אָמַר >> << אֱלֹהִים	וּמִפְּרֵי הָעֵץ]] אֲשֶׁר בְּתוֹךְ- הָעֵץ]]	Constituents
<i>from him</i>	<i>you will eat</i>	<i>not</i>	<i>said deity</i>	<i>and from the fruit of the tree which is in the middle of the garden</i>	Translation
				Theme	Textuality
	Finite	Adjunct			Mood
Range	Process			Range/Goal	Transitivity

This is a notable structure, whereby the Range of the quote within the quote is made the Theme to maintain cohesion with the prior quoted clause 3:2(b), and specifically with **מִפְּרֵי עֵץ-הָעֵץ**.

וּמִפְּרֵי הָעֵץ]] אֲשֶׁר בְּתוֹךְ-הָעֵץ]]. Theme: textual > clause conj + Theme: experiential / Range > Head + Post-modifier. This structure is called a preposed Theme. It is referenced later in the clause by a pronoun suffix.

מִפְּרֵי הָעֵץ. Head > prep phrase: prep + noun common collective ms const | def art + noun common ms.

אֲשֶׁר בְּתוֹךְ-הָעֵץ. (i) Post-modifier >> embedded expansion: relative clause / Mood > declarative: non-past / Transitivity > relational: attribution.

בְּתוֹךְ־הַגֶּן	אֲשֶׁר	Constituents
<i>in the middle of the garden</i>	<i>which</i>	Translation
	Theme	Textuality
Complement	Subject	Mood
Attribute	Carrier	Transitivity

אֲשֶׁר. Theme: textual and experiential / Subject > ms / Carrier > pronoun relative, antecedent is הָעֵץ.

בְּתוֹךְ־הַגֶּן. Complement > prep phrase / Attribute > prep phrase: prep + noun common ms const - def art + noun common ms.

אָמַר אֱלֹהִים. (b) Textuality > appositive paratactic projection: quote / Mood > declarative: past / Transitivity > verbal. This is an included clause, stated by the woman in order to provide attribution for the words she is quoting. It is positioned in the middle of another quote, but has no role in any of that quote's structures. This included clause projects the remainder of the woman's quote as the quote of deity.

אֱלֹהִים	אָמַר	Constituents
<i>deity</i>	<i>he said</i>	Translation
	Theme	Textuality
Subject	Finite	Mood
Sayer	Process	Transitivity

אָמַר. Finite > qatal 3ms / Process > qal

אֱלֹהִים. Subject > mp / Sayer > nominal group: noun common.

The main quote resumes, but it is now presented as the quote of deity, no longer the words of the woman.

לֹא. Adjunct: interpersonal > polarity: negative.

תֹּאכְלוּ. Finite > yiqtol 2mp / Process > qal אָכַל. The Subject / Actor of this projection is the human and his woman.

מִמֶּנּוּ. Goal > prep phrase: prep + pronoun suffix 3ms, antecedent is פְּרִי הָעֵץ, the preposed Theme of 3:3(a).

וְלֹא תִגְעוּ בוֹ. (c) Textuality > conj paratactic projection: quote / Mood > directive: imperative / Transitivity > material: action. This quote continues the speech of אֱלֹהִים *deity* from the preceding clause, which was quoted by הָאִשָּׁה *the woman*.

בּוֹ	תִּגְעוּ	וְלֹא	Constituents
<i>him</i>	<i>you will touch</i>	<i>and not</i>	Translation
	Theme	Theme	Textuality
	Finite	Adjunct	Mood
Goal	Process		Transitivity

וְלֹא. Theme: textual > clause conj + Theme: interpersonal / Adjunct: interpersonal > polarity: negative.

תִּגְעוּ. Theme: experiential / Finite > yiqtol 2mp / Process > qal נגע.

בוֹ. Goal > prep phrase: prep + pronoun suffix 3ms, antecedent is פְּרִי הָעֵץ.

פֶּן־תָּמּוּתוּ. (d) Textuality > conj paratactic projection: quote / Mood > declarative: non-past / Transitivity > material: action.

תָּמּוּתוּ	פֶּן־	Constituents
<i>you will die</i>	<i>lest</i>	Translation
Theme	Theme	Textuality
Finite		Mood
Process		Transitivity

פֶּן־. Theme: textual > conj adjunct. It has an anaphoric role in the textual system by connecting this process to the preceding quoted clauses. It also has a conditional effect: if you do this (eat or even touch the fruit of the tree), you will die, ... and you don't want to do that!

תָּמּוּתוּ. Theme: experiential / Finite > yiqtol 2mp / Process > qal מוֹת. The final nun may have a role in the interpersonal Mood system. It has been interpreted as affirming the certainty of the process. It has been labeled the nun paragodicum and the energetic nun; see WO 514–17.

3:4 // וַיֹּאמֶר הַנָּחֶשׁ אֶל־הָאִשָּׁה // לֹא־מוֹת תָּמָתוֹן:

וַיֹּאמֶר הַנָּחֶשׁ אֶל־הָאִשָּׁה. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > verbal.

אֶל־הָאִשָּׁה	הַנָּחֶשׁ	וַיֹּאמֶר	Constituents
<i>to the woman</i>	<i>the snake</i>	<i>and he said</i>	Translation
		Theme	Textuality
	Subject	Finite	Mood
Receiver	Sayer	Process	Transitivity

וַיֹּאמֶר. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > qal אמר.

הַנָּחֶשׁ. Subject > ms / Sayer > def art + noun common ms.

אֶל־הָאִשָּׁה. Receiver > prep phrase: prep - def art + noun common fs.

לֹא־מוֹת תָּמָתוֹן. (b) Textuality > appositive paratactic projection: quote / Mood > declarative: non-past / Transitivity > material: action.

תָּמָתוֹן	מוֹת	לֹא־	Constituents
<i>you will die</i>	<i>dying</i>	<i>not</i>	Translation
Theme	Theme	Theme	Textuality
Finite	Adjunct	Adjunct	Mood
Process			Transitivity

לֹא־. Theme: interpersonal / Adjunct > polarity: negative.

מוֹת. Theme: interpersonal / Adjunct > modal: inf abs qal מות. The infinitive absolute is a component of the interpersonal mood system; it expresses the speaker's certainty that a material process will, or in this case, will not happen.

תָּמָתוֹן. Theme: experiential / Finite > yiqtol 2mp / Process > qal מות. The final nun on תָּמָתוֹן may be yet another interpersonal Mood

component indicating certainty. See 3:3(d). This clause is heavy with modality.

3:5 / בִּי יָדַע אֱלֹהִים / כִּי בַיּוֹם אָכַלְתֶּם מִמֶּנּוּ וַנִּפְקְחוּ
עֵינֵיכֶם // וְהָיִיתֶם בְּאֱלֹהִים יָדְעֵי טוֹב וָרָע:

אֱלֹהִים. (a) Textuality > conj hypotactic projection: quote / Mood > declarative: non-past / Transitivity > mental: cognition. This clause is a continuation of the preceding quote and is subordinate to it.

אֱלֹהִים	יָדַע	כִּי	Constituents
<i>deity</i>	<i>knows</i>	<i>because</i>	Translation
	Theme	Theme	Textuality
Subject	Finite		Mood
Sayer	Process		Transitivity

כִּי. Theme: textual > conj.

יָדַע. Theme: experiential / Finite > ptc ms / Process > qal

אֱלֹהִים. Subject > mp / Senser > nominal group: noun common.

Note that it is not YHVH deity here.

בִּי [[בַּיּוֹם אָכַלְתֶּם מִמֶּנּוּ]] וַנִּפְקְחוּ עֵינֵיכֶם. (b) Textuality > conj paratactic projection: idea / Mood > declarative: non-past / Transitivity > material: action. This is a projection of יָדַע in 3:5(a).

עֵינֵיכֶם	וַנִּפְקְחוּ	[[בַּיּוֹם אָכַלְתֶּם מִמֶּנּוּ]]	כִּי	Constituents
<i>your eyes</i>	<i>and they will be opened</i>	<i>in the day of your eating from him</i>	<i>that</i>	Translation
		Theme	Theme	Textuality
Subject	Finite			Mood
Goal	Process	Circumstance		Transitivity

בִּי. Theme: textual > conj. It introduces the projection clause.

בַּיּוֹם אֲכָלְכֶם מִמֶּנּוּ. (i) Circumstance: location, time >> Textuality > embedded expansion: prep clause / Transitivity > material: action. This entire embedded clause is the Circumstance of the material process of the clause that contains it: *in the day of your eating from it*. This is the time when your eyes will be opened.

מִמֶּנּוּ	אֲכָלְכֶם	בַּיּוֹם	Constituents
<i>from him</i>	<i>of your eating</i>	<i>in the day</i>	Translation
		Theme	Textuality
Range/Goal	Process + Actor	Circumstance	Transitivity

בַּיּוֹם. Theme: textual > prep / Circumstance: location, time > noun common ms const.

אֲכָלְכֶם. Process > inf const qal **אכל** + Actor > pronoun suffix 2mp, antecedent is **הָאָדָם וְאִשְׁתּוֹ**. See 2:25(a).

מִמֶּנּוּ. Range > prep phrase: prep + pronoun suffix 3ms, antecedent is **פְּרִי הָעֵץ**.

וְנִפְקְחוּ. Finite > weqatal 3cp / Process > nifal **פקח**. Eyes will be opened is the wording of a material process, but it is a metaphor for a mental process of cognition, their coming to awareness. The nifal form of the Process could be interpreted either as passive voice (*your eyes will be opened*, as rendered here) or as middle voice (*your eyes will open*). Passive voice implies there is an Actor or Agent involved, though not expressed, while middle voice implies that there is no outside Agent, with the effect that the Goal is the same as the Actor.

עֵינֶיכֶם. Goal > nominal group: noun common fd const + pronoun suffix 2mp, antecedent is **הָאָדָם וְאִשְׁתּוֹ** *the human and his woman*. The Goal of the material process, a passive verb, is also the Subject of the interpersonal mood system: *your eyes will be opened*. So, while the eyes are acted upon in the process of being opened, and in that sense are the direct object (traditionally so-called) of the activity of the verb, *your eyes* are the grammatical Subject of the verb form.

וְהָיִיתֶם בְּאֱלֹהִים יָדְעֵי טוֹב וָרָע. (c) Textuality > conj paratactic projection: idea / Mood > declarative: non-past / Transitivity > relational: attribution. This projection is a continuation of 3:5(b). The Subject / Carrier of the relational process is the human and his woman, absent here by ellipsis.

בְּאֱלֹהִים יָדְעֵי טוֹב וָרָע	וְהָיִיתֶם	Constituents
<i>like deity knowing good-and-bad</i>	<i>and you will be</i>	Translation
	Theme	Textuality
	Finite	Mood
Attribute	Process	Transitivity

וְהָיִיתֶם. Theme: textual > clause conj + Theme: experiential / Finite > weqatal 2mp / Process > qal היה.

בְּאֱלֹהִים יָדְעֵי טוֹב וָרָע. Attribute > prep phrase: Head + Post-modifier.

בְּאֱלֹהִים. Head > prep phrase: prep + noun common mp.

יָדְעֵי טוֹב וָרָע. (i) Post-modifier >> Textuality > embedded extension: relative clause / Transitivity > mental: perception. The embedded clause extends the meaning of בְּאֱלֹהִים by specifying the term of comparison: in what regard would they be like gods.

טוֹב וָרָע	יָדְעֵי	Constituents
<i>good-and-bad</i>	<i>ones knowing</i>	Translation
	Theme	Textuality
Phenomenon	Process + Actor	Transitivity

יָדְעֵי. Theme: experiential / Process + Actor > ptc mp const (qal יָדַע).

טוֹב וָרָע. Phenomenon > adjective group: adj ms + group conj + adj ms. The adjectives could be interpreted as nominal concepts: goodness and badness. Note also the hendiadys form of the conjunction וְ. See 2:9(a).

3:6 // וַתֵּרָא הָאִשָּׁה / כִּי טוֹב הָעֵץ לְמַאֲכָל // וְכִי
 תֹאמַרְהָ הִוא לְעֵינַיִם וְנִחְמַד הָעֵץ לְהַשְׂכִּיל // וַתִּקַּח
 מִפִּרְיוֹ // וַתֹּאכַל // וַתֵּתֶן גַּם-לְאִשְׁתָּה עִמָּה //
 וַיֹּאכְלוּ:

A rather long verse that contains eight clauses.

וַתֵּרָא הָאִשָּׁה. (a) Textuality > conj paratactic expansion / Mood
 > declarative: past / Transitivity > mental: perception.

הָאִשָּׁה	וַתֵּרָא	Constituents
<i>the woman</i>	<i>and she saw</i>	Translation
	Theme	Textuality
Subject	Finite	Mood
Senser	Process	Transitivity

וַתֵּרָא. Theme: textual > clause conj + Theme: experiential / Finite
 > wayyiqtol 3fs / Process > qal ראה.

הָאִשָּׁה. Subject > fs / Senser > def art + noun common fs.

כִּי טוֹב הָעֵץ לְמַאֲכָל. (b) Textuality > conj hypotactic projec-
 tion: report / Mood > declarative: non-past / Transitivity > relational:
 attribution. This clause is dependent on clause (a).

לְמַאֲכָל	הָעֵץ	טוֹב	כִּי	Constituents
<i>for food</i>	<i>the tree</i>	<i>good</i>	<i>that</i>	Translation
		Theme	Theme	Textuality
	Subject	Complement		Mood
Circumstance	Carrier	Attribute		Transitivity

כִּי. Theme: textual > conj. This introduces the content clause that
 indicates what she saw. What she saw is more an idea than a visual
 perception.

טוב. Theme: experiential / Complement > ms / Attribute > adj group: adj.

הָעֵץ. Carrier > nominal group: def art + noun common ms.

לְמַאֲכַל. Circumstance: role, product > prep phrase: prep + noun common ms. This extends the Attribute **טוב** by specifying that for which **הָעֵץ** *the tree* is good.

וְכִי תֵאָוֶה הוּא לְעֵינַיִם. (c) Textuality > conj hypotactic projection: report / Mood > declarative: non-past / Transitivity > relational: attribution. This clause is a continuation of clause (b) and is dependent on clause (a).

לְעֵינַיִם	הוּא	תֵּאָוֶה	וְכִי	Constituents
<i>to the eyes</i>	<i>he</i>	<i>a delight</i>	<i>and that</i>	Translation
		Theme	Theme	Textuality
	Subject	Complement		Mood
Circumstance	Carrier	Attribute		Transitivity

וְכִי. Theme: textual > conj group: paratactic clause conj + hypotactic conj. Again, this introduces what she saw. Notice that conjunction groups exist in Hebrew. The **וְ** conjunction joins this subordinate clause to the preceding one into a hypotactic clause complex.

תֵּאָוֶה. Complement > fs / Attribute > adjective group: noun common.

הוּא. Subject > ms / Carrier: pronoun independent ms, antecedent is **הָעֵץ** in clause (b).

לְעֵינַיִם. Circumstance: role > prep phrase: prep + def art + noun common fd.

וְנִחְמַד הָעֵץ לְהַשְׂבִּיל. (d) Textuality > conj hypotactic projection: report / Mood > declarative: non-past / Transitivity > relational: attribution. This clause is interpreted as the third clause dependent on the mental process in clause (a), with the **כִּי** conj adjunct absent in clause (d) by ellipsis.

לְהַשְׁכִּיל	הָעֵץ	וְנֹחֵמֵד	Constituents
<i>for gaining wisdom</i>	<i>the tree</i>	<i>and desirable</i>	Translation
		Theme	Textuality
	Subject	Complement	Mood
Circumstance	Carrier	Attribute	Transitivity

וְנֹחֵמֵד. Theme: textual > clause conj + Theme: experiential / Complement > ms / Attribute > ptc ms nifal חָמַד.

הָעֵץ. Subject > ms / Carrier > def art + noun common ms.

לְהַשְׁכִּיל. Circumstance: role > prep phrase: prep + inf const hifil שָׁכַל.

וְתִקַּח מִפְּרִי. (e) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: action. The Actor is הָאִשָּׁה from clause (a), absent here and also in the following two clauses by ellipsis.

מִפְּרִי	וְתִקַּח	Constituents
<i>from his fruit</i>	<i>and she took</i>	Translation
	Theme	Textuality
	Finite	Mood
Range/Goal	Process	Transitivity

וְתִקַּח. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3fs / Process > qal לָקַח.

מִפְּרִי. Range > prep phrase: prep + common noun ms const + pronoun suffix 3ms, antecedent is הָעֵץ. Or, as previously, it could be construed as a Goal using the partitive מִן: *from his fruit* meaning *some of his fruit*.

וְתֹאכַל. (f) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: action. Both the Subject / Actor and the Goal are absent from the text by ellipsis.

וְתֹאכַל	Constituents
<i>and she ate</i>	Translation
Theme	Textuality
Finite	Mood
Process	Transitivity

וְתֹאכַל. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3fs / Process > qal אָכַל.

וְתָתַן גַּם-לְאִשָּׁה עִמָּה. (g) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: action.

לְאִשָּׁה עִמָּה	גַּם-	וְתָתַן	Constituents
<i>to her man with her</i>	<i>also</i>	<i>and she gave</i>	Translation
	Adjunct	Theme	Textuality
		Finite	Mood
Beneficiary		Process	Transitivity

וְתָתַן. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3fs / Process > qal נתַּן.

גַּם-. Adjunct: textual > additive. This word is hardly needed to fill out the material process, and so does not play a role in the experiential structure of the clause. Rather, it is a component of the textual structure. It references an earlier text notion, in this case the taking of the fruit, and indicates that it is happening again.

לְאִשָּׁה עִמָּה. Beneficiary > prep phrase complex: Head + Post-modifier.

לְאִשָּׁה. Head > prep phrase: prep + noun common ms const + pronoun suffix 3fs, antecedent is הָאִשָּׁה *the woman*.

עִמָּה. Post-modifier > prep phrase: prep + pronoun suffix 3fs, antecedent is הָאִשָּׁה *the woman*. The phrase is essentially the shortened relative clause (*who was*) *with her*.

וְיֹאכַל. (h) Textuality > conj paratactic expansion / Mood >

declarative: past / Transitivity > material: action. Both the Subject / Actor **אִישָׁהּ** *her man* in the preceding clause and the Goal **מִפְרִיו** *some of its fruit* from clause (e) are absent from this clause by ellipsis.

וַיֹּאכַל	Constituents
<i>and he ate</i>	Translation
Theme	Textuality
Finite	Mood
Process	Transitivity

וַיֹּאכַל. Finite > wayyiqtol 3fs / Process > qal **אכל**.

3:7 // וַתִּפְקַחְנָה עֵינֵי שְׁנֵיהֶם // וַיִּדְעוּ / כִּי עֵרְמָם הֵם
// וַיִּתְּפְרוּ עָלֶיהָ תְּאֵנָה // וַיַּעֲשׂוּ לָהֶם חֲגָרֹת:

וַתִּפְקַחְנָה עֵינֵי שְׁנֵיהֶם. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: action. Compare 3:5(b) and the comments regarding the experiential Goal functioning as the interpersonal Subject of a passive process.

עֵינֵי שְׁנֵיהֶם	וַתִּפְקַחְנָה	Constituents
<i>the eyes of the two of them</i>	<i>and they were opened</i>	Translation
	Theme	Textuality
Subject	Finite	Mood
Goal	Process	Transitivity

וַתִּפְקַחְנָה. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3fp / Process > nifal **פָּקַח**. See the comments on 3:5(b) regarding the option that this process is middle voice rather than passive voice.

עֵינֵי שְׁנֵיהֶם. Subject > fd / Goal > nominal group: noun common fd const | noun common mp const + pronoun suffix 3mp, antecedent is **הָאָדָם וְאִשְׁתּוֹ** *the man and his woman*.

וַיֵּדְעוּ. (b) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > mental: cognition. The Subject / Senser of the mental process, *the man and the woman*, is absent by ellipsis.

וַיֵּדְעוּ	Constituents
<i>and they knew</i>	Translation
Theme	Textuality
Finite	Mood
Process	Transitivity

וַיֵּדְעוּ. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3mp / Process > qal יָדַעַתָּה.

בִּי עֵרְמָם הֵם. (c) Textuality > conj hypotactic projection: idea / Mood > declarative: non-past / Transitivity > relational: attribution.

הֵם	עֵרְמָם	בִּי	Constituents
<i>they</i>	<i>naked</i>	<i>that</i>	Translation
	Theme	Theme	Textuality
Subject	Complement		Mood
Carrier	Attribute		Transitivity

בִּי. Theme: textual > conj. This introduces the idea clause.

עֵרְמָם. Complement > mp / Attribute > adj mp.

הֵם. Subject > mp / Carrier > pronoun personal 3mp.

וַיִּתְּפוּ עֲלֶה תְּאֵנָה. (d) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: action. The Subject / Actor is absent by ellipsis.

עֲלֶה תְּאֵנָה	וַיִּתְּפוּ	Constituents
<i>leaf of fig</i>	<i>and they sewed</i>	Translation
	Theme	Textuality
	Finite	Mood
Goal	Process	Transitivity

וַיִּתְּפְרוּ. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3mp / Process > qal תִּפְּרָה.

עֲלֵה תְּאֵנָה. Goal > nominal group: noun common ms const | noun common fs. Note the singular: *leaf of fig, fig leaf*, whereas English might use the plural: *fig leaves*.

וַיַּעֲשׂוּ לָהֶם חֲגֹרֹת. (e) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: action.

חֲגֹרֹת	לָהֶם	וַיַּעֲשׂוּ	Constituents
<i>loincloths</i>	<i>for themselves</i>	<i>and they made</i>	Translation
		Theme	Textuality
		Finite	Mood
Goal	Beneficiary	Process	Transitivity

וַיַּעֲשׂוּ. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3mp / Process > qal עָשָׂה.

לָהֶם. Beneficiary > prep phrase: prep + pronoun suffix 3mp, antecedent is הָאָדָם וְאִשְׁתּוֹ *the man and his woman*.

חֲגֹרֹת. Goal > noun common fp.

וַיִּשְׁמְעוּ אֶת־קוֹל יְהוָה אֱלֹהִים מִתְּהִלָּךְ בְּגֶן
לְרוּחַ הַיּוֹם // וַיִּתְּחַבֵּא הָאָדָם וְאִשְׁתּוֹ מִפְּנֵי יְהוָה
אֱלֹהִים בְּתוֹךְ עֵץ הַגֶּן:

וַיִּשְׁמְעוּ אֶת־קוֹל יְהוָה אֱלֹהִים [[מִתְּהִלָּךְ בְּגֶן לְרוּחַ הַיּוֹם]]
(a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > mental: perception. The Subject / Senser הָאָדָם וְאִשְׁתּוֹ *the human and his woman* is absent by ellipsis.

אֶת־קוֹל יְהוָה אֱלֹהִים [[מִתְהַלֵּךְ בְּגֵן לְרוּחַ הַיּוֹם]]	וַיִּשְׁמְעוּ	Constituents
<i>the voice of YHVH deity walking in the garden at the wind of the day</i>	<i>and they heard</i>	Translation
	Theme	Textuality
	Finite	Mood
Phenomenon	Process	Transitivity

וַיִּשְׁמְעוּ. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3mp / Process > qal שמע.

[[מִתְהַלֵּךְ בְּגֵן לְרוּחַ הַיּוֹם]]. Goal > nominal group complex: Head + Post-modifier.

אֶת־קוֹל יְהוָה אֱלֹהִים. Head > nominal group: goal marker - noun common ms const | noun proper ms | noun common mp.

מִתְהַלֵּךְ בְּגֵן לְרוּחַ הַיּוֹם. (i) Post-modifier >> Textuality > embedded expansion: relative clause / Transitivity > behavioral. This is an asyndetic relative clause, meaning it lacks אֲשֶׁר.

לְרוּחַ הַיּוֹם	בְּגֵן	מִתְהַלֵּךְ	Constituents
<i>at the wind of the day</i>	<i>in the garden</i>	<i>walking</i>	Translation
		Theme	Textuality
Circumstance	Circumstance	Behavior / Process	Transitivity

מִתְהַלֵּךְ. Theme: experiential / Behavior > ptc ms / Process > hitpacl הלך. The antecedent of the relative clause is the Behavior יְהוָה אֱלֹהִים.

בְּגֵן. Circumstance: location, place > prep phrase: prep + noun common ms.

לְרוּחַ הַיּוֹם. Circumstance: location, time > prep phrase: prep + noun common fs const | def art + common noun ms. At the time of the wind? Or perhaps לְ suggests purpose: because of the breeze.

וַיִּתְחַבֵּא הָאָדָם וְאִשְׁתּוֹ מִפְּנֵי יְהוָה אֱלֹהִים בְּתוֹךְ עֵץ הָגֶן.

(b) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > behavioral.

בְּתוֹךְ עֵץ הָגֶן	מִפְּנֵי יְהוָה אֱלֹהִים	הָאָדָם וְאִשְׁתּוֹ	וַיִּתְחַבֵּא	Constituents
<i>in the midst of the treekind of the garden</i>	<i>from the face of YHVH deity</i>	<i>the human and his woman</i>	<i>and he hid</i>	Translation
			Theme	Textuality
		Subject	Finite	Mood
Circumstance	Circumstance	Behavior	Process	Transitivity

וַיִּתְחַבֵּא. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > hitpael **חָבֵא**. Note that the Finite is now singular. Compare clause (a) where the Finite is plural. The singular might be considered incongruent because a coordinate, hence plural, Subject / Behavior follows it. However, the singular Finite reveals the overall centrality of the man in the narrative, even though the woman has been the dominant Actor in the preceding clause complex.

הָאָדָם וְאִשְׁתּוֹ. Behavior > nominal group complex: def art + noun common ms | group conj + noun common fs const + pronoun suffix 3ms, antecedent is **הָאָדָם** *the man*.

מִפְּנֵי יְהוָה אֱלֹהִים. Circumstance: location, place > prep phrase: prep + noun common mp const | noun proper ms | noun common mp.

בְּתוֹךְ עֵץ הָגֶן. Circumstance: location, place > prep phrase: prep + noun common ms const | noun common ms const | def art + noun common ms.

Genesis 3:9-13

⁹And YHVH deity called to the human. And he said to him, “Where are you?” ¹⁰And he said, “Your voice I heard in the garden. And I was afraid, because I am naked. And I hid.” ¹¹And he said, “Who told you

that you are naked? Did you eat from the tree from which I commanded you to not eat?" ¹² And the human said, "The woman, which you put with me, she gave me from the tree. And I ate." ¹³ And YHWH deity said to the woman, "What is this you did?" And the woman said, "The snake deceived me. And I ate."

3:9 /// וַיִּקְרָא יְהוָה אֱלֹהִים אֶל־הָאָדָם // וַיֹּאמֶר לוֹ //
אִיכָּה:

וַיִּקְרָא יְהוָה אֱלֹהִים אֶל־הָאָדָם. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > behavioral.

אֶל־הָאָדָם	יְהוָה אֱלֹהִים	וַיִּקְרָא	Constituents
<i>to the human</i>	<i>YHWH deity</i>	<i>and he called</i>	Translation
		Theme	Textuality
	Subject	Finite	Mood
Range	Behavior	Process	Transitivity

וַיִּקְרָא. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > qal קרא. The process is interpreted as a behavior rather than a verbal act. A verbal process follows in clause (b). The distinction is analogous to English *speak* (a behavior) and *say* (a verbal process).

יְהוָה אֱלֹהִים. Behavior > nominal group: noun proper ms + noun common mp.

אֶל־הָאָדָם. Range > prep phrase: prep - def art + noun common ms.

וַיֹּאמֶר לוֹ. (b) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > verbal. The Subject / Sayer is יְהוָה אֱלֹהִים YHWH deity from clause (a), absent here by ellipsis.

לו	וַיֹּאמֶר	Constituents
<i>to him</i>	<i>and he said</i>	Translation
	Theme	Textuality
	Finite	Mood
Receiver	Process	Transitivity

וַיֹּאמֶר. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > qal אמר.

לו. Receiver > prep phrase: prep + pronoun suffix 3ms, antecedent is הָאָדָם *the human*.

אֵיכָּה. (c) Textuality > appositive paratactic projection: quote / Mood > interrogative / Transitivity > relational: attribution.

אֵיכָּה	Constituents
<i>where are you</i>	Translation
Theme	Textuality
Complement + Subject	Mood
Attribute + Carrier	Transitivity

אֵיכָּה. Theme: experiential / Complement > pronoun interrogative / Attribute > pronoun interrogative + Subject > 2ms / Carrier > pronoun suffix 2ms, antecedent is the Receiver, הָאָדָם *the human*. The interrogative here is a component of the interpersonal mood system of this clause in so far as it shapes the encounter as an exchange of information.

3:10 // וַיֹּאמֶר // אֶת־קֻלְךָ שָׁמַעְתִּי בָּגֶן // וְאִירָא / בִּי־
עֵרִם אָנֹכִי // וְאַחֲבֵא:

וַיֹּאמֶר. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > verbal. Subject / Sayer and Receiver are inferred from the preceding verse and are absent here by ellipsis.

וַיֹּאמֶר	Constituents
<i>and he said</i>	Translation
Theme	Textuality
Finite	Mood
Process	Transitivity

וַיֹּאמֶר. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > qal אמר.

אֶת־קוֹלְךָ שָׁמַעְתִּי בְּגֶן. (b) Textuality > appositive paratactic projection: quote / Mood > declarative: past / Transitivity > mental: perception.

בְּגֶן	שָׁמַעְתִּי	אֶת־קוֹלְךָ	Constituents
<i>in the garden</i>	<i>I heard</i>	<i>your voice</i>	Translation
		Theme	Textuality
	Finite		Mood
Circumstance	Process	Phenomenon	Transitivity

אֶת־קוֹלְךָ. Theme: experiential / Phenomenon > nominal group: goal marker - noun common ms const + pronoun suffix 2ms, antecedent is יְהוָה אֱלֹהִים YHVH deity, the Sayer of the quote in 3:9(a).

שָׁמַעְתִּי. Finite > wayyiqtol 1cs / Process > qal שמע.

בְּגֶן. Circumstance: location, place > prep phrase: prep + def art + noun common ms.

וַאֲיִרָא. (c) Textuality > conj paratactic projection: quote / Mood > declarative: past / Transitivity > mental: emotion.

וַאֲיִרָא	Constituents
<i>and I was afraid</i>	Translation
Theme	Textuality
Finite	Mood
Process	Transitivity

וְאֵרָא. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 1cs / Process > qal **יֵרָא**. The wayyiqtol form is typically used in narration, and only sparingly in dialogue and poetry. Here is one example of the latter.

כִּי־עֵרָם אֲנִכִּי. (d) Textuality > conj hypotactic projection: quote / Mood > declarative: non-past / Transitivity > relational: attribution. This clause extends the meaning of clause (c) by providing a reason for the fear.

אֲנִכִּי	עֵרָם	כִּי־	Constituents
<i>I</i>	<i>naked</i>	<i>because</i>	Translation
	Theme	Theme	Textuality
Subject	Complement		Mood
Carrier	Attribute		Transitivity

כִּי־. Theme: textual > conj.

עֵרָם. Theme: experiential / Complement > ms / Attribute > adj group: adj.

אֲנִכִּי. Subject > 1cs / Carrier > pronoun personal 1cs.

וְאֵחָבָא. (e) Textuality > conj paratactic projection: quote / Mood > declarative: past / Transitivity > behavioral.

וְאֵחָבָא	Constituents
<i>and I hid</i>	Translation
Theme	Textuality
Finite	Mood
Process	Transitivity

וְאֵחָבָא. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 1cs / Process > nifal **חָבָא**. The nifal stem is used here in the middle voice rather than passive voice. Nobody hid him. He hid himself.

3:11 // וַיֹּאמֶר // מִי הִגִּיד לְךָ / כִּי עָרַם אֶתָּה // הַמָּן-
הַזֶּה אֲשֶׁר צִוִּיתִיךָ לִבְלֹתִי אֶכְל־מִמֶּנּוּ אֲכָלָתָ:

וַיֹּאמֶר. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > verbal.

וַיֹּאמֶר	Constituents
<i>and he said</i>	Translation
Theme	Textuality
Finite	Mood
Process	Transitivity

וַיֹּאמֶר. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > qal אמר.

לְךָ. (b) Textuality > appositive paratactic projection: quote / Mood > interrogative / Transitivity > verbal.

לְךָ	הִגִּיד	מִי	Constituents
<i>to you</i>	<i>he told</i>	<i>who</i>	Translation
		Theme	Textuality
	Finite	Subject	Mood
Receiver	Process	Sayer	Transitivity

מִי. Subject > ms / Sayer > pronoun interrogative.

הִגִּיד. Finite > qatal 3ms / Process > hifil נגד.

לְךָ. Receiver > prep phrase: prep + pronoun suffix 2ms, antecedent is האָדָם *the human*.

כִּי עָרַם אֶתָּה. (c) Textuality > conj hypotactic projection: quote / Mood > declarative: non-past / Transitivity > relational: attribution. This is a projection clause that is dependent on clause (b). The clause is both a quote (deity's words) and a report (what was told by the who).

אַתָּה	עֵרִם	כִּי	Constituents
<i>you</i>	<i>naked</i>	<i>that</i>	Translation
	Theme	Theme	Textuality
Subject	Complement		Mood
Carrier	Attribute		Transitivity

כִּי. Theme: textual > conj.

עֵרִם. Theme: experiential / Complement > ms / Attribute > adj group: adj.

אַתָּה. Subject > 2ms / Carrier > pronoun personal 2ms.

הַמִּן־הָעֵץ] אֲשֶׁר צִוִּיתִיךָ [] לִבְלֹתִי אֶכֶל־מִמֶּנּוּ [] אֲכָלְתָּ. (d) Textuality > appositive paratactic projection: quote / Mood > interrogative / Transitivity > material: action. The structure of this clause is rather complex in so far as it actually consists of three clauses: (1) the main clause with (2) an embedded relative clause, which itself has (3) an embedded projection clause.

אַכָּלְתָּ	הַמִּן־הָעֵץ] אֲשֶׁר צִוִּיתִיךָ [] לִבְלֹתִי אֶכֶל־מִמֶּנּוּ []	הֶ	Constituents
<i>you ate</i>	<i>from the tree which I commanded you to not eat from him</i>	?	Translation
	Theme	Theme	Textuality
Finite		Adjunct	Mood
Process	Goal		Transitivity

הֶ. Theme: interpersonal / Adjunct: interpersonal > polarity: yes/no.

הַמִּן־הָעֵץ] אֲשֶׁר צִוִּיתִיךָ [] לִבְלֹתִי אֶכֶל־מִמֶּנּוּ []. Theme: experiential / Goal > prep phrase complex: Head + Post-modifier.

הָעֵץ. Head > prep phrase: prep - def art + noun common ms.

הַמִּן־הָעֵץ] אֲשֶׁר צִוִּיתִיךָ [] לִבְלֹתִי אֶכֶל־מִמֶּנּוּ []. (i) Post-modifier >> embedded expansion: relative clause / Mood > declarative: past / Transitivity > verbal.

[[לְבִלְתִּי אֲכַל-מִמֶּנּוּ]]	צִוִּיתִיךָ	אֲשֶׁר	Constituents
<i>to not eat from him</i>	<i>I commanded you</i>	<i>which</i>	Translation
		Theme	Textuality
	Finite		Mood
Verbiage	Process + Receiver	Target	Transitivity

אֲשֶׁר. Theme: textual > pronoun relative + Theme: experiential / Target > antecedent הָעֵץ *the tree*. It is also the referent of the pronoun suffix of מִמֶּנּוּ, which is the Range of the material process אֲכַל of the following embedded extension clause.

צִוִּיתִיךָ. Finite > qatal 1cs / Process > piel צוה + Receiver > pronoun suffix 2ms, antecedent is the Receiver of the command.

לְבִלְתִּי אֲכַל-מִמֶּנּוּ. (i) Verbiage >> Textuality > embedded report clause / Transitivity > material: action. This embedded clause is the reported speech of the צִוִּיתִי verbal process.

מִמֶּנּוּ	אֲכַל-	לְבִלְתִּי	Constituents
<i>from him</i>	<i>eat</i>	<i>to not</i>	Translation
	Theme	Theme	Textuality
Range	Process		Transitivity

לְבִלְתִּי. Theme: textual / Adjunct: interpersonal > polarity: negative. This word always negates an infinite construct.

אֲכַל-. Theme: experiential / Process > inf const qal אכל. This is the process of the clause embedded within the relative clause.

מִמֶּנּוּ. Range > prep phrase: prep + pronoun suffix 3ms, antecedent is הָעֵץ *the tree*.

אֲכַלְתָּ. Finite > qatal 2ms / Process > qal אכל. This is the main process of clause (d).

3:12 // וַיֹּאמֶר הָאָדָם // הֲאִשָּׁה אֲשֶׁר נָתַתָּה עִמָּדִי הוּא
נִתְּנָה-לִי מִן-הָעֵץ // וָאֲכַל:

וַיֹּאמֶר הָאָדָם. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > verbal.

הָאָדָם	וַיֹּאמֶר	Constituents
<i>the human</i>	<i>and he said</i>	Translation
	Theme	Textuality
Subject	Finite	Mood
Sayer	Process	Transitivity

וַיֹּאמֶר. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > qal אמר.

הָאָדָם. Subject > ms / Sayer > nominal group: def art + noun common ms.

הָאִשָּׁה [[אֲשֶׁר נָתַתָּה עִמָּדִי]] הוּא נָתַתָּה לִּי מִן־הָעֵץ. (b) Textuality > appositive paratactic projection: quote / Mood > declarative: past / Transitivity > material: action.

מִן־הָעֵץ	לִּי	נָתַתָּה	הוּא	הָאִשָּׁה [[אֲשֶׁר נָתַתָּה עִמָּדִי]]	Constituents
<i>from the tree</i>	<i>to me</i>	<i>gave</i>	<i>she</i>	<i>the woman which you put with me</i>	Translation
				Theme	Textuality
		Finite	Subject	Subject	Mood
Range	Beneficiary	Process	Actor	Actor	Transitivity

הָאִשָּׁה [[אֲשֶׁר נָתַתָּה עִמָּדִי]]. Theme: experiential / Subject > fs / Actor > nominal group complex: Head + Post-Modifier. This constituent is a preposed Theme. It is substituted later by הוּא *she*.

הָאִשָּׁה. Head > nominal group: def art + noun common fs.

אֲשֶׁר נָתַתָּה עִמָּדִי. (i) Post-modifier >> Textuality > embedded expansion: relative clause / Transitivity > material: action.

עִמָּדִי	נָתַתָּה	אֲשֶׁר	Constituents
<i>with me</i>	<i>you put</i>	<i>which</i>	Translation
		Theme	Textuality
	Finite		Mood
Range	Process	Goal	Transitivity

אֲשֶׁר. Theme: textual and experiential > pronoun relative / Goal > antecedent הָאִשָּׁה *the woman*.

נָתַתָּה. Finite > qatal 2ms / Process > qal נתן. Notice the full spelling final ה that marks the long a vowel.

עִמָּדִי. Range > prep phrase: prep + pronoun suffix 1cs, antecedent is the Sayer of the quote, הָאָדָם *the human*.

הוא. Subject > fs / Actor > pronoun personal 3fs. This is the so-called perpetual *ketiv-qere*. This 3fs personal pronoun is written consonantly as if it were 3ms, but it is vocalized as if it were הִיא. The MT does not otherwise call attention to this in its notes, as it does with other *ketiv-qere* (*written but read*) instances. This is called a perpetual *ketiv-qere* because of its pervasive nature. This particular הוא form is found throughout the Pentateuch.

נָתַתָּה. Finite > qatal 3fs / Process > qal נתן.

לִי. Beneficiary > prep phrase: prep + pronoun suffix 1cs, antecedent is the Sayer הָאָדָם *the human*.

בְּמִן־הָעֵץ. Range > prep phrase: prep - def art + noun common ms. This is referencing specifically the tree of the knowing.

וְאָכַל. (c) Textuality > conj paratactic projection: quote / Mood > declarative: past / Transitivity > material: action. Both the Subject / Actor and the Goal of the process are absent by ellipsis.

וָאֲכַל	Constituents
<i>and I ate</i>	Translation
Theme	Textuality
Finite	Mood
Process	Transitivity

וָאֲכַל. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 1cs / Process > qal אָכַל. Note the quiescence and then disappearance of the alef: אָכַל becomes אֲכַל.

3:13 // וַיֹּאמֶר יְהוָה אֱלֹהִים לָאִשָּׁה // מַה־זֹּאת עָשִׂית
// וַתֹּאמֶר הָאִשָּׁה // הִנָּחֵשׁ הִשְׂיֵאֲנִי // וָאֲכַל:

וַיֹּאמֶר יְהוָה אֱלֹהִים לָאִשָּׁה. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > verbal.

לָאִשָּׁה	יְהוָה אֱלֹהִים	וַיֹּאמֶר	Constituents
<i>to the woman</i>	<i>YHWH deity</i>	<i>and he said</i>	Translation
		Theme	Textuality
	Subject	Finite	Mood
Receiver	Sayer	Process	Transitivity

וַיֹּאמֶר. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > qal אָמַר.

יְהוָה אֱלֹהִים. Subject > ms / Sayer > nominal group: noun proper ms + noun common mp.

לָאִשָּׁה. Receiver > prep phrase: prep + def art + noun common fs.

מַה־זֹּאת עָשִׂית. (b) Textuality > appositive paratactic projection: quote / Mood > interrogative / Transitivity > relational: identification. The order of Identifier followed by Identified is characteristic of relational clauses of identification in the interrogative mood, whereas clauses in the declarative mood typically have the reverse order.

זאת [[עשית]]	מה־	Constituents
<i>this you did</i>	<i>what</i>	Translation
	Theme	Textuality
Complement	Subject	Mood
Identified	Identifier	Transitivity

מה־. Theme: textual and experiential / Subject / Identifier > pronoun interrogative. This interrogative could also be interpreted as an exclamative particle: *what* can be used in both senses in BH as in English. If מה־ is exclamative, then the clause would be declarative rather than genuinely interrogative.

[[עשית]]

זאת. Complement / Identified > Head + Post-modifier.

זאת. Identified > pronoun demonstrative fs, referent is the woman's act of eating some of the fruit. There is no specific fs text constituent that is the referent of the pronoun. זאת *this* functions also as the Goal of the embedded clause that follows.

עשית. (i) Post-modifier >> Textuality > embedded expansion: relative clause / Transitivity > material: action. This is a relative clause without the relative pronoun. *This (which) you did.*

עשית	Constituents
<i>you did</i>	Translation
Theme	Textuality
Finite	Mood
Process	Transitivity

עשית. Finite > qatal 2fs / Process > qal עשה. The Goal of the process is זאת.

וַתֹּאמֶר הָאִשָּׁה. (c) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > verbal.

הָאִשָּׁה	וַתֹּאמֶר	Constituents
<i>the woman</i>	<i>and she said</i>	Translation
	Theme	Textuality
Subject	Finite	Mood
Sayer	Process	Transitivity

וַתֹּאמֶר. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3fs / Process > qal אָמַר.

הָאִשָּׁה. Subject > fs / Sayer > nominal group: def art + noun common fs.

הַנָּחֶשׁ הַשִּׂיאִנִי. (d) Textuality > appositive paratactic projection: quote / Mood > declarative: past / Transitivity > material: action.

הַשִּׂיאִנִי	הַנָּחֶשׁ	Constituents
<i>deceived me</i>	<i>the snake</i>	Translation
	Theme	Textuality
Finite	Subject	Mood
Process + Goal	Actor	Transitivity

הַנָּחֶשׁ. Theme: experiential / Subject > ms / Actor > nominal group: def art + noun common ms.

הַשִּׂיאִנִי. Finite > qatal 3ms / Process > hifil נָשָׂא + Goal > pronoun suffix 1cs, antecedent is the Sayer, הָאִשָּׁה *the woman*.

וָאָכַל. (e) Textuality > conj paratactic projection: quote / Mood > declarative: past / Transitivity > material: action.

וָאָכַל	Constituents
<i>and I ate</i>	Translation
Theme	Textuality
Finite	Mood
Process	Transitivity

וְאָכַל. Finite > wayyiqtol 1cs / Process > qal אָכַל. Note again the quiescence and disappearance of the alef in this form.

Genesis 3:14-19

¹⁴And YHWH deity said to the snake, “Because you did this, cursed are you from all of the beastkind and from all of the animalkind of the field. You will go on your belly. And dust you will eat all the days of your life. ¹⁵And enmity I made between you and the woman and between your seedkind and her seedkind. They will strike you head-wise. And you will strike them heel-wise.” ¹⁶To the woman he said, “Certainly I will increase your pain and your conceiving. In pain you will bear sons. And to your man is your desire. And he will exercise rule over you.” ¹⁷And to Adam he said, “Because you listened to the voice of your woman, and you ate from the tree, which I commanded you by saying, ‘You will not eat from it,’ cursed is the ground on account of you. In pain you will eat it all the days of your life. ¹⁸And thorn and thistle it will grow for you. And you will eat the plantkind of the field. ¹⁹By the sweat of your nostrils you will eat bread until your return to the ground, because from it you were taken. Because dust you are, and to dust you will return.”

3:14 /// וַיֹּאמֶר יְהוָה אֱלֹהִים | אֶל־הַנָּחַשׁ // כִּי עָשִׂיתָ
זאת // אָרוּר אַתָּה מִכָּל־הַבְּהֵמָה וּמִכָּל־חַיַּת הַשָּׂדֶה
// עַל־גִּחְזֹנְךָ תֵּלֵךְ // וְעָפָר תֹּאכַל כָּל־יְמֵי חַיֶּיךָ:

וַיֹּאמֶר יְהוָה אֱלֹהִים אֶל־הַנָּחַשׁ (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > verbal.

אֶל־הַנָּחַשׁ	יְהוָה אֱלֹהִים	וַיֹּאמֶר	Constituents
to the snake	YHWH deity	and he said	Translation
		Theme	Textuality
	Subject	Finite	Mood
Receiver	Sayer	Process	Transitivity

וַיֹּאמֶר. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > qal אמר.

יְהוָה אֱלֹהִים. Subject > ms / Sayer > nominal group: noun proper ms + noun common mp.

אֶל־הַנָּחַשׁ. Receiver > prep phrase: prep - def art + noun common ms.

בִּי עָשִׂיתָ זֹאת. (b) Textuality > conj hypotactic projection: quote / Mood > declarative: past / Transitivity > material: action.

זאת	עָשִׂיתָ	בִּי	Constituents
<i>this</i>	<i>you did</i>	<i>because</i>	Translation
	Theme	Theme	Textuality
	Finite		Mood
Goal	Process		Transitivity

בִּי. Theme: textual > conj.

עָשִׂיתָ. Theme: experiential / Finite > qatal 2ms / Process > qal עשה.

זֹאת. Goal > pronoun demonstrative fs, referent is the way the snake provoked the woman, not a specific fs textual antecedent.

אָרֹר אֶתְּהָ מִכָּל־הַבְּהֵמָה וּמִכָּל־חַיַּת הַשָּׂדֶה. (c) Textuality > appositive paratactic projection: quote / Mood > declarative: non-past / Transitivity > relational: attribution. The declarative mood may best be viewed as a directive.

מִכָּל־הַבְּהֵמָה וּמִכָּל־חַיַּת הַשָּׂדֶה	אֶתְּהָ	אָרֹר	Constituents
<i>from all of the beastkind and from all of the animalkind of the field</i>	<i>you</i>	<i>cursed</i>	Translation
		Theme	Textuality
	Subject	Complement	Mood
Range	Carrier	Attribute	Transitivity

אָרֹר. Theme: experiential / Complement > ms / Attribute > passive ptc ms qal אָרֹר.

אֶתָּהּ. Subject > 2ms / Carrier > pronoun suffix 2ms, antecedent is הַנָּחֶשׁ, the Receiver of the quote.

מִכָּל־הַבְּהֵמָה וּמִכָּל חַיַּת הַשָּׂדֶה. Range > prep phrase complex: two conjoined prep phrases.

מִכָּל־הַבְּהֵמָה. Range 1 > prep phrase: prep + noun common ms const - def art + noun common collective fs.

וּמִכָּל חַיַּת הַשָּׂדֶה. Group conj + Range 2 > prep phrase: prep + noun common ms const | noun common collective fs const | def art + noun common ms.

עַל־גֻּחְזֹךְ תֵּלֵךְ. (d) Textuality > appositive paratactic projection: quote / Mood > declarative: non-past / Transitivity > material: action. The Subject / Actor is הַנָּחֶשׁ, absent by ellipsis.

תֵּלֵךְ	עַל־גֻּחְזֹךְ	Constituents
<i>you will go</i>	<i>on your belly</i>	Translation
	Theme	Textuality
Finite		Mood
Process	Range	Transitivity

עַל־גֻּחְזֹךְ. Range > prep phrase: prep - noun common ms const + pronoun suffix 2ms, antecedent is הַנָּחֶשׁ the snake.

תֵּלֵךְ. Finite > yiqtol 2ms / Process > qal תֵּלֵךְ.

וְעָפָר תֹּאכַל כָּל־יְמֵי חַיֶּיךָ. (e) Textuality > conj paratactic projection: quote / Mood > declarative: non-past / Transitivity > material: action. Again, the Subject / Actor is הַנָּחֶשׁ.

כָּל־יְמֵי חַיֶּיךָ	תֹּאכַל	וְעָפָר	Constituents
<i>all the days of your life</i>	<i>you will eat</i>	<i>and dust</i>	Translation
		Theme	Textuality
	Finite		Mood
Circumstance	Process	Goal	Transitivity

וְעָפָר. Theme: textual > clause conj + Theme: experiential / Goal > nominal group: noun common ms.

תֹּאכַל. Finite > yiqtol 2ms / Process > qal אכל.

כָּל-יְמֵי חַיֶּיךָ. Range > nominal group: noun common ms const - noun common mp const | noun common mp const + pronoun suffix 2ms, antecedent is הַנָּחָשׁ *the snake*.

3:15 // וְאִיבָהּ | אֲשִׁית בֵּינְךָ וּבֵין הָאִשָּׁה וּבֵין זֶרְעֶךָ וּבֵין זֶרְעָהּ // הוּא יְשׁוּפֶךָ רֹאשׁ // וְאַתָּה תִּשׁוּפֶנּוּ עֵקֶב: ס

. וְאִיבָהּ אֲשִׁית בֵּינְךָ וּבֵין הָאִשָּׁה וּבֵין זֶרְעֶךָ וּבֵין זֶרְעָהּ .
(a) Textuality > conj paratactic projection: quote / Mood > declarative: past / Transitivity > material: action. The Subject / Actor is the speaker יְהוָה אֱלֹהִים.

וְאִיבָהּ	אֲשִׁית	בֵּינְךָ וּבֵין הָאִשָּׁה וּבֵין זֶרְעֶךָ וּבֵין זֶרְעָהּ	Constituents
<i>and enmity</i>	<i>I made</i>	<i>between you and between the woman and between your seedkind and between her seedkind</i>	Translation
Theme			Textuality
	Finite		Mood
Goal	Process	Range	Transitivity

וְאִיבָהּ. Theme: textual > clause conj + Theme: experiential / Goal > nominal group: noun common fs.

אֲשִׁית. Finite > qatal 1cs / Process > qal שית.

בֵּינְךָ וּבֵין הָאִשָּׁה וּבֵין זֶרְעֶךָ וּבֵין זֶרְעָהּ. Range > prep phrase complex: two conjoined prep phrase sub-complexes.

בֵּינְךָ וּבֵין הָאִשָּׁה. Range 1 > prep phrase sub-complex 1.

בֵּינְךָ. Prep phrase A > prep + pronoun suffix 2ms, antecedent is הַנָּחָשׁ *the snake*, the Receiver of the verbal process.

וַיְבִין הָאִשָּׁה. Group conj + Prep phrase B > prep | def art + noun common fs.

וַיְבִין זֶרַעָהּ וַיְבִין זֶרַעָהּ. Range 2 > prep phrase sub-complex 2.

וַיְבִין זֶרַעָהּ. Complex conj + Prep phrase A > prep | noun common collective ms + pronoun suffix 2ms, antecedent is הַנָּחָשׁ *the snake*.

וַיְבִין זֶרַעָהּ. Group conj + Prep phrase B > prep + noun common collective ms const + pronoun suffix 3fs, antecedent is הָאִשָּׁה *the woman*.

הוא יְשׁוּפֶךָ ראשׁ. (b) Textuality > appositive paratactic projection: quote / Mood > declarative: non-past / Transitivity > material: action. The Subject / Actor is the collective זֶרַעָהּ *her seed*.

ראשׁ	יְשׁוּפֶךָ	הוא	Constituents
<i>head-wise</i>	<i>he will strike you</i>	<i>he</i>	Translation
		Theme	Textuality
	Finite	Subject	Mood
Scope	Process + Goal	Actor	Transitivity

הוא. Theme: experiential / Subject > ms / Actor > pronoun personal 3ms, antecedent is זֶרַעָהּ *her seed*. This is a collective noun, so it is translated as a plural.

יְשׁוּפֶךָ. Finite > yiqtol 3ms / Process > qal שׁוּף + Goal > pronoun suffix 2ms, antecedent is the Receiver, הַנָּחָשׁ *the snake*.

ראשׁ. Scope > nominal group: noun common ms. NRSV is representative of the translation tradition: *he will strike your head*. But notice precisely how the clause is worded. The Goal, the thing struck, is הַנָּחָשׁ, represented by the pronoun suffix on the verb. The structure of the clause suggests ראשׁ specifies the Scope: the snake will be struck on the head. The Scope of a material process is a circumstantial element, here the location of the blow, that is disguised as a Participant.

וְאֵתָהּ תְּשׁוּפֶנּוּ עֵקֶב. (c) Textuality > conj paratactic projection: quote / Mood > declarative: non-past / Transitivity > material: action.

עֵקֶב	תְּשׁוּפֶנּוּ	וְאַתָּה	Constituents
<i>heel-wise</i>	<i>you will strike him</i>	<i>and you</i>	Translation
		Theme	Textuality
	Finite	Subject	Mood
Scope	Process + Goal	Actor	Transitivity

וְאַתָּה. Theme: textual > clause conj + Theme: experiential / Subject > 2ms / Actor > pronoun personal 2ms, antecedent is the Receiver, הַנָּחָשׁ *the snake*.

תְּשׁוּפֶנּוּ. Finite > yiqtol 2ms / Process > qal שׁוּף + Goal > pronoun suffix 3ms, antecedent is זֶרְעָה *her seed*. The Goal is singular because the noun is singular, but it designates a collectivity, so it is translated plural.

עֵקֶב. Scope > nominal group: noun common ms: *on the heel*. Compare NRSV: *and you will strike his heel*, which does not precisely capture the Hebrew syntax. See the discussion of Scope in the preceding clause.

3:16 // אֶל־הָאִשָּׁה אָמַר // הִרְבָּה אֲרָבָה עֲצָבוֹנָךְ
וְהִרְנִיד // בְּעֵצַב תִּלְדִּי בָנִים // וְאֶל־אִישׁךָ תִּשְׁקָתִךְ
// וְהוּא יִמְשַׁלְּכָךְ: ס

With each of the quoted clauses in this verse (clauses b through e), the process is the second component in its clause and each is a yiqtol form. Only the last two clauses are introduced with a clause-level conjunction.

אֶל־הָאִשָּׁה אָמַר. (a) Textuality > appositive paratactic expansion / Mood > declarative: past / Transitivity > verbal. The Subject / Sayer is יְהוָה אֱלֹהִים, absent here by ellipsis.

אָמַר	אֶל־הָאִשָּׁה	Constituents
<i>he said</i>	<i>to the woman</i>	Translation
	Theme	Textuality
Finite		Mood
Process	Receiver	Transitivity

אֶל־הָאִשָּׁה. Theme: experiential / Receiver > prep phrase: prep - def art + noun common fs.

אָמַר. Finite > qatal 3ms / Process > qal אָמַר.

הָרַבָּה אֲרָבָה עֲצֹבוֹנָךְ וְהִרְגָּךְ. (b) Textuality > appositive paratactic projection: quote / Mood > declarative: non-past / Transitivity > material: action.

עֲצֹבוֹנָךְ וְהִרְגָּךְ	אֲרָבָה	הָרַבָּה	Constituents
<i>your pain and your conceiving</i>	<i>I will increase</i>	<i>increasing</i>	Translation
	Theme	Theme	Textuality
	Finite	Adjunct	Mood
Goal	Process		Transitivity

הָרַבָּה. Theme: interpersonal / Adjunct: interpersonal > modal: inf abs hifil רבה. This component of the interpersonal system reinforces the certainty of the material process.

אֲרָבָה. Theme: experiential / Finite > yiqtol 1cs / Process > hifil רבה.

עֲצֹבוֹנָךְ וְהִרְגָּךְ. Goal > nominal group complex: two nominal groups. The NRSV Translation *your pangs in childbearing* does not accurately represent the structure of the text, which is two coordinated but separate nouns. There is a good bit of interpretation in the NRSV's translation. Friedman is truer to the structure: *I will make your suffering and your labor pain great.*

עֲצֹבוֹנָךְ. Goal 1 > nominal group: noun common ms const + pro-

noun suffix 2fs, antecedent is הָאִשָּׁה, the Receiver of the verbal process in clause (a).

וְהָרִינִי. Group conj + Goal 2 > nominal group: noun common ms const + pronoun suffix 2fs, antecedent is הָאִשָּׁה *the woman*.

בְּעֶצֶב תֵּלְדִי בָנִים. (c) Textuality > appositive paratactic projection: quote / Mood > declarative: non-past / Transitivity > material: action.

בָּנִים	תֵּלְדִי	בְּעֶצֶב	Constituents
<i>sons</i>	<i>you will bear</i>	<i>in pain</i>	Translation
		Theme	Textuality
	Finite		Mood
Goal	Process	Circumstance	Transitivity

בְּעֶצֶב. Circumstance: manner, quality > prep phrase: prep + noun common ms.

תֵּלְדִי. Finite > yiqtol 2fs / Process > qal יִלְד.

בָּנִים. Goal > nominal group: noun common mp.

וְאֶל-אִישְׁךָ תְּשׁוּקָתְךָ. (d) Textuality > conj paratactic projection: quote / Mood > declarative: non-past / Transitivity > relational: attribution. This clause does not appear to be a curse so much as a statement of fact. Perhaps this is an example of grammatical metaphor, in which case a declarative clause is really a command directive.

תְּשׁוּקָתְךָ	וְאֶל-אִישְׁךָ	Constituents
<i>your desire</i>	<i>and to your man</i>	Translation
	Theme	Textuality
Subject	Complement	Mood
Carrier	Attribute	Transitivity

וְאֶל-אִישְׁךָ. Theme: textual > clause conj + Theme: experiential / Complement / Attribute > prep phrase: prep - noun common ms const + pronoun suffix 2fs, antecedent is the Receiver, הָאִשָּׁה *the woman*.

תִּשְׁקֹתָּךְ. Subject > fs / Carrier > nominal group: noun common fs const + pronoun suffix 2fs, antecedent is the Receiver, הָאִשָּׁה *the woman*.

וְהוּא יִמְשֹׁל-בָּךְ. (e) Textuality > conj paratactic projection: quote / Mood > declarative: non-past / Transitivity > material: action.

בָּךְ	יִמְשֹׁל-	וְהוּא	Constituents
<i>over you</i>	<i>will exercise rule</i>	<i>and he</i>	Translation
		Theme	Textuality
	Finite	Subject	Mood
Range	Process	Actor	Transitivity

וְהוּא. Theme: textual > clause conj + Behavior: pronoun 3ms, antecedent is אִישְׁךָ *your man*.

יִמְשֹׁל-. Finite > yiqtol 3ms / Process > qal מִשָּׁל.

בָּךְ. Range > prep phrase: prep + pronoun suffix 2fs, antecedent is הָאִשָּׁה *the woman*. The woman is traditionally understood as the Goal or object that the man would rule. Because this is a prepositional phrase rather than a nominal group, it may instead designate the domain or Range over which the man exercises rule.

3:17 // וּלְאָדָם אָמַר // כִּי־שִׁמְעָתָּ לְקוֹל אִשְׁתְּךָ // וְתָאֵ-
כֹל מִן־הָעֵץ אֲשֶׁר צִוִּיתִיךָ לֵאמֹר // לֹא תֹאכַל מִמֶּנּוּ
// אֲרוּרָה הָאֲדָמָה בְּעִבּוּרְךָ // בְּעֶצְבוֹן תֹּאכֶלֶנָּה
כָּל יְמֵי חַיֶּיךָ:

וּלְאָדָם אָמַר. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > verbal.

אָמַר	וּלְאָדָם	Constituents
<i>he said</i>	<i>and to 'Adam</i>	Translation
	Theme	Textuality
Finite		Mood
Process	Receiver	Transitivity

וּלְאָדָם. Theme: textual > clause conj + Theme: experiential / Receiver > prep phrase: prep + noun proper ms. Here 'Adam rather than *the human*. The noun does not have an attached definite article.

אָמַר. Finite > qatal 3ms / Process > qal

בִּי-שָׁמַעְתָּ לְקוֹל אִשְׁתֶּךָ. (b) Textuality > conj hypotactic projection: quote / Mood > declarative: past / Transitivity > behavioral.

לְקוֹל אִשְׁתֶּךָ	שָׁמַעְתָּ	בִּי	Constituents
<i>to the voice of your woman</i>	<i>you listened</i>	<i>because</i>	Translation
	Theme	Theme	Textuality
	Finite		Mood
Range	Process		Transitivity

בִּי. Theme: textual > conj. This signals a logical relationship with clause (d). The בִּי governs both clauses (b) and (c).

שָׁמַעְתָּ. Theme: experiential / Finite > qatal 2ms / Process > qal *שמע*: *listened to, gave heed to*. The process structure *שמע* plus לְ indicating Range is behavioral, while *שמע* plus אֵת marking the Goal is a mental process of perception. It is the difference between listening to and hearing.

לְקוֹל אִשְׁתֶּךָ. Range > prep phrase: prep + noun ms const | noun fs const + pronoun suffix 2ms, antecedent is the Receiver, אָדָם 'Adam.

וְתֹאכַל מִן־הָעֵץ [[אֲשֶׁר צִוִּיתִיךָ לֵאמֹר לֹא תֹאכַל מִמֶּנּוּ. (c) Textuality > conj hypotactic projection: quote / Mood > declarative: past / Transitivity > material: action.

מִן־הָעֵץ [[אֲשֶׁר צִוִּיתִיךָ לֵאמֹר לֹא תֹאכַל מִמֶּנּוּ]]	וְתֹאכַל	Constituents
<i>from the tree which I commanded you by saying not you will eat from him</i>	<i>and you ate</i>	Translation
	Theme	Textuality
	Finite	Mood
Range	Process	Transitivity

וְתֹאכַל. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 2ms / Process > qal

[[אֲשֶׁר צִוִּיתִיךָ לֵאמֹר לֹא תֹאכַל מִמֶּנּוּ]]. Range > prep phrase complex: Head + Post-modifier.

מִן־הָעֵץ. Head > prep phrase: def art + noun common ms.

[[לֹא תֹאכַל מִמֶּנּוּ]]. (i) Post-modifier >> Textuality > embedded expansion: relative clause / Transitivity > verbal.

[[לֹא תֹאכַל מִמֶּנּוּ]]	לֵאמֹר	צִוִּיתִיךָ	אֲשֶׁר	Constituents
<i>not you will eat from him</i>	<i>by saying</i>	<i>I com- manded you</i>	<i>which</i>	Translation
			Theme	Textuality
		Finite		Mood
Verbiage	Circumstance	Process + Receiver	Range	Transitivity

אֲשֶׁר. Theme: textual and experiential > pronoun relative / Range > antedecent הָעֵץ *the tree*.

צִוִּיתִיךָ. Finite > qatal 1cs / Process > צוה + Receiver > pronoun suffix 2ms, antecedent is אָדָם *Adam*.

לֵאמֹר. Circumstance: manner > prep phrase: prep + inf const qal

לֹא תֹאכַל מִמֶּנּוּ. (a') Verbiage >> Textuality > embedded projection: quote / Mood > directive: imperative / Transitivity > material: action.

מִמֶּנּוּ	תֹּאכַל	לֹא	Constituents
<i>from him</i>	<i>you will eat</i>	<i>not</i>	Translation
	Theme	Theme	Textuality
	Finite	Adjunct	Mood
Range	Process		Transitivity

לֹא. Theme: interpersonal / Adjunct: interpersonal > polarity: negative.

תֹּאכַל. Theme: experiential / Finite > yiqtol 2ms / Process > qal אַכַּל. The negative adjunct plus second person yiqtol is conventional for a directive, the negative imperative.

מִמֶּנּוּ. Range > prep phrase: prep + pronoun suffix 3ms, antecedent is הָעֵץ *the tree*.

אֲרוּרָה הָאֲדָמָה בְּעִבְיָךְ. (d) Textuality > appositive paratactic projection: quote / Mood > declarative: non-past / Transitivity > relational: attribution. This is the dominant clause upon which the כִּי clauses (b) and (c) logically depend.

בְּעִבְיָךְ	הָאֲדָמָה	אֲרוּרָה	Constituents
<i>on account of you</i>	<i>the ground</i>	<i>cursed</i>	Translation
		Theme	Textuality
	Subject	Complement	Mood
Circumstance	Carrier	Attribute	Transitivity

אֲרוּרָה. Theme: experiential / Complement > fs / Attribute > passive ptc fs qal אָרַר.

הָאֲדָמָה. Subject > fs / Carrier > nominal group: def art + noun common fs.

בְּעִבְיָךְ. Circumstance: cause, reason > prep phrase: prep + pronoun suffix 2ms, antecedent is the Receiver, אָדָם 'Adam. *On account of you* in the sense of *because of what you did*.

בְּעִצְבוֹן תֹּאכַלְנָה כָּל יְמֵי חַיֶּיךָ. (e) Textuality > appositive

paratactic projection: quote / Mood > declarative: non-past / Transitivity > material: action.

כל ימי חיִיךָ	תֹאכְלֶנָּה	בְּעֶצְבוֹן	Constituents
<i>all the days of your life</i>	<i>you will eat her</i>	<i>in pain</i>	Translation
		Theme	Textuality
	Finite		Mood
Range	Process + Goal	Circumstance	Transitivity

בְּעֶצְבוֹן. Circumstance: manner > prep phrase: prep + noun common ms.

תֹאכְלֶנָּה. Finite > yiqtol 2ms / Process > qal אכל + Goal > pronoun suffix 3fs, antecedent is הָאֲדָמָה—but, of course, he would not eat the ground itself, but what comes from the ground.

כל ימי חיִיךָ. Range > nominal group: noun common ms const | noun common mp const | noun common mp const + pronoun suffix 2ms, antecedent is the Receiver, אָדָם 'Adam'.

3:18 // וְקוֹץ וְדֹרֶדֶר תִּצְמִיחַ לָךְ // וְאָכַלְתָּ אֶת־עֵשֶׂב הַשָּׂדֶה:

וְקוֹץ וְדֹרֶדֶר תִּצְמִיחַ לָךְ. (a) Textuality > conj paratactic projection: quote / Mood > declarative: non-past / Transitivity > material: action. The Subject / Actor is הָאֲדָמָה *the ground*, absent here by ellipsis.

לָךְ	תִּצְמִיחַ	וְקוֹץ וְדֹרֶדֶר	Constituents
<i>for you</i>	<i>she will grow</i>	<i>thorn and thistle</i>	Translation
		Theme	Textuality
	Finite		Mood
Beneficiary	Process	Goal	Transitivity

וְקוֹץ וְדֹרֶדֶר. Theme: textual > clause conj + Goal > nominal

group: noun common collective ms | group conj + noun common collective ms.

תַּצְמִיחַ. Finite > yiqtol 3fs / Process > hifil צמח.

לָךְ. Beneficiary > prep phrase: prep + pronoun suffix 2ms, antecedent is the Receiver, אָדָם 'Adam'. The vocalization of לָךְ has it looking like 2fs. But 2ms לָךְ becomes לְךָ under pausal stress, as here with the 'atnach.

וְאָכַלְתָּ אֶת-עֵשֶׂב הַשָּׂדֶה. (b) Textuality > conj paratactic projection: quote / Mood > declarative: non-past / Transitivity > material: action. The Subject / Actor is the Receiver, אָדָם 'Adam', absent by ellipsis. The Actor of this clause represents a change of Actor from the prior clause. Yet אָדָם is the antecedent of the pronoun of לָךְ, which immediately precedes this clause, so it is easily retrievable within the textual structure of the text.

אֶת-עֵשֶׂב הַשָּׂדֶה	וְאָכַלְתָּ	Constituents
<i>the plantkind of the field</i>	<i>and you will eat</i>	Translation
	Theme	Textuality
	Finite	Mood
Goal	Process	Transitivity

וְאָכַלְתָּ. Finite > weqatal 2ms / Process > qal אכל.

אֶת-עֵשֶׂב הַשָּׂדֶה. Goal > nominal group: goal marker - noun common collective ms const | def art + noun common ms. This clause appears to be a bit out of place structurally and semantically. It employs a weqatal form in contrast to the preceding yiqtol forms, and it does not sound like a curse, as do the other clauses. Or, maybe this vegetarianism is a curse, if the writer and his world were used to eating meat.

3:19 // בִּזְעַת אֶפְיֶךָ תֹאכַל לֶחֶם עַד שׁוֹבֶדְךָ אֶל-הָאָדָמָה /
 כִּי מִמֶּנָּה לִקְחָתָּ // כִּי-עֵפָר אָתָּה / וְאֶל-עֵפָר תָּשׁוּב:

בִּזְעַת אִפִּיךָ תֹאכַל לֶחֶם עַד שׁוּבְךָ אֶל־הָאֲדָמָה. (a) Textuality > appositive paratactic projection: quote / Mood > declarative: non-past / Transitivity > material: action. The Subject / Actor of this and the subsequent three clauses is the Receiver of the quote, אָדָם 'Adam, absent here by ellipsis.

עַד שׁוּבְךָ אֶל־הָאֲדָמָה	לֶחֶם	תֹאכַל	בִּזְעַת אִפִּיךָ	Constituents
<i>until your return to the ground</i>	<i>bread</i>	<i>you will eat</i>	<i>by the sweat of your nostrils</i>	Translation
			Theme	Textuality
		Finite		Mood
Circumstance	Goal	Process	Circumstance	Transitivity

בִּזְעַת אִפִּיךָ. Circumstance: manner > prep phrase: prep + noun common fs const | noun common mp const + pronoun suffix 2ms, antecedent is the Receiver, אָדָם 'Adam.

תֹאכַל. Finite > yiqtol 2ms / Process > qal

לֶחֶם. Goal > nominal group: noun common collective ms. *Bread*, and perhaps more broadly, *food*.

עַד שׁוּבְךָ אֶל־הָאֲדָמָה. (i) Circumstance: extent, time >> Textuality > embedded extension: prep clause / Transitivity > material: action. This clause extends the meaning of the main clause process תֹאכַל by specifying the duration of the activity.

אֶל־הָאֲדָמָה	שׁוּבְךָ	עַד	Constituents
<i>to the ground</i>	<i>your return</i>	<i>until</i>	Translation
	Theme	Theme	Textuality
Circumstance	Process + Actor		Transitivity

עַד. Theme: textual > prep.

שׁוּבְךָ. Theme: experiential / Process > inf const qal שׁוּב + Actor > pronoun suffix 2ms, antecedent is the Receiver, אָדָם 'Adam.

אֶל־הָאָדָמָה. Circumstance: location, place > prep phrase: prep - def art + noun common fs.

בִּי מִמֶּנָּה לָקַחְתָּ. (b) Textuality > conj hypotactic projection: quote / Mood > declarative: past / Transitivity > material: action. This clause extends the meaning of the prior clause.

לָקַחְתָּ	מִמֶּנָּה	בִּי	Constituents
<i>you were taken</i>	<i>from her</i>	<i>because</i>	Translation
	Theme	Theme	Textuality
Finite			Mood
Process	Circumstance		Transitivity

בִּי. Theme: textual > conj. This signals logical dependency, in this case, on the prior clause.

מִמֶּנָּה. Circumstance: location, place > prep phrase: prep + pronoun suffix 3fs, antecedent is הָאָדָמָה *the ground*.

לָקַחְתָּ. Finite > qatal 2ms / Process > qal passive or pual לָקַח. The interpersonal Subject of the passive verb is אָדָם, who is then functionally the Goal of the material process.

בִּי־עָפָר אֶתָּה. (c) Textuality > conj hypotactic projection: quote / Mood > declarative: non-past / Transitivity > relational: attribution. This clause is hypotactically related to the following clause.

אֶתָּה	עָפָר	בִּי־	Constituents
<i>you</i>	<i>dust</i>	<i>because</i>	Translation
	Theme	Theme	Textuality
Subject	Complement		Mood
Carrier	Attribute		Transitivity

בִּי־. Theme: textual > conj. This signals logical dependency on the following clause, textually reinforced by the repetition of עָפָר *dust*.

עָפָר. Complement > ms / Attribute > noun common ms.

אֶתָּה. Carrier > pronoun personal 2ms, antecedent is אָדָם *'Adam*.

וְאֶל-עָפָר תָּשׁוּב. (d) Textuality > conj paratactic projection: quote / Mood > declarative: non-past / Transitivity > material: action. We expect this to be a dominant clause, because the prior כִּי *because* clause sets up an expected dependency.

תָּשׁוּב	וְאֶל-עָפָר	Constituents
<i>you will return</i>	<i>and to dust</i>	Translation
	Theme	Textuality
Finite		Mood
Process	Range	Transitivity

וְאֶל-עָפָר. Theme: textual > clause conj + Theme: experiential / Range > prep phrase: prep - noun common ms.

תָּשׁוּב. Finite > yiqtol 2ms / Process > qal שׁוּב.

Genesis 3:20-21

²⁰And the human called the name of his woman Chavva, because she was mother of all alive. ²¹And YHVH deity made for Adam and for his woman garments of skin. And he clothed them.

3:20 /// וַיִּקְרָא הָאָדָם שֵׁם אִשְׁתּוֹ חַוְּוָה / כִּי הוּא הִיָּה
אִם כָּל-חַי:

וַיִּקְרָא הָאָדָם שֵׁם אִשְׁתּוֹ חַוְּוָה. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > verbal.

חַוְּוָה	שֵׁם אִשְׁתּוֹ	הָאָדָם	וַיִּקְרָא	Constituents
<i>Chavva</i>	<i>the name of his woman</i>	<i>the human</i>	<i>and he called</i>	Translation
			Theme	Textuality
		Subject	Finite	Mood
Verbiage	Target	Sayer	Process	Transitivity

וַיִּקְרָא. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > qal קרא.

הָאָדָם. Subject > ms / Sayer > nominal group: def art + noun common.

שֵׁם אָדָם. Target > nominal group: noun common ms const | noun common fs const + pronoun suffix 3ms, antecedent is הָאָדָם *the human*. Notice how the text reverts back to the generic term after having used the proper noun since 3:17(a).

הָיָה. Verbiage > nominal group: noun proper fs.

כִּי הוּא הָיָה אִם כָּל־חַי. (b) Textuality > conj hypotactic expansion / Mood > declarative: past / Transitivity > relational: attribution. This clause has logical dependency on clause (a).

אִם כָּל־חַי	הָיָה	הוּא	כִּי	Constituents
<i>mother of all alive</i>	<i>she was</i>	<i>she</i>	<i>because</i>	Translation
		Theme	Theme	Textuality
Complement	Finite	Subject		Mood
Attribute	Process	Carrier		Transitivity

כִּי. Theme: textual > conj.

הוּא. Theme: experiential / Subject > 3fs / Carrier > pronoun personal 3fs, antecedent is אִשְׁתּוֹ *his woman*.

הָיָה. Finite > qatal 3fs / Process > qal היה.

אִם כָּל־חַי. Complement > fs (אִם) / Attribute > nominal group: noun common fs const | noun common collective ms const + adj ms: *a mother of all living*. Though NRSV renders this nominal group *the mother of all living*, there is no indicator of definiteness in it.

וַיַּעַשׂ יְהוָה אֱלֹהִים לָאָדָם וּלְאִשְׁתּוֹ כִּתְנוֹת עֹר // 3:21
וַיִּלְבָּשׁם: פ //

וַיַּעַשׂ יְהוָה אֱלֹהִים לְאָדָם וּלְאִשְׁתּוֹ כְּתָנוֹת עוֹר. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: action.

וַיַּעַשׂ	יְהוָה אֱלֹהִים	לְאָדָם וּלְאִשְׁתּוֹ	כְּתָנוֹת עוֹר	Constituents
<i>and he made</i>	<i>YHWH deity</i>	<i>for 'Adam and for his woman</i>	<i>garments of skin</i>	Translation
Theme				Textuality
Finite	Subject			Mood
Process	Actor	Beneficiary	Goal	Transitivity

וַיַּעַשׂ. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > qal עָשָׂה.

יְהוָה אֱלֹהִים. Subject > ms / Actor > nominal group: noun proper ms + noun common mp.

לְאָדָם וּלְאִשְׁתּוֹ. Beneficiary: prep phrase complex: prep + noun common ms | group conj + prep + noun common fs const + pronoun suffix 3ms, antecedent is אָדָם *Adam*.

כְּתָנוֹת עוֹר. Goal > nominal group: noun common fp const + noun common ms.

וַיַּלְבִּשׁ. (b) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: action. The Subject / Actor is יְהוָה אֱלֹהִים *YHWH deity*, absent here by ellipsis.

וַיַּלְבִּשׁ	Constituents
<i>and he clothed them</i>	Translation
Theme	Textuality
Finite	Mood
Process + Goal	Transitivity

וַיַּלְבִּשׁ. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > hifil לָבַשׁ + Goal > pronoun suffix 3mp, antecedent is אָדָם וּלְאִשְׁתּוֹ *Adam and his woman*.

Genesis 3:22-24

²²And YHVH deity said, “This the human became like one of us knowing good and bad.” And now, lest he will extend his hand and he will take also from the tree of the living and he will eat and he will live to eternity, ²³YHVH deity sent him from the garden of Eden to work the ground, from which he was taken. ²⁴And he expelled the human. And he settled east of the garden of Eden the cherubs and the flame of the rotating sword to guard the way of the tree of the living.

3:22 // וַיֹּאמֶר | יְהוָה אֱלֹהִים // הֵן הָאָדָם הָיָה כְּבָאֲדָם
מִמֶּנּוּ לִדְעַת טוֹב וָרָע // וְעַתָּה | פֶּן־יִשְׁלַח יָדוֹ
וְלָקַח גַּם מִעֵץ הַחַיִּים וְאָכַל וְחַי לְעֹלָם:

וַיֹּאמֶר יְהוָה אֱלֹהִים. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > verbal.

יְהוָה אֱלֹהִים	וַיֹּאמֶר	Constituents
<i>YHVH deity</i>	<i>and he said</i>	Translation
	Theme	Textuality
Subject	Finite	Mood
Sayer	Process	Transitivity

וַיֹּאמֶר. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > qal אמר.

יְהוָה אֱלֹהִים. Subject > ms / Sayer > nominal group: noun proper ms + noun common mp.

[[לִדְעַת טוֹב וָרָע]]. (b) Textuality > appositive paratactic projection: quote / Mood > declarative: past / Transitivity > relational: attribution.

בְּאֶחָד מֵמָנוּ] [לְדַעַת טוֹב וָרָע]]	הָיָה	הָאָדָם	הֵן	Constituents
<i>like one from us, to know good-and-bad</i>	<i>was / became</i>	<i>the human</i>	<i>now</i>	Translation
		Theme	Theme	Textuality
	Finite	Subject		Mood
Attribute	Process	Carrier		Transitivity

הֵן. Theme: interpersonal / Adjunct: textual > contra-expectation. This textual adjunct, cognate with הֵנָּה, signals an unexpected and undesirable development. See the explanation attached to 1:29(a).

הָאָדָם. Theme: experiential / Subject > ms / Carrier > nominal group: def art + noun common ms.

הָיָה. Finite > qatal 3ms / Process > qal היה. Instead of *was*, some render the process *became*.

]] לְדַעַת טוֹב וָרָע]]. Attribute > prep phrase complex: prep - Head + Post-modifier.

בְּאֶחָד. Prep + Head > numeral ms.

מֵמָנוּ לְדַעַת טוֹב וָרָע. Post-modifier > prep - Head + Post-modifier.

מֵמָנוּ. Prep + Head > pronoun suffix 1cp, antecedent is יְהוָה אֱלֹהִים YHWH deity.

לְדַעַת טוֹב וָרָע. (i) Post-modifier >> Textuality > embedded expansion: prep clause / Transitivity > mental: perception. This clause extends the meaning of בְּ by specifying in what way the human is like one of the gods.

טוֹב וָרָע	לְדַעַת	Constituents
<i>good and bad</i>	<i>to know</i>	Translation
	Theme	Textuality
Phenomenon	Process	Transitivity

לִדְעָתָהּ. Theme: textual > prep + Theme: experiential / Process > inf const qal יִדַּע.

טוֹב וְרַע. Phenomenon > nominal group: adj ms | group conj + adj ms. Note again the hendiadys conjunction uniting the two components of this constituent.

וְעַתָּה פֶּן־יִשְׁלַח יְדוֹ. (c) Textuality > conj hypotactic expansion / Mood > declarative: non-past / Transitivity > material: action. Actor is הָאָדָם, absent by ellipsis. This is the first clause of four clauses that are dependent on clause 3:23(a).

יְדוֹ	יִשְׁלַח	פֶּן־	וְעַתָּה	Constituents
<i>his hand</i>	<i>he will extend</i>	<i>lest</i>	<i>and now</i>	Translation
	Theme	Theme	Theme	Textuality
	Finite	Adjunct		Mood
Goal	Process			Transitivity

וְעַתָּה. Theme: textual > conj adjunct. וְעַתָּה *and now* is typically used to mark the beginning of a new clause complex, but in such a way that it is a continuation of the prior clause complex. Note that NRSV interprets this clause as a continuation of the prior quote clause. We view it as an expansion, not a projection.

פֶּן־. Theme: interpersonal / Adjunct: interpersonal > polarity: negative. The word פֶּן *so that not* is typically followed by a yiqtol Finite. We interpret this clause, along with the next three clauses, as all determined by this פֶּן *lest* and dependent upon 3:23(a), which is the dominant clause of this clause complex.

יִשְׁלַח. Theme: experiential / Finite > yiqtol 3ms / Process > qal שְׁלַח.

יְדוֹ. Goal > noun common ms const + pronoun suffix 3ms, antecedent is הָאָדָם *the human* in 3:22(b).

וְלָקַח גַּם מֵעֵץ הַחַיִּים. (d) Textuality > conj paratactic expansion / Mood > declarative: non-past / Transitivity > material: action.

Actor is הָאָדָם, absent by ellipsis. This is the second clause that is dependent on clause 3:23(a).

מֵעֵץ הַחַיִּים	גַּם	וְלָקַח	Constituents
<i>from the tree of the living</i>	<i>also</i>	<i>and he will take</i>	Translation
	Adjunct	Theme	Textuality
		Finite	Mood
Range/Goal		Process	Transitivity

וְלָקַח. Theme: textual > clause conj + Theme: experiential / Finite > weqatal 3ms / Process > qal לקח.

גַּם. Adjunct: textual > additive, meaning also. This references the earlier text event when something else was taken from a different tree, as told in 3:6(e). As such it functions within the textual system.

מֵעֵץ הַחַיִּים. Range > prep phrase: prep + noun common ms const | def art + noun common mp. Or Goal; see 2:16(b).

וְאָכַל. (e) Textuality > conj paratactic expansion / Mood > declarative: non-past / Transitivity > material: action. Both the Subject / Actor and the Goal are absent by ellipsis. This is the third clause that is dependent on clause 3:23(a).

וְאָכַל	Constituents
<i>and he will eat</i>	Translation
Theme	Textuality
Finite	Mood
Process	Transitivity

וְאָכַל. Theme: textual > clause conj + Theme: experiential / Finite > weqatal 3ms / Process > qal אכל.

וְנָחִי לְעֵלֶם. (f) Textuality > conj paratactic expansion / Mood > declarative: non-past / Transitivity > material: action. This is the fourth and last clause that is dependent on clause 3:23(a).

לְעֶלְמָם	וְחַי	Constituents
<i>to eternity</i>	<i>and he will live</i>	Translation
	Theme	Textuality
	Finite	Mood
Circumstance	Process	Transitivity

וְחַי. Theme: textual > clause conj + Theme: experiential / Finite > weqatal 3ms / Process > qal חיה.

לְעֶלְמָם. Circumstance: extent, time > prep phrase: prep + noun common ms.

וַיִּשְׁלַחְהוּ יְהוָה אֱלֹהִים מִגֶּן־עֵדֶן לַעֲבֹד אֶת־הָאָדָם־
מִהָאֵשׁ לְקַח מִשָּׁם:

וַיִּשְׁלַחְהוּ יְהוָה אֱלֹהִים מִגֶּן־עֵדֶן]] לַעֲבֹד אֶת־הָאָדָם־
[[[[[[אֵשׁ לְקַח מִשָּׁם]]. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: action.

]] לַעֲבֹד אֶת־הָאָדָם־ [[[[אֵשׁ לְקַח מִשָּׁם]]	מִגֶּן־עֵדֶן	יְהוָה אֱלֹהִים	וַיִּשְׁלַחְהוּ	Constituents
<i>to work the ground which he was taken from there</i>	<i>from the gar- den of Eden</i>	<i>YHVH deity</i>	<i>and he sent him</i>	Translation
			Theme	Textuality
		Subject	Finite	Mood
Circumstance	Circumstance	Actor	Process + Goal	Transitivity

וַיִּשְׁלַחְהוּ. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > qal שָׁלַח + Goal > pronoun suf-
fix 3ms, antecedent is הָאָדָם *the human*. Both Process and Goal are
thematized.

יְהוָה אֱלֹהִים. Subject > ms / Actor > nominal group: noun proper
ms + noun common mp.

מִן־עֵדֶן. Circumstance: location, place > prep phrase: prep + noun
common ms const - noun proper.

לְעֵבֶד אֶת־הָאֲדָמָה [[אֲשֶׁר לָקַח מִשָּׁם]]. (i) Circumstance:
cause, purpose >> Textuality > embedded expansion: prep clause
/ Transitivity > material: action. The Subject / Actor is הָאָדָם *the human*, manifest as the Goal > pronoun suffix 3ms of clause (a).

[[אֲשֶׁר לָקַח מִשָּׁם]]	לְעֵבֶד	Constituents
<i>the ground which he was taken from there</i>	<i>to work</i>	Translation
	Theme	Textuality
Goal	Process	Transitivity

עֵבֶד. Theme: textual > prep + Process > inf const qal

[[אֲשֶׁר לָקַח מִשָּׁם]]. Goal > nominal group
complex: goal marker - Head + Post-modifier.

הָאֲדָמָה. Head > def art + noun common fs.

אֲשֶׁר לָקַח מִשָּׁם. (a') Post-modifier >> Textuality > embedded
expansion: relative clause / Mood > declarative: past / Transitivity >
material: action. The Subject / Actor is הָאָדָם *the human*, which is
also the Goal of the Process, absent here by ellipsis.

מִשָּׁם	לָקַח	אֲשֶׁר	Constituents
<i>from there</i>	<i>he was taken</i>	<i>which</i>	Translation
		Theme	Textuality
	Finite		Mood
Circumstance	Process	Goal	Transitivity

אֲשֶׁר. Theme: textual and experiential > pronoun relative / Goal >
antecedent הָאֲדָמָה *the ground*.

לָקַח. Finite > qatal 3ms / Process > pual לָקַח.

מִשָּׁם. Circumstance: location, place > prep phrase: prep + Adjunct: experiential > circumstance, place. This adjunct serves as a type of pronoun in so far as its antecedent is הָאָדָמָה.

3:24 // וַיִּגְרֶשׁ אֶת־הָאָדָם // וַיֵּשְׁבֶן מִקֶּדֶם לְגִן־עֵדֶן
אֶת־הַכְּרִבִּים וְאֵת לֶהֱט הַחֶרֶב הַמִּתְהַפֶּכֶת לְשֹׁמֵר
אֶת־דֶּרֶךְ עֵץ הַחַיִּים: ס

וַיִּגְרֶשׁ אֶת־הָאָדָם. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: action. The Subject / Actor is יְהוָה אֱלֹהִים from 3:23(a), absent here by ellipsis.

אֶת־הָאָדָם	וַיִּגְרֶשׁ	Constituents
<i>the human</i>	<i>and he expelled</i>	Translation
	Theme	Textuality
	Finite	Mood
Goal	Process	Transitivity

וַיִּגְרֶשׁ. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > qal גִּרֶשׁ.

אֶת־הָאָדָם. Goal > goal marker - def art + noun common ms.

וַיֵּשְׁבֶן מִקֶּדֶם לְגִן־עֵדֶן אֶת־הַכְּרִבִּים וְאֵת לֶהֱט הַחֶרֶב הַמִּתְהַפֶּכֶת לְשֹׁמֵר אֶת־דֶּרֶךְ עֵץ הַחַיִּים. (b) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: action. The Subject / Actor is יְהוָה אֱלֹהִים from 3:23(a), absent here by ellipsis.

]] לְשָׁמַר אֶת־דֶּרֶךְ עֵץ [[הַחַיִּים	אֶת־הַכְּרָבִים וְאֵת לֵהַט הַחֶרֶב הַמִּתְהַפֶּכֶת	מִקֶּדֶם לְגִן־עֵדֶן	וַיֵּשְׁבֶן	Constituents
<i>to guard the way of the tree of the living</i>	<i>the cherubs and the flame of the rotating sword</i>	<i>from east to the garden of Eden</i>	<i>and he settled</i>	Translation
			Theme	Textuality
			Finite	Mood
Circumstance	Goal	Circumstance	Process	Transitivity

וַיֵּשְׁבֶן. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > hifil שָׁבֶן.

מִקֶּדֶם לְגִן־עֵדֶן. Circumstance: location, place > prep phrase complex: prep + noun common ms | prep + noun ms const + noun proper.

אֶת־הַכְּרָבִים וְאֵת לֵהַט הַחֶרֶב הַמִּתְהַפֶּכֶת. Goal > nominal group complex: two nominal groups.

אֶת־הַכְּרָבִים. Goal 1 > nominal group: goal marker - def art + noun common mp.

וְאֵת לֵהַט הַחֶרֶב הַמִּתְהַפֶּכֶת. Group conj + Goal 2 > nominal group: goal marker | noun common ms const | def art + noun common fs | def art + ptc fs hitpaal הִפָּךְ. The hitpaal stem is often associated with reflexive or reciprocal activity. See WO chapter 26. In the case of the sword here, it may suggest either rotation or a back-and-forth oscillating motion.

לְשָׁמַר אֶת־דֶּרֶךְ עֵץ הַחַיִּים. (i) Circumstance: cause, purpose >> Textuality > embedded expansion: prep clause / Transitivity > material: action.

אֶת־דֶּרֶךְ עֵץ הַחַיִּים	לְשֹׁמֵר	Constituents
<i>the way of the tree of the living</i>	<i>to guard</i>	Translation
	Theme	Textuality
Goal	Process	Transitivity

לְשֹׁמֵר. Theme: textual > prep + Theme: experiential / Process > inf const qal שֹׁמֵר.

אֶת־דֶּרֶךְ עֵץ הַחַיִּים. Goal > nominal group: goal marker - noun common cs const | noun common ms const | def art + noun common mp.

Genesis 4:1-7

¹And the human knew Chavva his woman. And she conceived. And she birthed Qayin. And she said, "I got a man with YHVH." ²She did it again, bearing his brother Hevel. And Hevel was a tender of sheep. And Qayin was a worker of ground. ³And it happened days afterward, and Qayin brought from the fruit of the ground an offering to YHVH. ⁴And Hevel, he also brought from the firstborn of his flock and from their fats. And YHVH looked to Hevel and to his offering. ⁵And to Qayin and to his offering he looked not. And Qayin was very hot. And his face fell. ⁶And YHVH said to Qayin, "Why were you hot? And why fell your face? ⁷Is it not so?—If you will do good, acceptance. And if you will not do good, sin is a lurker at the door. And to you is its desire. And you will rule over it."

4:1 וְהָאָדָם יָדַע אֶת־חַוָּה אִשְׁתּוֹ // וַתֵּהָרֵא // וַתֵּלֶד
אֶת־קַיִן // וַתֹּאמֶר // קָנִיתִי אִישׁ אֶת־יְהוָה:

וְהָאָדָם יָדַע אֶת־חַוָּה אִשְׁתּוֹ. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > mental: cognition, which is actually an Actor + Material Process + Goal transitivity structure. The mental process *know* is a metaphor or euphemism for a material process, namely, *have intercourse*. Also in 4:25(a).

אֶת־חַוְּהָ אִשְׁתּוֹ	יָדַעַ	וְהָאָדָם	Constituents
<i>Chavva his woman</i>	<i>knew</i>	<i>and the human</i>	Translation
		Theme	Textuality
	Finite	Subject	Mood
Phenomenon	Process	Senser	Transitivity

וְהָאָדָם. Theme: textual > clause conj + Theme: experiential / Subject > ms / Senser > nominal group: def art + noun common.

יָדַעַ. Finite > qatal 3ms / Process > qal יָדַעַ.

אֶת־חַוְּהָ אִשְׁתּוֹ. Goal > nominal group: goal marker - noun proper | noun fs const + pronoun suffix 3ms, antecedent is הָאָדָם *the human*.

וְחַוְּהָ. (b) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: action. Subject / Actor is חַוְּהָ *Chavva*, absent by ellipsis.

וְחַוְּהָ	Constituents
<i>and she conceived</i>	Translation
Theme	Textuality
Finite	Mood
Process	Transitivity

וְחַוְּהָ. Theme: experiential / Finite > wayyiqtol 3fs / Process > qal הָרָה.

וְחַוְּהָ אֶת־קַיִן. (c) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: action.

אֶת־קַיִן	וְחַוְּהָ	Constituents
<i>Qayin</i>	<i>and she birthed</i>	Translation
	Theme	Textuality
	Finite	Mood
Goal	Process	Transitivity

וַתֵּלֶד. Finite > wayyiqtol 3fs / Process > qal ילד.

אֶת־קַיִן. Goal > nominal group: goal marker - noun proper.

וַתֹּאמֶר. (d) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > verbal.

וַתֹּאמֶר	Constituents
<i>and she said</i>	Translation
Theme	Textuality
Finite	Mood
Process	Transitivity

וַתֹּאמֶר. Theme: experiential / Finite > wayyiqtol 3fs / Process > qal אמר.

קָנִיתִי אִישׁ אֶת־יְהוָה. (e) Textuality > appositive paratactic projection: quote / Mood > declarative: past / Transitivity > material: action. The Actor is תְּוָה, absent by ellipsis. This is a rather strange clause, for a number of reasons. The transitivity structure appears to have as its goal אֶת־יְהוָה, but presumably this cannot be, for logical reasons. So אִישׁ is rendered as the Goal, and the אֶת of אֶת־יְהוָה is rendered as the preposition *with*. The literal meaning of קָנָה is *buy, purchase*, but it is traditionally interpreted metaphorically as *get, acquire*. The semantics of this clause have a certain forced and tortured quality, which may be due to the attempt to provide the proper name קַיִן with an etymology. Lastly, this is a strange first appearance of the divine name יְהוָה detached from the common noun אֱלֹהִים, which has been paired with it to this point in the text.

אֶת־יְהוָה	אִישׁ	קָנִיתִי	Constituents
<i>with YHVH</i>	<i>a man</i>	<i>I got</i>	Translation
		Theme	Textuality
		Finite	Mood
Circumstance	Goal	Process	Transitivity

קָנִיתִי. Finite > qatal 1cs / Process > qal

אֵישׁ. Goal > nominal group: noun common ms.

אֶת־יְהוָה. Circumstance > prep phase: prep - noun proper ms.

4:2 // וַתִּסֶּף לֵלֶדֶת אֶת־אָחִיו אֶת־הֶבֶל // וַיְהִי־הֶבֶל
רָעָה צֶאֱן // וְקִין הָיָה עֹבֵד אֲדָמָה:

וַתִּסֶּף לֵלֶדֶת אֶת־אָחִיו אֶת־הֶבֶל. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: action. The Actor is חָוָה, absent by ellipsis. As did 4:1(d), this clause presents structures that have not appeared in the text before. The Finite verb expresses the existential process of doing something again, and the embedded extension clause is the one that expresses the material process of birthing. This creates cohesion with the prior account of the birth of קַיִן by introducing another birthing episode. The first verb, וַתִּסֶּף, is structurally dominant, but the second verb, לֵלֶדֶת is semantically dominant. This process could have been worded simply וַתֵּלֶד as in 4:1(c), so we might want to ask why *doing again* is the Theme rather than *giving birth*. Here is a suggested rendering: *she did it again, bearing his brother, Hevel*.

אֶת־אָחִיו אֶת־הֶבֶל	לֵלֶדֶת	וַתִּסֶּף	Constituents
<i>his brother Hevel</i>	<i>birthed</i>	<i>and she again</i>	Translation
		Theme	Textuality
		Finite	Mood
Goal		Process	Transitivity

וַתִּסֶּף לֵלֶדֶת. Theme: textual > clause conj + Theme: experiential > verbal group complex: Finite + Non-finite. Functional grammar calls this structure a verbal group complex, which is a way of combining two processes into one; see 4:26(c) and Thompson 124.

וַתִּסֶּף. Finite > wayyiqtol 3fs / Process > hiphil יָסַף.

לָלֶדֶת. Non-finite > prep phrase: prep + Process > inf const qal לָד.

אֶת־אָחִיו אֶת־הֶבֶל. Goal > nominal group: Head + Post-modifier.

אֶת־אָחִיו. Head > nominal group: goal marker - noun ms const + pronoun suffix 3ms, antecedent is קַיִן *Qayin*.

אֶת־הֶבֶל. Post-modifier > nominal group: goal marker - noun proper. This nominal group extends the meaning of the Head by specifying the name of Qayin's brother.

וַיְהִי־הֶבֶל רֹעֵה צֹאן. (b) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > relational: attribution.

רֹעֵה צֹאן	הֶבֶל	וַיְהִי־	Constituents
<i>a tender of sheep</i>	<i>Hevel</i>	<i>and he was</i>	Translation
		Theme	Textuality
Complement	Subject	Finite	Mood
Attribute	Carrier	Process	Transitivity

וַיְהִי־. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > qal הָיָה.

הֶבֶל. Subject > ms / Carrier > nominal group: noun proper.

רֹעֵה צֹאן. (i) Complement > ms / Attribute: nominal group >> Textuality > embedded ptc clause / Transitivity > material: action.

צֹאן	רֹעֵה	Constituents
<i>sheep</i>	<i>one tending</i>	Translation
	Theme	Textuality
Goal	Actor / Process	Transitivity

רֹעֵה. Theme: experiential / Actor > ptc ms / Process > qal רָעָה.

צֹאן. Goal > nominal group: noun common collective cs.

וַיִּקֶּן הָיָה עֹבֵד אֲדָמָה. (c) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > relational: attribution. The

experiential structure of this clause matches that of clause (b), though the order of Constituents changes. The transposition of Process and Carrier in clause (c) is a function of the textual system. By not using a wayyiqtol, which signals past sequential activity, clause (c) is presented as simultaneous with clause (b).

עֶבֶד אֲדָמָה	הָיָה	וְקַיִן	Constituents
<i>a worker of ground</i>	<i>he was</i>	<i>and Qayin</i>	Translation
		Theme	Textuality
Complement	Finite	Subject	Mood
Attribute	Process	Carrier	Transitivity

וְקַיִן. Theme: textual > clause conj + Theme: experiential / Subject > ms / Carrier > nominal group: noun proper.

הָיָה. Finite > qatal 3ms / Process > qal הָיָה.

עֶבֶד אֲדָמָה. (i) Complement > ms / Attribute: nominal group >> Textuality > embedded ptc clause / Transitivity > material: action.

אֲדָמָה	עֶבֶד	Constituents
<i>ground</i>	<i>one working</i>	Translation
	Theme	Textuality
Goal	Actor / Process	Transitivity

עֶבֶד. Theme: experiential / Actor > ptc ms / Process > qal עֶבֶד.

אֲדָמָה. Goal > nominal group: noun common fs.

4:3 // וַיְהִי מִקֵּץ יָמִים / וַיֵּבֶא קַיִן מִפְּרִי הָאֲדָמָה מִנְחָה לַיהוָה:

וַיְהִי מִקֵּץ יָמִים. (a) Textuality > conj hypotactic expansion / Mood > declarative: past / Transitivity > existential. This clause posits the setting for the following narrative sequence.

מִקֵּץ יָמִים	וַיְהִי	Constituents
<i>from end of days</i>	<i>and he was</i>	Translation
	Theme	Textuality
	Finite	Mood
Circumstance	Process	Transitivity

וַיְהִי. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > qal היה.

מִקֵּץ יָמִים. Circumstance: location, time > prep phrase: prep + noun ms const | noun mp. *Days afterward*, lit. *from end of days*.

וַיָּבֵא קַיִן מִפְּרִי הָאֲדָמָה מִנְחָה לַיהוָה. (b) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: action.

לַיהוָה	מִנְחָה	מִפְּרִי הָאֲדָמָה	קַיִן	וַיָּבֵא	Constituents
<i>to YHWH</i>	<i>offering</i>	<i>from the fruit of the ground</i>	<i>Qayin</i>	<i>and he brought</i>	Translation
				Theme	Textuality
			Subject	Finite	Mood
Beneficiary	Goal	Range	Actor	Process	Transitivity

וַיָּבֵא. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > hifil בוא.

קַיִן. Subject > ms / Actor > nominal group: noun proper.

מִפְּרִי הָאֲדָמָה. Range > prep phrase: prep + noun common collective ms const | def art + noun common fs.

מִנְחָה. Goal > nominal group: noun common fs.

לַיהוָה. Beneficiary > prep phrase: prep + noun proper ms.

// וַיִּהְיֶה הַבֵּיָא גַם־הוּא מִבְּכֻרוֹת צֶאֱנוּ וּמִחֻלְבָּהֶן // 4:4
וַיַּשֶּׁעַ יְהוָה אֶל־הֶבֶל וְאֶל־מִנְחָתוֹ:

וְהֵבֵל הֵבִיא גַם־הוּא מִבְּכֹרוֹת צֹאנוּ וּמִחֻלְבֵּהוּ. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: action. The Goal is מִנְחָה and the Beneficiary is לִיהוָה from 4:3(b); both are absent here by ellipsis.

מִבְּכֹרוֹת צֹאנוּ וּמִחֻלְבֵּהוּ	הוּא	גַם־	הֵבִיא	וְהֵבֵל	Constituents
<i>from the firstborn of his flock and from their fats</i>	<i>he</i>	<i>also</i>	<i>he brought</i>	<i>and Hevel</i>	Translation
		Adjunct		Theme	Textuality
	Subject		Finite	Subject	Mood
Range	Actor		Process	Actor	Transitivity

וְהֵבֵל. Theme: textual > clause conj + Theme: experiential / Subject > ms / Actor > noun proper ms. This is a preposed Theme, substituted later by the personal pronoun הוּא.

הֵבִיא. Finite > qatal 3ms / Process > hifil בוא.

גַם־. Adjunct: textual > addition. This establishes an analogy with the episode in 4:3(b).

הוּא. Subject > ms / Actor > pronoun personal 3ms, antecedent is הֵבֵל.

מִבְּכֹרוֹת צֹאנוּ וּמִחֻלְבֵּהוּ. Range > prep phrase complex: two conjoined prep phrases.

מִבְּכֹרוֹת צֹאנוּ. Range 1 > prep phrase: prep + noun fp const | noun cs const + pronoun suffix 3ms, antecedent is הֵבֵל.

וּמִחֻלְבֵּהוּ. Group conj + Range 2 > prep phrase: prep + noun common mp const + pronoun suffix 3fp, antecedent is בְּכֹרוֹת *firstborns*.

וַיִּשַׁע יְהוָה אֶל־הֵבֵל וְאֶל־מִנְחָתוֹ. (b) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > behavioral. The process is rendered as a behavioral one (*looked toward*) rather

than as a mental one (*saw something*), because the clause contains prepositional phrases rather than goals.

אֶל-הֶבֶל וְאֶל-מִנְחָתוֹ	יְהוָה	וַיִּשֶׁע	Constituents
<i>to Hevel and to his offering</i>	<i>YHVH</i>	<i>and he looked</i>	Translation
		Theme	Textuality
	Subject	Finite	Mood
Range	Behavior	Process	Transitivity

וַיִּשֶׁע. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > qal שָׁעָה. This is considered a behavioral process having the meaning *give attention to* or *pay attention to*.

יְהוָה. Subject > ms / Behavior > nominal group: noun proper.

אֶל-הֶבֶל וְאֶל-מִנְחָתוֹ. Range > prep phrase complex: two conjoined prep phrases.

אֶל-הֶבֶל. Range 1 > prep phrase: prep - noun proper ms.

וְאֶל-מִנְחָתוֹ. Group conj + Range 2 > prep - noun common fs const + pronoun suffix 3ms, antecedent is הֶבֶל *Hevel*.

4:5 // וְאֶל-קַיִן וְאֶל-מִנְחָתוֹ לֹא שָׁעָה // וַיַּחַר לְקַיִן
מְאֹד // וַיַּפֵּלוּ פָנָיו:

וְאֶל-קַיִן וְאֶל-מִנְחָתוֹ לֹא שָׁעָה. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > behavioral. The Behavior is יְהוָה from 4:5(b) and is absent by ellipsis.

שָׁעָה	לֹא	וְאֶל-קַיִן וְאֶל-מִנְחָתוֹ	Constituents
<i>he looked</i>	<i>not</i>	<i>and to Qayin and to his offering</i>	Translation
		Theme	Textuality
Finite	Adjunct		Mood
Process		Range	Transitivity

וְאֶל-קַיִן וְאֶל-מִנְחָתוֹ. Clause conj + Range > prep phrase complex: two conjoined prep phrases.

אֶל-קַיִן. Range 1 > prep phrase: prep - noun proper ms.

וְאֶל-מִנְחָתוֹ. Group conj + Range 2 > prep phrase: prep - noun common fs const + pronoun suffix 3ms, antecedent is קַיִן *Qayin*.

לֹא. Adjunct: interpersonal > polarity: negative.

שָׁעָה. Finite > qatal 3ms / Process > qal שָׁעָה.

וַיַּחַר לְקַיִן מְאֹד. (b) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > relational: attribution. Literally, *it was very hot to Qayin*, which is taken to mean, *Qayin was very hot, Qayin was very angry*. In the transitivity structure, *Qayin* is not the Actor but the Carrier of the process. The emotion is portrayed as an attributive relational process rather than directly as a mental process of emotion. The Subject / Actor of the process is textually unspecified.

מְאֹד	לְקַיִן	וַיַּחַר	Constituents
<i>very</i>	<i>to Qayin</i>	<i>and he was hot</i>	Translation
		Theme	Textuality
Adjunct		Finite	Mood
	Carrier	Process	Transitivity

וַיַּחַר. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > qal חָרָה. The attribute is the Process, not an independent adjective as with most attributive relational clauses.

לְקַיִן. Carrier > prep phrase: prep + noun proper ms.

מְאֹד. Adjunct: interpersonal > modal: extent. This modal adjunct indicates the extent of the Finite: how hot, how angry.

וַיַּפְּלוּ פָּנָיו. (c) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: action. As in clause (b), a mental process is depicted as a physical or physiological one. And the Actor is worded as a body part rather than as a person.

פָּנָיו	וַיִּפְּלוּ	Constituents
<i>his face</i>	<i>and they fell</i>	Translation
	Theme	Textuality
Subject	Finite	Mood
Actor	Process	Transitivity

וַיִּפְּלוּ. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3mp / Process > qal נָפַל. The Finite is plural because the word for *face*, פָּנִים, is plural.

פָּנָיו. Subject > mp / Actor > nominal group: noun common mp const + pronoun suffix 3ms, antecedent is קַיִן in clause (b).

4:6 // וַיֹּאמֶר יְהוָה אֶל-קַיִן // לָמָּה חָרָה לָךְ // וְלָמָּה
נָפְלוּ פָנֶיךָ:

וַיֹּאמֶר יְהוָה אֶל-קַיִן. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > verbal.

אֶל-קַיִן	יְהוָה	וַיֹּאמֶר	Constituents
<i>to Qayin</i>	<i>YHVH</i>	<i>and he said</i>	Translation
		Theme	Textuality
	Subject	Finite	Mood
Receiver	Sayer	Process	Transitivity

וַיֹּאמֶר. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > qal אָמַר.

יְהוָה. Subject > ms / Sayer > nominal group: noun proper.

אֶל-קַיִן. Receiver > prep phrase: prep - noun proper ms.

לָמָּה חָרָה לָךְ. (b) Textuality > appositive paratactic projection: quote / Mood > interrogative / Transitivity > relational: attribution.

לָּךְ	חַרָּה	לָּמָּה	Constituents
<i>to you</i>	<i>he was hot</i>	<i>why</i>	Translation
		Theme	Textuality
	Finite	Adjunct	Mood
Carrier	Process	Circumstance	Transitivity

לָּמָּה. Theme: interpersonal / Adjunct: interpersonal > interrogative: wh- / Circumstance: cause, reason > prep phrase: prep + pronoun interrogative, literally, *for what*.

חַרָּה. Finite > qatal 3ms / Process > qal.

לָּךְ. Carrier > prep phrase: prep + pronoun suffix 2ms, antecedent is the Receiver of the quote, קִיִּן. This is pausal form: לָּךְ becomes לָּךְ when it receives major stress as the last word of the verse.

וְלָמָּה נָּפְלוּ פָּנֶיךָ. (c) Textuality > conj paratactic projection: quote / Mood > interrogative / Transitivity > material: action.

פָּנֶיךָ	נָּפְלוּ	וְלָמָּה	Constituents
<i>your face</i>	<i>they fell</i>	<i>and why</i>	Translation
		Theme	Textuality
Subject	Finite		Mood
Actor	Process	Circumstance	Transitivity

וְלָמָּה. Theme: textual > clause conj + Theme: experiential / Circumstance: cause, purpose > pronoun interrogative: wh-.

נָּפְלוּ. Finite > qatal 3mp / Process > qal.

פָּנֶיךָ. Subject > mp / Actor > nominal group: noun mp const + pronoun suffix 2 ms, antecedent is קִיִּן in clause (a).

4:7 // הֲלוֹא // אִם־תִּיטִיב // שְׂאֵת // וְאִם לֹא תִיטִיב
 // לִפְתָּח חַטָּאת רִבֵּץ // וְאֵלֶיךָ תִּשְׁקָתוּ // וְאַתָּה
 תִּמְשָׁל־בּוֹ:

הָלוֹא. (a) Textuality > appositive paratactic projection: quote / Mood > interrogative / Transitivity > existential. This is a yes/no interrogative clause that is posed as a rhetorical question. It expects a "yes" answer from the Receiver: *Is it not? ... Yes, it is.* We could translate: *Is it not the case?* or *Is it not so?* This clause asserts the truth value of the following two clauses. As such it is purely modal with no expressed experiential constituent, though the transitivity designation *existential* may be appropriate.

לֹא	הָ	Constituents
not	?	Translation
Theme	Theme	Textuality
Adjunct	Adjunct	Mood
		Transitivity

הָלוֹא. Theme: interpersonal / Adjunct: interpersonal > interrogative: yes/no + Adjunct: interpersonal > polarity: negative.

אִם-תֵּיטִיב. (b) Textuality > appositive hypotactic projection: quote / Mood > declarative: non-past / Transitivity > material: action. The Subject / Actor is **קִיִּן**, the Receiver of the quote. The presumed Beneficiary is *Hevel*. Clause (b) is dependent on clause (c) in a conditional clause complex: *if you will do good, then acceptance.*

תֵּיטִיב	אִם	Constituents
<i>you will do good</i>	<i>if</i>	Translation
Theme	Theme	Textuality
Finite		Mood
Process		Transitivity

אִם. Theme: textual > conj.

תֵּיטִיב. Theme: experiential / Finite > yiqtol 2ms / Process > hifil **יֵטֵב**. The qal and the hifil of **יֵטֵב** differ in Transitivity structure: qal is attributive relational (Process = Attribute + Carrier), *be good*; hifil is material (Process + Actor + Beneficiary), *do good*.

שָׂאֵת. (c) Textuality > appositive paratactic projection: quote / Mood > declarative: non-past / Transitivity > existential. This one word clause consists solely of a nominalized verb. The clause is interpreted as an existential process: *acceptance is*. Because it lacks a proper Process, it is called a minor clause.

שָׂאֵת	Constituents
<i>acceptance</i>	Translation
Theme	Textuality
Subject	Mood
Existent	Transitivity

שָׂאֵת. Theme: experiential / Existent > ms / Process > inf const
 qal נִשָּׂא. Literally, *acceptance*, presumably in the sense *you will find acceptance*. This is a highly elliptical clause that retains only the barest transitivity structure in the form of an infinitive construct. The one doing the accepting is unspecified, though apparently it is the Sayer of the quote, יְהוָה, YHVH.

וְאִם לֹא תֵיטִיב. (d) Textuality > conj hypotactic projection: quote / Mood > declarative: non-past / Transitivity > material: action. Again, the Subject / Actor is קָיִן, the Receiver of the quote. Clause (d) is dependent on clause (e) in a conditional clause complex: *if... then*, as with clauses (b) and (c).

תֵּיטִיב	לֹא	וְאִם	Constituents
<i>you will do good</i>	<i>not</i>	<i>and if</i>	Translation
Theme	Theme	Theme	Textuality
Finite	Adjunct		Mood
Process			Transitivity

וְאִם. Theme: textual > clause conj + conj.

לֹא. Theme: interpersonal / Adjunct: interpersonal > polarity: negative.

יִטְבֵּי. Theme: experiential / Finite > yiqtol 2ms / Process > hifil יטב.

לִפְתָּח חֲטָאת רֵיָן. (e) Textuality > conj paratactic projection: quote / Mood > declarative: non-past / Transitivity > relational: attribution. Literally, *To the door sin is a lurker*. The transitivity structure of this clause has proven rather difficult to unravel. Each word individually has a discernible meaning. How they function together is the issue. The grammatical mismatch between the Subject, which is fs, and the Complement, which is ms, only adds to the troubles.

רֵיָן	חֲטָאת	לִפְתָּח	Constituents
<i>lurker / is lurking</i>	<i>sin</i>	<i>to the door</i>	Translation
		Theme	Textuality
Complement	Subject		Mood
Attribute	Carrier	Circumstance	Transitivity

לִפְתָּח. Theme: experiential / Circumstance: location, place > prep phrase: prep + def art + noun common ms.

חֲטָאת. Subject > fs / Carrier > nominal group: noun common. Notice how *sin*, an abstract concept, is personified by being presented as acting in a material process. As noted above, the Subject and Complement are not grammatically congruent. Perhaps the personification of the term חֲטָאת transformed it from feminine to masculine in the mind of the Sayer. That it was actually considered masculine in gender is further supported by the next clause in which the pronoun suffix on תִּשְׁקָתוֹ is masculine; on logical-semantic grounds the pronoun presumably refers to חֲטָאת, but could be referring to רֵיָן.

רֵיָן. Complement > ms / Attribute > ptc qal רֵיָן: *something or someone who lurks, a lurker*.

וְאַלֶּיךָ תִּשְׁקָתוֹ. (f) Textuality > conj paratactic projection: quote / Mood > declarative: non-past / Transitivity > relational: attribution. *And toward you is its desire (i.e. the desire of the one who lurks)*. This clause has exactly the same structure and vocabulary as 3:16(d).

תְּשׁוּקָתוֹ	וְאֵלֶיךָ	Constituents
<i>his desire</i>	<i>and to you</i>	Translation
	Theme	Textuality
Subject	Complement	Mood
Carrier	Attribute	Transitivity

וְאֵלֶיךָ. Theme: textual > clause conj + Theme: experiential / Complement / Attribute > prep phrase: prep + pronoun suffix 2ms, antecedent is קַיִן *Qayin* in 4:6(a).

תְּשׁוּקָתוֹ. Subject > fs / Carrier > nominal group: noun common fs const + pronoun suffix 3ms, antecedent is difficult to identify because it should be masculine. NRSV and NJPS render this clause as if חַטָּאת *sin* in clause (e) were the antecedent, but that would be formally incorrect. If חַטָּאת is not the antecedent, there is only one other viable option given the grammatical forms, and that is רִבֵּץ in clause (e).

וְאַתָּה תִּמְשָׁל-בּוֹ. (g) Textuality > conj paratactic projection: quote / Mood > declarative: non-past / Transitivity > material: action.

בּוֹ	תִּמְשָׁל-	וְאַתָּה	Constituents
<i>in him</i>	<i>you will rule</i>	<i>and you</i>	Translation
		Theme	Textuality
	Finite	Subject	Mood
Range	Process	Actor	Transitivity

וְאַתָּה. Theme: textual > clause conj + Theme: experiential / Subject > 2ms / Actor > pronoun personal 2ms, antecedent is קַיִן *Qayin* in 4:6(a).

תִּמְשָׁל-. Finite > yiqtol 2ms / Process > qal מִשָּׁל.

בּוֹ. Range > prep phrase: prep + pronoun suffix 3ms, antecedent is masculine. See the discussion regarding the gender of חַטָּאת in

clauses (e) and (f). The grammatically congruent antecedent would be רִבְיָן, but the versions most often interpret the antecedent as חָטָאת in clause (e), and this might be preferable.

Genesis 4:8-12

⁸And Qayin spoke to Hevel his brother. And when they were in the field, Qayin stood up to Hevel his brother. And he killed him. ⁹And YHVH said to Qayin, “Where is Hevel your brother?” And he said, “I knew not. Am I the keeper of my brother?” ¹⁰And he said, “What did you do? The voice of the blood of your brother cries out to me from the ground. ¹¹And now, cursed are you from the ground, which opened her mouth to take the blood of your brother from your hand. ¹²If you will work the ground, it will not again give her strength to you. A fugitive and a wanderer you will be on the earth.”

4:8 וַיֹּאמֶר קַיִן אֶל-הֶבֶל אָחִיו // וַיְהִי בְּהִיּוֹתָם
בַּשָּׂדֶה // וַיָּקָם קַיִן אֶל-הֶבֶל אָחִיו // וַיַּהַרְגֵהוּ:

וַיֹּאמֶר קַיִן אֶל-הֶבֶל אָחִיו. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > behavioral. This is the way quote clauses are typically introduced, yet this one is not followed by a quote. This has led some translations, e.g. NRSV, to insert a quote clause on the basis of the Targum. See also NJPS footnote to Genesis 4:8. Given the absence of a quote, the process might better be interpreted as behavioral than verbal and rendered: *And Qayin spoke to Hevel his brother.*

אֶל-הֶבֶל אָחִיו	קַיִן	וַיֹּאמֶר	Constituents
<i>to Hevel his brother</i>	<i>Qayin</i>	<i>and he spoke</i>	Translation
		Theme	Textuality
	Subject	Finite	Mood
Target	Behavior	Process	Transitivity

וַיֹּאמֶר. Theme: textual > clause conj + Theme: experiential / Finite
> wayyiqtol 3ms / Process > qal אָמַר.

קָן. Subject > ms / Behavior > nominal group: noun proper ms.

אֶל-הֶבֶל אָחִיו. Target > prep phrase: prep + nominal group:
Head + Post-modifier.

הֶבֶל. Head > noun proper ms.

אָחִיו. Post-modifier > noun common ms const + pronoun suffix
3ms, antecedent is הֶבֶל. The second noun expands the meaning of
the first.

[[בְּהִיּוֹתָם בַּשָּׂדֶה]] וַיְהִי. (b) Textuality > conj hypotactic
expansion / Mood > declarative: past / Transitivity > existential. This
is a typical structure of temporal clauses.

[[בְּהִיּוֹתָם בַּשָּׂדֶה]]	וַיְהִי	Constituents
<i>in their being in the field</i>	<i>and he was</i>	Translation
	Theme	Textuality
Subject	Finite	Mood
Existent	Process	Transitivity

וַיְהִי. Theme: textual > clause conj + Theme: experiential / Finite
> wayyiqtol 3ms / Process > qal הָיָה. The Subject / Existent is not a
textual component, but rather the embedded clause.

בְּהִיּוֹתָם בַּשָּׂדֶה. (i) Existent >> Textuality > embedded prep
clause / Transitivity > existential. This clause establishes the temporal
circumstance of the following clause.

בַּשָּׂדֶה	בְּהִיּוֹתָם	Constituents
<i>in the field</i>	<i>in their being</i>	Translation
	Theme	Textuality
Circumstance	Process + Existent	Transitivity

בְּהִיּוֹתָם. Theme: textual > prep + Theme: experiential / Process > inf const qal **הָיָה** + Existent > pronoun suffix 3mp, antecedent is **קַיִן** and **הָבֶל** in clause (a).

בְּשָׂדֶה. Circumstance > prep phrase: prep + def art + noun common ms.

וַיִּקָּם קַיִן אֶל-הָבֶל אָחִיו. (c) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: action.

אֶל-הָבֶל אָחִיו	קַיִן	וַיִּקָּם	Constituents
<i>to Hevel his brother</i>	<i>Qayin</i>	<i>and he rose</i>	Translation
		Theme	Textuality
	Subject	Finite	Mood
Range	Actor	Process	Transitivity

וַיִּקָּם. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > qal **קוּם**. The Process + Range *rise to* is similar to the English locution *stand up to, confront, challenge*; compare 1 Samuel 22:13 and 24:8 for the same combination.

קַיִן. Subject > ms / Actor > noun proper ms.

אֶל-הָבֶל אָחִיו. Range > prep phrase: prep + nominal group complex: Head + Post-modifier.

הָבֶל. Head > noun proper ms.

אָחִיו. Post-modifier > noun common ms const + pronoun suffix 3ms, antecedent is **קַיִן**. This noun extends the meaning of the previous one by providing further specification.

וַיַּהֲרֹגְהוּ. (d) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: action. The Subject / Actor is **קַיִן**, continuous with clause (c) where it was also Subject / Actor, absent here by ellipsis.

וַיַּהַרְגֵהוּ	Constituents
<i>and he killed him</i>	Translation
Theme	Textuality
Finite	Mood
Process + Goal	Transitivity

וַיַּהַרְגֵהוּ. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > qal הָרַג + Goal > pronoun suffix 3ms, antecedent is הַבֶּל in clause (c).

4:9 // וַיֹּאמֶר יְהוָה אֶל-קַיִן // אֵי הֶבֶל אָחִיךָ // וַיֹּאמֶר
// לֹא יָדַעְתִּי // הֲשֹׁמֵר אָחִי אָנֹכִי:

וַיֹּאמֶר יְהוָה אֶל-קַיִן. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > verbal.

אֶל-קַיִן	יְהוָה	וַיֹּאמֶר	Constituents
<i>to Qayin</i>	<i>YHVH</i>	<i>and he said</i>	Translation
		Theme	Textuality
	Subject	Finite	Mood
Receiver	Sayer	Process	Transitivity

וַיֹּאמֶר. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > qal אָמַר.

יְהוָה. Subject > ms / Sayer > nominal group: noun proper.

אֶל-קַיִן. Receiver > prep phrase: prep - noun proper ms.

אֵי הֶבֶל אָחִיךָ. (b) Textuality > appositive paratactic projection: quote / Mood > interrogative / Transitivity > relational: attribution.

הֶבֶל אָחִיךָ	אֵי	Constituents
<i>Hevel your brother</i>	<i>where</i>	Translation
	Theme	Textuality
Subject	Complement	Mood
Carrier	Attribute	Transitivity

אֵי. Theme: experiential / Complement / Attribute > pronoun interrogative: wh-. The Attribute seeks to identify the locational Circumstance of the Carrier.

הֶבֶל אָחִיךָ. Subject > ms / Carrier > nominal group: noun proper ms | noun common ms const + pronoun suffix 2ms, antecedent is the Receiver of the quote, קִין in clause (a).

וַיֹּאמֶר. (c) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > verbal. The Subject / Sayer is קִין in clause (a), absent here by ellipsis.

וַיֹּאמֶר	Constituents
<i>and he said</i>	Translation
Theme	Textuality
Finite	Mood
Process	Transitivity

וַיֹּאמֶר. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > qal אָמַר.

לֹא יָדַעְתִּי. (d) Textuality > conj paratactic projection: quote / Mood > declarative: past / Transitivity > mental: cognition.

יָדַעְתִּי	לֹא	Constituents
<i>I knew</i>	<i>not</i>	Translation
Theme	Theme	Textuality
Finite	Adjunct	Mood
Process		Transitivity

לֹא. Theme: interpersonal / Adjunct: interpersonal > polarity: negative.

יָדַעְתִּי. Theme: experiential / Finite > qatal 1cs / Process > qal יָדַע. The mental process of cognition of the root יָדַע *knowing* has a durative rather than a punctual internal semantic structure. In other words, when we know something, the point at which we come to know it may be identifiable, but the knowing of it lasts to the present (unless, of course, we forget it). In this case, the text has Qayin use the past tense with knowing to indicate, so he claims, that he never came to know what happened to his brother, and so does not now know it.

הַשֹּׁמֵר אֶחָי אֲנִכִּי. (e) Textuality > conj paratactic projection: quote / Mood > interrogative / Transitivity > relational: attribution. *The one guarding my brother am I?* Formally, the Mood is interrogative, but functionally it is declarative; it is a rhetorical question with the implied answer *no, I am not*.

אֲנִכִּי	שֹׁמֵר אֶחָי	הַ	Constituents
<i>I</i>	<i>the keeper of my brother</i>	?	Translation
	Theme	Theme	Textuality
Subject	Complement	Adjunct	Mood
Identified	Identifier		Transitivity

הִיא. Theme: interpersonal / Adjunct: interpersonal > interrogative: yes/no.

שֹׁמֵר אֶחָי. (i) Theme: experiential / Complement > ms / Identifier > nominal group >> embedded ptc clause / Transitivity > material: action. *The one keeping/watching/guarding my brother.*

אֶחָי	שֹׁמֵר	Constituents
<i>my brother</i>	<i>keeper</i>	Translation
	Theme	Textuality
Goal	Actor / Process	Transitivity

שָׁמַר. Theme: experiential / Actor > ptc ms / Process > qal

אָחִי. Goal > nominal group: noun common ms const + pronoun suffix 1cs, antecedent is קַיִן, the Sayer of clauses (d) and (e).

אֲנֹכִי. Subject > 1cs / Identified > pronoun personal 1cs, antecedent is קַיִן.

4:10 // וַיֹּאמֶר // מָה עָשִׂיתָ // קוֹל דְּמִי אָחִיךָ צֹעֲקִים
אֵלַי מִן־הָאָדָמָה:

וַיֹּאמֶר. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > verbal. Subject / Sayer is יְהוָה from 4:9(a), absent here by ellipsis. The Receiver is קַיִן, also absent by ellipsis. *And he said.*

וַיֹּאמֶר	Constituents
<i>and he said</i>	Translation
Theme	Textuality
Finite	Mood
Process	Transitivity

וַיֹּאמֶר. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > qal

מָה עָשִׂיתָ. (b) Textuality > appositive paratactic projection: quote / Mood > interrogative / Transitivity > material: action. Actor is קַיִן, the Receiver of the quote. *What did you do?*

עָשִׂיתָ	מָה	Constituents
<i>you did</i>	<i>what</i>	Translation
	Theme	Textuality
Finite	Adjunct	Mood
Process	Goal	Transitivity

מה. Theme: interpersonal / Adjunct: interpersonal > interrogative: wh- / Goal > pronoun interrogative.

עֲשֵׂיתָ. Finite > qatal 2ms / Process > qal עשה.

קוֹל דְּמֵי אָחִיךָ צֹעֲקִים אֵלַי מִן־הָאָדָמָה. (c) Textuality > appositive paratactic projection: quote / Mood > declarative: non-past / Transitivity > verbal. There is a grammatical incongruity in so far as the Sayer קוֹל *voice* is singular and the Process צֹעֲקִים *cries* is plural. Compare NRSV: *Listen; your brother's blood is crying out to me from the ground!* Perhaps the logical Subject was thought to be דְּמֵי *blood of*, which is mp.

מִן־הָאָדָמָה	אֵלַי	צֹעֲקִים	קוֹל דְּמֵי אָחִיךָ	Constituents
<i>from the ground</i>	<i>to me</i>	<i>cries out</i>	<i>the voice of the blood of your brother</i>	Translation
			Theme	Textuality
		Finite	Subject	Mood
Circumstance	Receiver	Process	Sayer	Transitivity

קוֹל דְּמֵי אָחִיךָ. Theme: experiential / Subject > ms! (קוֹל) / Sayer > nominal group: noun common ms const | noun common mp const | noun common ms const + pronoun suffix 2ms, antecedent is הַבֶּל in 4:9(c).

צֹעֲקִים. Finite > ptc mp! / Process > qal צעק.

אֵלַי. Receiver > prep phrase: prep + pronoun suffix 1cs, antecedent is יְהוָה in 4:9(a).

מִן־הָאָדָמָה. Circumstance: location, place > prep phrase: prep - def art + noun common fs.

4:11 // וְעַתָּה אֲרוֹר אֹתָהּ מִן־הָאָדָמָה אֲשֶׁר פָּצְתָה אֶת־פִּיהָ לִקְחַת אֶת־דְּמֵי אָחִיךָ מִיָּדְךָ:

וְעַתָּה אָרוּר אַתָּה מִן־הָאֲדָמָה]] אֲשֶׁר פָּצְתָה אֶת־פִּיהָ]]
 [[[[לָקַחַת אֶת־דָּמִי אֶחִיד מִיָּדָּךְ . (a) Textuality > conj paratactic
 projection: quote / Mood > declarative: non-past / Transitivity > rela-
 tional: attribution.

מִן־הָאֲדָמָה]] פָּצְתָה אֶת־פִּיהָ]] לָקַחַת אֶת־דָּמִי אֶחִיד מִיָּדָּךְ [ [	אַתָּה	אָרוּר	וְעַתָּה	Constituents
<i>from the ground, which she opened her mouth to take the blood of your brother from your hand</i>	<i>you</i>	<i>cursed</i>	<i>and now</i>	Translation
		Theme	Theme	Textuality
	Subject	Complement		Mood
Range	Carrier	Attribute		Transitivity

וְעַתָּה. Theme: textual > clause conj + Adjunct: textual > conj. The conjunctive adjunct עַתָּה *now* suggests that what follows is not only temporally successive but also causally a consequence of prior activity.

אָרוּר. Theme: experiential / Complement > ms / Attribute > ptc passive qal עָרַר.

אַתָּה. Subject > 2ms / Carrier > pronoun personal 2ms, antecedent is קַיִן.

מִן־הָאֲדָמָה]]
אֲשֶׁר פָּצְתָה אֶת־פִּיהָ]]
לָקַחַת אֶת־דָּמִי אֶחִיד מִיָּדָּךְ [[. Range > prep phrase complex: prep + Head +
Post-modifier.

הָאֲדָמָה. Head > nominal group: def art + noun common fs.

אֲשֶׁר פָּצְתָה אֶת־פִּיהָ]]
לָקַחַת אֶת־דָּמִי אֶחִיד מִיָּדָּךְ [[. (i) Post-modifier >> Textuality > embedded expansion: relative clause
/ Transitivity > material: action.

]] לִקְחַת אֶת־דָּמִי אֶחָד מִיָּדְךָ	אֶת־פִּיהָ	פָּצְתָהּ	אֲשֶׁר	Constituents
<i>to take the blood of your brother from your hand</i>	<i>her mouth</i>	<i>she opened</i>	<i>which</i>	Translation
			Theme	Textuality
		Finite	Subject	Mood
Circumstance	Goal	Process	Actor	Transitivity

אֲשֶׁר. Theme: textual and experiential / Subject > fs / Actor > pronoun relative, the antecedent הָאָדָמָה is the Subject.

פָּצְתָהּ. Finite > qatal 3fs / Process > qal פָּצהּ.

אֶת־פִּיהָ. Goal > nominal group: goal marker - noun common ms const + pronoun suffix 3fs, antecedent is הָאָדָמָה.

]] לִקְחַת אֶת־דָּמִי אֶחָד מִיָּדְךָ. (a') Circumstance: cause, purpose >> Textuality > embedded prep clause / Transitivity > material: action. The Subject / Actor is הָאָדָמָה. This embedded clause extends the meaning of the prior embedded clause by specifying the purpose of the ground's opening her mouth.

מִיָּדְךָ	אֶת־דָּמִי אֶחָד	לִקְחַת	Constituents
<i>from your hand</i>	<i>the blood of your brother</i>	<i>to take</i>	Translation
		Theme	Textuality
Circumstance	Goal	Process	Transitivity

לִקְחַת. Theme: textual > prep + Theme: experiential / Process > inf const qal לקח.

אֶת־דָּמִי אֶחָד. Goal > nominal group: goal marker + noun common mp const | noun common ms const + pronoun suffix 2ms, antecedent is קִיָּן.

מִיָּדְךָ. Circumstance: location, place > prep phrase: prep + noun

common fs const + pronoun suffix 2ms, antecedent is the Receiver of the quote, קִין.

4:12 // כִּי תַעֲבֹד אֶת־הָאֲדָמָה / לֹא־תִסְקֶה תִתְּכָחָהּ לְךָ
// נָע וְנָד תִּהְיֶה בָאָרֶץ:

Clauses (a) and (b) are a clause complex in which clause (a) is the conditional clause and clause (b) is the consequence clause.

כִּי תַעֲבֹד אֶת־הָאֲדָמָה. (a) Textuality > conj hypotactic projection: quote / Mood > declarative: non-past / Transitivity > material: action. The Subject / Actor is קִין, the Receiver of the quote.

אֶת־הָאֲדָמָה	תַּעֲבֹד	כִּי	Constituents
<i>the ground</i>	<i>you will work</i>	<i>if</i>	Translation
	Theme	Theme	Textuality
	Finite		Mood
Goal	Process		Transitivity

כִּי. Theme: textual > conj / Adjunct: textual > condition.

תַּעֲבֹד. Theme: experiential / Finite > yiqtol 2ms / Process > qal עבד.

אֶת־הָאֲדָמָה. Goal > nominal group: goal marker - def art + noun common fs.

לֹא־תִסְקֶה תִתְּכָחָהּ לְךָ. (b) Textuality > quote / Mood > declarative / Transitivity > material: action. The Process is a verbal group complex consisting of the Finite תִּסְקֶה and the non-finite verb תִּתְּכָחָהּ. The main material process is expressed in the non-finite verb. The Actor of the Finite verb, and hence of the entire verbal group complex, is הָאֲדָמָה from clause (a).

לָךְ	בְּחָהּ	תֵּת־	תִּסֶּף	לֹא־	Constituents
<i>to you</i>	<i>her strength</i>	<i>give</i>	<i>she will again</i>	<i>not</i>	Translation
			Theme	Theme	Textuality
			Finite	Adjunct	Mood
Beneficiary	Goal	Process	Process		Transitivity

לֹא־. Theme: interpersonal / Adjunct: interpersonal > polarity: negative.

תִּסֶּף תֵּת־. Process > verbal group complex: Finite + Non-finite.

תִּסֶּף. Theme: experiential / Finite > yiqtol 3fs / Process > qal יִסֵּף.

תֵּת־. Non-finite > inf const qal נתן.

בְּחָהּ. Goal > nominal group: noun common ms const + pronoun suffix 3fs, antecedent is הַאֲדָמָה.

לָךְ. Beneficiary > prep phrase: prep + pronoun suffix 2ms, antecedent is קָוִן, the Receiver of the verbal process. Note the pausal lengthening of the suffix vowel due to the 'atnach.

נָע וְנָד תִּהְיֶה בָאָרֶץ. (c) Textuality > appositive paratactic projection: quote / Mood > declarative: non-past / Transitivity > relational: attribution.

בָּאָרֶץ	תִּהְיֶה	נָע וְנָד	Constituents
<i>in the earth</i>	<i>you will be</i>	<i>a fugitive and a wanderer</i>	Translation
		Theme	Textuality
	Finite	Complement	Mood
Circumstance	Process	Attribute	Transitivity

נָע וְנָד. Theme: experiential / Complement / Attribute > nominal group: two conjoined nominal groups forming one constituent unit. Note the use of the hendiadys conjunction וְ. Note that this is not labeled a nominal group complex, because the two nouns are effectively one unit.

נָע. Attribute 1 > ptc ms qal

וְנָד. Group conj + Attribute 2 > ptc ms qal

הָיָה. Finite > yiqtol 2ms / Process > qal

בְּאֶרֶץ. Circumstance: location, place > prep phrase: prep + def art
+ noun common fs.

Genesis 4:13-16

¹³And Qayin said to YHVH, "My iniquity is bigger than I can carry.
¹⁴Now you expelled me today from the face of the ground. And from your face I will hide. And I will be a fugitive and a wanderer in the earth. And it will be: all finding me will kill me." ¹⁵And YHVH said to him, "So then, all killer of Qayin will be punished double seven. And YHVH made a sign for Qayin so all finding him not smite him. ¹⁶And Qayin went out from before YHVH. And he lived in the land of Nod, east of Eden."

4:13 // וַיֹּאמֶר קַיִן אֶל־יְהוָה // גָּדוֹל עֲוֹנִי מִנְשָׂא:

וַיֹּאמֶר קַיִן אֶל־יְהוָה. (a) Textuality > conj paratactic expansion
/ Mood > declarative: past / Transitivity > verbal.

אֶל־יְהוָה	קַיִן	וַיֹּאמֶר	Constituents
to YHVH	Qayin	and he said	Translation
		Theme	Textuality
	Subject	Finite	Mood
Receiver	Sayer	Process	Transitivity

וַיֹּאמֶר. Theme: textual > clause conj + Theme: experiential / Finite
> wayyiqtol 3ms / Process > qal

קַיִן. Subject > ms / Sayer > nominal group: noun proper.

אֶל־יְהוָה. Receiver > prep phrase: prep - noun proper ms.

גָּדוֹל עֲוֹנִי מִנֹּשָׂא. (b) Textuality > appositive paratactic projection: quote / Mood > declarative: non-past / Transitivity > relational: attribution.

מִנֹּשָׂא	עֲוֹנִי	גָּדוֹל	Constituents
<i>from carrying</i>	<i>my iniquity</i>	<i>big</i>	Translation
		Theme	Textuality
	Subject	Complement	Mood
Range	Carrier	Attribute	Transitivity

גָּדוֹל. Theme: experiential / Complement > ms / Attribute > adjective group: adj.

עֲוֹנִי. Subject > ms / Carrier > nominal group: noun common ms const + pronoun suffix 1cs, antecedent is the Sayer, קַיִן *Qayin*.

מִנֹּשָׂא. Range > prep phrase: prep + Process > inf const qal נושא. The construction X מִן Y is often comparative. In this setting it could be understood as *My sin is bigger than carrying (i.e. than I can carry)*. The inf const is essentially an embedded clausal process with קַיִן as the implied Actor of the material Process, and with עֲוֹנִי as the implicit Goal.

4:14 // הֵן גִּרְשֶׁתָּ אֹתִי הַיּוֹם מֵעַל פְּנֵי הָאֲדָמָה // וּמִפְּנֵיךָ
 אָסֶתֶר // וְהָיִיתִי נֹעַ וְנָדָב בְּאַרְצִי // וְהָיָה כָל-מִצְאֵי
 יְהִרְגֵנִי:

הֵן גִּרְשֶׁתָּ אֹתִי הַיּוֹם מֵעַל פְּנֵי הָאֲדָמָה. (a) Textuality > appositive paratactic projection: quote / Mood > declarative: past / Transitivity > material: action.

מַעַל פְּנֵי הָאֲדָמָה	הַיּוֹם	אֹתִי	גִּרְשָׁתָּךְ	הֵן	Constituents
<i>from on the face of the ground</i>	<i>today</i>	<i>me</i>	<i>you expelled</i>	<i>now</i>	Translation
			Theme	Theme	Textuality
			Finite		Mood
Circumstance	Circumstance	Goal	Process		Transitivity

הֵן. Theme: textual / Adjunct: textual > contra-expectation. This textual adjunct communicates Qayin's shock and surprise at this unexpected and fearful turn of events. See also 3:22(b) and 1:29(b).

גִּרְשָׁתָּךְ. Theme: experiential / Finite > qatal 2ms / Process > piel גִּרַשׁ.

אֹתִי. Goal > nominal group: goal marker + pronoun suffix 1cs, antecedent is the Sayer of the quote.

הַיּוֹם. Circumstance: location, time > nominal group: def art + noun common ms.

מַעַל פְּנֵי הָאֲדָמָה. Circumstance: location, place > prep phrase: prep + prep | noun common mp const | def art + noun common fs.

וּמִפְּנֵיךְ אֶסְתֵּר. (b) Textuality > conj paratactic projection: quote / Mood > declarative: non-past / Transitivity > behavioral.

אֶסְתֵּר	וּמִפְּנֵיךְ	Constituents
<i>I will hide</i>	<i>and from your face</i>	Translation
	Theme	Textuality
Finite		Mood
Process	Range	Transitivity

וּמִפְּנֵיךְ. Theme: textual > clause conj + Theme: experiential / Range > prep phrase: prep + noun common mp const + pronoun suffix 2ms, antecedent is יְהוָה, the Receiver of the verbal process.

אֶסְתֵּר. Finite > yiqtol 1cs / Process > nifal סֵתֵר. The nifal process is middle voice and not passive, and so seems consistent with a behavioral, rather than a material, process.

וְהִיִּיתִי נֶעַ וְנָד בְּאֶרֶץ. (c) Textuality > conj paratactic projection: quote / Mood > declarative: non-past / Transitivity > relational: attribution.

בְּאֶרֶץ	נֶעַ וְנָד	וְהִיִּיתִי	Constituents
<i>in the earth</i>	<i>a fugitive and a wanderer</i>	<i>and I will be</i>	Translation
		Theme	Textuality
	Complement	Finite	Mood
Circumstance	Attribute	Process	Transitivity

וְהִיִּיתִי. Theme: textual > clause conj + Theme: experiential / Finite > weqatal 1cs / Process > qal הִיָּה. The Subject / Carrier is implicit in the verb form; it is the Sayer of the quote, קִיֵּן.

נֶעַ וְנָד. Complement / Attribute > nominal group: two conjoined nominal groups. Note the use of the hendiadys conjunction וְ. See 4:12(c).

נֶעַ. Attribute 1 > ptc ms qal נֹעֵד.

וְנָד. Group conj + Attribute 2 > ptc ms qal נֹדֵד.

בְּאֶרֶץ. Circumstance: location, place > prep phrase: prep + def art + noun common fs.

[[וְהִיָּה [[כָּל-מֵצְאִי [[יְהַרְגֵנִי]]]]. (d) Textuality > conj paratactic projection: quote / Mood > declarative: non-past / Transitivity > existential. The string of four words constituting this clause is challenging to sort out. There are two finite verbs and one non-finite verb in this short span. *And he (it) will be: all who find me will kill me.*

[[כָּל-מֹצְאִי]] יִהְיֶהנִי	וְהָיָה	Constituents
<i>all finding me, he will kill me</i>	<i>and he will be</i>	Translation
	Theme	Textuality
Subject	Finite	Mood
Existent	Process	Transitivity

וְהָיָה. Theme: textual > clause conj + Theme: experiential / Finite > weqatal 3ms / Process > qal הָיָה. The verb וְהָיָה is here interpreted as an existential process that is asserting the future inevitability of the scenario contained in the following embedded clause.

יִהְיֶהנִי [[כָּל-מֹצְאִי]]. (i) Existent >> Textuality > embedded Finite clause / Mood > declarative: non-past / Transitivity > material: action. This is a dependent embedded clause that serves as the Existent of the existential clause that contains it.

יִהְיֶהנִי	[[כָּל-מֹצְאִי]]	Constituents
<i>he will kill me</i>	<i>all finding me</i>	Translation
	Theme	Textuality
Finite	Subject	Mood
Process + Goal	Actor	Transitivity

כָּל-מֹצְאִי. (i) Theme: experiential / Subject > ms (כָּל) / Actor >> Textuality > embedded ptc clause: nominal / Transitivity > material: action. This embedded clause functions as the Subject / Actor of the clause that contains it.

מֹצְאִי	כָּל-	Constituents
<i>finding me</i>	<i>all of</i>	Translation
	Theme	Textuality
Finite	Subject	Mood
Process + Goal	Actor	Transitivity

כָּל־. Theme: experiential / Subject > ms / Actor > nominal group: noun common ms const.

מַעְצִי. Finite > ptc ms / Process > qal מצא + Goal > pronoun suffix 1cs, antecedent is קִין, the Sayer of the verbal process.

יִהְיֶהנִי. Finite > yiqtol 3ms / Process > qal הרג + Goal > pronoun suffix 1cs, antecedent is the Sayer of the quote, קִין.

4:15 // וַיֹּאמֶר לוֹ יְהוָה // לָכֵן כָּל־הָרֹג קִין שְׁבַע־עֶתִים
יָקָם // וַיִּשֶׂם יְהוָה לְקִין אוֹת לְבִלְתִּי הַכּוֹת־אֹתוֹ
כָּל־מַעְצָאוֹ:

וַיֹּאמֶר לוֹ יְהוָה. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > verbal.

יְהוָה	לוֹ	וַיֹּאמֶר	Constituents
<i>YHVH</i>	<i>to him</i>	<i>and he said</i>	Translation
		Theme	Textuality
Subject		Finite	Mood
Sayer	Receiver	Process	Transitivity

וַיֹּאמֶר. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > qal אמר.

לוֹ. Receiver > prep phrase: prep + pronoun suffix 3ms, antecedent is קִין.

יְהוָה. Subject > ms / Sayer > nominal group: noun proper.

לָכֵן [[כָּל־הָרֹג קִין]] שְׁבַע־עֶתִים יָקָם. (b) Textuality > conj paratactic expansion: quote / Mood > declarative: non-past / Transitivity > material: action

יָקָם	שִׁבְעָתַיִם	[[כָּל־הָרֹג קַיִן]]	לָכֵן	Constituents
<i>he will be punished</i>	<i>double seven</i>	<i>all killing Qayin</i>	<i>so then</i>	Translation
		Theme	Theme	Textuality
Finite	Adjunct	Subject		Mood
Process		Goal		Transitivity

לָכֵן. Theme: textual / Adjunct: textual > conj. This is a conjunctive adjunct introducing a clause that is a response to the quotes in 4:13(b)-14.

כָּל־הָרֹג קַיִן. (i) Theme: experiential / Subject > ms (כָּל) / Goal > nominal group >> Textuality > embedded ptc clause / Transitivity > material: action.

קַיִן	הָרֹג	כָּל־	Constituents
<i>Qayin</i>	<i>killing</i>	<i>all</i>	Translation
		Theme	Textuality
	Finite	Subject	Mood
Goal	Process	Actor	Transitivity

כָּל־. Theme: experiential / Subject > 3ms / Actor > nominal group: noun common collective ms.

הָרֹג. Finite > ptc ms / Process > qal.

קַיִן. Goal > nominal group: noun proper ms.

שִׁבְעָתַיִם. Adjunct: interpersonal > intensity: numeral fd. Literally, *double seven*. Often translated seven-fold, but the form is a dual.

יָקָם. Finite > yiqtol 3ms / Process > hofal (or qal passive) נָקַם. The Goal of this Process (that which is acted upon) is also the interpersonal Subject of the verb. Goal = Subject is the typical structure of passive processes.

וַיִּשָּׂם יְהוָה לְקַיִן אוֹת [[לְבִלְתִּי הַפּוֹת־אֹתוֹ]]

(c) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: action.

[[לְבַלְתִּי הַכּוֹת־אֹתוֹ כָּל־מִצְאוֹ]]	אוֹת	לְקַיִן	יְהוָה	וַיַּשֵּׁם	Constituents
<i>so all finding him not smite him</i>	<i>a sign</i>	<i>for Qayin</i>	<i>YHVH</i>	<i>and he made</i>	Translation
				Theme	Textuality
			Subject	Finite	Mood
Circumstance	Goal	Beneficiary	Actor	Process	Transitivity

וַיַּשֵּׁם. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > qal שִׁים.

יְהוָה. Subject > ms / Actor > nominal group: noun proper.

לְקַיִן. Beneficiary > prep phrase: prep + noun proper ms. Typically translated *on Qayin*, for example NRSV: *And the Lord put a mark on Cain*. This makes it sound like a tattoo. Yet the structure looks more like a Beneficiary than a Circumstance of location, which might be expected to use prep עַל or בְּ.

אוֹת. Goal > nominal group: noun common ms.

[[כָּל־מִצְאוֹ]]. (i) Circumstance >> Textuality > embedded prep clause: purpose / Transitivity > material: action. This embedded clause provides the purpose of the אוֹת *sign*.

[[כָּל־מִצְאוֹ]]	אֹתוֹ	הַכּוֹת־	לְבַלְתִּי	Constituents
<i>all finding him</i>	<i>him</i>	<i>smite</i>	<i>to not</i>	Translation
		Theme	Theme	Textuality
Subject		Complement	Adjunct	Mood
Actor	Goal	Process		Transitivity

לְבַלְתִּי. Theme: textual > prep + Theme: interpersonal / Adjunct:

interpersonal > polarity: negative. This particular adjunct negates only infinitive construct forms.

הַכּוֹת־. Theme: experiential / Complement / Process > inf const hifil נכה.

אֹתוֹ. Goal > nominal group: goal marker + pronoun suffix 3ms, antecedent is קַיִן.

כָּל-מֵצְאוֹ. (a') Subject > ms (כָּל) / Actor > nominal group >> Textuality > embedded ptc clause / Transitivity > material: action. As with 4:14(d), this nominal group complex is an embedded clause.

מֵצְאוֹ	כָּל-	Constituents
<i>finding him</i>	<i>all</i>	Translation
	Theme	Textuality
Finite	Subject	Mood
Process + Goal	Actor	Transitivity

כָּל-. Theme: experiential / Subject > ms / Actor > noun common collective ms const.

מֵצְאוֹ. Finite > ptc ms / Process > qal מצא + Goal > pronoun suffix 3ms, antecedent is קַיִן.

4:16 // וַיֵּצֵא קַיִן מִלְפְּנֵי יְהוָה // וַיֵּשֶׁב בְּאֶרֶץ-נֹד
קְדַמַּת-עֵדֶן:

וַיֵּצֵא קַיִן מִלְפְּנֵי יְהוָה. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: action.

מִלְפְּנֵי יְהוָה	קַיִן	וַיֵּצֵא	Constituents
<i>from before YHVH</i>	<i>Qayin</i>	<i>and he went out</i>	Translation
		Theme	Textuality
	Subject	Finite	Mood
Circumstance	Actor	Process	Transitivity

וַיֵּצֵא. Theme: textual > clause conj + Theme: experiential / Finite
> wayyiqtol 3ms / Process > qal יֵצֵא.

קַיִן. Subject > ms / Actor > nominal group: noun proper.

מִלְפָּנֵי יְהוָה. Circumstance: location, place > prep phrase: prep +
prep | noun common mp const | noun proper ms.

וַיֵּשֶׁב בְּאֶרֶץ-נוֹד קְדֵמַת-עֵדֶן. (b) Textuality > conj paratactic
expansion / Mood > declarative: past / Transitivity > material: action.
The Subject / Actor is קַיִן, absent here by ellipsis.

בְּאֶרֶץ-נוֹד קְדֵמַת-עֵדֶן	וַיֵּשֶׁב	Constituents
<i>in the land of Nod, east of Eden</i>	<i>and he lived</i>	Translation
	Theme	Textuality
	Finite	Mood
Circumstance	Process	Transitivity

וַיֵּשֶׁב. Theme: textual > clause conj + Theme: experiential / Finite
> wayyiqtol 3ms / Process > qal יֵשֶׁב.

בְּאֶרֶץ-נוֹד קְדֵמַת-עֵדֶן. Circumstance: location, place > prep
phrase: prep + Head + Post-modifier.

אֶרֶץ-נוֹד. Head > nominal group: noun common fs const - noun
proper fs.

קְדֵמַת-עֵדֶן. Post-modifier > nominal group: noun common fs
const + noun proper. This group expands the meaning of the prior
nominal group in the prep phrase by specifying its relative location.

Genesis 4:17-24

¹⁷And Qayin knew his woman. And she conceived. And she bore Chanokh. And he was a builder of a city. And he called the name of the city like the name of his son Chanokh. ¹⁸And 'Irada was born to Chanokh. And 'Irada fathered Mechuya'el. And Mechiya'el fathered Metusha'el. And Metusha'el fathered Lemekh. ¹⁹ And Lemekh took for himself two women. The name of the one is 'Adah. The name of the second is Tsilla.

²⁰And 'Ada birthed Yaval. He was father of tent dwelling and livestock.

²¹And the name of his brother was Yuval. He was father of all playing lyre and pipe. ²²And Tsilla, she also birthed Tuval Qayin, sharpener of all engraving-thing of bronze and iron. And the sister of Tuval-Qayin is Na'ama. ²³And Lemekh said to his women, "Adah and Tsilla, hear my voice. Women of Lemekh, heed my word, that I killed a man for my bruise and a boy for my wound. ²⁴If double seven Qayin will be avenged, then Lemekh seventy and seven."

4:17 וַיֵּדַע קַיִן אֶת-אִשְׁתּוֹ // וַתֵּהָר // וַתֵּלֶד אֶת-
חֲנוּךְ // וַיְהִי בְנָה לְעֵיר // וַיִּקְרָא שֵׁם הָעֵיר כְּשֵׁם
בְּנוֹ חֲנוּךְ:

וַיֵּדַע קַיִן אֶת-אִשְׁתּוֹ. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > mental: cognition. This mental process is a metaphor for a material process.

אֶת-אִשְׁתּוֹ	קַיִן	וַיֵּדַע	Constituents
<i>his woman</i>	<i>Qayin</i>	<i>and he knew</i>	Translation
		Theme	Textuality
	Subject	Finite	Mood
Phenomenon	Senser	Process	Transitivity

וַיֵּדַע. Finite > wayyiqtol 3ms / Process > qal יָדַע. This, of course, is a euphemism for sexual intercourse.

קַיִן. Subject > ms / Actor > nominal group: noun proper.

אֶת-אִשְׁתּוֹ. Goal > nominal group: goal marker - noun common fs const + pronoun suffix 3ms, antecedent is קַיִן.

וַתֵּהָר. (b) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: action. The Subject / Actor is אִשְׁתּוֹ in clause (a), absent here by ellipsis.

וַתֵּהָרָה	Constituents
<i>and she conceived</i>	Translation
Theme	Textuality
Finite	Mood
Process	Transitivity

וַתֵּהָרָה. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3fs / Process > qal הָרָה.

וַתֵּלֶד אֶת־חֲנוֹךְ. (c) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: action. Same Subject / Actor as the prior clause.

אֶת־חֲנוֹךְ	וַתֵּלֶד	Constituents
<i>Chanokh</i>	<i>and she bore</i>	Translation
	Theme	Textuality
	Finite	Mood
Goal	Process	Transitivity

וַתֵּלֶד. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3fs / Process > qal יָלַד.

אֶת־חֲנוֹךְ. Goal > nominal group: goal marker - noun proper ms.

[[בְּנֵה עִיר]] וַיְהִי. (d) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > relational: attribution. The Subject / Carrier is *he*, the implicit ms Subject of the verb form. The nearest ms match would be חֲנוֹךְ from clause (c). However, this might not enable clause (e) to make good sense. Therefore, קַיִן *Qayin*, the Actor of clause (a), may be the better match. Still, some interpreters do see it the other way, with *Chanokh* as the Carrier.

[[בִּנְהָ עִיר]]	וַיְהִי	Constituents
<i>builder of a city</i>	<i>and he was</i>	Translation
	Theme	Textuality
Complement	Finite	Mood
Attribute	Process	Transitivity

וַיְהִי. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > qal הִיהָ.

בִּנְהָ עִיר. (i) Complement > ms (בִּנְהָ) / Attribute > nominal group >> Textuality > embedded ptc clause / Transitivity > material: action.

עִיר	בִּנְהָ	Constituents
<i>city</i>	<i>builder</i>	Translation
	Theme	Textuality
	Finite	Mood
Goal	Process	Transitivity

בִּנְהָ. Theme: experiential / Finite > ms / Process > ptc qal בִּנְהָ.

עִיר. Goal > nominal group: noun common fs.

וַיִּקְרָא שֵׁם הָעִיר כְּשֵׁם בְּנוֹ חֲנוֹךְ. (e) Textuality > conj paratactic extension / Mood > declarative: past / Transitivity > verbal. The Subject / Sayer is taken to be קִין. See the discussion under clause (d) regarding the difficulty of identifying the Subject.

כְּשֵׁם בְּנוֹ חֲנוֹךְ	שֵׁם הָעִיר	וַיִּקְרָא	Constituents
<i>as the name of his son Chanokh</i>	<i>the name of the city</i>	<i>and he called</i>	Translation
		Theme	Textuality
		Finite	Mood
Verbiage	Target	Process	Transitivity

וַיִּקְרָא. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > qal קרא.

שֵׁם הָעִיר. Target > nominal group: noun common ms const | def art + noun common fs.

כָּשִׁים בְּנוֹ חֲנוּךְ. Verbiage > prep phrase: prep + Head + Post-modifier.

שֵׁם בְּנוֹ. Head > nominal group: noun common ms const | noun common ms const + pronoun suffix 3ms, antecedent is קַיִן *Qayin*, probably the Sayer of the verbal process.

חֲנוּךְ. Post-modifier > noun proper ms. This appositive noun adds specificity to the prior nominal group. However, those who interpret *Chanokh* as the Carrier in clause (d) read חֲנוּךְ *Chanokh* here as the Sayer of clause (e).

4:18 // וַיֵּלֶד לְחֲנוּךְ אֶת־עִירָד // וְעִירָד יָלַד אֶת־
מְחוֹיָאֵל // וּמְחוֹיָאֵל יָלַד אֶת־מְתוּשָׁאֵל //
וּמְתוּשָׁאֵל יָלַד אֶת־לָמֶךְ:

וַיֵּלֶד לְחֲנוּךְ אֶת־עִירָד. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: action. *And was born to Chanokh 'Irad*. Compare this structure using the passive voice to that of the following clauses in this verse, all with active voice.

אֶת־עִירָד	לְחֲנוּךְ	וַיֵּלֶד	Constituents
<i>'Irad</i>	<i>to Chanokh</i>	<i>and he was born</i>	Translation
		Theme	Textuality
Subject		Finite	Mood
Goal	Beneficiary	Process	Transitivity

וַיֵּלֶד. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > nifal יָלַד. This is a passive Process. The experiential Goal is also the interpersonal Subject of the verb. The use of the passive leaves the paternity of 'Irad under-specified.

לְחֲנוּךְ. Beneficiary > prep phrase: prep + noun proper ms.

אֶת־עִירָד. Goal > nominal group: goal marker - noun proper ms.

וְעִירָד יָלַד אֶת־מְחוּיָאֵל. (b) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: action.

אֶת־מְחוּיָאֵל	יָלַד	וְעִירָד	Constituents
<i>Mechuya'el</i>	<i>he fathered</i>	<i>and 'Irad</i>	Translation
		Theme	Textuality
	Finite	Subject	Mood
Goal	Process	Actor	Transitivity

וְעִירָד. Theme: textual > clause conj + Theme: experiential / Subject > ms / Actor > nominal group: noun proper.

יָלַד. Finite > qatal 3ms / Process > qal יָלַד.

אֶת־מְחוּיָאֵל. Goal > nominal group: goal marker – noun proper ms.

וּמְחִיֵּאֵל יָלַד אֶת־מֶתוּשָׁאֵל. (c) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: action.

אֶת־מֶתוּשָׁאֵל	יָלַד	וּמְחִיֵּאֵל	Constituents
<i>Metusha'el</i>	<i>he fathered</i>	<i>and Mechiya'el</i>	Translation
		Theme	Textuality
	Finite	Subject	Mood
Goal	Process	Actor	Transitivity

וּמְחִיֵּאֵל. Theme: textual > clause conj + Theme: experiential / Subject > ms / Actor > nominal group: noun proper. Presumably the same name as in clause (b) but spelled with a ' here in place of a 'l there.

יָלַד. Finite > qatal 3ms / Process > qal יָלַד.

אֶת־מֶתוּשָׁאֵל. Goal > nominal group: goal marker - noun proper ms.

וּמֶתוּשָׁאֵל יָלַד אֶת־לֶמֶךְ. (d) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: action.

אֶת־לֶמֶךְ	יָלַד	וּמֶתוּשָׁאֵל	Constituents
<i>Lemech</i>	<i>he fathered</i>	<i>and Metusha'el</i>	Translation
		Theme	Textuality
	Finite	Subject	Mood
Goal	Process	Actor	Transitivity

וּמֶתוּשָׁאֵל. Theme: textual > clause conj + Theme: experiential / Subject > ms / Actor > nominal group: noun proper.

יָלַד. Finite > qatal 3ms / Process > qal

אֶת־לֶמֶךְ. Goal > nominal group: goal marker - noun proper ms.

4:19 // וַיִּקַּח־לוֹ לֶמֶךְ שְׁתֵּי נָשִׁים // שֵׁם הָאֶחָת עֵדָה //
וְשֵׁם הַשֵּׁנִית צִלְהָ:

וַיִּקַּח־לוֹ לֶמֶךְ שְׁתֵּי נָשִׁים. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: action.

שְׁתֵּי נָשִׁים	לֶמֶךְ	לוֹ	וַיִּקַּח־	Constituents
<i>two women</i>	<i>Lemekh</i>	<i>for himself</i>	<i>and he took</i>	Translation
			Theme	Textuality
	Subject		Finite	Mood
Goal	Actor	Beneficiary	Process	Transitivity

וַיִּקַּח־. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > qal

לוֹ. Beneficiary > prep phrase: prep + pronoun suffix 3ms, antecedent is לֶמֶךְ in 4:19(d), though it is also cataphoric to the following word in the present clause.

לֶמֶךְ. Subject > ms / Actor > nominal group: noun proper.

שְׁתֵּי נָשִׁים. Goal > nominal group: numeral fp const | noun common fp.

עֵדָה. (b) Textuality > appositive paratactic expansion / Mood > declarative: non-past / Transitivity > relational: identification.

עֵדָה	שֵׁם הָאֶחָת	Constituents
<i>'Ada</i>	<i>the name of the one</i>	Translation
	Theme	Textuality
Subject	Complement	Mood
Identifier	Identified	Transitivity

שֵׁם הָאֶחָת. Identified > nominal group: noun common ms const | def art + numeral fs.

עֵדָה. Identifier > nominal group: noun proper fs.

וְשֵׁם הַשְּׁנִיית צִלָּה. (c) Textuality > conj paratactic expansion / Mood > declarative: non-past / Transitivity > relational: identification.

צִלָּה	וְשֵׁם הַשְּׁנִיית	Constituents
<i>Tsilla</i>	<i>and the name of the second</i>	Translation
	Theme	Textuality
Subject	Complement	Mood
Identifier	Identified	Transitivity

וְשֵׁם הַשְּׁנִיית. Theme: textual > clause conj + Theme: experiential / Complement > ms / Identified > nominal group: noun common ms const | def art + numeral fs.

צִלָּה. Subject > fs / Identifier > nominal group: noun proper.

וַתֵּלֶד עֵדָה אֶת־יִבְלָה // הוּא הָיָה אָבִי יִשָּׁב אָהֶל
וּמִקְנָה:

וַתֵּלֶד עֵדָה אֶת־יִבְלָה. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: action.

אֶת־יָבֶל	עָדָה	וַיֵּלֶד	Constituents
<i>Yaval</i>	<i>'Ada</i>	<i>and she birthed</i>	Translation
		Theme	Textuality
	Subject	Finite	Mood
Goal	Actor	Process	Transitivity

וַיֵּלֶד. Theme: textual > clause conj + Theme: experiential / Finite
> wayyiqtol 3fs / Process > qal יָלַד.

עָדָה. Subject > fs / Actor > nominal group: noun proper.

אֶת־יָבֶל. Goal > nominal group: goal marker + noun proper ms.

וּמִקְנָה. (b) Textuality > appositive paratactic expansion / Mood > declarative: past / Transitivity > relational: identification.

אָבִי [[יָשֵׁב אֹהֶל]] וּמִקְנָה	הָיָה	הוּא	Constituents
<i>father of tent dwelling and livestock</i>	<i>he was</i>	<i>he</i>	Translation
		Theme	Textuality
	Finite	Subject	Mood
Identifier	Process	Identified	Transitivity

הוּא. Theme: experiential / Subject > ms / Identified > pronoun personal 3ms, antecedent is יָבֶל *Yaval* in the preceding clause.

הָיָה. Finite > qatal 3ms / Process > qal היה.

אָבִי [[יָשֵׁב אֹהֶל]] וּמִקְנָה. Identifier > nominal group: Head + Post-modifier.

אָבִי. Head > noun common ms const. As a construct noun, it controls the following nominal group.

יָשֵׁב אֹהֶל וּמִקְנָה. Post-modifier > nominal group complex: two nominal groups.

יָשֵׁב אֹהֶל. (i) Post-modifier 1 >> Textuality > embedded ptc

clause / Transitivity > material: action. Literally, *a dweller of tent, a tent-dweller*. It is a minor embedded clause that means *one who dwells in a tent*.

אָהֶל	יֹשֵׁב	Constituents
<i>tent</i>	<i>dweller of</i>	Translation
	Theme	Textuality
Circumstance	Actor / Process	Transitivity

יֹשֵׁב. Theme: experiential / Actor > ptc ms / Process > qal. As a nominal form, this should probably be understood as a construct bound to the following noun.

אָהֶל. Circumstance: location, place > nominal group: noun common ms.

וּמִקְנָהּ. Group-level conj + Post-modifier 2 > nominal group: noun common collective ms.

4:21 // וְשֵׁם אָחִיו יוֹבֵל // הוּא הִיָּה אָבִי כָל-תַּפֵּשׁ בְּנֹר
וְעֹגֵב:

וְשֵׁם אָחִיו יוֹבֵל. (a) Textuality > conj paratactic expansion / Mood > declarative: non-past / Transitivity > relational: identification.

יוֹבֵל	וְשֵׁם אָחִיו	Constituents
<i>Yuval</i>	<i>and the name of his brother</i>	Translation
	Theme	Textuality
Subject	Complement	Mood
Identifier	Identified	Transitivity

וְשֵׁם אָחִיו. Theme: textual > clause conj + Theme: experiential / Complement > ms / Identified > nominal group: noun common ms const | noun common ms const + pronoun suffix 3ms, antecedent is יוֹבֵל *Yuval* in 4:20(a).

יֹבֵל. Subject > ms / Identifier > nominal group: noun proper.

[[אָבִי כָּל־תִּפְשׁ כְּנֹר וְעֹגֶב]] (b) Textuality > appositive paratactic expansion / Mood > declarative: past / Transitivity > relational: identification. Compare 4:20(b).

[[אָבִי כָּל־תִּפְשׁ כְּנֹר וְעֹגֶב]]	הָיָה	הוּא	Constituents
<i>father of all playing lyre and pipe</i>	<i>he was</i>	<i>he</i>	Translation
		Theme	Textuality
	Finite	Subject	Mood
Identifier	Process	Identified	Transitivity

הוּא. Theme: experiential / Subject > ms / Identified > pronoun personal 3ms, antecedent is יֹבֵל *Yuval*.

הָיָה. Finite > qatal 3ms / Process > qal.

[[אָבִי כָּל־תִּפְשׁ כְּנֹר וְעֹגֶב]]. Identifier > nominal group: Head + Post-modifier.

אָבִי. Head > noun common ms const. As a construct noun, it controls the following nominal group.

כָּל־תִּפְשׁ כְּנֹר וְעֹגֶב. (i) Post-modifier >> Textuality > embedded ptc clause / Transitivity > material: action.

כְּנֹר וְעֹגֶב	תִּפֵּשׁ	כָּל־	Constituents
<i>lyre and pipe</i>	<i>playing</i>	<i>all</i>	Translation
		Theme	Textuality
	Finite	Subject	Mood
Goal	Process	Actor	Transitivity

כָּל־. Theme: experiential / Subject > ms (כָּל) / Actor > nominal group: noun common collection ms const.

תִּפֵּשׁ. Finite > ptc ms / Process > qal.

בְּנוֹר וְעוֹבָב. Goal > nominal group complex: noun common ms | group conj + noun common ms.

וְצִלָּה גַם־הָיָה יֹלְדָהּ אֶת־תּוֹבֵל קִין לְטֵשׁ כָּל־
חֶרֶשׁ נְחֹשֶׁת וּבְרֹזֶל // וְאַחֲזֹת תּוֹבֵל־קִין גַּעֲמָה:

וְצִלָּה גַם־הָיָה יֹלְדָהּ אֶת־תּוֹבֵל קִין לְטֵשׁ]] כָּל־חֶרֶשׁ
[[[[נְחֹשֶׁת וּבְרֹזֶל. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: action.

Constituents	וְצִלָּה	גַם־	הָיָה	יֹלְדָהּ	אֶת־תּוֹבֵל קִין לְטֵשׁ כָּל־חֶרֶשׁ נְחֹשֶׁת וּבְרֹזֶל
Translation	and Tsilla	also	she	she birthed	Tuval Qayin, sharpener of all engraving-thing of bronze and iron
Textuality	Theme	Adjunct			
Mood	Subject		Subject	Finite	
Transitivity	Actor		Actor	Process	Goal

וְצִלָּה. Theme: textual > clause conj + Theme: experiential / Subject > fs / Actor > nominal group: noun proper fs. This is a preposed Theme, substituted later in the clause by הָיָה.

גַם־. Adjunct: textual > addition. The גַם references the fact that Tsilla's co-wife 'Adah had given birth, and that Tsilla now likewise did; see 4:20(a). The additive applies to the Actor.

הָיָה. Subject > 3fs / Actor > pronoun personal 3fs, antecedent is צִלָּה.

יֹלְדָהּ. Finite > qatal 3fs / Process > qal יָלַד.

אֶת־תּוֹבֵל קִין לִטֵּשׁ [[כָּל־חִרְשׁ נְחֹשֶׁת וּבְרָזָל]].
Goal > nominal group: Head + Post-modifier.

אֶת־תּוֹבֵל קִין. Head > nominal group > goal marker - noun proper ms | noun proper ms. The two proper nouns are generally rendered as a hyphenated name, though they may exist in a construct relationship: *Tuval of Qayin*.

[[כָּל־חִרְשׁ נְחֹשֶׁת וּבְרָזָל]]. (i) Post-modifier >> Textuality > embedded ptc clause / Transitivity > material: action. *One who sharpens all engraving-thing of bronze and iron*. This embedded clause is a post-modifier, extending the meaning of תּוֹבֵל קִין *Tuval Qayin* by describing him. Notice that, unlike his brothers, he is not the אָבִי *father* of those doing something. This embedded clause contains within it another embedded clause as its Goal.

[[כָּל־חִרְשׁ נְחֹשֶׁת וּבְרָזָל]]	לִטֵּשׁ	Constituents
<i>all engraving-thing of bronze and iron</i>	<i>sharpener of</i>	Translation
	Theme	Textuality
Goal	Actor / Process	Transitivity

לִטֵּשׁ. Actor > ptc ms / Process > qal.

כָּל־חִרְשׁ נְחֹשֶׁת וּבְרָזָל. Goal > nominal group: Head + Post-modifier.

כָּל־. Head > noun common ms const.

חִרְשׁ נְחֹשֶׁת וּבְרָזָל. (a) Post-modifier >> Textuality > embedded ptc clause / Transitivity > material: action. *Engraving-thing of bronze and iron*.

נְחֹשֶׁת וּבְרָזָל	חִרְשׁ	Constituents
<i>bronze and iron</i>	<i>engraving-thing</i>	Translation
	Theme	Textuality
Circumstance	Actor / Process	Transitivity

חַרַשׁ. Actor > ptc ms / Process > qal

נַחֲשֶׁת וּבְרִיָּל. Circumstance: material > nominal group complex:
noun common fs | group conj + noun common ms.

וְאַחֹת תוּבֵל-קַיִן. (b) Textuality > conj paratactic extension / Mood > declarative: non-past / Transitivity > relational: identification.

נַעֲמָה	וְאַחֹת תוּבֵל-קַיִן	Constituents
<i>Na'ama</i>	<i>and the sister of Tuval-Qayin</i>	Translation
	Theme	Textuality
Subject	Complement	Mood
Identifier	Identified	Transitivity

וְאַחֹת תוּבֵל-קַיִן. Theme: textual > clause conj + Theme: experiential / Complement > fs / Identified > nominal group: noun common fs const | noun proper ms - noun proper ms.

נַעֲמָה. Subject > fs / Identifier > nominal group: noun proper.

4:23 // וַיֹּאמֶר לְמֶדְ לְנָשָׁיו // עָדָה וְצִלָּה שְׂמַעַן קִזְלִי //
נָשִׁי לְמֶדְ הָאֵזְנָה אִמְרָתִי / כִּי אִישׁ הָרָגְתִּי לְפָעֻעִי
וְיִלְד לְחִבְרָתִי:

וַיֹּאמֶר לְמֶדְ לְנָשָׁיו. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > verbal.

לְנָשָׁיו	לְמֶדְ	וַיֹּאמֶר	Constituents
<i>to his women</i>	<i>Lemekh</i>	<i>and he said</i>	Translation
		Theme	Textuality
	Subject	Finite	Mood
Receiver	Sayer	Process	Transitivity

וַיֹּאמֶר. Finite > wayyiqtol 3ms / Process > qal

לְמֶךְ. Subject > ms / Sayer > nominal group: noun proper.

לְנִשִּׁי. Receiver > prep phrase: prep + noun common fp const + pronoun suffix 3ms, antecedent is לְמֶךְ *Lemekh*.

עָדָה וְצִלָּה שְׁמַעַן קוֹלִי. (b) Textuality > appositive paratactic projection: quote / Mood > directive: imperative / Transitivity > mental: perception.

קוֹלִי	שְׁמַעַן	עָדָה וְצִלָּה	Constituents
<i>my voice</i>	<i>you hear</i>	<i>'Ada and Tsilla</i>	Translation
		Theme	Textuality
	Finite	Subject	Mood
Phenomenon	Process	Senser	Transitivity

עָדָה וְצִלָּה. Theme: experiential / Subject > fp / Senser > nominal group complex: noun proper fs | group conj + noun proper fs. This is a marked Theme in so far as an imperative is typically the first constituent in a directive clause. Ordinarily it is not necessary to specify the Receiver. The Subject of the clause is the Senser of the Process and the Receiver of the quote, and this is evident by the context of the situation.

שְׁמַעַן. Finite > impv fp / Process > qal שמע.

קוֹלִי. Phenomenon > nominal group: noun common ms const + pronoun suffix 1cs, antecedent is לְמֶךְ, the Sayer of the verbal process.

נִשִּׁי לְמֶךְ הָאִזְנָה אִמְרָתִי. (c) Textuality > appositive paratactic projection: quote / Mood > directive: imperative / Transitivity > mental: perception.

אִמְרָתִי	הָאִזְנָה	נִשִּׁי לְמֶךְ	Constituents
<i>my word</i>	<i>give ear</i>	<i>women of Lemekh</i>	Translation
		Theme	Textuality
	Finite	Subject	Mood
Phenomenon	Process	Senser	Transitivity

נָשִׁי לְמַךְ. Theme: experiential / Subject > fp / Sender > nominal group: noun common fp const | noun proper ms. Again, this is a marked Theme.

הָאִזְנָה. Finite > impv fp / Process > hifil אִזַּן.

אִמְרָתִי. Phenomenon > nominal group: noun common fs const + pronoun suffix 1cs, antecedent is לְמַךְ, the Sayer of the verbal process.

כִּי אִישׁ הִרְגָּתִי לְפָצְעִי. (d) Textuality > conj hypotactic projection: report / Mood > declarative: past / Transitivity > material: action. The Subject / Actor is לְמַךְ *Lemekh*, referenced by the verb form.

לְפָצְעִי	הִרְגָּתִי	אִישׁ	כִּי	Constituents
<i>for my bruise</i>	<i>I killed</i>	<i>a man</i>	<i>that</i>	Translation
		Theme	Theme	Textuality
	Finite			Mood
Circumstance	Process	Goal		Transitivity

כִּי. Theme: textual > conj. It introduces the report clause that contains the content of אִמְרָתִי *my word* in clause (c).

אִישׁ. Theme: experiential / Goal > nominal group: noun common ms.

הִרְגָּתִי. Finite > qatal 1cs / Process > qal הרג.

לְפָצְעִי. Circumstance: cause, reason > prep phrase: prep + noun common ms const + pronoun suffix 1cs, antecedent is the Sayer, לְמַךְ *Lemekh*.

וַיֵּלֶד לְחִבְרָתִי. (e) Textuality > conj paratactic projection: report / Mood > declarative: past / Transitivity > material: action. The material Process is הִרְגָּתִי *I killed* from the prior clause, but it is absent here by ellipsis, making this a minor clause. Ellipsis routinely happens with Participants, but this clause illustrates that it might also happen with Processes. *And (I killed) a boy for my wound*. These two words could also be analyzed as Constituents of clause (d), providing a second Goal and Circumstance, rather than as a separate clause.

לְחִבְרָתִי	וְיֶלֶד	Constituents
<i>for my wound</i>	<i>and a boy</i>	Translation
	Theme	Textuality
	Subject	Mood
Circumstance	Goal	Transitivity

וְיֶלֶד. Theme: textual > clause conj + Theme: experiential / Goal > nominal group: noun common ms.

לְחִבְרָתִי. Circumstance: cause, reason > prep phrase: prep + noun common fs const + pronoun suffix 1cs, antecedent is the Sayer, לִמְדָּה.

4:24 // כִּי שְׁבַעַתִּים יָקָם־קַיִן / וְלִמְדָּה שְׁבַעִים וְשִׁבְעָה:

קַיִן. (a) Textuality > conj hypotactic projection: quote / Mood > declarative: non-past / Transitivity > material: action.

קַיִן	יָקָם־	שְׁבַעַתִּים	כִּי	Constituents
<i>Qayin</i>	<i>he will be avenged</i>	<i>double seven</i>	<i>if</i>	Translation
		Theme	Theme	Textuality
Subject	Finite	Adjunct		Mood
Goal	Process			Transitivity

כִּי. Theme: textual / Adjunct: textual > conj.

שְׁבַעַתִּים. Adjunct: interpersonal > intensity: numeral fd. See 4:15(b).

יָקָם־. Finite > yiqtol 3ms / Process > hofal נָקָם.

קַיִן. Goal > nominal group: noun proper ms. The Goal of a passive is also the interpersonal Subject of the clause.

וְלִמְדָּה שְׁבַעִים וְשִׁבְעָה. (b) Textuality > conj paratactic projection: quote / Mood > declarative: non-past / Transitivity > material: action. *Then Lemekh (will be avenged) seventy and seven times.* The material Process is יָקָם from clause (a), absent here by ellipsis.

שְׁבַעִים וְשִׁבְעָה	וּלְמֶכֶךְ	Constituents
<i>seventy and seven</i>	<i>and Lemekh</i>	Translation
	Theme	Textuality
Adjunct	Subject	Mood
	Goal	Transitivity

וּלְמֶכֶךְ. > Theme: textual > clause conj + Theme: experiential / Goal
> noun proper ms.

שְׁבַעִים וְשִׁבְעָה. Adjunct: interpersonal > intensity: numeral mp
| group conj + numeral ms.

Genesis 4:25-26

²⁵And 'Adam again knew his woman. And she birthed a son. And she called his name Shet. "Because deity gave me other seed in place of Hevel," because Qayin killed him. ²⁶And also to Shet was born a son. And he called his name 'Enosh. Then was begun to call on the name of YHVH.

4:25 /// וַיֵּדַע אָדָם עוֹד אֶת־אִשְׁתּוֹ // וַתֵּלֶד בֶּן //
וַתִּקְרָא אֶת־שְׁמוֹ שֵׁת / בִּי שֵׁת־לִי אֱלֹהִים זָרַע
אַחֲרֵי תַחַת הָבֶל / בִּי הָרְגוּ קַיִן:

וַיֵּדַע אָדָם עוֹד אֶת־אִשְׁתּוֹ. (a) Textuality > conj paratactic
expansion / Mood > declarative: past / Transitivity > mental: percep-
tion, which is actually a material process. See 4:1(a).

אֶת־אִשְׁתּוֹ	עוֹד	אָדָם	וַיֵּדַע	Constituents
<i>his woman</i>	<i>more</i>	<i>'Adam</i>	<i>and he knew</i>	Translation
	Adjunct		Theme	Textuality
		Subject	Finite	Mood
Phenomenon		Senser	Process	Transitivity

וַיֵּדַע. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > qal יָדַע.

אָדָם. Subject > ms / Actor > nominal group: noun proper.

עוֹד. Adjunct: textual > recurrence. This references prior text to indicate that the material process described in this clause also happened earlier. See 4:1(a).

אֶת-אִשְׁתּוֹ. Goal > nominal group: goal marker - noun common fs const + pronoun suffix 3ms, antecedent is אָדָם *Adam*.

וַתֵּלֶד בֵּן. (b) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: action. The Subject / Actor is אִשְׁתּוֹ *his woman* in the preceding clause.

בֵּן	וַתֵּלֶד	Constituents
<i>a son</i>	<i>and she birthed</i>	Translation
	Theme	Textuality
	Finite	Mood
Goal	Process	Transitivity

וַיֵּלֶד. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3fs / Process > qal יָלַד.

בֵּן. Goal > nominal group: noun common ms.

וַתִּקְרָא אֶת-שְׁמוֹ שֵׁת. (c) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > verbal. The Subject / Sayer is אִשְׁתּוֹ *his wife* from clause (a).

שֵׁת	אֶת-שְׁמוֹ	וַתִּקְרָא	Constituents
<i>Shet</i>	<i>his name</i>	<i>and she called</i>	Translation
		Theme	Textuality
		Finite	Mood
Verbiage	Target	Process	Transitivity

וַתִּקְרָא. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3fs / Process > qal קרא.

אֶת־שָׁמוֹ. Target > nominal group: goal marker - noun common ms const + pronoun suffix 3ms, antecedent is בֶּן *son* from clause (b).

שֵׁת. Verbiage > nominal group: noun proper ms.

בִּי שֵׁת־לִי אֱלֹהִים זָרַע אַחֵר תַּחַת הֶבֶל. (d) Textuality > conj hypotactic projection: quote / Mood > declarative: past / Transitivity > material: action. *Because deity gave me other seed in place of Hevel.* This is clearly projected as a quote, though there is no proper projecting clause, that is, a verbal process clause such as *and she said*. This has led, for example, NRSV to insert “for she said.”

תַּחַת הֶבֶל	זָרַע אַחֵר	אֱלֹהִים	לִי	שֵׁת־	בִּי	Constituents
<i>under Hevel</i>	<i>other seed</i>	<i>deity</i>	<i>to me</i>	<i>he gave</i>	<i>because</i>	Translation
				Theme	Theme	Textuality
		Subject		Finite		Mood
Circumstance	Goal	Actor	Bene- ficiary	Process		Transitivity

בִּי. Theme: textual > conj.

שֵׁת־. Theme: experiential / Finite > qatal 3ms / Process > qal שֵׁת.

לִי. Beneficiary > prep phrase: prep + pronoun suffix, antecedent is אִשְׁתּוֹ *his wife*.

אֱלֹהִים. Subject > mp / Actor > nominal group: noun common.

זָרַע אַחֵר. Goal > nominal group: noun common ms | adj ms.

תַּחַת הֶבֶל. Circumstance: cause, reason > prep phrase: prep | noun proper ms. This Circumstance is worded as a locational one, but really fits the category of cause, and more specifically the reason why, and means *in place of, to replace*.

בִּי הָרָגוּ קָיִן. (e) Textuality > conj hypotactic expansion / Mood > declarative: past / Transitivity > material: action. This appears not to be a continuation of the quote. Rather, it appears to be a gloss to the preceding quote added by the narrator.

קָיִן	הָרָגוּ	בִּי	Constituents
<i>Qayin</i>	<i>he killed him</i>	<i>because</i>	Translation
	Theme	Theme	Textuality
Subject	Finite		Mood
Actor	Process + Goal		Transitivity

בִּי. Theme: textual > conj.

הָרָגוּ. Theme: experiential / Finite > qatal 3ms / Process > qal הרג + Goal > pronoun suffix 3ms, antecedent is הָבֵל *Hevel*.

קָיִן. Subject > ms / Actor > nominal group: noun proper.

4:26 // וּלְשֵׁת גַּם־הוּא יָלַד־בֶּן // וַיִּקְרָא אֶת־שְׁמוֹ אָנֹשׁ
// אִזּוּ הוֹחֵל לִקְרֹא בְּשֵׁם יְהוָה: פ

וּלְשֵׁת גַּם־הוּא יָלַד־בֶּן. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: action.

בֶּן	יָלַד־	הוּא	גַּם־	וּלְשֵׁת	Constituents
<i>a son</i>	<i>he was born</i>	<i>he</i>	<i>also</i>	<i>and to Shet</i>	Translation
			Adjunct	Theme	Textuality
Subject	Finite				Mood
Goal	Process	Beneficiary		Beneficiary	Transitivity

וּלְשֵׁת. Theme: textual > clause conj + Theme: experiential / Beneficiary > prep phrase: prep + noun proper ms. This is a preposed Theme, substituted later in the clause by הוּא.

גַּם־. Adjunct: textual > addition. It references a prior event, in this case, that a son was also born to 'Adam in 4:25(a-b).

הוא. Beneficiary > pronoun suffix 3ms, antecedent is שֵׁת *Shet*. This is an interesting clause feature, because הוא *he* is typically a Subject personal pronoun, but here it is used as a Beneficiary, which is normally configured as a לְ prepositional phrase. One might have expected it be worded לוֹ rather than הוא.

יָלַד־. Finite > qatal 3ms / Process > pual or qal passive

בֶּן. Goal > nominal group: noun common ms. Also, the interpersonal Subject of the preceding passive verb.

וַיִּקְרָא אֶת־שְׁמוֹ אֱנוֹשׁ. (b) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > verbal. The Subject / Sayer is שֵׁת *Shet*, the Beneficiary in the preceding clause, absent here by ellipsis.

אֱנוֹשׁ	אֶת־שְׁמוֹ	וַיִּקְרָא	Constituents
<i>'Enosh</i>	<i>his name</i>	<i>and he called</i>	Translation
		<i>Theme</i>	Textuality
		<i>Finite</i>	Mood
<i>Verbiage</i>	<i>Target</i>	<i>Process</i>	Transitivity

וַיִּקְרָא. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > qal קרא.

אֶת־שְׁמוֹ. Target > nominal group: goal marker - noun common ms const + pronoun suffix 3ms, antecedent is בֶּן, the son born as reported in the preceding clause.

אֱנוֹשׁ. Verbiage > nominal group: noun common/proper ms. The word אֱנוֹשׁ means *man* and is here appropriated as a personal name, yet another indication of the typological character of these early narratives.

[[לְקָרָא בְּשֵׁם יְהוָה]]. (c) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > existential.

Then was begun to call on the name of YHVH. The existential process is passive.

[[לְקַרָא בְשֵׁם יְהוָה]]	הוֹחֵל	אָז	Constituents
<i>to call in the name of YHVH</i>	<i>he was begun</i>	<i>then</i>	Translation
		Theme	Textuality
Subject	Finite		Mood
Existent	Process		Transitivity

אָז. Theme: textual > conj. This is an explicit indicator of sequence, perhaps with the added connotation that this is the first time such a thing was done, reinforced by the Process.

הוֹחֵל לְקַרָא. Verbal group complex > Finite + Non-finite.

הוֹחֵל. Theme: experiential / Finite > qatal 3ms / Process > hofal חלל I. This is a passive process. The following clause, containing its own process, is what was begun, or what came into being for the first time. The structure הוֹחֵל לְקַרָא *was begun to call* is termed a verbal group complex. The first verb in a verbal group complex typically qualifies the second verb by saying something about its modality (its usuality or frequency) including starting (חלל) and continuing (יסף). The Finite form הוֹחֵל here provides the parameter *begin* for the main semantic process of the clause *call*, which is indicated by the non-finite form קָרָא. Note that the infinitive can also be construed as the Head of an embedded clause.

לְקַרָא בְשֵׁם יְהוָה. (i) Subject / Existent >> Textuality > embedded inf clause / Transitivity > verbal. The Subject / Sayer of this embedded verbal process does not have a textual referent. NRSV translates *At that time people began to invoke the name of the LORD.*

בְּשֵׁם יְהוָה	לְקַרָא	Constituents
<i>in the name of YHVH</i>	<i>to call</i>	Translation
	Theme	Textuality
Circumstance	Process	Transitivity

לְקָרָא. Theme: textual > prep + Theme: experiential / Process > inf const qal קרא.

בְּשֵׁם יְהוָה. Circumstance > prep phrase: prep + noun common ms const | noun proper ms.

Genesis 5:1-5

¹This is the book of the outcomes of 'Adam. In the day deity created 'Adam, in the likeness of deity he made him. ²Male and female he created them. And he blessed them. And he called their name humankind in the day they were created. ³And 'Adam lived 130 years. And he fathered in his likeness as his image. And he called his name Shet. ⁴And the days of 'Adam, after his fathering Shet, were 800 years. And he fathered sons and daughters. ⁵And all the days of 'Adam, which he is alive, were 930 years. And he died.

5:1 זֶה סֵפֶר תּוֹלְדֹת אָדָם // בְּיוֹם בָּרָא אֱלֹהִים
אָדָם בְּדִמּוּת אֱלֹהִים עָשָׂה אֹתוֹ:

זֶה סֵפֶר תּוֹלְדֹת אָדָם. (a) Textuality > appositive paratactic expansion / Mood > declarative: non-past / Transitivity > relational: identification.

סֵפֶר תּוֹלְדֹת אָדָם	זֶה	Constituents
<i>the book of the outcomes of 'Adam</i>	<i>this</i>	Translation
	Theme	Textuality
Complement	Subject	Mood
Identifier	Identified	Transitivity

זֶה. Theme > 3ms / Subject > ms / Identified > pronoun demonstrative: near. This pronoun is cataphoric, rather than anaphoric, and points to the following clause complex.

סֵפֶר תּוֹלְדֹת אָדָם. Complement > ms (סֵפֶר) / Identifier > nominal group: noun common ms const | noun common fp const | noun proper ms. It may be an open question whether אָדָם is *'Adam* or *humankind* in the clause complex of which this clause is a part. In clause (b) following, the Goal אֹתוֹ, referencing אָדָם, is 3ms. But in 5:2(a-c) the pronouns referencing אָדָם are 3mp, perhaps indicating that אָדָם is now being understood in a plural collective sense. Regarding the translation *outcomes* for תּוֹלְדֹת, see 2:4(a).

[[בְּיוֹם בָּרָא אֱלֹהִים אָדָם]] בְּדִמּוֹת אֱלֹהִים עָשָׂה אֹתוֹ.

(b) Textuality > appositive paratactic expansion / Mood > declarative: past / Transitivity > material: action.

אֹתוֹ	עָשָׂה	בְּדִמּוֹת אֱלֹהִים	[[בְּיוֹם בָּרָא אֱלֹהִים אָדָם]]	Constituents
<i>him</i>	<i>he made</i>	<i>in the likeness of deity</i>	<i>in the day of deity's creating 'Adam</i>	Translation
			Theme	Textuality
	Finite			Mood
Goal	Process	Circumstance	Circumstance	Transitivity

בְּיוֹם בָּרָא אֱלֹהִים אָדָם. (i) Circumstance: location, time >> Textuality > embedded prep clause / Transitivity > material: action. This embedded clause is built from what otherwise might be an independent clause: *deity created 'Adam*. With the addition of בְּיוֹם this clause process is transformed such that it becomes a prepositional phrase, which then functions as the Circumstance of the independent clause that contains it. The embedded clause retains a fully expressed Transitivity structure, with a Process and Participants. Additionally, we could say that this embedded clause functions as the Theme of the clause that contains it; as Theme it situates the containing clause in relation to prior text that detailed the story of Adam's creation.

אָדָם	אֱלֹהִים	בָּרָא	בַּיּוֹם	Constituents
<i>'Adam</i>	<i>deity</i>	<i>the creating of</i>	<i>in the day of</i>	Translation
			Theme	Textuality
Goal	Actor	Process	Circumstance	Transitivity

בַּיּוֹם. Theme: textual > prep phrase: prep + noun common ms const.

בָּרָא. Theme: experiential / Process > inf const qal.

אֱלֹהִים. Actor > nominal group: noun common.

אָדָם. Goal > nominal group: noun proper ms.

בְּדִמּוּת אֱלֹהִים. Circumstance: role > prep phrase: prep + noun common fs const | noun common mp. Compare 1:26(b) and 1:27(a-b).

עָשָׂה. Finite > 3ms / Process > qal.

אֹתוֹ. Goal > goal marker + pronoun suffix 3ms, antecedent is אֱלֹהִים *deity*.

5:2 // זָכַר וְנִקְבָּה בָּרָאם // וַיִּבְרָךְ אֹתָם // וַיִּקְרָא אֶת־
שְׁמֵם אָדָם בַּיּוֹם הַבְּרָאָה: ס

זָכַר וְנִקְבָּה בָּרָאם. (a) Textuality > appositive paratactic expansion / Mood > declarative: past / Transitivity > material: action. The Subject / Actor is אֱלֹהִים *deity*, absent here by ellipsis.

בָּרָאם	זָכַר וְנִקְבָּה	Constituents
<i>he created them</i>	<i>male and female</i>	Translation
	Theme	Textuality
Finite		Mood
Process + Goal	Scope	Transitivity

זָכַר וְנִקְבָּה. Theme: experiential / Scope > nominal group: noun common ms | group conj + noun common fs.

בְּרָאִם. Finite > qatal 3ms / Process > qal בְּרָא + Goal > pronoun suffix 3mp, antecedent is presumably אָדָם, now taken in a plural sense.

וַיְבָרֶךְ אֹתָם. (b) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: action. The Subject / Actor is אֱלֹהִים *deity*, absent here by ellipsis.

אֹתָם	וַיְבָרֶךְ	Constituents
<i>them</i>	<i>and he blessed</i>	Translation
	Theme	Textuality
	Finite	Mood
Goal	Process	Transitivity

וַיְבָרֶךְ. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > piel בָּרַךְ.

אֹתָם. Goal > goal marker + pronoun suffix 3mp, antecedent is אָדָם *humankind*.

וַיִּקְרָא אֶת־שֵׁמֶם אָדָם. (c) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > verbal. The Subject / Sayer is אֱלֹהִים *deity*, absent here by ellipsis.

[[בְּיוֹם הַבְּרָאָה]]	אָדָם	אֶת־שֵׁמֶם	וַיִּקְרָא	Constituents
<i>in the day of their having been created</i>	<i>humankind</i>	<i>their name</i>	<i>and he called</i>	Translation
			Theme	Textuality
			Finite	Mood
Circumstance	Verbiage	Target	Process	Transitivity

וַיִּקְרָא. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > qal קָרָא.

אֶת־שֵׁמֶם. Target > nominal group: goal marker + noun common ms const + pronoun suffix 3mp, antecedent is presumably אָדָם *humankind*, which then means this clause makes a strange kind of

sense: *and he called humankind's name "humankind/'Adam" in the day they were created.*

אָדָם. Verbiage > nominal group: noun common collective ms = noun proper ms.

בְּיוֹם הַבְּרָאָה. (i) Circumstance: location, time >> Textuality > embedded prep clause / Transitivity > material: action.

הַבְּרָאָה	בְּיוֹם	Constituents
<i>their having been created</i>	<i>in the day of</i>	Translation
	Theme	Textuality
Process + Goal	Circumstance	Transitivity

בְּיוֹם. Theme: textual > prep + Theme: experiential / Circumstance > noun common ms const.

הַבְּרָאָה. Process > inf const nifal ברא + Goal > pronoun suffix 3mp, antecedent is **אָדָם** *humankind*.

5:3 // וַיְחִי אָדָם שְׁלֹשִׁים וּמֵאָת שָׁנָה // וַיֻּלְּד בְּדַמְוִיתוֹ
בְּצִלְמוֹ // וַיִּקְרָא אֶת־שְׁמוֹ שֵׁת:

וַיְחִי אָדָם שְׁלֹשִׁים וּמֵאָת שָׁנָה. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: event.

שְׁלֹשִׁים וּמֵאָת שָׁנָה	אָדָם	וַיְחִי	Constituents
<i>thirty and a hundred years</i>	<i>'Adam</i>	<i>and he lived</i>	Translation
		Theme	Textuality
	Subject	Finite	Mood
Scope	Actor	Process	Transitivity

וַיְחִי. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > qal חיה.

אָדָם. Subject > ms / Actor > noun proper.

שְׁלֹשִׁים וּמֵאֵת שָׁנָה. Scope > nominal group: numeral | group
conj + numeral fs const | noun common fs.

וַיֹּלֶד בְּדַמּוֹתָיו בְּצַלְמוֹ. (b) Textuality > conj paratactic expansion
/ Mood > declarative / Transitivity > material: action. Subject / Actor
is אָדָם *Adam*, absent here by ellipsis. The Goal, presumably a *son*, is
not made explicit in this clause. This is an observation made more
interesting because the non-explicit son is presumably the antecedent
of *his* in אֶת־שְׁמוֹ *his name* in the next clause.

בְּצַלְמוֹ	בְּדַמּוֹתָיו	וַיֹּלֶד	Constituents
<i>as his image</i>	<i>in his likeness</i>	<i>and he fathered</i>	Translation
		Theme	Textuality
		Finite	Mood
	Circumstance	Process	Transitivity

וַיֹּלֶד. Theme: textual > clause conj + Theme: experiential / Finite
> wayyiqtol 3ms / Process > hifil יָלַד. This process in this construc-
tion would normally be followed by a Goal, either the name of a son
or the phrase בָּנִים וּבָנוֹת *sons and daughters*; see 5:6(b) and 5:4(b)
respectively, and many other examples in this chapter. Here there is
no explicit Goal.

בְּדַמּוֹתָיו בְּצַלְמוֹ. Circumstance: role > prep phrase complex. The
two prepositional phrases are not connected by a group conjunction.
The second one may then be an appositive expansion of the first one,
rather than its synonym.

בְּדַמּוֹתָיו. Prep phrase 1 > prep + noun common fs const + pronoun
suffix 3ms, antecedent is אָדָם *Adam*.

בְּצַלְמוֹ. Prep phrase 2 > prep + noun common ms const + pronoun
suffix 3ms, antecedent is אָדָם *Adam*.

וַיִּקְרָא אֶת־שְׁמוֹ שֵׁת. (c) Textuality > conj paratactic expansion
/ Mood > declarative: past / Transitivity > verbal. Subject / Actor is
אָדָם *Adam*, absent here by ellipsis.

שֵׁת	אֶת־שְׁמוֹ	וַיִּקְרָא	Constituents
<i>Shet</i>	<i>his name</i>	<i>and he called</i>	Translation
		Theme	Textuality
		Finite	Mood
Verbiage	Target	Process	Transitivity

וַיִּקְרָא. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > qal קרא.

אֶת־שְׁמוֹ. Target > nominal group: goal marker - noun common ms const + pronoun suffix 3ms; the antecedent is presumably *son*, though *son* is not explicit in the preceding clause; see comments to clause (b).

שֵׁת. Verbiage > nominal group: noun proper ms.

5:4 // וַיְהִי יְמֵי־אָדָם אַחֲרֵי הוֹלִידוֹ אֶת־שֵׁת שְׁמֹנֶה
מֵאֹת שָׁנָה // וַיּוֹלֶד בָּנִים וּבָנוֹת:

וַיְהִי יְמֵי־אָדָם [[אַחֲרֵי הוֹלִידוֹ אֶת־שֵׁת]] שְׁמֹנֶה מֵאֹת שָׁנָה. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > relational: attribution.

שְׁמֹנֶה מֵאֹת שָׁנָה	[[אַחֲרֵי הוֹלִידוֹ אֶת־שֵׁת]]	יְמֵי־אָדָם	וַיְהִי	Constituents
<i>eight hundred years</i>	<i>after his fathering Shet</i>	<i>the days of 'Adam</i>	<i>and they were</i>	Translation
			Theme	Textuality
		Subject	Finite	Mood
Attribute	Circumstance	Carrier	Process	Transitivity

וַיְהִי. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3mp / Process > qal היה.

אָדָם. Subject > mp / Carrier > nominal group: noun common
mp const - noun proper ms.

אַחֲרֵי הוֹלִידוֹ אֶת־שֵׁת. (i) Circumstance >> Textuality > embedded prep clause / Transitivity > material: action.

אֶת־שֵׁת	הוֹלִידוֹ	אַחֲרֵי	Constituents
<i>Shet</i>	<i>his fathering</i>	<i>after</i>	Translation
	Theme	Theme	Textuality
Goal	Process + Actor		Transitivity

אַחֲרֵי. Theme: textual > prep.

הוֹלִידוֹ. Theme: experiential / Process > inf const hifil ילד + Actor
> pronoun suffix 3ms, antecedent is the אָדָם 'Adam' preceding the
embedded clause.

אֶת־שֵׁת. Goal > nominal group: goal marker - noun proper ms.

שְׁמֹנֶה מֵאוֹת שָׁנָה. Attribute > nominal group: numeral ms |
numeral fp const | noun common fs.

וַיּוֹלֵד בָּנִים וּבָנוֹת. (b) Textuality > conj paratactic expansion /
Mood > declarative: past / Transitivity > material: action.

בָּנִים וּבָנוֹת	וַיּוֹלֵד	Constituents
<i>sons and daughters</i>	<i>and he fathered</i>	Translation
	Theme	Textuality
	Finite	Mood
Goal	Process	Transitivity

וַיּוֹלֵד. Theme: textual > clause conj + Theme: experiential / Finite
> wayyiqtol 3ms / Process > hifil ילד.

בָּנִים וּבָנוֹת. Goal > nominal group complex: noun common mp |
group conj + noun common fp.

5:5 // וַיְהִי כָּל־יְמֵי אָדָם אֲשֶׁר־חַי תִּשְׁעַת מֵאוֹת שָׁנָה
וּשְׁלֹשִׁים שָׁנָה // וַיָּמָת: ס

וַיְהִי כָּל־יְמֵי אָדָם [[אֲשֶׁר־חַי]] תִּשְׁעַת מֵאוֹת שָׁנָה
וּשְׁלֹשִׁים שָׁנָה. (a) Textuality > conj paratactic expansion / Mood
declarative: past / Transitivity > relational: attribution.

Constituents	וַיְהִי	כָּל־יְמֵי אָדָם [[אֲשֶׁר־ חַי]]	תִּשְׁעַת מֵאוֹת שָׁנָה וּשְׁלֹשִׁים שָׁנָה
Translation	<i>and they were</i>	<i>all of the days of 'Adam, which alive</i>	<i>nine hundred years and thirty years</i>
Textuality	Theme		
Mood	Finite	Subject	
Transitivity	Process	Carrier	Attribute

וַיְהִי. Theme: textual > clause conj + Theme: experiential / Finite
> wayyiqtol 3mp / Process > qal היה.

[[אֲשֶׁר־חַי]] כָּל־יְמֵי אָדָם. Subject > mp / Carrier > nominal
group: Head + Post-modifier.

כָּל־יְמֵי אָדָם. Head > noun common collective ms const - noun
common mp const | noun proper ms. The Finite is 3mp whereas the
presumed proper Subject is כָּל *all*, the head noun of the Head nomi-
nal group, which is ms—though it is a collective noun, which may
account for the plural verb. Or, the semantic subject was considered
to be יְמֵי *days of*, which is a construct plural.

אֲשֶׁר־חַי. (i) Post-modifier >> Textuality > embedded expansion:
relative clause / Mood > declarative: past / Transitivity > relational:
attribution.

חַי	אֲשֶׁר־	Constituents
<i>alive</i>	<i>which</i>	Translation
	Theme	Textuality
Attribute	Carrier	Transitivity

אֲשֶׁר־. Theme: textual > pronoun relative + Theme: experiential / Carrier > antecedent אָדָם 'Adam.

חַי. Attribute > adjective group: adj ms.

תֵּשַׁע מֵאוֹת שָׁנָה וְשְׁלֹשִׁים שָׁנָה. Attribute > nominal group complex: numeral fs | numeral fp | noun common fs | group conj + numeral fp | noun common fs.

וַיָּמָת. (b) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: event.

וַיָּמָת	Constituents
<i>and he died</i>	Translation
Theme	Textuality
Finite	Mood
Process	Transitivity

וַיָּמָת. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > qal מוֹת.

Genesis 5:6-8

⁶Shet lived 105 years. And he fathered 'Enosh. ⁷And Shet lived, after his fathering 'Enosh, 807 years. And he fathered sons and daughters. ⁸And all the days of Shet were 912 years. And he died.

5:6 /// וַיְחִי־שֵׁת חֲמֵשׁ שָׁנִים וּמֵאָת שָׁנָה // וַיּוֹלֶד
אֶת־אֶנֶשׁ:

וַיְחִי־שֵׁת חֲמֵשׁ שָׁנִים וּמָאתַת שָׁנָה. (a) Textuality > conj
paratactic expansion / Mood > declarative: past / Transitivity > mate-
rial: event.

חֲמֵשׁ שָׁנִים וּמָאתַת שָׁנָה	שֵׁת	וַיְחִי־	Constituents
<i>five years and a hundred years</i>	<i>Shet</i>	<i>and he lived</i>	Translation
		Theme	Textuality
	Subject	Finite	Mood
Scope	Actor	Process	Transitivity

וַיְחִי־. Theme: textual > clause conj + Theme: experiential / Finite
> wayyiqtol 3ms / Process > qal חיה.

שֵׁת. Subject > ms / Actor > nominal group: noun proper.

חֲמֵשׁ שָׁנִים וּמָאתַת שָׁנָה. Scope > nominal group complex:
numeral ms | noun common fp | group conj + numeral fs const | noun
common fs.

וַיּוֹלֵד אֶת־אֵנוֹשׁ. (b) Textuality > conj paratactic expansion /
Mood > declarative: past / Transitivity > material: action.

אֶת־אֵנוֹשׁ	וַיּוֹלֵד	Constituents
<i>'Enosh</i>	<i>and he fathered</i>	Translation
	Theme	Textuality
	Finite	Mood
Goal	Process	Transitivity

וַיּוֹלֵד. Theme: textual > clause conj + Theme: experiential / Finite
> wayyiqtol 3ms / Process > hifil ילד.

אֶת־אֵנוֹשׁ. Goal > nominal group: goal marker - noun proper
ms.

5:7 // וַיְחִי־שֵׁת אַחֲרֵי הוֹלִידוֹ אֶת־אֵנוֹשׁ שִׁבְעַת שָׁנִים
וּשְׁמֹנֶה מֵאוֹת שָׁנָה // וַיּוֹלֵד בָּנִים וּבָנוֹת:

וַיְחִי־שֵׁת [[אַחֲרֵי הוֹלִידוֹ אֶת־אֵנוֹשׁ]] שֶׁבַע שָׁנִים וּשְׁמֹנֶה
מֵאוֹת שָׁנָה. (a) Textuality > conj paratactic expansion / Mood >
declarative: past / Transitivity > material: event.

שֶׁבַע שָׁנִים וּשְׁמֹנֶה מֵאוֹת שָׁנָה	[[אַחֲרֵי הוֹלִידוֹ אֶת־אֵנוֹשׁ]]	שֵׁת	וַיְחִי־	Constituents
<i>seven years and eight hundred years</i>	<i>after his father- ing 'Enosh</i>	<i>Shet</i>	<i>and he lived</i>	Translation
			Theme	Textuality
		Subject	Finite	Mood
Scope	Circumstance	Actor	Process	Transitivity

וַיְחִי־ Theme: textual > clause conj + Theme: experiential / Finite
> wayyiqtol 3ms / Process > qal חיה.

שֵׁת. Subject > ms / Actor > nominal group: noun proper.

אַחֲרֵי הוֹלִידוֹ אֶת־אֵנוֹשׁ. (i) Circumstance >> Textuality >
embedded prep clause / Transitivity > material: action.

אֶת־אֵנוֹשׁ	הוֹלִידוֹ	אַחֲרֵי	Constituents
<i>'Enosh</i>	<i>his fathering</i>	<i>after</i>	Translation
	Theme	Theme	Textuality
Goal	Process + Actor		Transitivity

אַחֲרֵי. Theme: textual > prep.

הוֹלִידוֹ. Theme: experiential / Process > inf const hifil ילד + Actor
> pronoun suffix 3ms, antecedent is שֵׁת *Shet* preceding the embed-
ded clause.

אֶת־אֵנוֹשׁ. Goal > nominal group: goal marker - noun proper ms.

שֶׁבַע שָׁנִים וּשְׁמֹנֶה מֵאוֹת שָׁנָה. Scope > nominal group com-
plex: numeral | noun common fp | group conj + numeral fs | numeral
fp | noun common fs.

וַיֹּלֶד בָּנִים וּבָנוֹת. (b) Textuality > conj paratactic expansion /
Mood > declarative: past / Transitivity > material: action.

בָּנִים וּבָנוֹת	וַיּוֹלֵד	Constituents
<i>sons and daughters</i>	<i>and he fathered</i>	Translation
	Theme	Textuality
	Finite	Mood
Goal	Process	Transitivity

וַיּוֹלֵד. Theme: textual > clause conj + Theme: experiential / Finite
> wayyiqtol 3ms / Process > hifil יֵלֵד.

בָּנִים וּבָנוֹת. Goal > nominal group complex: noun common mp |
group conj + noun common fp.

5:8 // וַיְהִי כָּל־יְמֵי־נֹחַ שְׁתַּיִם עֶשְׂרֵה שָׁנָה וַתֵּשַׁע
מֵאוֹת שָׁנָה // וַיָּמָת: ס

וַיְהִי כָּל־יְמֵי־נֹחַ שְׁתַּיִם עֶשְׂרֵה שָׁנָה וַתֵּשַׁע מֵאוֹת שָׁנָה.
(a) Textuality > conj paratactic expansion / Mood > declarative: past /
Transitivity > relational: attribution.

שְׁתַּיִם עֶשְׂרֵה שָׁנָה וַתֵּשַׁע מֵאוֹת שָׁנָה	כָּל־יְמֵי־נֹחַ	וַיְהִי	Constituents
<i>twelve years and nine hundred years</i>	<i>all the days of Shet</i>	<i>and they were</i>	Translation
		Theme	Textuality
	Subject	Finite	Mood
Attribute	Carrier	Process	Transitivity

וַיְהִי. Theme: textual > clause conj + Theme: experiential / Finite
> wayyiqtol 3mp / Process > qal הָיָה.

כָּל־יְמֵי־נֹחַ. Subject > mp / Carrier > nominal group: noun com-
mon collective ms const - noun common mp const - noun proper ms.
See comments to 5:5(a).

שְׁתֵּים עָשָׂרָה שָׁנָה וְתִשַׁע מֵאוֹת שָׁנָה. Attribute > nominal group complex: numeral fs | numeral fs | noun common fs | group conj + numeral fs | numeral fp | noun common fs.

וַיָּמָת. (b) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: event.

וַיָּמָת	Constituents
<i>and he died</i>	Translation
Theme	Textuality
Finite	Mood
Process	Transitivity

וַיָּמָת. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > qal מוֹת.

Genesis 5:9-11

⁹And 'Enosh lived 90 years. And he fathered Qenan. ¹⁰And 'Enosh lived, after his fathering Qenan, 815 years. And he fathered sons and daughters. ¹¹And all the days of 'Enosh were 905 years. And he died.

5:9 וַיְחִי אֵנוֹשׁ תְּשַׁעִּים שָׁנָה // וַיֹּלֶד אֶת־קֵיֵן:

וַיְחִי אֵנוֹשׁ תְּשַׁעִּים שָׁנָה. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: event.

תְּשַׁעִּים שָׁנָה	אֵנוֹשׁ	וַיְחִי	Constituents
<i>ninety years</i>	<i>'Enosh</i>	<i>and he lived</i>	Translation
		Theme	Textuality
	Subject	Finite	Mood
Scope	Actor	Process	Transitivity

וַיְחִי. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > qal חִיָּה.

אָנוֹשׁ. Subject > ms / Actor > nominal group: noun proper.

תְּשׁוּעִים שָׁנָה. Scope > nominal group: numeral mp | noun common fs.

וַיּוֹלֶד אֶת־קֵיִן. (b) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: action.

אֶת־קֵיִן	וַיּוֹלֶד	Constituents
<i>Qenan</i>	<i>and he fathered</i>	Translation
	Theme	Textuality
	Finite	Mood
Goal	Process	Transitivity

וַיּוֹלֶד. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > hifil יָלַד.

אֶת־קֵיִן. Goal > nominal group: goal marker - noun proper.

וַיְחִי אָנוֹשׁ אַחֲרֵי הוֹלִידוֹ אֶת־קֵיִן חֲמֵשׁ עָשָׂרָה // 5:10
שָׁנָה וּשְׁמֹנֶה מֵאוֹת שָׁנָה // וַיּוֹלֶד בָּנִים וּבָנוֹת:

וַיְחִי אָנוֹשׁ [[אַחֲרֵי הוֹלִידוֹ אֶת־קֵיִן]] חֲמֵשׁ עָשָׂרָה שָׁנָה
וּשְׁמֹנֶה מֵאוֹת שָׁנָה. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: event.

חֲמֵשׁ עָשָׂרָה שָׁנָה וּשְׁמֹנֶה מֵאוֹת שָׁנָה	[[אַחֲרֵי הוֹלִידוֹ אֶת־קֵיִן]]	אָנוֹשׁ	וַיְחִי	Constituents
<i>fifteen years and eight hundred years</i>	<i>after his father- ing Qenan</i>	<i>'Enosh</i>	<i>and he lived</i>	Translation
			Theme	Textuality
		Subject	Finite	Mood
Scope	Circumstance	Actor	Process	Transitivity

וַיְחִי. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > qal חיה.

אֵנוֹשׁ. Subject > ms / Actor > nominal group: noun proper.

אַחֲרֵי הוֹלִידוֹ אֶת־קֵיִן. (i) Circumstance >> Textuality > embedded prep clause / Transitivity > material: action.

אֶת־קֵיִן	הוֹלִידוֹ	אַחֲרֵי	Constituents
<i>Qenan</i>	<i>his fathering</i>	<i>after</i>	Translation
	Theme	Theme	Textuality
Goal	Process + Actor		Transitivity

אַחֲרֵי. Theme: textual > prep.

הוֹלִידוֹ. Theme: experiential / Process > inf const hifil ילד + Actor > pronoun suffix 3ms, antecedent is אֵנוֹשׁ 'Enosh preceding the embedded clause.

אֶת־קֵיִן. Goal > nominal group: goal marker - noun proper ms.

חָמֵשׁ עָשָׂרָה שָׁנָה וּשְׁמֹנֶה מֵאוֹת שָׁנָה. Scope > nominal group complex: numeral | numeral | noun common fs | group conj + numeral | numeral | noun common fs.

וַיּוֹלֶד בָּנִים וּבָנוֹת. (b) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: action.

בָּנִים וּבָנוֹת	וַיּוֹלֶד	Constituents
<i>sons and daughters</i>	<i>and be fathered</i>	Translation
	Theme	Textuality
	Finite	Mood
Goal	Process	Transitivity

וַיּוֹלֶד. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > hifil ילד.

בָּנִים וּבָנוֹת. Goal > nominal group complex: noun common mp | group conj + noun common fp.

5:11 // וַיְהִי כָּל־יְמֵי אֵנוֹשׁ חָמֵשׁ שָׁנִים וְתִשְׁעַת מֵאוֹת
שָׁנָה // וַיָּמָת: ס

(a) וַיְהִי כָּל־יְמֵי אֵנוֹשׁ חָמֵשׁ שָׁנִים וְתִשְׁעַת מֵאוֹת שָׁנָה
Textuality > conj paratactic expansion / Mood > declarative: past /
Transitivity > relational: attribution.

חָמֵשׁ שָׁנִים וְתִשְׁעַת מֵאוֹת שָׁנָה	כָּל־יְמֵי אֵנוֹשׁ	וַיְהִי	Constituents
<i>five years and nine hundred years</i>	<i>all the days of 'Enosh</i>	<i>and they were</i>	Translation
		Theme	Textuality
	Subject	Finite	Mood
Attribute	Carrier	Process	Transitivity

וַיְהִי. Theme: textual > clause conj + Theme: experiential / Finite
> wayyiqtol 3mp / Process > qal היה.

כָּל־יְמֵי אֵנוֹשׁ. Subject > mp / Carrier > nominal group: noun
common collective ms const - noun common mp const - noun proper
ms. See comments to 5:5(a).

חָמֵשׁ שָׁנִים וְתִשְׁעַת מֵאוֹת שָׁנָה. Attribute > nominal group
complex: numeral fs | noun common fp | group conj + numeral fs |
numeral fp | noun common fs.

וַיָּמָת. (b) Textuality > conj paratactic expansion / Mood > declara-
tive: past / Transitivity > material: event.

וַיָּמָת	Constituents
<i>and he died</i>	Translation
Theme	Textuality
Finite	Mood
Process	Transitivity

וַיָּמָת. Theme: textual > clause conj + Theme: experiential / Finite
> wayyiqtol 3ms / Process > qal מוֹת.

Genesis 5:12-14

¹²And Qenan lived 70 years. And he fathered Mahalal'el. ¹³And Qenan lived, after his fathering Mahalal'el, 840 years. And he fathered sons and daughters. ¹⁴And all the days of Qenan were 910 years. And he died.

5:12 /// וַיְחִי קִנְאֵן שְׁבַעִים שָׁנָה // וַיֹּלֶד אֶת־מַהְלֵלְאֵל:

וַיְחִי קִנְאֵן שְׁבַעִים שָׁנָה. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: event.

שְׁבַעִים שָׁנָה	קִנְאֵן	וַיְחִי	Constituents
<i>seventy years</i>	<i>Qenan</i>	<i>and he lived</i>	Translation
		Theme	Textuality
	Subject	Finite	Mood
Scope	Actor	Process	Transitivity

וַיְחִי. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > qal חִיָּה.

קִנְאֵן. Subject > ms / Actor > nominal group: noun proper.

שְׁבַעִים שָׁנָה. Scope > nominal group: numeral mp | noun common fs.

וַיֹּלֶד אֶת־מַהְלֵלְאֵל. (b) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: action.

אֶת־מַהְלֵלְאֵל	וַיֹּלֶד	Constituents
<i>Mehalal'el</i>	<i>and he fathered</i>	Translation
	Theme	Textuality
	Finite	Mood
Goal	Process	Transitivity

וַיֹּלֶד. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > hifil ילד.

אֶת־מַהֲלָאֵל. Goal > nominal group: goal marker - noun proper ms.

5:13 // וַיְחִי קִינָן אַחֲרֵי הוֹלִידוֹ אֶת־מַהֲלָאֵל אַרְבָּעִים שָׁנָה וּשְׁמֹנֶה מֵאוֹת שָׁנָה // וַיֹּלֶד בָּנִים וּבָנוֹת:

וַיְחִי קִינָן [[אַחֲרֵי הוֹלִידוֹ אֶת־מַהֲלָאֵל]] אַרְבָּעִים שָׁנָה וּשְׁמֹנֶה מֵאוֹת שָׁנָה. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: event.

Constituents	וַיְחִי	קִינָן	[[אַחֲרֵי הוֹלִידוֹ אֶת־מַהֲלָאֵל]]	אַרְבָּעִים שָׁנָה וּשְׁמֹנֶה מֵאוֹת שָׁנָה
Translation	<i>and he lived</i>	<i>Qenan</i>	<i>after his fathering Mahalal'el</i>	<i>forty years and eight hundred years</i>
Textuality	Theme			
Mood	Finite	Subject		
Transitivity	Process	Actor	Circumstance	Scope

וַיְחִי. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > qal חיה.

קִינָן. Subject > ms / Actor > nominal group: noun proper.

אַחֲרֵי הוֹלִידוֹ אֶת־מַהֲלָאֵל. (i) Circumstance >> Textuality > embedded prep clause / Transitivity > material: action.

Constituents	אַחֲרֵי	הוֹלִידוֹ	אֶת־מַהֲלָאֵל
Translation	<i>after</i>	<i>his fathering</i>	<i>Mahalal'el</i>
Textuality	Theme	Theme	
Transitivity		Process + Actor	Goal

אֲחֵרֵי. Theme: textual > prep.

הוֹלִידוֹ. Theme: experiential / Process > inf const hifil יִלַּד + Actor > pronoun suffix 3ms, antecedent is קִינָן *Qenan* preceding the embedded clause.

אֶת־מִהְלֵלָאֵל. Goal > nominal group: goal marker - noun proper ms.

אֲרִבְעִים שָׁנָה וּשְׁמֹנֶה מֵאוֹת שָׁנָה. Scope > nominal group complex: numeral fp | noun common fs | group conj + numeral fs | numeral fp | noun common fs.

וַיּוֹלֵד בָּנִים וּבָנוֹת. (b) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: action.

בָּנִים וּבָנוֹת	וַיּוֹלֵד	Constituents
<i>sons and daughters</i>	<i>and he fathered</i>	Translation
	Theme	Textuality
	Finite	Mood
Goal	Process	Transitivity

וַיּוֹלֵד. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > hifil יִלַּד.

בָּנִים וּבָנוֹת. Goal > nominal group complex: noun common mp | group conj + noun common fp.

וַיְהִי כָּל־יְמֵי קִינָן עֶשְׂרֵי שָׁנִים וַתֵּשַׁע מֵאוֹת שָׁנָה // 5:14
// וַיָּמָת: ס

וַיְהִי כָּל־יְמֵי קִינָן עֶשְׂרֵי שָׁנִים וַתֵּשַׁע מֵאוֹת שָׁנָה. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > relational: attribution.

עֶשְׂרֵי שָׁנִים וְתֵשַׁע מֵאוֹת שָׁנָה	כָּל־יְמֵי קֵינָן	וַיְהִי	Constituents
<i>ten years and nine hundred years</i>	<i>all the days of Qenan</i>	<i>and they were</i>	Translation
		Theme	Textuality
	Subject	Finite	Mood
Attribute	Carrier	Process	Transitivity

וַיְהִי. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3mp / Process > qal היה.

כָּל־יְמֵי קֵינָן. Subject > ms / Carrier > nominal group: noun common collective ms const - noun common mp const - noun proper ms. See comments to 5:5(a).

עֶשְׂרֵי שָׁנִים וְתֵשַׁע מֵאוֹת שָׁנָה. Scope > nominal group complex: numeral fs | noun common fp | group conj + numeral fs | numeral fp | noun common fs.

וַיָּמָת. (b) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: event.

וַיָּמָת	Constituents
<i>and he died</i>	Translation
Theme	Textuality
Finite	Mood
Process	Transitivity

וַיָּמָת. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > qal מָת.

Genesis 5:15-17

¹⁵And Mahalal'el lived 65 years. And he fathered Yered. ¹⁶And Mahalal'el lived, after his fathering Yered, 830 years. And he fathered sons and daughters. ¹⁷And all the days of Mahalal'el were 895 years. And he died.

5:15 // וַיְחִי מֵהֶלֶלֶל חֲמֵשׁ שָׁנִים וְשֵׁשִׁים שָׁנָה //
וַיּוֹלֶד אֶת־יֶרֶד:

וַיְחִי מֵהֶלֶלֶל חֲמֵשׁ שָׁנִים וְשֵׁשִׁים שָׁנָה. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: event.

חֲמֵשׁ שָׁנִים וְשֵׁשִׁים שָׁנָה	מֵהֶלֶלֶל	וַיְחִי	Constituents
<i>five years and sixty years</i>	<i>Mahalal'el</i>	<i>and he lived</i>	Translation
		Theme	Textuality
	Subject	Finite	Mood
Scope	Actor	Process	Transitivity

וַיְחִי. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > qal חיה.

מֵהֶלֶלֶל. Subject > ms / Actor > nominal group: noun proper.

חֲמֵשׁ שָׁנִים וְשֵׁשִׁים שָׁנָה. Scope > nominal group complex: numeral ms | noun common fp | group conj + numeral fp | noun common fs.

וַיּוֹלֶד אֶת־יֶרֶד. (b) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: action.

אֶת־יֶרֶד	וַיּוֹלֶד	Constituents
<i>Yered</i>	<i>and he fathered</i>	Translation
	Theme	Textuality
	Finite	Mood
Goal	Process	Transitivity

וַיּוֹלֶד. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > hifil ילד.

אֶת־יֶרֶד. Goal > nominal group: goal marker - noun proper ms.

5:16 // וַיְחִי מֵהֶלְלָאֵל אַחֲרֵי הוֹלִידוֹ אֶת־יֶרֶד שְׁלֹשִׁים
שָׁנָה וּשְׁמֹנֶה מֵאוֹת שָׁנָה // וַיּוֹלֶד בָּנִים וּבָנוֹת:

וַיְחִי מֵהֶלְלָאֵל [[אַחֲרֵי הוֹלִידוֹ אֶת־יֶרֶד]] שְׁלֹשִׁים שָׁנָה
וּשְׁמֹנֶה מֵאוֹת שָׁנָה. (a) Textuality > conj paratactic expansion /
Mood > declarative: past / Transitivity > material: event.

שְׁלֹשִׁים שָׁנָה וּשְׁמֹנֶה מֵאוֹת שָׁנָה	[[אַחֲרֵי הוֹלִידוֹ אֶת־יֶרֶד]]	מֵהֶלְלָאֵל	וַיְחִי	Constituents
<i>thirty years and eight hundred years</i>	<i>after his fathering Yered</i>	<i>Mahalal'el</i>	<i>and he lived</i>	Translation
			Theme	Textuality
		Subject	Finite	Mood
Scope	Circumstance	Actor	Process	Transitivity

וַיְחִי. Theme: textual > clause conj + Theme: experiential / Finite >
wayyiqtol 3ms / Process > qal חיה.

מֵהֶלְלָאֵל. Subject > ms / Actor > nominal group: noun proper.

אַחֲרֵי הוֹלִידוֹ אֶת־יֶרֶד. (i) Circumstance >> Textuality > embed-
ded prep clause / Transitivity > material: action.

אֶת־יֶרֶד	הוֹלִידוֹ	אַחֲרֵי	Constituents
<i>Yered</i>	<i>his fathering</i>	<i>after</i>	Translation
	Theme	Theme	Textuality
Goal	Process + Actor		Transitivity

אַחֲרֵי. Theme: textual > prep.

הוֹלִידוֹ. Theme: experiential / Process > inf const hifil ילד + Actor
> pronoun suffix 3ms, antecedent is מֵהֶלְלָאֵל *Mahalal'el* preceding
the embedded clause.

אֶת־יֶרֶד. Goal > nominal group: goal marker - noun proper ms.

שְׁלֹשִׁים שָׁנָה וּשְׁמֹנֶה מֵאוֹת שָׁנָה. Scope > nominal group

complex: numeral fs | noun common fs | group conj + numeral fs |
numeral fp | noun common fs.

וַיּוֹלֵד בָּנִים וּבָנוֹת. (b) Textuality > conj paratactic expansion /
Mood > declarative: past / Transitivity > material: action.

בָּנִים וּבָנוֹת	וַיּוֹלֵד	Constituents
<i>sons and daughters</i>	<i>and he fathered</i>	Translation
	Theme	Textuality
	Finite	Mood
Goal	Process	Transitivity

וַיּוֹלֵד. Theme: textual > clause conj + Theme: experiential / Finite
> wayyiqtol 3ms / Process > hifil ילד.

בָּנִים וּבָנוֹת. Goal > nominal group complex: noun common mp |
group conj + noun common fp.

5:17 // וַיְהִי כָּל־יְמֵי מַהֲלָאֵל חֲמֵשׁ וְתִשְׁעִים שָׁנָה
וּשְׁמֹנֶה מֵאוֹת שָׁנָה // וַיָּמָת: ס

וַיְהִי כָּל־יְמֵי מַהֲלָאֵל חֲמֵשׁ וְתִשְׁעִים שָׁנָה וּשְׁמֹנֶה מֵאוֹת שָׁנָה. (a) Textuality > conj paratactic expansion / Mood > declarative:
past / Transitivity > relational: attribution.

חֲמֵשׁ וְתִשְׁעִים שָׁנָה וּשְׁמֹנֶה מֵאוֹת שָׁנָה	כָּל־יְמֵי מַהֲלָאֵל	וַיְהִי	Constituents
<i>five and ninety years and eight hundred years</i>	<i>all the days of Mahalal'el</i>	<i>and they were</i>	Translation
		Theme	Textuality
	Subject	Finite	Mood
Attribute	Carrier	Process	Transitivity

וַיְהִי. Theme: textual > clause conj + Theme: experiential / Finite
> wayyiqtol 3mp / Process > qal היה.

כָּל־יְמֵי מֶהֱלָאֵל. Subject > ms / Carrier > nominal group: noun common collective ms const - noun common mp const - noun proper ms. See comments to 5:5(a).

חֲמֵשׁ וְתִשְׁעִים שָׁנָה וּשְׁמֹנֶה מֵאוֹת שָׁנָה. Scope > nominal group complex: numeral fs | group conj + numeral fs | noun common fs | group conj + numeral fs | numeral fp | noun common fs.

וַיָּמָת. (b) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: event.

וַיָּמָת	Constituents
<i>and he died</i>	Translation
Theme	Textuality
Finite	Mood
Process	Transitivity

וַיָּמָת. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > qal מוֹת.

Genesis 5:18-20

¹⁸And Yered lived 162 years. And he fathered Chanokh. ¹⁹And Yered lived, after his fathering Chanokh, 800 years. And he fathered sons and daughters. ²⁰And all the days of Yered were 962 years. And he died.

5:18 /// וַיְחִי־יֶרֶד שְׁתַּיִם וְשָׁנִים שָׁנָה וּמֵאָת שָׁנָה //
וַיֻּלְּד אֶת־חֲנוֹךְ:

וַיְחִי־יֶרֶד שְׁתַּיִם וְשָׁנִים שָׁנָה וּמֵאָת שָׁנָה. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: event.

שְׁתַּיִם וְשִׁשִּׁים שָׁנָה וּמֵאֵת שָׁנָה	יָרַד	וַיְחִי־	Constituents
<i>two and sixty years and a hundred years</i>	<i>Yered</i>	<i>and he lived</i>	Translation
		Theme	Textuality
	Subject	Finite	Mood
Scope	Actor	Process	Transitivity

וַיְחִי־. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > qal חיה.

יָרַד. Subject > ms / Actor > nominal group: noun proper.

שְׁתַּיִם וְשִׁשִּׁים שָׁנָה וּמֵאֵת שָׁנָה. Scope > nominal group complex: numeral fd | group conj + numeral fs | noun common fs | group conj + numeral fs | noun common fs.

וַיּוֹלֵד אֶת־חֲנוֹךְ. (b) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: action.

אֶת־חֲנוֹךְ	וַיּוֹלֵד	Constituents
<i>Chanokh</i>	<i>and he fathered</i>	Translation
	Theme	Textuality
	Finite	Mood
Goal	Process	Transitivity

וַיּוֹלֵד. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > hifil ילד.

אֶת־חֲנוֹךְ. Goal > nominal group: goal marker - noun proper ms.

5:19 // וַיְחִי־יִרְדְּ אַחֲרֵי הוֹלִידוֹ אֶת־חֲנוֹךְ שְׁמֹנֶה מֵאוֹת שָׁנָה // וַיּוֹלֵד בָּנִים וּבָנוֹת:

וַיְחִי־יִרְדְּ [[אַחֲרֵי הוֹלִידוֹ אֶת־חֲנוֹךְ]] שְׁמֹנֶה מֵאוֹת שָׁנָה.

(a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: event.

שְׁמֹנֶה מֵאוֹת שָׁנָה	]] אַחֲרֵי הוֹלִידוֹ [[אֶת־חֲנוּךְ	יָרֵד	וַיְחִי־	Constituents
<i>eight hundred years</i>	<i>after his fathering Chanokh</i>	<i>Yered</i>	<i>and he lived</i>	Translation
			Theme	Textuality
	Subject	Finite		Mood
Scope	Circumstance	Actor	Process	Transitivity

וַיְחִי. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > qal חיה.

יָרֵד. Subject > ms / Actor > nominal group: noun proper.

אַחֲרֵי הוֹלִידוֹ אֶת־חֲנוּךְ. (i) Circumstance >> Textuality > embedded prep clause / Transitivity > material: action.

אֶת־חֲנוּךְ	הוֹלִידוֹ	אַחֲרֵי	Constituents
<i>Chanokh</i>	<i>his fathering</i>	<i>after</i>	Translation
	Theme	Theme	Textuality
Goal	Process + Actor		Transitivity

אַחֲרֵי. Theme: textual > prep.

הוֹלִידוֹ. Theme: experiential / Process > inf const hifil ילד + Actor > pronoun suffix 3ms, antecedent is יָרֵד *Yered* preceding the embedded clause.

אֶת־חֲנוּךְ. Goal > nominal group: goal marker - noun proper ms.

שְׁמֹנֶה מֵאוֹת שָׁנָה. Scope > nominal group: numeral fs | numeral fp | noun common fs.

וַיּוֹלֵד בָּנִים וּבָנוֹת. (b) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: action.

בָּנִים וּבָנוֹת	וַיּוֹלֵד	Constituents
<i>sons and daughters</i>	<i>and he fathered</i>	Translation
	Theme	Textuality
	Finite	Mood
Goal	Process	Transitivity

וַיּוֹלֵד. Theme: textual > clause conj + Theme: experiential / Finite
> wayyiqtol 3ms / Process > hifil ילד.

בָּנִים וּבָנוֹת. Goal > nominal group complex: noun common mp |
group conj + noun common fp.

5:20 // וַיְהִי כָּל־יְמֵי־יֶרֶד שְׁתַּיִם וְשָׁנִים שָׁנָה וַתֵּשַׁע
מֵאוֹת שָׁנָה // וַיָּמָת: פ

וַיְהִי כָּל־יְמֵי־יֶרֶד שְׁתַּיִם וְשָׁנִים שָׁנָה וַתֵּשַׁע מֵאוֹת שָׁנָה.
(a) Textuality > conj paratactic expansion / Mood > declarative: past /
Transitivity > relational: attribution.

שְׁתַּיִם וְשָׁנִים שָׁנָה וַתֵּשַׁע מֵאוֹת שָׁנָה	כָּל־יְמֵי־יֶרֶד	וַיְהִי	Constituents
<i>two and sixty years and nine hundred years</i>	<i>all the days of Yered</i>	<i>and they were</i>	Translation
		Theme	Textuality
	Subject	Finite	Mood
Attribute	Carrier	Process	Transitivity

וַיְהִי. Theme: textual > clause conj + Theme: experiential / Finite
> wayyiqtol 3mp / Process > qal היה.

כָּל־יְמֵי־יֶרֶד. Subject > ms / Carrier > nominal group: noun com-
mon collective ms const - noun common mp const - noun proper ms.
See comments to 5:5(a).

שְׁתַּיִם וְשָׁנִים שָׁנָה וַתֵּשֶׁעַ מֵאוֹת שָׁנָה. Scope > nominal group complex: numeral fd | group conj + numeral fp | noun common fs | group conj + numeral fs | numeral fp | noun common fs.

וַיָּמָת. (b) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: event.

וַיָּמָת	Constituents
<i>and he died</i>	Translation
Theme	Textuality
Finite	Mood
Process	Transitivity

וַיָּמָת. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > qal מוֹת.

Genesis 5:21-24

²¹And Chanokh lived 65 years. And he fathered Metushalach. ²²And Chanokh walked with the deity, after his fathering Metushalach, 300 years. And he fathered sons and daughters. ²³And all the days of Chanokh were 365 years. ²⁴And Chanokh walked with the deity. And he is not, because deity took him.

5:21 וַיְחִי חֲנוֹךְ חֲמֵשׁ וְשָׁנִים שָׁנָה // וַיּוֹלֶד אֶת־
מֵתוֹשֶׁלַח:

וַיְחִי חֲנוֹךְ. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: event.

חֲמֵשׁ וְשָׁנִים שָׁנָה	חֲנוֹךְ	וַיְחִי	Constituents
<i>five years and sixty years</i>	<i>Chanokh</i>	<i>and he lived</i>	Translation
		Theme	Textuality
	Subject	Finite	Mood
Scope	Actor	Process	Transitivity

וַיְחִי. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > qal חיה.

חָנוּךְ. Subject > ms / Actor > nominal group: noun proper.

חָמֵשׁ וְשָׁנִים שָׁנָה. Scope > nominal group: numeral fs | group conj + numeral fp | noun common fs.

וַיּוֹלֶד אֶת־מֶתוֹשָׁלַח. (b) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: action.

אֶת־מֶתוֹשָׁלַח	וַיּוֹלֶד	Constituents
<i>Metushalach</i>	<i>and he fathered</i>	Translation
	Theme	Textuality
	Finite	Mood
Goal	Process	Transitivity

וַיּוֹלֶד. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > hifil ילד.

אֶת־מֶתוֹשָׁלַח. Goal > nominal group: goal marker - noun proper ms.

5:22 // וַיְהִי־לֶךְ חָנוּךְ אֶת־הָאֱלֹהִים אַחֲרֵי הוֹלִידוֹ אֶת־
מֶתוֹשָׁלַח שְׁלֹשׁ מֵאוֹת שָׁנָה // וַיּוֹלֶד בָּנִים וּבָנוֹת:

וַיְהִי־לֶךְ חָנוּךְ אֶת־הָאֱלֹהִים אַחֲרֵי הוֹלִידוֹ אֶת־מֶתוֹשָׁלַח
שְׁלֹשׁ מֵאוֹת שָׁנָה. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: action.

שְׁלֹשׁ מֵאוֹת שָׁנָה	]] אַחֲרֵי הוֹלִידוֹ אֶת- [[מֶתוּשֶׁלַח	אֶת־הָאֱלֹהִים	חֲנוֹךְ	וַיִּתְּהַלֵּךְ	Constituents
<i>three hundred years</i>	<i>after his father- ing Metush- elach</i>	<i>with the deity</i>	<i>Chanokh</i>	<i>and he walked</i>	Translation
				Theme	Textuality
			Subject	Finite	Mood
Scope	Circumstance	Circumstance	Actor	Process	Transitivity

וַיִּתְּהַלֵּךְ. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > hitpael הָלַךְ.

חֲנוֹךְ. Subject > ms / Actor > nominal group: noun proper.

אֶת־הָאֱלֹהִים. Circumstance: accompaniment > prep phrase: prep - def art + noun common mp. Notice that the definite article defines *deity* or *deities* here.

אַחֲרֵי הוֹלִידוֹ אֶת־מֶתוּשֶׁלַח. (i) Circumstance >> Textuality > embedded prep clause / Transitivity > material: action.

אֶת־מֶתוּשֶׁלַח	הוֹלִידוֹ	אַחֲרֵי	Constituents
<i>Metushelach</i>	<i>his fathering</i>	<i>after</i>	Translation
	Theme	Theme	Textuality
Goal	Process + Actor		Transitivity

אַחֲרֵי. Theme: textual > prep.

הוֹלִידוֹ. Theme: experiential / Process > inf const hifil יָלַד + Actor > pronoun suffix 3ms, antecedent is חֲנוֹךְ *Chanokh* preceding the embedded clause.

אֶת־מֶתוּשֶׁלַח. Goal > nominal group: goal marker - noun proper ms.

שְׁלֹשׁ מֵאוֹת שָׁנָה. Scope > nominal group: numeral fs | numeral fp | noun common fs.

וַיּוֹלֵד בָּנִים וּבָנוֹת. (b) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: action.

בָּנִים וּבָנוֹת	וַיּוֹלֵד	Constituents
<i>sons and daughters</i>	<i>and he fathered</i>	Translation
	Theme	Textuality
	Finite	Mood
Goal	Process	Transitivity

וַיּוֹלֵד. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > hifil ילד.

בָּנִים וּבָנוֹת. Goal > nominal group complex: noun common mp | group conj + noun common fp.

וַיְהִי כִּלְיָמִי חֲנוּךְ חֲמֵשׁ וְשִׁשִּׁים שָׁנָה וּשְׁלֹשׁ מֵאוֹת שָׁנָה: // 5:23

וַיְהִי כִּלְיָמִי חֲנוּךְ חֲמֵשׁ וְשִׁשִּׁים שָׁנָה וּשְׁלֹשׁ מֵאוֹת שָׁנָה. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > relational: attribution.

חֲמֵשׁ וְשִׁשִּׁים שָׁנָה וּשְׁלֹשׁ מֵאוֹת שָׁנָה	כִּלְיָמִי חֲנוּךְ	וַיְהִי	Constituents
<i>five and sixty years and three hundred years</i>	<i>all the days of Chanokh</i>	<i>and he was</i>	Translation
		Theme	Textuality
	Subject	Finite	Mood
Attribute	Carrier	Process	Transitivity

וַיְהִי. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > qal היה.

כִּלְיָמִי חֲנוּךְ. Subject > ms (כֵּל) / Carrier > nominal group: noun common collective ms const - noun common mp const - noun proper

3ms. The ms Subject כל is congruent with the 3ms Finite וַיְהִי; this is also the case in the analogous clause 5:31(a) which also has כל-ימי as its Carrier. However, in 5:5(a) and seven other clauses in chapter 5 which have כל-ימי as the Carrier, the Finite is וַיְהִי. There appears, then, to be some variability in whether the ms כל was considered to be the grammatical Subject or the mp ימי. Or, כל, being a collective noun, was considered oftentimes to be plural.

חֲמִשׁ וְשָׁנִים שָׁנָה וְשָׁלֹשׁ מֵאוֹת שָׁנָה. Scope > nominal group complex: numeral fs | group conj + numeral fp | noun common fs | group conj + numeral fs | numeral fp | noun common fs.

5:24 // וַיִּתְּהַלֵּךְ חֲנוּךְ אֶת־הָאֱלֹהִים | וַאֲיָנֹנּוּ / כִּי־לָקַח
אֹתוֹ אֱלֹהִים: פ

וַיִּתְּהַלֵּךְ חֲנוּךְ אֶת־הָאֱלֹהִים. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: action.

אֶת־הָאֱלֹהִים	חֲנוּךְ	וַיִּתְּהַלֵּךְ	Constituents
<i>with the deity</i>	<i>Chanokh</i>	<i>and he walked</i>	Translation
		Theme	Textuality
	Subject	Finite	Mood
Circumstance	Actor	Process	Transitivity

וַיִּתְּהַלֵּךְ. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > hitpael of הָלַךְ.

חֲנוּךְ. Subject > ms / Actor > nominal group: noun proper.

אֶת־הָאֱלֹהִים. Circumstance: accompaniment > prep phrase: prep - def art + noun common mp. *Deity* is again found with the definite article; see 5:22(a).

וַאֲיָנֹנּוּ. (b) Textuality > conj paratactic expansion / Mood > declarative: non-past / Transitivity > existential.

וַאֲיִנְנוּ	Constituents
<i>and he is not</i>	Translation
Theme	Textuality
Subject	Mood
Process + Existent	Transitivity

וַאֲיִנְנוּ. Theme: textual > clause conj + Theme: experiential / Process > negative adjunct + Existent > pronoun suffix 3ms, antecedent is חֲנוֹךְ *Chanokh* in the prior clause.

בִּי-לָקַח אֹתוֹ אֱלֹהִים. (c) Textuality > conj hypotactic expansion / Mood > declarative: past / Transitivity > material: action.

אֱלֹהִים	אֹתוֹ	לָקַח	בִּי	Constituents
<i>deity</i>	<i>him</i>	<i>he took</i>	<i>because</i>	Translation
		Theme	Theme	Textuality
Subject		Finite		Mood
Actor	Goal	Process		Transitivity

בִּי. Theme: textual > conj.

לָקַח. Theme: experiential / Finite > qatal 3ms / Process > qal

אֹתוֹ. Goal > goal marker + pronoun suffix 3ms, antecedent is חֲנוֹךְ *Chanokh* in clause (a).

אֱלֹהִים. Subject > mp / Actor > nominal group: noun common mp. *Deity* does not have the definite article in this instance.

Genesis 5:25-27

²⁵And Metushelach lived 187 years. And he fathered Lemekh. ²⁶And Metushelach lived, after his fathering Lemekh, 782 years. And he fathered sons and daughters. ²⁷And all the days of Metushelach were 969 years. And he died.

5:25 /// וַיְחִי מֵתוֹשֶׁלַח שֶׁבַע וְשָׁמְנִים שָׁנָה וּמֵאָת שָׁנָה
// וַיֹּלֶד אֶת-לֶמֶךְ:

וַיְחִי מֵתוֹשֶׁלַח. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: event.

שֶׁבַע וְשָׁמְנִים שָׁנָה וּמֵאָת שָׁנָה	מֵתוֹשֶׁלַח	וַיְחִי	Constituents
<i>seven and eighty years and a hundred years</i>	<i>Metushelach</i>	<i>and he lived</i>	Translation
		Theme	Textuality
	Subject	Finite	Mood
Scope	Actor	Process	Transitivity

וַיְחִי. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > qal חיה.

מֵתוֹשֶׁלַח. Subject > ms / Actor > nominal group: noun proper.

שֶׁבַע וְשָׁמְנִים שָׁנָה וּמֵאָת שָׁנָה. Scope > nominal group complex: numeral fs | group conj + numeral fp | noun common fs | numeral fs | noun common fs.

וַיֹּלֶד אֶת-לֶמֶךְ. (b) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: action.

אֶת-לֶמֶךְ	וַיֹּלֶד	Constituents
<i>Lemekh</i>	<i>and he fathered</i>	Translation
	Theme	Textuality
	Finite	Mood
Goal	Process	Transitivity

וַיֹּלֶד. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > hifil ילד.

אֶת-לֶמֶךְ. Goal > nominal group: goal marker - noun proper ms. The *qamets* is due to stress lengthening.

5:26 // וַיְחִי מֵתוֹשֶׁלַח אַחֲרֵי הוֹלִידוֹ אֶת־לֶמֶךְ שְׁתַּיִם
וּשְׁמוֹנִים שָׁנָה וּשְׁבַע מֵאוֹת שָׁנָה // וַיּוֹלֶד בָּנִים
וּבָנוֹת:

וַיְחִי מֵתוֹשֶׁלַח [[אַחֲרֵי הוֹלִידוֹ אֶת־לֶמֶךְ]] שְׁתַּיִם וּשְׁמוֹנִים
שָׁנָה וּשְׁבַע מֵאוֹת שָׁנָה. (a) Textuality > conj paratactic expansion
/ Mood > declarative: past / Transitivity > material: event.

שְׁתַּיִם וּשְׁמוֹנִים שָׁנָה וּשְׁבַע מֵאוֹת שָׁנָה	[[אַחֲרֵי הוֹלִידוֹ אֶת־לֶמֶךְ]]	מֵתוֹשֶׁלַח	וַיְחִי	Constituents
<i>two and eighty years and seven hundred years</i>	<i>after his fathering Lemekh</i>	<i>Metushelach</i>	<i>and he lived</i>	Translation
			Theme	Textuality
		Subject	Finite	Mood
Scope	Circumstance	Actor	Process	Transitivity

וַיְחִי. Theme: textual > clause conj + Theme: experiential / Finite >
wayyiqtol 3ms / Process > qal חיה.

מֵתוֹשֶׁלַח. Subject > ms / Actor > nominal group: noun proper.

אַחֲרֵי הוֹלִידוֹ אֶת־לֶמֶךְ. (i) Circumstance >> Textuality >
embedded prep clause / Transitivity > material: action.

אֶת־לֶמֶךְ	הוֹלִידוֹ	אַחֲרֵי	Constituents
<i>Lemekh</i>	<i>his fathering</i>	<i>after</i>	Translation
	Theme	Theme	Textuality
Goal	Process + Actor		Transitivity

אַחֲרֵי. Theme: textual > prep.

הוֹלִידוֹ. Theme: experiential / Process > inf const hifil ילד + Actor
> pronoun suffix 3ms, antecedent is מֵתוֹשֶׁלַח *Metushelach* preceding
the embedded clause.

אֶת־לִמְךָ. Goal > nominal group: goal marker - noun proper ms.

שָׁתִים וְשִׁמוֹנִים שָׁנָה וְשִׁבְעַת מֵאוֹת שָׁנָה. Scope > nominal group complex: numeral fd | group conj + numeral fp | noun common fs | group conj + numeral fs | numeral fp | noun common fs.

וַיֹּלֶד בָּנִים וּבָנוֹת. (b) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: action.

בָּנִים וּבָנוֹת	וַיֹּלֶד	Constituents
<i>sons and daughters</i>	<i>and he fathered</i>	Translation
	Theme	Textuality
	Finite	Mood
Goal	Process	Transitivity

וַיֹּלֶד. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > hifil יָלַד.

בָּנִים וּבָנוֹת. Goal > nominal group complex: noun common mp | group conj + noun common fp.

וַיְהִי כֹל־יְמֵי מֶתוֹשֶׁלַח תִּשְׁעַת וְשִׁשִּׁים שָׁנָה וְתִשַּׁע
מֵאוֹת שָׁנָה // וַיָּמָת: פ

וַיְהִי כֹל־יְמֵי מֶתוֹשֶׁלַח. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > relational: attribution.

תִּשְׁעַת וְשִׁשִּׁים שָׁנָה וְתִשַּׁע מֵאוֹת שָׁנָה	כֹּל־יְמֵי מֶתוֹשֶׁלַח	וַיְהִי	Constituents
<i>nine and sixty years and nine hundred years</i>	<i>all the days of Metushelach</i>	<i>and they were</i>	Translation
		Theme	Textuality
	Subject	Finite	Mood
Attribute	Carrier	Process	Transitivity

וַיָּהִיו. Theme: textual > clause conj + Theme: experiential / Finite
> wayyiqtol 3mp / Process > qal היה.

כָּל־יְמֵי מִתּוֹשָׁלַח. Subject > ms / Carrier > nominal group: noun
common collective ms const - noun common mp const - noun proper
ms. See comments to 5:5(a).

תֵּשַׁע וְשָׁשִׁים שָׁנָה וְתֵשַׁע מֵאוֹת שָׁנָה. Scope > nominal
group complex: numeral fs | group conj + numeral fp | noun common
fs | group conj + numeral fs | numeral fp | noun common fs.

וַיָּמָת. (b) Textuality > conj paratactic expansion / Mood > declara-
tive: past / Transitivity > material: event.

וַיָּמָת	Constituents
<i>and he died</i>	Translation
Theme	Textuality
Finite	Mood
Process	Transitivity

וַיָּמָת. Theme: textual > clause conj + Theme: experiential / Finite
> wayyiqtol 3ms / Process > qal מוֹת.

Genesis 5:28-31

²⁸And Lemekh lived 182 years. And he fathered a son. ²⁹And he called his name Noach saying, “This one will comfort us from our work and from the toil of our hands, from the ground, which YHWH cursed.” ³⁰And Lemekh lived, after his fathering Noach, 575 years. And he fathered sons and daughters. ³¹And all the days of Lemekh were 777 years. And he died.

5:28 /// וַיְחִי־לֶמֶךְ שְׁתַּיִם וְשִׁמְנִים שָׁנָה וּמֵאָת שָׁנָה //

וַיּוֹלֶד בָּנִים

וַיְחִי־לֶמֶךְ שְׁתַּיִם וְשִׁמְנִים שָׁנָה וּמֵאָת שָׁנָה. (a) Textuality >

conj paratactic expansion / Mood > declarative: past / Transitivity > material: event.

שְׁתִּים וּשְׁמֹנִים שָׁנָה וּמֵאֵת שָׁנָה	לֵמֶךְ	וַיְחִי־	Constituents
<i>two and eighty years and a hundred years</i>	<i>Lemekh</i>	<i>and he lived</i>	Translation
		Theme	Textuality
	Subject	Finite	Mood
Scope	Actor	Process	Transitivity

וַיְחִי־. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > qal חיה.

לֵמֶךְ. Subject > ms / Actor > nominal group: noun proper.

שְׁתִּים וּשְׁמֹנִים שָׁנָה וּמֵאֵת שָׁנָה. Scope > nominal group complex: numeral fd | group conj + numeral fp | noun common fs | group conj + numeral fs | noun common fs.

וַיּוֹלֵד בֶּן. (b) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: action.

בֶּן	וַיּוֹלֵד	Constituents
<i>a son</i>	<i>and he fathered</i>	Translation
	Theme	Textuality
	Finite	Mood
Goal	Process	Transitivity

וַיּוֹלֵד. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > hifil ילד.

בֶּן. Goal > nominal group: noun common ms.

5:29 // וַיִּקְרָא אֶת־שְׁמוֹ נֹחַ לֵאמֹר // זֶה יִנְחָמֵנוּ
מִמַּעֲשֵׂנוּ וּמִעֲצָבוֹן יְדֵינוּ מִן־הָאָדָמָה אֲשֶׁר אָרָהָ
יְהוָה:

וַיִּקְרָא אֶת־שְׁמוֹ נֹחַ לֵאמֹר. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > verbal.

לֵאמֹר	נֹחַ	אֶת־שְׁמוֹ	וַיִּקְרָא	Constituents
<i>by saying</i>	<i>Noach</i>	<i>his name</i>	<i>and he called</i>	Translation
			Theme	Textuality
			Finite	Mood
Circumstance	Verbiage	Target	Process	Transitivity

וַיִּקְרָא. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > qal קרא.

אֶת־שְׁמוֹ. Target > nominal group: goal marker - noun common ms const + pronoun suffix 3ms, antecedent is בֶּן *son* in the prior clause.

נֹחַ. Verbiage > nominal group: noun proper ms.

לֵאמֹר. Circumstance: manner, means > prep phrase: prep + Process > inf const qal אמר. In origin this is an embedded clause; it has been grammaticalized as a quote marker. It is not found before every quote, but is limited in distribution. See Miller (1996).

זֶה יִנְחָמֵנוּ מִמַּעֲשֵׂנוּ וּמִעֲצָבוֹן יָדֵינוּ מִן־הָאָדָמָה] [אֲשֶׁר] [אָרְרָה יְהוָה. (b) Textuality > appositive paratactic projection: quote / Mood > declarative: non-past / Transitivity > material: action.

מִמַּעֲשֵׂנוּ וּמִעֲצָבוֹן יָדֵינוּ מִן־הָאָדָמָה] [אֲשֶׁר אָרְרָה יְהוָה ] [	יִנְחָמֵנוּ	זֶה	Constituents
<i>from our work and from the toil of our hands, from the ground, which YHWH cursed her</i>	<i>he will comfort us</i>	<i>this</i>	Translation
		Theme	Textuality
	Finite	Subject	Mood
Scope	Process + Beneficiary	Actor	Transitivity

זֶה. Theme: experiential / Subject > ms / Actor > pronoun demonstrative, antecedent is נֹחַ *Noach* in the prior clause.

יִנְחֶמְנוּ. Finite > yiqtol 3ms / Process > piel נָחַם + Beneficiary > pronoun suffix 1cp, antecedent is לִמְדָּה *Lemekh*, and since it is plural, presumably he is speaking also for all of humankind.

[[אֲשֶׁר אֵרְרָה יְהוָה]] מִן־הָאָדָמָה יְדִינוּ וּמַעֲצֹבוֹן יִדְּנוּ. Scope > prep phrase complex: this complex consists of three מִן prep phrases. The first two are sub-grouped together, and the third appears to be an appositive expansion of the preceding sub-group. The third prep phrase is itself expanded by an embedded relative clause.

יִדְּנוּ. Prep phrase complex: prep phrase 1 + prep phrase 2.

יִדְּנוּ. Prep phrase 1 > prep + noun common fs const + pronoun suffix 1cp, antecedent is לִמְדָּה *Lemekh* and all humankind.

וּמַעֲצֹבוֹן יִדְּנוּ. Prep phrase 2 > group conj + prep + noun common ms const | noun common fem dual const + pronoun suffix 1cp, antecedent is לִמְדָּה *Lemekh* and all humankind.

[[אֲשֶׁר אֵרְרָה יְהוָה]] מִן־הָאָדָמָה. Prep phrase complex > Head (prep phrase 3) + Post-modifier (expansion). This appositive complex expands the meaning of the preceding prep phrase complex by giving it greater specificity; by so doing it connects this clause to Genesis 3:17 and 4:11, both of which mention אָרֶץ and הָאָדָמָה, and 3:17 additionally mentions עֵצָבוֹן.

מִן־הָאָדָמָה. Prep phrase 3 > prep - def art + noun common fs.

אֲשֶׁר אֵרְרָה יְהוָה. (i) Expansion >> Textuality > embedded expansion: relative clause / Mood > declarative: past / Process > verbal. The embedded clause gives greater specificity to its antecedent הָאָדָמָה.

יְהוָה	אָרְרָהּ	אֲשֶׁר	Constituents
YHVH	<i>he cursed her</i>	<i>which</i>	Translation
		Theme	Textuality
Subject	Finite		Mood
Sayer	Process + Target	Target	Transitivity

אֲשֶׁר. Theme: textual > pronoun relative / Target > antecedent הָאָדָמָה *the ground* immediately preceding. This functions as a type of preposed Theme. Of course, structurally it has to be first in the clause, but it is substituted later by the pronoun suffix on אָרְרָהּ, which gives it that preposed feel.

אָרְרָהּ. Finite > qatal 3ms / Process > piel ארר + Target > pronoun suffix 3fs, antecedent is again הָאָדָמָה *the ground*.

יְהוָה. Subject > ms / Sayer > nominal group: noun proper.

וַיְחִי-לֵמֶךְ אַחֲרֵי הוּלִידוֹ אֶת-נֹחַ חָמֵשׁ וְתִשְׁעִים 5:30
שָׁנָה וְחָמֵשׁ מֵאֹת שָׁנָה // וַיּוֹלֶד בָּנִים וּבָנוֹת:

וַיְחִי-לֵמֶךְ [[אַחֲרֵי הוּלִידוֹ אֶת-נֹחַ]] חָמֵשׁ וְתִשְׁעִים שָׁנָה
וְחָמֵשׁ מֵאֹת שָׁנָה. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: event.

חֵמֶשׁ וְתִשְׁעִים שָׁנָה וְחָמֵשׁ מֵאֹת שָׁנָה	[[אַחֲרֵי הוּלִידוֹ אֶת-נֹחַ]]	לֵמֶךְ	וַיְחִי-	Constituents
<i>five and seventy years and five hundred years</i>	<i>after his fathering Noach</i>	<i>Lemekh</i>	<i>and he lived</i>	Translation
			Theme	Textuality
		Subject	Finite	Mood
Scope	Circumstance	Actor	Process	Transitivity

וַיְחִי־. Theme: textual > clause conj + Theme: experiential / Finite
> wayyiqtol 3ms / Process > qal חיה.

לְמֶךְ. Subject > ms / Actor > nominal group: noun proper.

אַחֲרֵי הוֹלִידוֹ אֶת־נֹחַ. (i) Circumstance >> Textuality > embedded prep clause / Transitivity > material: action.

אֶת־נֹחַ	הוֹלִידוֹ	אַחֲרֵי	Constituents
<i>Noach</i>	<i>his fathering</i>	<i>after</i>	Translation
	Theme	Theme	Textuality
Goal	Process + Actor		Transitivity

אַחֲרֵי. Theme: textual > prep.

הוֹלִידוֹ. Theme: experiential / Process > inf const hifil ילד + Actor
> pronoun suffix 3ms, antecedent is לְמֶךְ *Lemekh* preceding the
embedded clause.

אֶת־נֹחַ. Goal > nominal group: goal marker - noun proper ms.

חֲמִשָּׁה וְתִשְׁעִים שָׁנָה וַחֲמִשָּׁה מֵאֹת שָׁנָה. Scope > nominal
group complex: numeral | group conj + numeral | noun common fs |
group conj + numeral | numeral | noun common fs.

וַיּוֹלֵד בָּנִים וּבָנוֹת. (b) Textuality > conj paratactic expansion /
Mood > declarative: past / Transitivity > material: action.

בָּנִים וּבָנוֹת	וַיּוֹלֵד	Constituents
<i>sons and daughters</i>	<i>and he fathered</i>	Translation
	Theme	Textuality
	Finite	Mood
Goal	Process	Transitivity

וַיּוֹלֵד. Theme: textual > clause conj + Theme: experiential / Finite
> wayyiqtol 3ms / Process > hifil ילד.

בָּנִים וּבָנוֹת. Goal > nominal group complex: noun common mp |
group conj + noun common fp.

5:31 // וַיְהִי כָּל־יְמֵי־לֶמֶךְ שֶׁבַע וְשִׁבְעִים שָׁנָה וְשֶׁבַע
מֵאוֹת שָׁנָה // וַיָּמָת: ס

וַיְהִי כָּל־יְמֵי־לֶמֶךְ שֶׁבַע וְשִׁבְעִים שָׁנָה וְשֶׁבַע מֵאוֹת שָׁנָה.
(a) Textuality > conj paratactic expansion / Mood > declarative: past /
Transitivity > relational: attribution.

שֶׁבַע וְשִׁבְעִים שָׁנָה וְשֶׁבַע מֵאוֹת שָׁנָה	כָּל־יְמֵי־לֶמֶךְ	וַיְהִי	Constituents
<i>seven and seventy years and seven hundred years</i>	<i>all of the days of Lemekh</i>	<i>and he was</i>	Translation
		Theme	Textuality
	Subject	Finite	Mood
Attribute	Carrier	Process	Transitivity

וַיְהִי. Theme: textual > clause conj + Theme: experiential / Finite >
wayyiqtol 3ms / Process > qal היה.

כָּל־יְמֵי־לֶמֶךְ. Subject > ms / Carrier > nominal group: noun com-
mon collective ms const - noun common mp const - noun proper ms.
See comments to 5:5(a).

שֶׁבַע וְשִׁבְעִים שָׁנָה וְשֶׁבַע מֵאוֹת שָׁנָה. Attribute > nominal
group complex: numeral fs | group conj + numeral fp | noun common
fs | group conj + numeral fs | numeral fp | noun common fs.

וַיָּמָת. (b) Textuality > conj paratactic expansion / Mood > declara-
tive: past / Transitivity > material: event.

וַיָּמָת	Constituents
<i>and he died</i>	Translation
Theme	Textuality
Finite	Mood
Process	Transitivity

וַיָּמָת. Theme: textual > clause conj + Theme: experiential / Finite
> wayyiqtol 3ms / Process > qal מוֹת.

Genesis 5:32

³²And Noah was 500 years old. And Noah fathered Shem, Cham, and Yefet.

5:32 וַיְהִי־נֹחַ בֶּן־חָמֶשׁ מֵאוֹת שָׁנָה // וַיֻּלְּד נֹחַ אֶת־
שֵׁם אֶת־חָם וְאֶת־יֶפֶת:

וַיְהִי־נֹחַ בֶּן־חָמֶשׁ מֵאוֹת שָׁנָה. (a) Textuality > conj paratactic
expansion / Mood > declarative: past / Transitivity > relational: attri-
bution.

בֶּן־חָמֶשׁ מֵאוֹת שָׁנָה	נֹחַ	וַיְהִי־	Constituents
<i>a son of five hundred years</i>	<i>Noach</i>	<i>and he was</i>	Translation
	Theme	Theme	Textuality
	Subject	Finite	Mood
Attribute	Carrier	Process	Transitivity

וַיְהִי־. Theme: textual > clause conj + Theme: experiential / Finite
> wayyiqtol 3ms / Process > qal הָיָה.

נֹחַ. Subject > ms / Carrier > nominal group: noun proper.

בֶּן־חָמֶשׁ מֵאוֹת שָׁנָה. Attribute > nominal group: noun com-
mon fs const - numeral fs | numeral fp | noun common fs.

וַיֻּלְּד נֹחַ אֶת־שֵׁם אֶת־חָם וְאֶת־יֶפֶת. (b) Textuality > conj
paratactic expansion / Mood > declarative: past / Transitivity > mate-
rial: action.

אֶת־שֵׁם אֶת־חָם וְאֶת־יֶפֶת	נֹחַ	וַיֹּלֵד	Constituents
<i>Shem Cham and Yefet</i>	<i>Noach</i>	<i>and he fathered</i>	Translation
		Theme	Textuality
	Subject	Finite	Mood
Goal	Actor	Process	Transitivity

וַיֹּלֵד. Theme: textual > clause conj + Theme: experiential / Finite
> wayyiqtol 3ms / Process > hifil יֵלֵד.

נֹחַ. Subject > ms / Actor > nominal group: noun proper.

אֶת־שֵׁם אֶת־חָם וְאֶת־יֶפֶת. Goal > nominal group complex:
goal marker - noun proper | goal marker - noun proper | group conj
+ goal marker - noun proper ms. The *qamets* in יֶפֶת is due to stress
lengthening.

Genesis 6:1–4

¹And it was, when humankind began to multiply on the face of the ground, and daughters were born to them, ²and the sons of the deity saw the daughters of the humankind, that they are good. And they took for themselves women from all which they chose. ³And YHVH said, “My spirit will not remain in the humankind forever. Since also he is flesh, his days will be 120 years.” ⁴And the Nefilim were in the earth in those days—and also afterwards—when the sons of the deity come to the daughters of the humankind and they bear for them. They are the warriors, who from eternity are the men of the name.

6:1 // וַיְהִי // כִּי־הֵחֵל הָאָדָם לְרַב עַל־פְּנֵי הָאֲדָמָה //
וּבָנוֹת יֵלְדוּ לָהֶם:

וַיְהִי. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > existential process. There is no explicit Subject / Existent in this clause and no prior component that may be

absent by ellipsis. This clause functions as the Theme, so to speak, of the clause complex which it introduces. As Theme, it indicates that the following episode happened. It is, after all, a rather strange event, maybe so even in the day of the narrator, and its happenedness needed to be asserted.

וַיְהִי	Constituents
<i>and it was</i>	Translation
Theme	Textuality
Finite	Mood
Process	Transitivity

וַיְהִי. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > qal היה.

בִּיְהִי הָאָדָם לָרֹב עַל-פְּנֵי הָאָדָמָה. (b) Textuality > conj hypotactic expansion: temporal / Mood > declarative: past / Transitivity > material: action.

עַל-פְּנֵי הָאָדָמָה	לָרֹב	הָאָדָם	הָיָה	כִּי	Constituents
<i>on the face of the ground</i>	<i>to multiply</i>	<i>the human-kind</i>	<i>he began</i>	<i>when</i>	Translation
				Theme	Textuality
		Subject	Finite		Mood
Circumstance	Process	Actor	Process		Transitivity

כִּי. Theme: textual > conj.

הָיָה. Theme: experiential / Finite > qatal 3ms / Process > hifil חָלַל. Along with לָרֹב it forms a verbal group complex. Typically the two components of a verbal group complex (Finite + Non-finite) are not separated by another constituent, but here the Subject / Actor intervenes. The first verb in a verbal group complex often relates the manner in which the main process unfolds, such as beginning, add-

ing, continuing, and stopping. In this clause הֵחֵל *he* (i.e. *they*) *began* relates the start of the main process לָרֹב *to multiply*.

הָאָדָם. Subject > ms / Actor > nominal group: noun common collective.

לָרֹב. Prep + Process > inf const qal

עַל־פְּנֵי הָאָדָמָה. Circumstance > prep phrase: prep - noun common mp const | def art + noun common fs.

וּבָנוּת יֵלְדוּ לָהֶם. (c) Textuality > conj hypotactic expansion / Mood > declarative: past / Transitivity > material: action. This clause is coordinated with the prior clause, and together they are a hypotactic clause complex that is dependent on clause 6:1(d). The process in clause (c) is expressed using a passive stem, the pual. We might ask ourselves why the representational meaning of this clause was not expressed using an active stem, such as *and they had daughters*, with הָאָדָם *the humankind* as the Subject / Actor. The reason may lie in transitivity structures. With males, יָלַד is used in the hifil stem; with females it is used in the qal stem. Perhaps to avoid specifying agency and to be gender inclusive, pual was chosen as the most appropriate stem.

לָהֶם	יֵלְדוּ	וּבָנוּת	Constituents
<i>to them</i>	<i>they were born</i>	<i>and daughters</i>	Translation
		Theme	Textuality
	Finite	Subject	Mood
Beneficiary	Process	Goal	Transitivity

וּבָנוּת. Theme: textual > clause conj + Theme: experiential / Subject > fp / Goal > nominal group: noun common.

יֵלְדוּ. Finite > qatal 3fp / Process > pual יָלַד.

לָהֶם. Beneficiary > prep phrase: prep + pronoun suffix 3mp, antecedent is הָאָדָם *the humankind* in the prior clause. It seems that when the collective term הָאָדָם appears explicitly in a clause, it is treated as

singular by the Finite verb in that clause. But when it is later referenced, as it is here by לָהֶם *to them*, it is treated as a plural.

6:2 // וַיֵּרְאוּ בְנֵי־הָאֱלֹהִים אֶת־בָּנוֹת הָאָדָם / כִּי טִבַּת
הָנָה // וַיִּקְחוּ לָהֶם נָשִׁים מִכָּל אֲשֶׁר בָּחָרוּ:

וַיֵּרְאוּ בְנֵי־הָאֱלֹהִים אֶת־בָּנוֹת הָאָדָם. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > mental: perception.

אֶת־בָּנוֹת הָאָדָם	בְּנֵי־הָאֱלֹהִים	וַיֵּרְאוּ	Constituents
<i>the daughters of the humankind</i>	<i>the sons of the deity</i>	<i>and they saw</i>	Translation
		Theme	Textuality
	Subject	Finite	Mood
Phenomenon	Senser	Process	Transitivity

וַיֵּרְאוּ. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3mp / Process > qal ראה.

בְּנֵי־הָאֱלֹהִים. Subject > mp (בְּנֵי) / Senser > nominal group: noun common mp const - def art + noun common mp.

אֶת־בָּנוֹת הָאָדָם. Phenomenon > nominal group: goal marker - noun common fp const | def art + noun common collective ms.

כִּי טִבַּת הָנָה. (b) Textuality > conj hypotactic projection: report / Mood > declarative: non-past / Transitivity > relational: attribution.

הָנָה	טִבַּת	כִּי	Constituents
<i>they</i>	<i>good</i>	<i>that</i>	Translation
	Theme	Theme	Textuality
Subject	Complement		Mood
Carrier	Attribute		Transitivity

כִּי. Theme: textual > conj.

טבת. Theme: experiential / Complement > fp / Attribute > adj
fp.

הִנֵּה. Subject > 3fp / Carrier > pronoun personal.

[[אֲשֶׁר בָּחָרוּ]] וַיִּקְחוּ לָהֶם נָשִׁים מִכָּל בְּנֵי־הָאֱלֹהִים. (c) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: action. Subject / Actor is בְּנֵי־הָאֱלֹהִים *the sons of the deity*, absent here by ellipsis.

נָשִׁים מִכָּל [[אֲשֶׁר בָּחָרוּ]]	לָהֶם	וַיִּקְחוּ	Constituents
<i>women from all which they chose</i>	<i>for themselves</i>	<i>and they took</i>	Translation
		Theme	Textuality
		Finite	Mood
Goal	Beneficiary	Process	Transitivity

וַיִּקְחוּ. Theme: textual > clause conj + Theme: experiential / Finite
> wayyiqtol 3mp / Process > qal לקח.

לָהֶם. Beneficiary > prep phrase: prep + pronoun suffix 3mp, antecedent is בְּנֵי־הָאֱלֹהִים *the sons of the deity* in clause (a).

[[אֲשֶׁר בָּחָרוּ]] נָשִׁים מִכָּל. Goal > nominal group: Head + Post-modifier. It is somewhat challenging to sort out this nominal group, in particular, to make sense of its prepositional phrase מִכָּל *from all*. The relevant question is, from all of what? *All* is typically followed by another nominal, and we would seem to have two choices here: the nominal is either the embedded relative clause, or it is a noun which is absent by ellipsis. If it is the relative clause, it would result in a redundant statement something like *women from all of the women which they chose*. If it is elliptical, the logical antecedent is בָּנוֹת הָאָדָם *the daughters of the humankind* in clause (a), resulting in a meaning for the nominal group: *women from all (the daughters of humankind)*

which they chose i.e. *whichever women from all (the daughters of human-kind) they chose*. The latter seems the logical choice.

נָשִׁים. Head > noun common fp.

[[אֲשֶׁר בָּחָרוּ]] מְבַל. Post-modifier > prep phrase complex: prep phrase + embedded clause.

מְבַל. Prep phrase > prep + noun common collective ms const.

אֲשֶׁר בָּחָרוּ. (i) Embedded clause >> Textuality > embedded: relative / Mood > declarative: past / Transitivity > material: action.

בָּחָרוּ	אֲשֶׁר	Constituents
<i>they chose</i>	<i>which</i>	Translation
	Theme	Textuality
Finite		Mood
Process	Goal	Transitivity

אֲשֶׁר. Theme: textual > pronoun relative + Theme: experiential / Goal > antecedent כל *all*.

בָּחָרוּ. Finite > qatal 3mp / Process > qal בחר.

6:3 // וַיֹּאמֶר יְהוָה // לֹא-יִדּוֹן רוּחִי בָאָדָם לְעֹלָם /
בְּשָׁגֶם הוּא בָשָׂר // וְהָיוּ יָמָיו מֵאָה וְעֶשְׂרִים שָׁנָה:

וַיֹּאמֶר יְהוָה. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > verbal.

יְהוָה	וַיֹּאמֶר	Constituents
<i>YHVH</i>	<i>and he said</i>	Translation
	Theme	Textuality
Subject	Finite	Mood
Sayer	Process	Transitivity

וַיֹּאמֶר. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > qal אמר.

יְהוָה. Subject > ms / Sayer > noun proper.

לֹא־יָדוֹן רוּחִי בָאָדָם לְעֹלָם. (b) Textuality > appositive paratactic projection: quote / Mood > declarative: non-past / Transitivity > material: action.

לְעֹלָם	בָּאָדָם	רוּחִי	יָדוֹן	לֹא־	Constituents
<i>to forever</i>	<i>in the human-kind</i>	<i>my spirit</i>	<i>he will remain</i>	<i>not</i>	Translation
			Theme	Theme	Textuality
		Subject	Finite	Adjunct	Mood
Circumstance	Circumstance	Actor	Process		Transitivity

לֹא־. Theme: interpersonal / Adjunct: interpersonal > polarity: negative.

יָדוֹן. Theme > experiential / Finite > yiqtol 3ms / Process > qal. This word is a so-called *hapax legomenon* in biblical Hebrew, which is to say, a word from this root is found only here. The lexical meaning of this form is disputed, but converging lines of evidence suggest it means *abide, remain*.

רוּחִי. Subject > cs / Actor > nominal group: noun common cs + pronoun suffix 1cs, antecedent is יְהוָה YHVH.

בָּאָדָם. Circumstance: location, place > prep phrase: prep + def art + noun common collective ms.

לְעֹלָם. Circumstance: location, time > prep phrase: prep + noun common ms.

בְּשָׁנִים הוּא בָּשָׂר. (c) Textuality > conj hypotactic expansion / Mood > declarative: non-past / Transitivity > relational: attribution. This clause has traditionally been interpreted as dependent on the prior clause. NRSV: *My spirit shall not abide in mortals forever, for they are flesh*. We are rendering it as dependent on the following clause, giving reason for a finite life span.

בָּשָׂר	הוא	בְּשֶׁגֶם	Constituents
<i>flesh</i>	<i>he</i>	<i>in which also</i>	Translation
	Theme	Theme	Textuality
Complement	Subject		Mood
Attribute	Carrier		Transitivity

בְּשֶׁגֶם. Theme: textual > prep phrase: prep + pronoun relative + adjunct. This word has three identifiable components, but their cumulative meaning is uncertain. It has traditionally been interpreted as a subordinating conjunction, hence the reason for reading this clause as hypotactic. NRSV translates it *for*.

הוא. Theme: experiential / Subject > ms / Carrier > pronoun personal, antecedent is presumably אָדָם *humankind* in the prior clause, but in 6:1(c) the collective אָדָם was construed grammatically as a plural, attested by לָהֶם *to them*.

בָּשָׂר. Complement > ms / Attribute > nominal group: noun common collective.

וְהָיוּ יָמָיו מֵאָה וְעֶשְׂרִים שָׁנָה. (d) Textuality > conj paratactic expansion / Mood > declarative: non-past / Transitivity > relational: attribution.

מֵאָה וְעֶשְׂרִים שָׁנָה	יָמָיו	וְהָיוּ	Constituents
<i>a hundred and twenty years</i>	<i>his days</i>	<i>and they will be</i>	Translation
		Theme	Textuality
	Subject	Finite	Mood
Attribute	Carrier	Process	Transitivity

וְהָיוּ. Theme: textual > clause conj + Theme: experiential / Finite > weqatal 3mp / Process > qal היה.

יָמָיו. Subject > mp / Carrier > nominal group: noun common const + pronoun suffix 3ms, antecedent is אָדָם *humankind*.

מָאָה וְעֶשְׂרִים שָׁנָה. Attribute > nominal group: numeral fs | group conj + numeral fp | noun common fs.

6:4 // הַנְּפִלִים הָיוּ בָאָרֶץ בַּיָּמִים הָהֵם וְגַם אַחֲרֵיכֵן
אֲשֶׁר יָבֹאוּ בְנֵי הָאֱלֹהִים אֶל-בָּנוֹת הָאָדָם וַיִּלְדּוּ
לָהֶם // הֵמָּה הַגִּבֹּרִים אֲשֶׁר מְעוֹלָם אָנְשֵׁי הַשָּׁם: פ

הַנְּפִלִים הָיוּ בָאָרֶץ בַּיָּמִים הָהֵם >> וְגַם אַחֲרֵיכֵן <<]]
(a). אֲשֶׁר יָבֹאוּ בְנֵי הָאֱלֹהִים אֶל-בָּנוֹת הָאָדָם וַיִּלְדּוּ לָהֶם]]
Textuality > appositive paratactic expansion / Mood > declarative:
past / Transitivity > existential.

Constituents	הַנְּפִלִים	הָיוּ	בָאָרֶץ	בַּיָּמִים הָהֵם >> וְגַם אַחֲרֵיכֵן <<]] אֲשֶׁר יָבֹאוּ בְנֵי הָאֱלֹהִים אֶל-בָּנוֹת הָאָדָם וַיִּלְדּוּ לָהֶם]]
Translation	<i>the Nefilim</i>	<i>they were</i>	<i>in the earth</i>	<i>in those days—and also after so—when the sons of the deity come to the daughters of the humankind and they bore for them</i>
Textuality	Theme			
Mood	Subject	Finite		
Transitivity	Existent	Process	Circumstance	Circumstance

הַנְּפִלִים. Theme: experiential / Subject > mp / Existent > nominal group: def art + noun common. The attached definite article implies that these figures were well known to the hearers. They were not mentioned before, yet they are not otherwise accounted for.

הָיוּ. Finite > qatal 3mp / Process > qal היה.

בְּאֶרֶץ. Circumstance: location, place > prep phrase: prep + def art + noun common fs.

בְּיָמִים הָהֵם >> וְגַם אַחֲרֵיכֵן <<]] אֲשֶׁר יָבֹאוּ בְנֵי
[[הָאֱלֹהִים אֶל־בְּנוֹת הָאָדָם וַיֵּלְדוּ לָהֶם. Circumstance: loca-
tion, time > prep phrase complex: prep phrase + included clause +
embedded clause.

הַיָּמִים הָהֵם. Prep phrase > prep + def art + noun common mp
| def art + pronoun demonstrative 3mp, antecedent is not a specific
term but the prior account of events.

וְגַם אַחֲרֵיכֵן. Minor clause > aside. There is no Process in this
clause, and for this reason it is termed a minor clause. An included
clause is contained within another clause, but it does not have a struc-
tural role in the clause that encloses it. This included clause is related
to the clause that contains it only by non-structural cohesive refer-
ence. In this case the cohesive connection is established by *גַּם* *also* and
by *כֵּן* *so, such*. This minor clause in its highly compressed form stands
for this meaning: *and also the Nefilim/fallen ones were in the earth after
those days*. This clause was most likely inserted at some later date by
someone who considered the *Nefilim* still to be around.

וְגַם. Theme: textual > clause conj + Adjunct: textual > addition.

אַחֲרֵיכֵן. Circumstance > prep phrase: prep - substitute. The word
כֵּן *so, such* is a substitute for *הַיָּמִים הָהֵם* *those days*. This element is a
conjunctive adjunct often used to refer to a prior clause complex.

אֲשֶׁר יָבֹאוּ בְנֵי הָאֱלֹהִים אֶל־בְּנוֹת הָאָדָם. (i) Textuality >
embedded expansion: relative clause / Mood > declarative: non-past /
Process > material: action.

אֶל־בָּנוֹת הָאָדָם	בְּנֵי הָאֱלֹהִים	יָבֹאוּ	אֲשֶׁר	Constituents
<i>to the daughters of the humankind</i>	<i>the sons of the deity</i>	<i>they will go in</i>	<i>which</i>	Translation
			Theme	Textuality
	Subject	Finite		Mood
Circumstance	Actor	Process	Circumstance	Transitivity

אֲשֶׁר. Theme: textual > pronoun relative + Theme: experiential / Circumstance: location, time > antecedent הַיָּמִים *those days*.

יָבֹאוּ. Finite > yiqtol 3mp / Process > qal בּוֹא.

בְּנֵי הָאֱלֹהִים. Subject > mp / Actor > nominal group: noun common mp const | def art + noun common mp.

אֶל־בָּנוֹת הָאָדָם. Circumstance: location, place > prep phrase: prep - noun common fp const | def art + noun common collective ms. The clause process is encoded as movement to a place, but presumably is a euphemism for sexual intercourse.

וַיֵּלְדוּ לָהֶם. (ii) Textuality > conj paratactic expansion of the first clause of the embedded relative clause / Mood > declarative: non-past / Transitivity > material: action. This clause, along with clause (a.i), constitutes the embedded relative clause. The Subject / Actor of the clause process is left unspecified and the verb form has common gender; logically it is בָּנוֹת הָאָדָם *the daughters of the humankind* in the preceding clause, and absent here by ellipsis.

לָהֶם	וַיֵּלְדוּ	Constituents
<i>for them</i>	<i>and they will bear</i>	Translation
	Theme	Textuality
	Finite	Mood
Beneficiary	Process	Transitivity

וַיֵּלְדוּ. Theme: textual > clause conj + Theme: experiential / Finite > weqatal 3cp / Process > qal יָלַד.

לָהֶם. Beneficiary > prep phrase: prep + pronoun suffix 3mp, antecedent is בְּנֵי הָאֱלֹהִים *the sons of the deity* in the preceding clause.

[[אֲשֶׁר מֵעוֹלָם אֲנָשֵׁי הַשָּׁם]]. (c) Textuality > appositive paratactic expansion / Mood > declarative: non-past / Transitivity > relational: identification.

הַגִּבּוֹרִים [[אֲשֶׁר מֵעוֹלָם אֲנָשֵׁי הַשָּׁם]]	הֵמָּה	Constituents
<i>the warriors who from forever are the men of the name</i>	<i>they</i>	Translation
	Theme	Textuality
Complement	Subject	Mood
Identifier	Identified	Transitivity

הֵמָּה. Theme: experiential / Subject > 3mp / Identified > pronoun personal.

[[אֲשֶׁר מֵעוֹלָם אֲנָשֵׁי הַשָּׁם]]. Complement > mp / Identifier > nominal group: Head + Post-modifier.

הַגִּבּוֹרִים. Head > def art + noun common mp.

אֲשֶׁר מֵעוֹלָם אֲנָשֵׁי הַשָּׁם. (i) Post-modifier >> Textuality > embedded expansion: relative clause / Mood > declarative: non-past / Transitivity > relational: identification.

אֲנָשֵׁי הַשָּׁם	מֵעוֹלָם	אֲשֶׁר	Constituents
<i>the men of the name</i>	<i>from forever</i>	<i>who</i>	Translation
		Theme	Textuality
Complement		Subject	Mood
Identifier	Circumstance	Identified	Transitivity

אֲשֶׁר. Theme > structural / Subject > mp / Identified > pronoun relative, antecedent is הַגִּבּוֹרִים *the warriors*.

מֵעוֹלָם. Circumstance: extent, time > prep phrase: prep + noun common ms.

אֲנֹשִׁי הַשֵּׁם. Complement > mp / Identifier > nominal group: noun common mp const | def art + noun common ms. While הַשֵּׁם, the second noun, is definite and as such is presumed to be known or identifiable, it is not obvious to what this *name* makes reference. It is often taken in the sense *reputation* or *renown* (as NRSV translates it). Could הַשֵּׁם *the name* be a reference to deity or YHVH, as is apparently the case in Leviticus 24:11 and generally within Rabbinic Judaism? See HALOT s.v. שֵׁם definition 3 “*name*, as designation of God.” Then, could the phrase be *the men of God*, on analogy with בְּנֵי אֱלֹהִים and אִישׁ אֱלֹהִים?

Genesis 6:5-8

⁵And YHVH saw that great is the evil of the humankind in the earth. And all impulse, the plans of his heart, are only bad all day. ⁶And YHVH regretted that he made the humankind in the earth. And he grieved to his heart. ⁷And YHVH said, “I will destroy the humankind, which I created, from on the face of the ground, from humankind to beastkind to creeper-kind and to fowl of the heavens, because I regretted that I made them.” ⁸And Noah found grace in the eyes of YHVH.

6:5 וַיֵּרָא יְהוָה / כִּי רַבָּה רָעַת הָאָדָם בְּאָרֶץ //
וְכָל-יֹצֵר מַחְשַׁבַת לִבּוֹ רָק רָע כָּל-הַיּוֹם:

וַיֵּרָא יְהוָה. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > mental: perception.

יְהוָה	וַיֵּרָא	Constituents
YHVH	<i>and he saw</i>	Translation
	Theme	Textuality
Subject	Finite	Mood
Senser	Process	Transitivity

וַיֵּרָא. Theme: textual > clause conj + Theme: experiential / Finite
> wayyiqtol 3ms / Process > qal ראה.

יְהוָה. Subject > ms / Senser > nominal group: noun proper.

בְּאֶרֶץ. (b) Textuality > conj hypotactic projection: report / Mood > declarative: past / Transitivity > relational: attribution.

בְּאֶרֶץ	רַעַת הָאָדָם	רַבָּה	כִּי	Constituents
<i>in the earth</i>	<i>the evil of the humankind</i>	<i>great</i>	<i>that</i>	Translation
		Theme	Theme	Textuality
	Subject	Complement		Mood
Circumstance	Carrier	Attribute		Transitivity

כִּי. Theme: textual > conj.

רַבָּה. Theme: experiential / Complement > fs / Attribute > adjective group: adjective.

רַעַת הָאָדָם. Subject > fs / Carrier > nominal group: noun common fs const | def art + noun common ms.

בְּאֶרֶץ. Circumstance: location, place > prep phrase: prep + def article + noun common fs.

וְכָל־יֵצֶר מַחְשְׁבַת לְבוֹ רַק רָע כָּל־הַיּוֹם. (c) Textuality > conj paratactic expansion / Mood > declarative: non-past / Transitivity > relational: attribution.

כָּל־הַיּוֹם	רַק רָע	וְכָל־יֵצֶר מַחְשְׁבַת לְבוֹ	Constituents
<i>all the day</i>	<i>only bad</i>	<i>and all impulse, the plans of his heart</i>	Translation
		Theme	Textuality
	Complement	Subject	Mood
Range	Attribute	Carrier	Transitivity

וְכָל־יֵצֶר מַחְשְׁבַת לְבוֹ. Theme: textual > clause conj + Subject

> ms / Carrier > nominal group: Head + Post-modifier. We are interpreting the second nominal group to be an appositive expansion of the first nominal group. As a Post-modifier expansion, it provides further description and specification of the Head nominal group.

כָּל־יֶצֶר. Head > nominal group 1: noun common ms const - noun common ms.

מְחַשְׁבֵּת לְבֹ. Post-modifier > nominal group 2: noun common fs const | noun common ms const + pronoun suffix 3ms, antecedent is הָאָדָם *the humankind* in the prior clause.

רַק רַק. Complement > ms / Attribute > Pre-modifier + Head.

רַק. Pre-modifier > restrictor. רַק is a particle that does not inflect or otherwise change its form as an adjective might, in order to agree with a noun or adjective it conditions. The word רַק stands before the element is conditions, which then takes on an exclusive sense: *only bad, totally bad, completely bad*.

רַע. Head > adjective group: adj ms.

כָּל־הַיּוֹם. Range > nominal group: noun common ms const - def art + noun common ms. This is not a Circumstance, which might designate a point in time, but it indicates the extent in time, or duration, of the process.

// וַיִּנָּחַם יְהוָה / כִּי־עָשָׂה אֶת־הָאָדָם בָּאָרֶץ // 6:6
וַיִּתְּעַב אֶל־לְבֹ:

וַיִּנָּחַם יְהוָה. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > mental: cognition.

יְהוָה	וַיִּנָּחַם	Constituents
YHVH	<i>and he regretted</i>	Translation
	Theme	Textuality
Subject	Finite	Mood
Senser	Process	Transitivity

וַיִּנָּחֵם. Theme: textual > clause conj + Theme: experiential / Finite
> wayyiqtol 3ms / Process > nifal נָחַם.

יְהוָה. Subject > ms / Sener > noun proper.

בַּיַּעֲשֵׂה אֶת־הָאָדָם בְּאֶרֶץ. (b) Textuality > conj hypotactic
projection: report / Mood > declarative: past / Transitivity > material:
action.

בְּאֶרֶץ	אֶת־הָאָדָם	עָשָׂה	כִּי	Constituents
<i>in the earth</i>	<i>the humankind</i>	<i>he made</i>	<i>that</i>	Translation
		Theme	Theme	Textuality
		Finite		Mood
Circumstance	Goal	Process		Transitivity

כִּי. Theme: textual > conj.

עָשָׂה. Theme: experiential / Finite > qatal 3ms / Process > qal
עָשָׂה.

אֶת־הָאָדָם. Goal > nominal group: goal marker - def art + noun
common collective ms.

בְּאֶרֶץ. Circumstance: location, place > prep phrase: prep + def art
+ noun common fs.

וַיִּתְּעַצֵּב אֶל־לִבּוֹ. (c) Textuality > conj paratactic expansion /
Mood > declarative: past / Transitivity > mental: emotion.

אֶל־לִבּוֹ	וַיִּתְּעַצֵּב	Constituents
<i>to his heart</i>	<i>and he grieved</i>	Translation
	Theme	Textuality
	Finite	Mood
Scope	Process	Transitivity

וַיִּתְּעַצֵּב. Theme: textual > clause conj + Theme: experiential /
Finite > wayyiqtol 3ms / Process > hitpael עָצַב. The hitpael stem is

reflexive here. The transitivity structure of the hitpa'el has the Actor function also as the Beneficiary: *he grieved himself to his heart*.

אֶל-לִבּוֹ. Scope > prep phrase: prep - noun common ms const + pronoun suffix 3ms, antecedent is יְהוָה YHVH.

6:7 // וַיֹּאמֶר יְהוָה // אֲמַחֶה אֶת-הָאָדָם אֲשֶׁר-בָּרָאתִי
מֵעַל פְּנֵי הָאֲדָמָה מֵאָדָם עַד-בְּהֵמָה עַד-רֶמֶשׂ וְעַד-
עוֹף הַשָּׁמַיִם / כִּי נַחֲמָתִי / כִּי עָשִׂיתָם:

וַיֹּאמֶר יְהוָה. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > verbal process.

יְהוָה	וַיֹּאמֶר	Constituents
YHVH	<i>and he said</i>	Translation
	Theme	Textuality
Subject	Finite	Mood
Sayer	Process	Transitivity

וַיֹּאמֶר. Theme > structural + Theme: experiential / Finite > wayy-iqtol 3ms / Process > qal אמר.

יְהוָה. Subject > ms / Sayer > nominal group: noun proper.

אֲמַחֶה אֶת-הָאָדָם [[אֲשֶׁר-בָּרָאתִי]] מֵעַל פְּנֵי הָאֲדָמָה
מֵאָדָם עַד-בְּהֵמָה עַד-רֶמֶשׂ וְעַד-עוֹף הַשָּׁמַיִם. (b) Textuality > appositive paratactic projection: quote / Mood > declarative: non-past / Transitivity > material: action.

מֵאָדָם עַד־בְּהֵמָה עַד־רֶמֶשׂ וְעַד־עוֹף הַשָּׁמַיִם	מֵעַל פְּנֵי הָאָדָמָה	אֶת־הָאָדָם [[אֲשֶׁר־ בָּרָאתִי]]	אֶמְחָה	Constituents
<i>from humankind to beastkind to creeper- kind and to fowl of the heavens</i>	<i>from on the face of the ground</i>	<i>the human- kind which I created</i>	<i>I will destroy</i>	Translation
			Theme	Textuality
			Finite	Mood
Scope	Circumstance	Goal	Process	Transitivity

אֶמְחָה. Theme: experiential / Finite > yiqtol 1cs / Process > qal מחה.

[[אֲשֶׁר־בָּרָאתִי]]. אֶת־הָאָדָם. Goal > nominal group: Head + Post-modifier.

אֶת־הָאָדָם. Head > nominal group: goal marker - def art + noun common collective ms.

אֲשֶׁר־בָּרָאתִי. (i) Post-modifier >> Textuality > embedded expansion: relative clause / Mood > declarative: past / Transitivity > material: action.

בָּרָאתִי	אֲשֶׁר־	Constituents
<i>I created</i>	<i>which</i>	Translation
	Theme	Textuality
Finite		Mood
Process	Goal	Transitivity

אֲשֶׁר. Theme > textual > pronoun relative / Goal > antecedent האדם *the humankind*.

בָּרָאתִי. Finite > qatal 1cs / Process > qal ברא.

מֵעַל פְּנֵי הָאָדָמָה. Circumstance: location, place > prep phrase: prep + prep | noun common mp const | def art + noun common fs.

מֵאָדָם עַד־בְּהֵמָה עַד־רֶמֶשׂ וְעַד־עוֹף הַשָּׁמַיִם. Scope > prep phrase complex: four prep phrases, the last three all with **עַד** forming a collection.

מֵאָדָם. Prep phrase 1 > prep + noun common collective ms.

עַד־בְּהֵמָה. Prep phrase 2 > prep - noun common collective fs.

עַד־רֶמֶשׂ. Prep phrase 3 > prep - noun common collective ms.

וְעַד־עוֹף הַשָּׁמַיִם. Prep phrase 4 > group conj + prep - noun common collective ms const | def art + noun common mp.

בִּי נַחֲמָתִי. (c) Textuality > conj hypotactic projection: quote / Mood > declarative: past / Transitivity > mental: cognition.

נַחֲמָתִי	בִּי	Constituents
<i>I regretted</i>	<i>because</i>	Translation
Theme	Theme	Textuality
Finite		Mood
Process		Transitivity

בִּי. Theme: textual > conj.

נַחֲמָתִי. Theme: experiential / Finite > qatal 1cs / Process > nifal נחם.

בִּי עָשִׂיתָם. (d) Textuality > conj hypotactic projection: quote / Mood > declarative: past / Transitivity > material: action. The Subject / Actor is the Sayer of the quote, **יְהוָה** YHVH in clause (a).

עָשִׂיתָם	בִּי	Constituents
<i>I made them</i>	<i>that</i>	Translation
Theme	Theme	Textuality
Finite		Mood
Process + Goal		Transitivity

בִּי. Theme: textual > conj.

עָשִׂיתָם. Theme: experiential / Finite > qatal 1cs / Process > qal

עשה + Goal > pronoun suffix 3mp, antecedent goes back to clause (b) and could simply be האָדָם *the humankind* taken as plural, or it could be the entire Scope of clause (b) that includes four types of living things.

6:8 // וְנָח מָצָא חֵן בְּעֵינֵי יְהוָה: פ

וְנָח מָצָא חֵן בְּעֵינֵי יְהוָה. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: action.

בְּעֵינֵי יְהוָה	חֵן	מָצָא	וְנָח	Constituents
<i>in the eyes of YHVH</i>	<i>grace</i>	<i>found</i>	<i>and Noah</i>	Translation
			Theme	Textuality
		Finite	Subject	Mood
Circumstance	Goal	Process	Actor	Transitivity

וְנָח. Theme textual > clause conj + Theme: experiential / Subject > ms / Actor > nominal group: noun proper. Noah was last mentioned in 5:32 and here is brought back into the narration. He is the Theme of this clause, which is non-sequential in relation to the preceding, and stands in contrast to האָדָם *the humankind*.

מָצָא. Finite > qatal 3ms / Process > qal מצא.

חֵן. Goal > nominal group: noun common ms.

בְּעֵינֵי יְהוָה. Circumstance: location, place > prep phrase: prep + noun common mp const | noun proper.

Genesis 6:9-10

⁹These are the outcomes of Noah. Noah is a righteous man. He was blameless in his generations. With the deity Noah walked. ¹⁰And Noah fathered three sons: Shem, Cham, and Yefet.

6:9 /// אֵלֶּה תּוֹלְדֹת נֹחַ // נֹחַ אִישׁ צַדִּיק // תָּמִים
הָיָה בְּדֹרֹתָיו // אֶת־הָאֱלֹהִים הִתְהַלָּךְ־נֹחַ:

אֱלֹהֵי תוֹלְדֹת נֹחַ. (a) Textuality > appositive paratactic expansion / Mood > declarative: non-past / Transitivity > relational: identification.

תוֹלְדֹת נֹחַ	אֱלֹהֵי	Constituents
<i>the outcomes of Noah</i>	<i>these</i>	Translation
	Theme	Textuality
Complement	Subject	Mood
Identifier	Identified	Transitivity

אֱלֹהֵי. Theme: experiential / Subject > 3cp / Identified > pronoun demonstrative, cataphoric referent is the clause complex following this clause.

תוֹלְדֹת נֹחַ. Complement > fp / Identifier > nominal group: noun common fp const | noun proper ms.

נֹחַ אִישׁ צַדִּיק. (b) Textuality > appositive paratactic expansion / Mood > declarative: non-past / Transitivity > relational: attribution.

אִישׁ צַדִּיק	נֹחַ	Constituents
<i>a righteous man</i>	<i>Noah</i>	Translation
	Theme	Textuality
Complement	Subject	Mood
Attribute	Carrier	Transitivity

נֹחַ. Theme: experiential / Subject > ms / Carrier > nominal group: noun proper.

אִישׁ צַדִּיק. Complement > ms / Attribute > nominal group: noun common ms | adj ms.

תָּמִים הָיָה בְּדֹרֹתָיו. (c) Textuality > appositive paratactic expansion / Mood > declarative: past / Transitivity > relational: attribution. The Subject / Carrier is נֹחַ, absent by ellipsis.

בְּדֹרֹתָיו	הָיָה	תָּמִים	Constituents
<i>in his generations</i>	<i>he was</i>	<i>blameless</i>	Translation
		Theme	Textuality
	Finite		Mood
Circumstance	Process	Attribute	Transitivity

תָּמִים. Theme: experiential / Attribute > adjective group: adj ms.

הָיָה. Finite > qatal 3ms / Process > qal.

בְּדֹרֹתָיו. Circumstance: extent, place > prep phrase: prep + noun common fp const + pronoun suffix 3ms, antecedent is נֹחַ *Noach*.

אֶת־הָאֱלֹהִים הִתְהַלֵּךְ־נֹחַ. (d) Textuality > appositive paratactic expansion / Mood > declarative: past / Transitivity > material: action.

נֹחַ	הִתְהַלֵּךְ־	אֶת־הָאֱלֹהִים	Constituents
<i>Noach</i>	<i>he walked</i>	<i>with the deity</i>	Translation
		Theme	Textuality
Subject	Finite		Mood
Actor	Process	Circumstance	Transitivity

אֶת־הָאֱלֹהִים. Theme: experiential / Circumstance: accompaniment > prep phrase: prep - def art + noun common mp.

הִתְהַלֵּךְ־. Finite > qatal 3ms / Process > hitpaal.

נֹחַ. Subject > ms / Actor > nominal group: noun proper.

וַיּוֹלֶד נֹחַ שְׁלֹשָׁה בָנִים אֶת־שֵׁם אֶת־חָם וְאֶת־
יֶפֶת׃

וַיּוֹלֶד נֹחַ שְׁלֹשָׁה בָנִים אֶת־שֵׁם אֶת־חָם וְאֶת־יֶפֶת. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: action.

שְׁלֹשָׁה בָּנִים אֶת־שָׁם אֶת־חָם וְאֶת־יֶפֶת	נֹחַ	וַיֹּלֶד	Constituents
<i>three sons: Shem, Cham, and Yefet</i>	<i>Noah</i>	<i>and he fathered</i>	Translation
		Theme	Textuality
	Subject	Finite	Mood
Goal	Actor	Process	Transitivity

וַיֹּלֶד. Theme: textual > clause conj + Theme: experiential / Finite
> wayyiqtol 3ms / Process > hifil יֹלֵד.

נֹחַ. Subject > ms / Actor > nominal group: noun proper.

שְׁלֹשָׁה בָּנִים אֶת־שָׁם אֶת־חָם וְאֶת־יֶפֶת. Goal > nominal
group complex: Head + Post-modifier. The second nominal group
expands the meaning of the first group by specifying the three indi-
viduals.

שְׁלֹשָׁה בָּנִים. Head > nominal group: numeral ms | noun com-
mon mp.

אֶת־שָׁם אֶת־חָם וְאֶת־יֶפֶת. Post-modifier > nominal group
complex: goal marker - noun proper | goal marker - noun proper |
goal conj + goal marker - noun proper.

Genesis 6:11-16

¹¹And the earth was spoiled before the deity. And the earth was filled
with violence. ¹²And deity saw the earth, that truly spoiled it was, because
all flesh spoiled its way on the earth. ¹³And deity said to Noah, "An end
of all flesh came to me, because the earth is full of violence because of them.
And I am the one spoiling them with the earth. ¹⁴Make yourself an ark
of cyprus wood. You will make the ark with nests. And you will cover it
inside and outside in tar. ¹⁵And this is what you will make it: 300 cubits
is the length of the ark, 50 cubits is its width, and 30 cubits is its height.
¹⁶You will make a roof for the ark. And you will finish it to a cubit from

the top. And the door of the ark you will put in its side. With under decks, second-level decks, and third-level decks you will make her.”

6:11 /// וַתִּשְׁחַת הָאָרֶץ לִפְנֵי הָאֱלֹהִים // וַתִּמְלֵא הָאָרֶץ
חֲמָס:

וַתִּשְׁחַת הָאָרֶץ לִפְנֵי הָאֱלֹהִים. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: happening or doing.

לִפְנֵי הָאֱלֹהִים	הָאָרֶץ	וַתִּשְׁחַת	Constituents
<i>before the deity</i>	<i>the earth</i>	<i>and she was spoiled</i>	Translation
		Theme	Textuality
	Subject	Finite	Mood
Circumstance	Actor or Goal	Process	Transitivity

וַתִּשְׁחַת. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3fs / Process > nifal שָׁחַת. This nifal verb process can be interpreted as middle voice (*spoiled, became spoiled*) or passive voice (*was spoiled* by someone or something else).

הָאָרֶץ. Subject > fs / Actor (if middle voice) or Goal (if passive voice) > nominal group: def art + noun common fs.

לִפְנֵי הָאֱלֹהִים. Circumstance: location, place > prep phrase: prep + noun common mp const | def art + noun common mp.

וַתִּמְלֵא הָאָרֶץ חֲמָס. (b) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: action or relational: attribution. Arguably the process is presented as a material one, but it could also be interpreted as attributive relational. The clause looks to express that violence characterized the earth, that is, the earth was completely violent. Since BH does not have an adjective *violent* to match the noun *violence*, the verb *was full* is used to bring *the earth* and *violence* into relationship; *the earth is/was violence* would not be an acceptable wording.

חַמָּס	הָאָרֶץ	וַתִּמָּלֵא	Constituents
<i>violence</i>	<i>the earth</i>	<i>and she was full of / was filled with</i>	Translation
		Theme	Textuality
	Subject	Finite	Mood
Attribute or Scope	Carrier or Goal	Process	Transitivity

וַתִּמָּלֵא. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3fs / Process > nifal מלא. Either *was full* (middle voice) or *was filled* (passive voice).

הָאָרֶץ. Subject > fs / Carrier (if middle voice) or Goal (if passive voice) > nominal group: def art + noun common.

חַמָּס. Attribute (if middle voice) or Scope (if passive voice) > nominal group: noun common ms.

6:12 // וַיֵּרָא אֱלֹהִים אֶת־הָאָרֶץ // וְהִנֵּה נִשְׁחָתָה //
בִּיָּהֻשׁוּת כָּל־בָּשָׂר אֶת־דֶּרֶכָּו עַל־הָאָרֶץ: ס

וַיֵּרָא אֱלֹהִים אֶת־הָאָרֶץ. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > mental: perception.

אֶת־הָאָרֶץ	אֱלֹהִים	וַיֵּרָא	Constituents
<i>the earth</i>	<i>deity</i>	<i>and he saw</i>	Translation
		Theme	Textuality
	Subject	Finite	Mood
Phenomenon	Senser	Process	Transitivity

וַיֵּרָא. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > qal ראה.

אֱלֹהִים. Subject > mp / Senser > nominal group: noun proper.

אֶת־הָאָרֶץ. Phenomenon > nominal group: goal marker - def art
+ noun common fs.

וְהִנֵּה נִשְׁחָתָה. (b) Textuality > conj hypotactic projection: report / Mood > declarative: past / Transitivity > relational: attribution. The Carrier of the relational process is הָאָרֶץ *the earth* from the prior clause, absent here by ellipsis.

נִשְׁחָתָה	וְהִנֵּה	Constituents
<i>she was spoiled</i>	<i>and now</i>	Translation
Theme	Theme	Textuality
Finite		Mood
Process		Transitivity

וְהִנֵּה. Theme: textual > clause conj + Adjunct: textual > contra-expectation. The הִנֵּה textual adjunct is used to thematize the word that follows it so as to assert its unexpected and undesirable state. The sequence הִנֵּה followed by רָאָה evidenced here is analogous to רָאָה followed by כִּי in other clauses, such as 1:4(a-b) and 8:13(d-e). Both hypotactic clause structures consist of report projections following a mental process of perception. The הִנֵּה adds the element of contra-expectation and surprise to the report.

נִשְׁחָתָה. Theme: experiential / Finite > qatal 3fs / Process > nifal שָׁחַת. This verb is one that attributes a quality to the Carrier.

כִּי־הִשְׁחִית כָּל־בָּשָׂר אֶת־דֶּרֶכָּו עַל־הָאָרֶץ. (c) Textuality > conj hypotactic expansion / Mood > declarative: past / Transitivity > material: action.

עַל־הָאָרֶץ	אֶת־דֶּרֶכָּו	כָּל־בָּשָׂר	הִשְׁחִית	כִּי־	Constituents
<i>on the earth</i>	<i>his way</i>	<i>all of flesh</i>	<i>he spoiled</i>	<i>because</i>	Translation
			Theme	Theme	Textuality
		Subject	Finite		Mood
Circumstance	Goal	Actor	Process		Transitivity

בִּי־. Theme: textual > conj.

הַשְּׁחִיתַת. Theme: experiential / Finite > qatal 3ms / Process > hifil נשחת.

כָּל־בָּשָׂר. Subject > ms / Actor > nominal group: noun common ms const - noun common collective ms.

אֶת־דֶּרֶכָּו. Goal > nominal group: goal marker - noun common collective m/fs const + pronoun suffix 3ms, antecedent could be כל all or בָּשָׂר flesh, since both are ms.

עַל־הָאָרֶץ. Circumstance: location, place > prep phrase: prep - def art + noun common fs.

6:13 // וַיֹּאמֶר אֱלֹהִים לְנֹחַ // קֵץ כָּל־בָּשָׂר בָּא לְפָנַי /
בִּי־מְלָאָה הָאָרֶץ חֲמָס מִפְּנֵיהֶם // וְהִנְנִי מַשְׁחִיתָם
אֶת־הָאָרֶץ:

וַיֹּאמֶר אֱלֹהִים לְנֹחַ. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > verbal.

לְנֹחַ	אֱלֹהִים	וַיֹּאמֶר	Constituents
<i>to Noah</i>	<i>deity</i>	<i>and he said</i>	Translation
		Theme	Textuality
	Subject	Finite	Mood
Recipient	Sayer	Process	Transitivity

וַיֹּאמֶר. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > qal אמר.

אֱלֹהִים. Subject > mp / Sayer > nominal group: noun common.

לְנֹחַ. Recipient > prep phrase: prep + noun proper.

קֵץ כָּל־בָּשָׂר בָּא לְפָנַי. (b) Textuality > appositive paratactic expansion: quote / Mood > declarative: past / Transitivity > material: action. The thought contained in this clause is expressed, for

example, by the NRSV as *I have determined to make an end of all flesh*, and by the NJPS as *I have decided to put an end to all flesh*. But it is not encoded that way in Hebrew. Deity is not the Subject of the clause, nor is a verb of cognition (determine or decide) used. Instead, the meaning of this clause is encoded with a material process that expresses movement, as if the notion of the demise of all flesh passed before deity and so made itself evident. In fact, the Hebrew construction distances deity from the decision making process, almost as if this outcome was inevitable.

לְפָנַי	בָּא	קֵץ כָּל־בָּשָׂר	Constituents
<i>before me</i>	<i>came (or comes)</i>	<i>an end of all of flesh</i>	Translation
		Theme	Textuality
	Finite	Subject	Mood
Circumstance	Process	Actor	Transitivity

קֵץ כָּל־בָּשָׂר. Theme: experiential / Subject > ms (קֵץ) / Actor > nominal group: noun common ms const | noun common collective ms const - noun common collective ms.

בָּא. Finite > qatal 3ms (or ptc ms) / Process > qal בּוֹא. Both qatal and ptc have the same form. As participle it may signal imminent action, that is, action which is about to occur; see MNK 162.

לְפָנַי. Circumstance: location, place > prep phrase: prep + noun common mp const + pronoun suffix 1cs, antecedent is the Sayer of the quote, אֱלֹהִים *deity*.

כִּי־מִלֵּאָה הָאָרֶץ חָמָס מִפְּנֵיהֶם. (c) Textuality > conj paratactic projection: quote / Mood > declarative: past / Transitivity > relational: attribution. See 6:11(b) for an interpretation of this clause as attributive relational.

מִפְּנֵיהֶם	חָמָס	הָאָרֶץ	מְלֵאָה	כִּי־	Constituents
<i>from before them</i>	<i>violence</i>	<i>the earth</i>	<i>is full</i>	<i>because</i>	Translation
			Theme	Theme	Textuality
		Subject	Finite		Mood
Circumstance	Attribute	Carrier	Process		Transitivity

כִּי־. Theme: textual > conj.

מְלֵאָה. Theme: experiential / Finite > qatal 3fs / Process > qal מלא.

הָאָרֶץ. Subject > fs / Carrier > nominal group: noun common.

חָמָס. Attribute > nominal group: noun common ms.

מִפְּנֵיהֶם. Circumstance: cause, reason > prep phrase: prep + noun common mp const + pronoun suffix 3mp, antecedent is כָּל־ *all* or בָּשָׂר *flesh*, taken as plural. Perhaps to be taken in the sense *because of them*.

וְהִנְנִי מַשְׁחִיתָם אֶת־הָאָרֶץ. (d) Textuality > conj paratactic projection: quote / Mood > declarative: non-past / Transitivity > material: action.

אֶת־הָאָרֶץ	מַשְׁחִיתָם	וְהִנְנִי	Constituents
<i>with the earth</i>	<i>am spoiling them</i>	<i>and now I</i>	Translation
		Theme	Textuality
	Finite	Subject	Mood
Circumstance	Process + Goal	Actor	Transitivity

וְהִנְנִי. Theme: textual > clause conj + Adjunct: textual > contra-expectation + Subject > 1cs / Actor > pronoun suffix, antecedent is the Sayer, אֱלֹהִים *deity*. This textual adjunct signals that the tables, so to speak, have been turned. In an ironic move, deity is going to spoil all flesh because humankind spoiled the earth.

מַשְׁחִיתָם. Finite > ptc ms / Process > hifil שָׁחַת + Goal > pronoun suffix 3mp, antecedent is כָּל־ *all*, or בָּשָׂר *flesh* taken as plural.

The participle used as a Finite verb may signal imminent action: *and now I am about to spoil them with the earth*; see 6:13(b). Regarding the meaning of this root, compare שחת here with its use in 6:11(a) and 6:12(b). שחת can variously be translated *corrupt, spoil, destroy, ruin*. The important feature to notice in this narrative is that this root is used in different stems: nifal in 6:11(a) and 6:12(b), and hifil in 6:12(c) and 6:13(d), as well as in 9:11(c) and 9:15(b). The connection is lost in both the NRSV and NJPS, as the nifal and the hifil in 6:12(c) are translated *corrupt*, but the hifil in 6:13(d) is translated *destroy*. We render all instances of שחת *spoil* in order to maintain the connection.

אֶת־הָאָרֶץ. Circumstance: accompaniment > prep phrase: prep - def art + noun common fs.

6:14 // עֲשֵׂה לְךָ תֵּבַת עֲצֵי־גֹפֶר // קְנִים תַּעֲשֶׂה אֶת־
הַתֵּבָה // וְכִפַּרְתָּ אֹתָהּ מִבַּיִת וּמִחוּץ בַּכֹּפֶר:

עֲשֵׂה לְךָ תֵּבַת עֲצֵי־גֹפֶר. (a) Textuality > appositive paratactic projection: quote / Mood > directive: imperative / Transitivity > material: action.

תֵּבַת עֲצֵי־גֹפֶר	לְךָ	עֲשֵׂה	Constituents
<i>an ark of wood of cyprus</i>	<i>for yourself</i>	<i>make</i>	Translation
		Theme	Textuality
		Finite	Mood
Goal	Beneficiary	Process	Transitivity

עֲשֵׂה. Theme: experiential / Finite > impv ms / Process > qal עֲשֵׂה.

לְךָ. Beneficiary > prep phrase: prep + pronoun suffix 2ms, antecedent is נֹחַ Noach in 6:13(a).

תֵּבַת עֲצֵי־גֹפֶר. Goal > nominal group: noun common fs const | noun common mp const - noun common collective ms.

קְנִים תַּעֲשֶׂה אֶת־הַתֵּבָה. (b) Textuality > appositive paratactic

projection: quote / Mood > declarative: non-past → directive / Transitivity > material: action. The Subject/Actor is **נֹחַ** *Noach*, absent here by ellipsis. A yiqtol clause following an imperative clause is typically rendered as a second imperative clause.

אֶת־הַתֵּבָה	תַּעֲשֶׂהָ	קְנִים	Constituents
<i>the ark</i>	<i>you will make</i>	<i>nests</i>	Translation
		Theme	Textuality
	Finite		Mood
Goal	Process	Scope	Transitivity

קְנִים. Theme: experiential / Scope > nominal group: noun common mp.

תַּעֲשֶׂהָ. Finite > yiqtol 2ms / Process > qal **עֲשֵׂה**. The Transitivity structure of this clause is a bit unusual, as if the clause process has two Goals, or is doubly transitive (to use a traditional term). The sense is fairly clear, especially in combination with the preceding clause: you will make yourself an ark such that it will have nests.

אֶת־הַתֵּבָה. Goal > nominal group: goal marker - def art + noun common fs.

וְכִפְרָתָּ אֹתָהּ מִבֵּיתָּ וּמִחוּץ בַּכֶּפֶר. (c) Textuality > conj paratactic projection: quote / Mood > declarative: non-past → directive / Transitivity > material: action.

בַּכֶּפֶר	מִבֵּיתָּ וּמִחוּץ	אֹתָהּ	וְכִפְרָתָּ	Constituents
<i>in the tar</i>	<i>from house and from outside</i>	<i>her</i>	<i>and you will cover</i>	Translation
			Theme	Textuality
			Finite	Mood
Circumstance	Scope	Goal	Process	Transitivity

וְכִפְרָתָּ. Theme: textual > clause conj + Theme: experiential / Finite > weqatal 2ms / Process > qal **כִּפֵּר**.

אַתָּה. Goal > nominal group: goal marker + pronoun suffix 3fs, antecedent is הַתֵּבָה, *the ark*.

מִבֵּית וּמִחוּץ. Scope > prep phrase complex: prep phrase 1 + prep phrase 2.

מִבֵּית. Prep phrase 1 > prep + noun common ms.

וּמִחוּץ. Group conj + Prep phrase 2 > prep + noun common ms.

בְּפָנֶיךָ. Circumstance: manner, means > prep phrase: prep + def art + noun common ms.

וְזֶה אֲשֶׁר תַּעֲשֶׂה אֵתָהּ // שְׁלֹשׁ מֵאוֹת אַמָּה
 אֶרֶץ הַתֵּבָה // חֲמִשִּׁים אַמָּה רְחֹבָהּ // וְשְׁלֹשִׁים
 אַמָּה קוֹמָתָהּ:

[[אֲשֶׁר תַּעֲשֶׂה אֵתָהּ]] וְזֶה. (a) Textuality > conj paratactic projection: quote / Mood > declarative: non-past / Transitivity > relational: identification. This type of clause is called a thematic equative, because the Theme equals the Rheme; see Thompson, 150. Though connected to the preceding clauses by the pronoun suffix on אֵתָהּ, this clause stands at the head of a clause complex that extends from 6:15(a) to (d).

[[אֲשֶׁר תַּעֲשֶׂה אֵתָהּ]]	וְזֶה	Constituents
<i>what you will make it</i>	<i>and this</i>	Translation
Rheme	Theme	Textuality
Complement	Subject	Mood
Identified	Identifier	Transitivity

וְזֶה. Theme: textual > clause conj + Theme: experiential / Subject > ms / Identifier > pronoun demonstrative, referent is the following three clauses that specify the dimensions for the ark. This demonstrative pronoun is cataphoric, meaning that it looks ahead to the following text.

אֲשֶׁר תַּעֲשֶׂה אֹתָהּ. (i) Textuality > embedded: relative clause / Mood > declarative: non-past / Process > material: action.

אֹתָהּ	תַּעֲשֶׂה	אֲשֶׁר	Constituents
<i>it</i>	<i>you will make</i>	<i>what</i>	Translation
		Theme	Textuality
	Finite		Mood
Goal	Process	Scope	Transitivity

אֲשֶׁר. Theme: textual > pronoun relative / Scope > cataphoric clause complex. The *what* is the specification that follows, clauses (b) through (d).

תַּעֲשֶׂה. Finite > yiqtol 2ms / Process > qal עֲשֵׂה.

אֹתָהּ. Goal > nominal group: goal marker + pronoun suffix 3fs, antecedent is הַתֵּבָה *the ark* in 6:14(a).

שְׁלֹשׁ מֵאוֹת אַמָּה אָרְךָ הַתֵּבָה. (b) Textuality > appositive paratactic projection: quote / Mood > declarative: non-past / Transitivity > relational: attribution. This is the first clause of a three clause complex that provides the dimensions of the ark.

אָרְךָ הַתֵּבָה	שְׁלֹשׁ מֵאוֹת אַמָּה	Constituents
<i>the length of the ark</i>	<i>three hundred cubits</i>	Translation
	Theme	Textuality
Subject	Complement	Mood
Carrier	Attribute	Transitivity

שְׁלֹשׁ מֵאוֹת אַמָּה. Theme: experiential / Complement > fs / Attribute > nominal group: numeral fs | numeral fp | noun common fs.

אָרְךָ הַתֵּבָה. Subject > ms / Carrier > nominal group: noun common ms const | def art + noun common fs.

תְּמַשִּׁים אַמָּה רִחְבָּהּ. (c) Textuality > appositive paratactic projection: quote / Mood > declarative: non-past / Transitivity > rela-

tional: attribution. This is the second clause of a three clause complex that provides the dimensions of the ark.

רַחְבָּהּ	חֲמִשִּׁים אַמָּה	Constituents
<i>its width</i>	<i>fifty cubits</i>	Translation
	Theme	Textuality
Subject	Complement	Mood
Carrier	Attribute	Transitivity

חֲמִשִּׁים אַמָּה. Theme: experiential / Complement > fs / Attribute > nominal group: numeral fp | noun common fs.

רַחְבָּהּ. Subject > ms / Carrier > nominal group: noun ms const + pronoun suffix 3fs, antecedent is הַתֵּבָה *the ark*.

וּשְׁלֹשִׁים אַמָּה קוֹמָתָהּ. (d) Textuality > conj paratactic projection: quote / Mood > declarative: non-past / Transitivity > relational: attribution. This is the third clause of a three clause complex that provides the dimensions of the ark.

קוֹמָתָהּ	וּשְׁלֹשִׁים אַמָּה	Constituents
<i>its height</i>	<i>and thirty cubits</i>	Translation
	Theme	Textuality
Subject	Complement	Mood
Carrier	Attribute	Transitivity

וּשְׁלֹשִׁים אַמָּה. Theme: textual > group conj + Theme: experiential / Complement > fs / Attribute > nominal group: numeral fp | noun common fs.

קוֹמָתָהּ. Subject > ms / Carrier > nominal group: noun common fs const + pronoun suffix 3fs, antecedent is הַתֵּבָה *the ark*.

6:16 // צֹהַר | תַּעֲשֶׂה לַתֵּבָה // וְאֶל-אַמָּה תִּכְלֹנָה
מִלְמַעְלָה // וּפֶתַח הַתֵּבָה בְּצִדָּהּ תִּשָּׂא // תַּחְתִּימִם
שְׂנִיִּם וּשְׁלֹשִׁים תַּעֲשֶׂה:

צֹהֵר תַּעֲשֶׂה לַתֵּבָה. (a) Textuality > appositive paratactic projection: quote / Mood > declarative: non-past / Transitivity > material: action.

לַתֵּבָה	תַּעֲשֶׂה	צֹהֵר	Constituents
<i>for the ark</i>	<i>you will make</i>	<i>a roof</i>	Translation
		Theme	Textuality
	Finite		Mood
Beneficiary	Process	Goal	Transitivity

צֹהֵר. Theme: experiential / Goal > noun common m/fs. BDB identifies this *hapax legomenon* as feminine in gender, but does not provide evidence. One might surmise that the 3fs pronoun suffix on תִּכְלֶנָּה is the evidence, which, if so, would be rather circular. HALOT does not provide a gender designation.

תַּעֲשֶׂה. Finite > yiqtol 2ms / Process > qal עֲשֵׂה.

לַתֵּבָה. Beneficiary > prep phrase: prep + def art + noun common fs.

וְאֶל-אַמָּה תִּכְלֶנָּה מִלְמַעְלָה. (b) Textuality > conj paratactic projection: quote / Mood > declarative: non-past / Transitivity > material: action.

מִלְמַעְלָה	תִּכְלֶנָּה	וְאֶל-אַמָּה	Constituents
<i>from to above</i>	<i>you will finish her</i>	<i>and to a cubit</i>	Translation
		Theme	Textuality
		Finite	Mood
Circumstance	Process + Goal	Circumstance	Transitivity

וְאֶל-אַמָּה. Theme: textual > clause conj + Theme: experiential / Circumstance: extent, place > prep phrase: prep - noun common fs.

תִּכְלֶנָּה. Finite > yiqtol 2ms / Process > piel כָּלָה + Goal > pronoun suffix 3fs, antecedent could match הַתֵּבָה *the ark* or צֹהֵר *roof* (if it is

feminine) in the prior clause, though the former seems more likely. It is not clear exactly what is meant by this process, or what the clause as a whole intends to depict. If the antecedent is הַתִּבְּהָה, then the clause may be suggesting that the wall of the ark will be solid until it gets within a cubit of the roof, leaving an opening for light and ventilation. If the antecedent is צֹהֵר, then perhaps it is saying that the roof will overhang the top of the ark by one cubit, meaning it will have about a 1.5 foot overhang.

מִלְמַעְלָה. Circumstance: location, place > prep phrase: prep + prep + adverb. Literally, *from to above*.

וּפֶתַח הַתִּבְּהָה בְּצִדָּהּ תִּשֶׂה. (c) Textuality > conj paratactic projection: quote / Mood > declarative: non-past / Transitivity > material: action.

תִּשֶׂה	בְּצִדָּהּ	וּפֶתַח הַתִּבְּהָה	Constituents
<i>you will put</i>	<i>in her side</i>	<i>and the door of the ark</i>	Translation
		Theme	Textuality
	Finite		Mood
Process	Circumstance	Goal	Transitivity

וּפֶתַח הַתִּבְּהָה. Theme: textual > clause conj + Theme: experiential / Goal > nominal group: noun common ms const | def art + noun common fs.

בְּצִדָּהּ. Circumstance: location, place > prep phrase: prep + noun common ms const + pronoun suffix 3fs, antecedent is הַתִּבְּהָה *the ark*.

תִּשֶׂה. Finite > yiqtol 2ms / Process > qal שִׂים.

תַּחְתָּיִם שְׁנַיִם וְשָׁלֹשִׁים תַּעֲשֶׂה. (d) Textuality > appositive paratactic projection: quote / Mood > declarative: non-past / Transitivity > material: action.

תַּעֲשֶׂהָ	תַּחֲתַיִם שְׁנַיִם וּשְׁלֹשִׁים	Constituents
<i>you will make her</i>	<i>unders seconds and thirds</i>	Translation
	Theme	Textuality
Finite		Mood
Process + Goal	Scope	Transitivity

תַּחֲתַיִם שְׁנַיִם וּשְׁלֹשִׁים. Theme: experiential / Scope > nominal group: noun common mp | noun common mp | group conj + noun common mp.

תַּעֲשֶׂהָ. Finite > yiqtol 2ms / Process > qal עֲשֵׂה + Goal > pronoun suffix 3fs, antecedent is הַתֵּבָה *the ark*. The Transitivity structure encodes the process as making the ark (Goal) to have multi-level decks. For a similar construction using a material process (same verb עֲשֵׂה) with Goal and Scope, see 6:14(b).

Genesis 6:17-22

¹⁷ “And I, now I, am bringing the flood, water, on the earth to spoil all flesh, in which is spirit of life, from under the heavens. All which is on the earth will perish. ¹⁸And I will establish my covenant with you. And you will go to the ark, you and your sons and your woman and the women of your sons with you. ¹⁹And from all alive from all flesh, two from all you will bring to the ark to keep alive with you. Male and female they will be. ²⁰From the fowl for its kind and from the beastkind for its kind, from all of the creeperkind of the earth for its kind, two from all will go to you to keep alive. ²¹And you take for yourself from all foodstuff, which will be eaten. And you will gather to yourself. And it will be for you and for them for food.” ²²And Noach did. Such as all which deity commanded him, so he did.

6:17 /// וְאֲנִי הַנִּי מְבִיא אֶת־הַמָּבּוּל מַיִם עַל־הָאָרֶץ
 לְשַׁחֵת כָּל־בָּשָׂר אֲשֶׁר־בּוֹ רוּחַ חַיִּים מִתַּחַת הַשָּׁמַיִם
 // כָּל אֲשֶׁר־בָּאָרֶץ יָגוּעַ:

וְאֲנִי הִנְנִי מְבִיא אֶת־הַמָּבּוּל מִן־עַל־הָאָרֶץ]] לְשַׁחַת כָּל־בָּשָׂר
 (a) כָּל־בָּשָׂר]] אֲשֶׁר־בוֹ רוּחַ חַיִּים [[מִתַּחַת הַשָּׁמַיִם [[
 Textuality > conj paratactic expansion / Mood > declarative: non-past
 / Transitivity > material: action.

וְאֲנִי הִנְנִי	מְבִיא	אֶת־ הַמָּבּוּל מִן־	עַל־הָאָרֶץ	]] לְשַׁחַת כָּל־בָּשָׂר]] אֲשֶׁר־בוֹ רוּחַ חַיִּים [[מִתַּחַת הַשָּׁמַיִם [[	Constituents
<i>and I now I</i>	<i>am bring- ing</i>	<i>the flood, water</i>	<i>on the earth</i>	<i>to spoil all of flesh, which in it is spirit of life, from under the heavens</i>	Translation
Theme					Textuality
Subject	Finite				Mood
Actor	Process	Goal	Circum- stance	Circumstance	Transitivity

וְאֲנִי הִנְנִי. Theme: textual > clause conj + Theme: experiential / Subject > 1cs / Actor > pronoun personal + Adjunct: textual > contra-expectation + pronoun suffix 1cs, antecedent is אֲנִי I.

מְבִיא. Finite > ptc ms / Process > hifil בּוֹא. Possibly the participle of imminent action.

אֶת־הַמָּבּוּל מִן־. Goal > nominal group: Head + Post-modifier.

אֶת־הַמָּבּוּל. Head > nominal group: goal marker - def art + noun common ms.

מִן־. Post-modifier > nominal group: noun common mp.

עַל־הָאָרֶץ. Circumstance > prep phrase: prep - def art + noun common fs.

]] לְשַׁחַת כָּל־בָּשָׂר]] אֲשֶׁר־בוֹ רוּחַ חַיִּים [[מִתַּחַת הַשָּׁמַיִם.
 (i) Circumstance: cause, purpose >> Textuality > embedded expansion: ptc clause / Process > material: action.

מִתַּחַת הַשָּׁמַיִם	כָּל־בָּשָׂר [[אֲשֶׁר־בוֹ רוּחַ חַיִּים]]	לִשְׁחַת	Constituents
<i>from under the heavens</i>	<i>all of flesh which in it is spirit of life</i>	<i>to spoil</i>	Translation
		Theme	Textuality
Circumstance	Goal	Process	Transitivity

לִשְׁחַת. Theme: textual > prep + Theme: experiential / Process > inf const piel שחַת.

כָּל־בָּשָׂר [[אֲשֶׁר־בוֹ רוּחַ חַיִּים]]. Goal > nominal group: Head + Post-modifier.

כָּל־בָּשָׂר. Head > nominal group: noun common collective ms const - noun common collective ms.

אֲשֶׁר־בוֹ רוּחַ חַיִּים. (a') Textuality > embedded expansion: relative clause / Mood > declarative: non-past / Transitivity > relational: attribution. The clause before embedding would be *spirit of life is in all flesh*. When it is repurposed for use as a relative clause it becomes *all flesh which in it is spirit of life*. Is this a restrictive (defining) or non-restrictive relative clause? If it is a restrictive relative clause, this would imply two categories: flesh with a spirit of life and flesh without it. If it is a non-restrictive relative clause, it is providing further description of *all flesh*. More likely it is the latter.

רוּחַ חַיִּים	בוֹ	אֲשֶׁר־	Constituents
<i>spirit of life</i>	<i>in him</i>	<i>which</i>	Translation
	Theme	Theme	Textuality
Subject	Complement		Mood
Carrier	Attribute		Transitivity

אֲשֶׁר־. Theme: textual > pronoun relative, antecedent כָּל־בָּשָׂר
all flesh.

בו. Theme: experiential / Complement / Attribute > prep phrase:
prep + pronoun suffix 3ms, antecedent is כָּל־בָּשָׂר *all flesh*.

רוּחַ תַּיִם. Subject > fs / Carrier > nominal group: noun common
fs const | noun common mp.

מִתַּחַת הַשָּׁמַיִם. Circumstance: location, place > prep phrase:
prep + prep | def art + noun common mp. This Circumstance has a
role in the Transitivity structure of the embedded purpose clause (i),
and not in the immediately preceding embedded relative clause (a').

כָּל [[אֲשֶׁר-בָּאָרֶץ]] יָגוּעַ. (b) Textuality > appositive paratactic
projection: quote / Mood > declarative: non-past / Transitivity >
material: action.

יָגוּעַ	כָּל [[אֲשֶׁר-בָּאָרֶץ]]	Constituents
<i>will perish</i>	<i>all which is on the earth</i>	Translation
	Theme	Textuality
Finite	Subject	Mood
Process	Actor	Transitivity

כָּל [[אֲשֶׁר-בָּאָרֶץ]]. Theme: experiential / Subject > ms /
Actor > nominal group: Head + Post-modifier.

כָּל. Head > noun common collective ms.

אֲשֶׁר-בָּאָרֶץ. Post-modifier. (i) Textuality > embedded expansion:
relative clause / Mood > declarative: non-past / Transitivity >
relational: attribution.

בָּאָרֶץ	אֲשֶׁר	Constituents
<i>on the earth</i>	<i>which</i>	Translation
	Theme	Textuality
Complement	Subject	Mood
Attribute	Carrier	Transitivity

אֲשֶׁר. Theme: textual > pronoun relative / Subject > ms (כָּל) /
Carrier > antecedent כָּל *all*.

בְּאַרְץ. Complement / Attribute > prep phrase: prep + def art + noun common fs.

יָגֹעַ. Finite > yiqtol 3ms / Process > qal גֹּעַ.

6:18 // וְהִקְמַתִּי אֶת־בְּרִיתִי אִתָּךְ // וּבֵאתָ אֶל־הַתֵּבָה
אֶתָּה וּבְנֶיךָ וְאִשְׁתְּךָ וְנָשֵׁי־בְנֶיךָ אִתָּךְ:

וְהִקְמַתִּי אֶת־בְּרִיתִי אִתָּךְ. (a) Textuality > conj paratactic projection: quote / Mood > declarative: non-past / Transitivity > material: action.

אִתָּךְ	אֶת־בְּרִיתִי	וְהִקְמַתִּי	Constituents
<i>with you</i>	<i>my covenant</i>	<i>and I will establish</i>	Translation
		Theme	Textuality
		Finite	Mood
Beneficiary	Goal	Process	Transitivity

וְהִקְמַתִּי. Theme: textual > clause conj + Theme: experiential / Finite > weqatal 1cs / Process > hifil קוּם.

אֶת־בְּרִיתִי. Goal > nominal group: goal marker - noun common fs const + pronoun suffix 1cs, antecedent is the Sayer, אֱלֹהִים *deity* in 6:13(a).

אִתָּךְ. Beneficiary > prep phrase: prep + pronoun suffix 2ms, antecedent is the Receiver of the quote, נֹחַ *Noach* in 6:13(a).

וּבֵאתָ אֶל־הַתֵּבָה אֶתָּה וּבְנֶיךָ וְאִשְׁתְּךָ וְנָשֵׁי־בְנֶיךָ אִתָּךְ. (b) Textuality > conj paratactic projection: quote / Mood > declarative: non-past / Transitivity > material: action.

אַתָּה וּבְנֶיךָ וְאִשְׁתְּךָ וְנִשְׁי־בְנֶיךָ אַתָּה	אֶל־הַתֵּבָה	וּבָאתָ	Constituents
<i>you and your sons and your woman and the women of your sons with you</i>	<i>to the ark</i>	<i>and you will go</i>	Translation
		Theme	Textuality
Subject		Finite	Mood
Actor	Circumstance	Process	Transitivity

וּבָאתָ. Theme: textual > clause conj + Theme: experiential / Finite > weqatal 2ms / Process > qal בוא 2.

אֶל־הַתֵּבָה. Circumstance: location, place > prep phrase: prep - def art + noun common fs.

אַתָּה וּבְנֶיךָ וְאִשְׁתְּךָ וְנִשְׁי־בְנֶיךָ אַתָּה. Subject > 2ms (אַתָּה) / Actor > nominal group complex: Head + Addition + Post-modifier.

אַתָּה. Head > pronoun personal 2ms. Notice that this is the grammatical Subject of the Finite, which is singular.

וּבְנֶיךָ וְאִשְׁתְּךָ וְנִשְׁי־בְנֶיךָ. Addition > group conj + noun common mp const + pronoun suffix 2ms, antecedent is אַתָּה *you* | group conj + noun common fs const + pronoun suffix 2ms, antecedent is אַתָּה *you* | group conj + noun common fp const - noun common mp const + pronoun suffix 2ms, antecedent is אַתָּה *you*.

אַתָּה. Post-modifier > prep phrase: prep + pronoun suffix 2ms, antecedent is אַתָּה *you*. This is a compressed relative clause: *who are with you*.

6:19 // וּמִכָּל־הַחַי מִכָּל־בֶּשֶׂר שְׁנַיִם מִכָּל תְּבִיא אֶל־
הַתֵּבָה לַהַחְיָת אִתָּךְ // זָכָר וּנְקֵבָה יְהִיוּ:

וּמִכָּל־הַחַי מִכָּל־בֶּשֶׂר שְׁנַיִם מִכָּל תְּבִיא אֶל־הַתֵּבָה]]
[[לַהַחְיָת אִתָּךְ. (a) Textuality > conj paratactic projection: quote

/ Mood > declarative: non-past / Transitivity > material: action. The Subject / Actor is **אַתָּה** *you* from the prior clause.

]] לְהַחֲיָה [[אִתָּךְ	אֶל-הַתֵּבָה	תָּבִיא	שְׁנַיִם מִכָּל	וּמִכָּל-הַחַי מִכָּל-בֶּשָׂר	Constituents
<i>to keep alive with you</i>	<i>to the ark</i>	<i>you will bring</i>	<i>two from all</i>	<i>and from all of the alive from all of flesh</i>	Translation
				Theme	Textuality
		Finite			Mood
Circum- stance	Circum- stance	Process	Goal	Range	Transitivity

וּמִכָּל-הַחַי מִכָּל-בֶּשָׂר. Theme: textual > clause conj + Theme: experiential / Range > prep phrase complex: Head + Post-modifier. The second prep phrase adds specificity to the first one.

מִכָּל-הַחַי. Prep phrase 1 > prep + noun common collective ms const - def art + noun common ms. This is the more general of the two.

מִכָּל-בֶּשָׂר. Prep phrase 2 > prep + noun common collective ms const - noun common collective ms. This is more specific, specifying which alive things of what kind will be brought into the ark.

שְׁנַיִם מִכָּל. Goal > Head + Post-modifier.

שְׁנַיִם. Head > noun common m dual.

מִכָּל. Post-modifier > prep phrase: prep + noun common collective ms. The **כָּל** here references the specification in the preceding Range prep phrase complex.

תָּבִיא. Finite > yiqtol 2ms / Process > hifil **בּוֹא**.

אֶל-הַתֵּבָה. Circumstance: location, place > prep phrase: prep - def art + noun common fs.

לְהַחֲיָה אִתָּךְ. (i) Circumstance: cause, purpose >> Textuality > embedded expansion: prep clause / Transitivity > material: action.

אַתָּךְ	לְהַחִיֵּת	Constituents
<i>with you</i>	<i>to keep alive</i>	Translation
	Theme	Textuality
Circumstance	Process	Transitivity

לְהַחִיֵּת. Theme: textual > prep + Theme: experiential / Process > inf const hifil חיה >

אַתָּךְ. Circumstance: accompaniment > prep phrase: prep + pro-noun suffix 2ms, antecedent is the Receiver of the quote, אַתָּה *you*.

זָכָר וּנְקֵבָה יְהִיו. (b) Textuality > appositive paratactic projection: quote / Mood > declarative: non-past / Transitivity > relational: attribution. Subject / Carrier is שְׁנַיִם *two* from 6:19(a), absent here by ellipsis.

יְהִיו	זָכָר וּנְקֵבָה	Constituents
<i>they will be</i>	<i>male and female</i>	Translation
	Theme	Textuality
Finite		Mood
Process	Attribute	Transitivity

זָכָר וּנְקֵבָה יְהִיו. Theme: experiential / Attribute > nominal group complex: noun common ms | group conj + noun common fs.

יְהִיו. Finite > yiqtol 3mp / Process > qal היה.

6:20 // מֵהָעוֹף לְמִינֵהוּ וּמִן־הַבְּהֵמָה לְמִינֵהָ מִכָּל רֶמֶשׂ
הָאֲדָמָה לְמִינֵהוּ שְׁנַיִם מִכָּל יִבְאוּ אֵלֶיךָ לְהַחְיֹת:

מֵהָעוֹף לְמִינֵהוּ וּמִן־הַבְּהֵמָה לְמִינֵהָ מִכָּל רֶמֶשׂ הָאֲדָמָה
[[לְהַחְיֹת]] (a) Textuality > appositive paratactic projection: quote / Mood > declarative: non-past / Transitivity > material: action.

לְהַחְיֹת	אֵלֶיךָ	יָבֹאוּ	שְׁנַיִם מִכָּל	מִהָעוֹף לְמִינֵהוּ וּמִן־הַבְּהֵמָה לְמִינָהּ מִכָּל רֶמֶשׂ הָאָדָמָה לְמִינֵהוּ	Constituents
<i>to keep alive</i>	<i>to you</i>	<i>they will go</i>	<i>two from all</i>	<i>from the fowl for his kind and from the beastkind for her kind, from all of the creeperkind of the earth for his kind</i>	Translation
				Theme	Textuality
		Finite	Subject		Mood
Expan- sion	Circum- stance	Process	Actor	Range	Transitivity

מִהָעוֹף לְמִינֵהוּ וּמִן־הַבְּהֵמָה לְמִינָהּ מִכָּל רֶמֶשׂ הָאָדָמָה לְמִינֵהוּ. Theme: experiential / Range > prep phrase complex: it consists of three prepositional phrase complexes. The first two prepositional phrase complexes are joined by the conjunction, but not the third one, which raises the question of how that third one is related within the larger complex. In a series, usually the third item has the conjunction, or all items after the first have the conjunction, but not usually just the second and not the third.

מִהָעוֹף לְמִינֵהוּ. Prep phrase complex 1 > prep phrase: prep + def art + noun common collective ms | prep phrase: prep + noun common ms const + pronoun suffix 3ms, antecedent is הָעוֹף *the fowl*.

וּמִן־הַבְּהֵמָה לְמִינָהּ. Group conj + Prep phrase complex 2 > prep - def art + noun common collective fs | prep phrase: prep + noun common ms const + pronoun suffix 3fs, antecedent is הַבְּהֵמָה *the beastkind*.

מִכָּל רֶמֶשׂ הָאָדָמָה לְמִינֵהוּ. Prep phrase complex 3 > prep

phrase: prep + noun common collective ms const | noun common collective ms const | def art + noun common fs | prep phrase: prep + noun common ms const + pronoun suffix 3ms, antecedent is רֶמֶשׁ *creeperkind*.

שָׁנִים מְכַל. Subject > mp / Actor > nominal group: Head + Post-modifier.

שָׁנִים. Head > noun common m dual.

מְכַל. Post-modifier > prep phrase: prep + noun common ms.

יִבְאוּ. Finite > yiqtol 3mp / Process > qal בוא.

אֵלַיךְ. Circumstance: location, place > prep phrase: prep + pronoun suffix 2ms, antecedent is the Receiver of the quote, אַתָּה *you*.

לְהַחְיֹת. (i) Circumstance: cause, purpose >> Textuality > embedded expansion: prep clause / Transitivity > material: action.

לְהַחְיֹת	Constituents
<i>to keep alive</i>	Translation
Theme	Textuality
Process	Transitivity

לְהַחְיֹת. Theme: textual > prep / Theme: experiential / Process > inf const hifil חיה.

// וְאַתָּה קַח-לְךָ מִכָּל-מֵאֲכָל אֲשֶׁר יֵאָכֵל // 6:21
וְאִסַּפְתָּ אֵלַיךְ // וְהָיָה לְךָ וּלְהֵם לְאֹכֶלָה:

[[אֲשֶׁר יֵאָכֵל]]. (a) Textuality > conj paratactic projection: quote / Mood > directive: imperative / Transitivity > material: action.

מִכָּל־מִאֲכָל] [אֲשֶׁר [[יֵאָכֵל	לָךְ	קַח־	וְאַתָּה	Constituents
<i>from all foodstuff; which will be eaten</i>	<i>for yourself</i>	<i>take</i>	<i>and you</i>	Translation
			Theme	Textuality
		Finite	Subject	Mood
Goal	Beneficiary	Process	Actor	Transitivity

וְאַתָּה. Theme: textual > clause conj + Theme: experiential / Subject > 2ms / Actor > pronoun personal. This is a special thematic structure; the imperative alone and in first position is the unmarked structure for such directive clauses. Making the Subject of the imperative explicit and placing it first thematizes it.

קַח־. Finite > impv ms / Process > qal

לָךְ. Beneficiary > prep phrase: prep + pronoun suffix 2ms, antecedent is אַתָּה *you*.

[[אֲשֶׁר יֵאָכֵל] [מִכָּל־מִאֲכָל. Goal > prep phrase + Post-modifier. Normally a prep phrase complex would not be a Participant in the Transitivity structure of a clause, but here it is. This construction can be referred to as the partitive usage of מִן, meaning *some of*.

מִכָּל־מִאֲכָל. Prep phrase > prep + noun common collective ms const - noun common ms.

אֲשֶׁר יֵאָכֵל. (i) Post-modifier >> Textuality > embedded expansion: relative clause / Mood > declarative: non-past / Transitivity > material: action.

יֵאָכֵל	אֲשֶׁר	Constituents
<i>it will be eaten</i>	<i>which</i>	Translation
	Theme	Textuality
Finite	Subject	Mood
Process	Goal	Transitivity

אֲשֶׁר. Theme: textual > pronoun relative / Subject > ms / Goal > antecedent בְּלִמְאֹכֶל *all of food*.

יֹאכֵל. Finite > yiqtol 3ms / Process > nifal אכל.

וְאָסַפְתָּ אֵלֶיךָ. (b) Textuality > conj paratactic projection: quote / Mood > declarative: non-past / Transitivity > material: action. The Goal of the process is מִכָּל־מְאֹכֶל *from all foodstuff*, absent here by ellipsis.

אֵלֶיךָ	וְאָסַפְתָּ	Constituents
<i>to yourself</i>	<i>and you will gather</i>	Translation
	Theme	Textuality
	Finite	Mood
Circumstance	Process	Transitivity

וְאָסַפְתָּ. Theme: textual > clause conj + Theme: experiential / Finite > weqatal 2ms / Process > qal אסף.

אֵלֶיךָ. Circumstance: location, place > prep phrase: prep + pronoun suffix 2ms, antecedent is אַתָּה *you*.

וְהָיָה לָךְ וּלְהֶם לְאֹכֶל. (c) Textuality > conj paratactic projection: quote / Mood > declarative: non-past / Transitivity > relational: attribution. The Subject / Carrier of the relational process is בְּלִמְאֹכֶל *all foodstuff*.

לְאֹכֶלָה	לָךְ וּלְהֶם	וְהָיָה	Constituents
<i>for food</i>	<i>for you and for them</i>	<i>and it will be</i>	Translation
		Theme	Textuality
		Finite	Mood
Attribute	Beneficiary	Process	Transitivity

וְהָיָה. Theme: textual > clause conj + Theme: experiential / Finite > weqatal 3ms / Process > qal היה.

לָךְ וּלְהֶם. Beneficiary > prep phrase complex: prep phrase 1 + prep phrase 2.

לָךְ. Prep phrase 1 > prep + pronoun suffix 2ms, antecedent is אַתָּה *you*.

וּלְהֵם. Group conj + Prep phrase 2 > prep + pronoun suffix 3mp, antecedent is all the animals and humans mentioned in 6:18-20.

לְאַכְלָהּ. Attribute > prep phrase: prep + noun common fs.

6:22 // וַיַּעַשׂ נֹחַ // כָּכָל אֲשֶׁר צִוָּה אֹתוֹ אֱלֹהִים בֵּן
עָשָׂה: ס

וַיַּעַשׂ נֹחַ. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: action. The Goal of the material process is not specified but can be assumed to be the series of instructions contained in the prior clauses. The MT 'atnach accent indicates that the following כֵּן constituent is to be structured as part of the following clause rather than as a part of this clause.

נֹחַ	וַיַּעַשׂ	Constituents
<i>Noach</i>	<i>and he did</i>	Translation
	Theme	Textuality
Subject	Finite	Mood
Actor	Process	Transitivity

וַיַּעַשׂ. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > qal עָשָׂה.

נֹחַ. Subject > ms / Actor > noun proper.

כָּכָל. (b) Textuality > appositive paratactic expansion / Mood > declarative: past / Transitivity > material: action. This clause employs a special thematizing structure called the preposed Theme. A preposed Theme is a marked structure that announces the Theme of the clause as a separate constituent which is substituted by a pronoun later in the clause, in this case by בֵּן *so*. This preposed Theme structure of כָּכָל אֲשֶׁר followed

by עָשָׂה plus כֵּן is found elsewhere in the Hebrew Bible: see, for example, Ex. 25:9, 39:32, and 42. The Subject / Actor of this clause process is נֹחַ *Noach* in the prior clause, absent here by ellipsis. This clause is clearly designed to be the concluding clause of a clause complex.

עָשָׂה	כֵּן	כָּל [[אֲשֶׁר צִוָּה אֱלֹהִים]]	Constituents
<i>he did</i>	<i>so</i>	<i>such as all which deity commanded him</i>	Translation
		Theme	Textuality
Finite			Mood
Process	Goal	Circumstance	Transitivity

[[אֲשֶׁר צִוָּה אֱלֹהִים]]. Theme: experiential / Circumstance: manner > prep phrase: Head + Post-modifier.

כָּל. Head > prep + noun common ms.

אֲשֶׁר צִוָּה אֱלֹהִים. (i) Post-modifier >> Textuality > embedded expansion: relative clause / Mood > declarative: past / Transitivity > verbal.

אֱלֹהִים	אֹתוֹ	צִוָּה	אֲשֶׁר	Constituents
<i>deity</i>	<i>him</i>	<i>he commanded</i>	<i>which</i>	Translation
			Theme	Textuality
Subject		Finite		Mood
Sayer	Receiver	Process	Verbiage	Transitivity

אֲשֶׁר. Theme: textual and experiential > pronoun relative / Verbiage > antecedent כל *all*.

צִוָּה. Finite > qatal 3ms / Process > piel.

אֹתוֹ. Receiver > goal marker + pronoun suffix 3ms, antecedent is נֹחַ *Noach*.

אֱלֹהִים. Subject > mp / Sayer > noun common.

כֵּן. Goal > text pronoun, antecedent is the prior Theme / Circumstance.

עָשָׂה. Finite > qatal 3ms / Process > qal.

Genesis 7:1-5

¹And YHVH said to Noah, “Go you and all of your house to the ark. You I saw, that you are righteous before me in this generation. ²From all the clean beastkind you will take for yourself man and his woman by sevens. And from the beastkind which is not clean, man and his woman by pairs. ³Also from the fowl of the heavens, male and female by sevens to preserve seed on the face of all the earth. ⁴Because in seven more days I make it rain on the earth forty days and forty nights. And I will eliminate all of the substance which I made from on the face of the ground.” ⁵Noah did all which YHVH commanded him.

7:1 /// וַיֹּאמֶר יְהוָה לְנֹחַ // בֹּא-אִתָּהּ וְכָל-בֵּיתְךָ אֵל-
הַתֵּבָה / כִּי-אַתָּה רָאִיתִי צַדִּיק לְפָנַי בְּדוֹר הַזֶּה:

וַיֹּאמֶר יְהוָה לְנֹחַ. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > verbal. This clause has a fully explicit transitivity structure as befits the first clause of a new clause complex.

לְנֹחַ	יְהוָה	וַיֹּאמֶר	Constituents
<i>to Noah</i>	<i>YHVH</i>	<i>and he said</i>	Translation
		Theme	Textuality
	Subject	Finite	Mood
Receiver	Sayer	Process	Transitivity

וַיֹּאמֶר. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > qal אָמַר.

יְהוָה. Subject > ms / Sayer > nominal group: noun proper.

לְנֹחַ. Receiver > prep phrase: prep + noun proper ms.

בֹּא-אִתָּהּ וְכָל-בֵּיתְךָ אֵל-הַתֵּבָה. (b) Textuality > appositive paratactic projection: quote / Mood > directive: imperative / Transitivity > material: action.

אֶל־הַתֶּבֶה	אֹתָהּ וְכָל־בֵּיתָךְ	בָּא־	Constituents
<i>to the ark</i>	<i>you and all of your house</i>	<i>go</i>	Translation
		Theme	Textuality
	Subject	Finite	Mood
Circumstance	Actor	Process	Transitivity

בָּא־. Theme: experiential / Finite > impv ms / Process > qal בוא.

אֹתָהּ וְכָל־בֵּיתָךְ. Subject > 2ms (אֹתָהּ) / Actor > nominal group complex: Head + Addition.

אֹתָהּ. Head > pronoun personal 2ms, antecedent is נֹחַ *Noach*, the Receiver in the prior clause. The Head portion of the Goal matches the Finite verb, not the entire nominal group. This maintains the focus on Noach. This indicates that the quote was addressed only to Noach.

וְכָל־בֵּיתָךְ. Group conj + Addition > nominal group: noun common ms const - noun common ms const + pronoun suffix 2ms, antecedent is נֹחַ *Noach*.

אֶל־הַתֶּבֶה. Circumstance: location, place > prep phrase: prep - def art + noun common fs.

כִּי־אֶתָּךְ רָאִיתִי צָדִיק לְפָנַי בְּדוֹר הַזֶּה. (c) Textuality > conj hypotactic projection: quote / Mood > declarative: past / Transitivity > mental: perception. The experiential meaning of the clause is this: *I saw that you are righteous before me in this generation*. The structure that would be congruent with this meaning and with mental processes generally is to have two clauses: a dominant mental process clause and a hypotactic report clause. The Phenomenon of the mental perception process would be the hypotactic relational clause *you are righteous....* But in the present clause, the expected word order has been remapped in order to thematize *you* in a strong way. Thematizing *you* establishes a stark contrast between Noach and the rest of his generation. Most translations view the כִּי as a causal conjunctive adjunct, linking it to

the prior clause. But the logical relationship between *Go!* and *because I saw* is not immediately evident. More likely, the כִּי introduces the report clause of the mental process. The mental process verb was displaced from the head of the clause when אַתָּה *you* was thematized: *that you, I saw, are righteous before me in this generation. You אַתָּה is, in fact, thematized in two ways: in addition to being made the first clause Participant in serial order, it is rendered as a constituent in the main mental process (the Goal of ראה) rather than as the Carrier of the dependent (hypotactic) report clause. To communicate both thematic effects, the clause could be rendered: You I saw, that you are righteous before me in this generation. See Bandstra (1982) for the syntax of כִּי in BH.*

בְּדוֹר הַזֶּה	לִפְנֵי	צַדִּיק	רְאִיתִי	אַתָּה	כִּי	Constituents
<i>in this generation</i>	<i>before me</i>	<i>righteous</i>	<i>I saw</i>	<i>you</i>	<i>that</i>	Translation
				Theme	Theme	Textuality
			Finite			Mood
Range	Circumstance	Attribute	Process	Goal + Carrier		Transitivity

כִּי. Theme: textual > conj.

אַתָּה. Theme: experiential / Goal (of the dominant clause) + Carrier (of the dependent clause) > goal marker + pronoun suffix 2ms, antecedent is אַתָּה *you* in the dominant clause.

רְאִיתִי. Finite > qatal 1cs / Process > qal ראה.

צַדִּיק. Attribute > adjective group: adj 3ms.

לִפְנֵי. Circumstance: location, place > prep phrase: prep + noun common mp const + pronoun suffix 1cs, antecedent is the Sayer of the quote, יהוה YHVH.

בְּדוֹר הַזֶּה. Range > prep phrase: prep + def art + noun common ms | def art + pronoun demonstrative: near 3ms.

7:2 מכל | הבהמה הטהורה תקח־לך שבעה
 שבעה איש ואשתו // ומן־הבהמה אשר לא
 טהרה הוא שנים איש ואשתו:

מכל הבהמה הטהורה תקח־לך שבעה שבעה איש
 ואשתו. (a) Textuality > appositive paratactic projection: quote /
 Mood > declarative: non-past / Transitivity > material: action. The
 Subject / Actor is the Receiver of the quote, נח *Noach*.

איש ואשתו	שבעה שבעה	לך	תקח־	מכל הבהמה הטהורה	Constituents
<i>man and his woman</i>	<i>seven seven</i>	<i>for yourself</i>	<i>you will take</i>	<i>from all the clean beast- kind</i>	Translation
				Theme	Textuality
			Finite		Mood
Goal	Scope	Beneficiary	Process	Range	Transitivity

מכל הבהמה הטהורה. Theme: experiential / Range > prep
 phrase: prep + noun common ms const | def art + noun common col-
 lective fs | def art + adj fs.

תקח־. Finite > yiqtol 2ms / Process > qal לקח.

לך. Beneficiary > prep phrase: prep + pronoun suffix 2ms, anteced-
 ent is אתה *you*.

שבעה שבעה. Scope > nominal group: numeral ms | numeral
 ms. The item counted is הבהמה *the beast*. *Seven seven*, no conjunc-
 tion, presumably means seven pairs; Hebrew does not otherwise have
 a word for *pair*. A constituent that functions as Scope is typically a
 constituent that looks like a participant, as here, but that really serves
 to specify something about how the process will be carried out.

איש ואשתו. Goal > nominal group complex: noun common ms |
 group conj + noun common fs const + pronoun suffix 3ms, antecedent

is **אִישׁ** *man*. The phrase does not reference humans but the male and female mates of the animal kingdom.

וּמִן־הַבְּהֵמָה **[[אֲשֶׁר לֹא טָהָרָה הוּא]]** **שְׁנַיִם אִישׁ** **וְאִשְׁתּוֹ**. (b) Textuality > conj paratactic projection: quote / Mood > declarative: non-past / Transitivity > material: action. This string does not have a Finite, so it could be interpreted as a continuation of the preceding clause. Or, the Process + Beneficiary **תִּקַּח־לָךְ** *you will take for yourself* could be inferred from the prior clause, and be considered absent here due to ellipsis.

אִישׁ וְאִשְׁתּוֹ	שְׁנַיִם	וּמִן־הַבְּהֵמָה [[אֲשֶׁר לֹא טָהָרָה הוּא]]	Constituents
<i>man and his woman</i>	<i>twos</i>	<i>and from the beast, which not clean she</i>	Translation
		Theme	Textuality
			Mood
Goal	Scope	Range	Transitivity

וּמִן־הַבְּהֵמָה **[[אֲשֶׁר לֹא טָהָרָה הוּא]]**. Theme: textual > clause conj + Theme: experiential / Range > prep phrase: Head + Post-modifier.

מִן־הַבְּהֵמָה. Head > prep phrase: prep - def art + noun common fs.

אֲשֶׁר לֹא טָהָרָה הוּא. (i) Post-modifier >> Textuality > embedded expansion: relative clause / Mood > declarative: non-past / Transitivity > relational: attribution.

הוּא	טָהָרָה	לֹא	אֲשֶׁר	Constituents
<i>she</i>	<i>clean</i>	<i>not</i>	<i>which</i>	Translation
			Theme	Textuality
Subject	Complement	Adjunct	Subject	Mood
Carrier	Attribute		Carrier	Transitivity

אֲשֶׁר. Theme: textual > pronoun relative / Subject > fs / Carrier > antecedent הַבְּהֵמָה *the beast*. The Subject / Carrier is substituted later in the clause by הוּא.

לֹא. Adjunct: interpersonal > polarity: negative.

טָהֵרָה. Complement / Attribute > adjective group: adj fs.

הוּא. Carrier > pronoun personal 3fs, antecedent is הַבְּהֵמָה *the beast*.

שְׁנַיִם. Scope > nominal group: numeral md.

אִישׁ וְאִשְׁתּוֹ. Goal > nominal group complex: noun common ms | group conj + noun common fs const + pronoun suffix 3ms, antecedent is אִישׁ *man*.

7:3 // גַּם מֵעוֹף הַשָּׁמַיִם שְׁבַעַה שְׁבַעַה זָכָר וְנִקְבָּה
לְחַיּוֹת זָרַע עַל-פְּנֵי כָל-הָאָרֶץ:

גַּם מֵעוֹף הַשָּׁמַיִם שְׁבַעַה שְׁבַעַה זָכָר וְנִקְבָּה לְחַיּוֹת זָרַע
עַל-פְּנֵי כָל-הָאָרֶץ. (a) Textuality > appositive paratactic projection:
quote / Mood > declarative: non-past / Transitivity > material: action.
As with 7:2(b), we read this string as a clause, but one which is missing
an explicit Finite. As before, the Process + Beneficiary is תִּקַּח-לָךְ *you
will take for yourself*, which is retrieved from 7:2(a), and is considered
absent here due to ellipsis. The effect of this repeated ellipsis is the
creation of a cohesive clause complex.

Constituents	גַּם	מֵעוֹף הַשָּׁמַיִם	שְׁבַעַה וְנִקְבָּה	זָכָר וְנִקְבָּה	[[לְחַיּוֹת זָרַע עַל- פְּנֵי כָל-הָאָרֶץ]]
Translation	<i>also</i>	<i>from the fowl of the heavens</i>	<i>seven seven</i>	<i>male and female</i>	<i>to keep alive seed on the face of all the earth</i>
Textuality	Adjunct	Theme			
Mood					
Transitivity		Range	Scope	Goal	Circumstance

גם. Theme: textual / Adjunct: textual > addition. Indicates that this is a continuation of the clause complex, and it specifically conditions the following prep phrase.

מֵעוֹף הַשָּׁמַיִם. Theme: experiential / Range > prep phrase: prep + noun common collective ms const | def art + noun common mp.

שִׁבְעָה שִׁבְעָה. Scope > nominal group: numeral ms + numeral ms.

זָכַר וּנְקָבָה. Goal > nominal group: noun common ms | group conj + noun common fs.

לְחַיּוֹת זָרַע עַל-פְּנֵי כָל-הָאָרֶץ. (i) Circumstance: cause, purpose >> Textuality > embedded extension: prep clause / Transitivity > material: event.

עַל-פְּנֵי כָל-הָאָרֶץ	זָרַע	לְחַיּוֹת	Constituents
<i>on the face of all the earth</i>	<i>seed</i>	<i>to preserve</i>	Translation
		Theme	Textuality
Circumstance	Goal	Process	Transitivity

לְחַיּוֹת. Theme > textual + Theme: experiential / Non-finite: inf const / Process > piel חיה.

זָרַע. Goal > nominal group: noun common collective ms.

עַל-פְּנֵי כָל-הָאָרֶץ. Circumstance: location, place > prep phrase: prep - noun common mp const | noun common collective ms const - def art + noun common fs.

7:4 / כִּי לַיָּמִים עוֹד שִׁבְעָה אֲנֹכִי מִמָּטִיר עַל-הָאָרֶץ
 אַרְבָּעִים יוֹם וְאַרְבָּעִים לַיְלָה // וּמַחֲיִיתִי אֶת-כָּל-
 הַקּוֹם אֲשֶׁר עֲשִׂיתִי מֵעַל פְּנֵי הָאָדָמָה:

כִּי לַיָּמִים עוֹד שִׁבְעָה אֲנֹכִי מִמָּטִיר עַל-הָאָרֶץ אַרְבָּעִים יוֹם

וְאַרְבָּעִים לַיְלָה. (a) Textuality > conj hypotactic projection: quote / Mood > declarative: non-past / Transitivity > material: action.

אֲרָבַעִים יּוֹם וְאַרְבָּעִים לַיְלָה	עַל- הָאָרֶץ	מִמָּטִיר	אֲנִי	לַיְמִים עוֹד שִׁבְעָה	כִּי	Constituents
<i>forty days and forty nights</i>	<i>on the earth</i>	<i>am making rain</i>	<i>I</i>	<i>to days again seven</i>	<i>because</i>	Translation
				Theme	Theme	Textuality
		Finite	Subject			Mood
Scope	Circum- stance	Process	Actor	Circum- stance		Transitivity

כִּי. Theme: textual > conj.

לַיְמִים עוֹד שִׁבְעָה. Theme: experiential / Circumstance: extent, time > prep phrase: prep + noun common mp + circumstantial adjunct + numeral ms. This phrase indicates that the rain will arrive seven days from the time of speaking.

עוֹד. Adjunct: textual > recurrence. The עוֹד *again* qualifies *seven: seven more days, seven days from now*. Here the textual adjunct intervenes between *days* and *seven*. Normally עוֹד stands before the Circumstance. Compare 8:10(a) and 8:12(a). However, the Circumstance is a prepositional phrase here in contrast to the examples in chapter 8.

אֲנִי. Subject > 1cs / Actor > pronoun personal, antecedent is the Sayer, יְהוָה YHVH, last specified in 7:1(a).

מִמָּטִיר. Finite > ptc ms / Process > hifil מטר. This is a ptc of imminent action.

עַל-הָאָרֶץ. Circumstance: location, place > prep phrase: prep - def art + noun common fs.

אַרְבָּעִים יוֹם וְאַרְבָּעִים לַיְלָה. Scope > nominal group: numeral cp | noun common ms | group conj + numeral cp | noun common fs.

וּמַחֲיִיתִי אֶת־כָּל־הַיְּקוּם [[אֲשֶׁר עָשִׂיתִי]] מֵעַל פְּנֵי הָאָדָמָה. (b) Textuality > conj paratactic projection: quote / Mood > declarative: non-past / Transitivity > material: action. The Subject / Actor is the Sayer of the quote, יְהוָה, YHVH.

מֵעַל פְּנֵי הָאָדָמָה	אֶת־כָּל־הַיְּקוּם [[אֲשֶׁר עָשִׂיתִי]]	וּמַחֲיִיתִי	Constituents
<i>from on the face of the ground</i>	<i>all of the substance, which I made</i>	<i>and I will eliminate</i>	Translation
		Theme	Textuality
		Finite	Mood
Circumstance	Goal	Process	Transitivity

וּמַחֲיִיתִי. Theme: textual > clause conj + Theme: experiential / Finite > weqatal 1cs / Process > qal מחה.

[[אֲשֶׁר עָשִׂיתִי]] אֶת־כָּל־הַיְּקוּם. Goal > nominal group complex: Head + Post-modifier.

אֶת־כָּל־הַיְּקוּם. Head > nominal group: goal marker - noun common collective ms const - def art + noun common ms.

אֲשֶׁר עָשִׂיתִי. (i) Post-modifier >> Textuality > embedded expansion: relative clause / Mood > declarative: past / Transitivity > material: action.

עָשִׂיתִי	אֲשֶׁר	Constituents
<i>I made</i>	<i>which</i>	Translation
	Theme	Textuality
Finite		Mood
Process	Goal	Transitivity

אֲשֶׁר. Theme: textual and experiential > pronoun relative / Goal > antecedent כָּל־הַיְּקוּם *all of the substance*.

עָשִׂיתִי. Finite > qatal 1cs / Process > qal עשה.

מֵעַל פְּנֵי הָאָדָמָה. Circumstance: location, place > prep phrase:
prep + prep | noun common mp const | def art + noun common fs.

7:5 // וַיַּעַשׂ נֹחַ כֹּל אֲשֶׁר-צִוָּהוּ יְהוָה:

[[אֲשֶׁר-צִוָּהוּ יְהוָה]] וַיַּעַשׂ נֹחַ כֹּל. (a) Textuality > conj
paratactic expansion / Mood > declarative: past / Transitivity > mate-
rial: action. This fulfillment clause completes the clause complex.

[[אֲשֶׁר-צִוָּהוּ יְהוָה]]	נֹחַ	וַיַּעַשׂ	Constituents
<i>such as all which YHVH commanded him</i>	<i>Noach</i>	<i>and he did</i>	Translation
		Theme	Textuality
	Subject	Finite	Mood
Circumstance	Actor	Process	Transitivity

וַיַּעַשׂ. Theme: textual > clause conj + Theme: experiential / Finite
> wayyiqtol 3ms / Process > qal עשה.

נֹחַ. Subject > ms / Actor > nominal group: noun proper.

[[אֲשֶׁר-צִוָּהוּ יְהוָה]] כֹּל. Circumstance: manner > prep
phrase: Head + Post-modifier.

כֹּל. Head > prep phrase: prep + noun common ms.

אֲשֶׁר-צִוָּהוּ יְהוָה. (i) Post-modifier >> Textuality > embedded
expansion: relative clause / Mood > declarative: past / Transitivity >
verbal.

יְהוָה	צִוָּהוּ	אֲשֶׁר	Constituents
<i>YHVH</i>	<i>he commanded him</i>	<i>which</i>	Translation
		Theme	Textuality
Subject	Finite		Mood
Sayer	Process + Receiver	Verbiage	Transitivity

אֲשֶׁר־. Theme: textual and experiential > pronoun relative / Verbiage > antecedent כל *all*.

צִוְהוּ. Finite > qatal 3ms / Process > piel צוה + Receiver > pronoun suffix 3ms, antecedent is נֹחַ *Noach*.

יְהוָה. Subject > ms / Sayer > nominal group: noun proper.

Genesis 7:6-10

⁶And Noach is six hundred years old. And the flood was water on the earth. ⁷And Noach and his sons and his woman and his sons' women with him came to the ark from the face of the waters of the flood. ⁸From the clean beastkind and from the beastkind which it is not clean and from the fowl and all which creeps on the ground, ⁹by twos they came to Noach to the ark, male and female, as deity commanded Noach. ¹⁰The seven days happened, and the waters of the flood were on the earth.

7:6 /// וְנֹחַ בֶּן־שֵׁשׁ מֵאוֹת שָׁנָה // וְהַמַּבּוּל הָיָה מֵיִם
עַל־הָאָרֶץ:

וְנֹחַ בֶּן־שֵׁשׁ מֵאוֹת שָׁנָה. (a) Textuality > conj paratactic expansion / Mood > declarative: non-past / Transitivity > relational: attribution.

בֶּן־שֵׁשׁ מֵאוֹת שָׁנָה	וְנֹחַ	Constituents
<i>a son of six hundred years</i>	<i>and Noach</i>	Translation
	Theme	Textuality
Complement	Subject	Mood
Attribute	Carrier	Transitivity

וְנֹחַ. Theme: textual > clause conj + Theme: experiential / Subject > ms / Carrier > nominal group: noun proper.

בֶּן־שֵׁשׁ מֵאוֹת שָׁנָה. Complement > 3ms (בֶּן) / Attribute > nom-

inal group: noun common ms const - numeral ms | numeral fp | noun common fs.

וְהַמָּבּוּל הָיָה מִיִּם עַל־הָאָרֶץ. (b) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > relational: attribution.

עַל־הָאָרֶץ	מִיִּם	הָיָה	וְהַמָּבּוּל	Constituents
<i>on the earth</i>	<i>water</i>	<i>he was</i>	<i>and the flood</i>	Translation
			Theme	Textuality
		Finite	Subject	Mood
Circumstance	Attribute	Process	Carrier	Transitivity

וְהַמָּבּוּל. Theme: textual > clause conj + Theme: experiential / Subject > ms / Carrier > nominal group: def art + noun common ms.

הָיָה. Finite > qatal 3ms / Process > qal.

מִיִּם. Attribute > nominal group: noun common mp.

עַל־הָאָרֶץ. Circumstance: location, place > prep phrase: prep - def art + noun common fs.

וַיָּבֹא נֹחַ וּבָנָיו וְאִשְׁתּוֹ וְנָשֵׁי־בָנָיו אִתּוֹ אֶל־הַתֵּבָה
מִפְּנֵי מִי הַמָּבּוּל:

וַיָּבֹא נֹחַ וּבָנָיו וְאִשְׁתּוֹ וְנָשֵׁי־בָנָיו אִתּוֹ אֶל־הַתֵּבָה מִפְּנֵי מִי הַמָּבּוּל. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: action.

מִפְּנֵי מִי הַמָּבּוּל	אֶל־הַתֵּבָה	נֹחַ וּבָנָיו וְאִשְׁתּוֹ וְנָשֵׁי־בָנָיו אִתּוֹ	וַיָּבֹא	Constituents
<i>from the face of the waters of the flood</i>	<i>to the ark</i>	<i>Noah and his sons and his woman and the women of his sons with him</i>	<i>and he came</i>	Translation

			Theme	Textuality
		Subject	Finite	Mood
Range	Circumstance	Actor	Process	Transitivity

וַיִּבֹא. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > qal בוא.

נָח וּבָנָיו וְאִשְׁתּוֹ וְנִשְׁי־בָנָיו אִתּוֹ. Subject > ms / Actor > nominal group complex: Head + Post-modifier.

נָח. Head > nominal group: noun proper ms.

וּבָנָיו וְאִשְׁתּוֹ וְנִשְׁי־בָנָיו אִתּוֹ. Group conj + Post-modifier > nominal group 1 + nominal group 2 + nominal group 3 + Post-modifier.

וּבָנָיו. Group conj + Nominal group 1 > noun common mp const + pronoun suffix 3ms, antecedent is נָח *Noach*.

וְאִשְׁתּוֹ. Group conj + Nominal group 2 > noun common fs const + pronoun suffix 3ms, antecedent is נָח *Noach*.

וְנִשְׁי־בָנָיו. Group conj + Nominal group 3 > noun common fp const - noun common mp const + pronoun suffix 3ms, antecedent is נָח *Noach*.

אִתּוֹ. Post-modifier > prep + pronoun suffix 3ms, antecedent is נָח *Noach*.

אֶל־הַתֵּבָה. Circumstance: location, place > prep - def art + noun common fs.

מִן־הַמַּבּוּל. Range > prep phrase: prep + noun common mp const | noun common mp const | def art + noun common ms. This constituent could be considered a compressed embedded purpose clause with an elliptical process, along the lines of *in order to escape from the waters of the flood*.

7:8-9 // מִן־הַבְּהֵמָה הַטְּהוֹרָה וּמִן־הַבְּהֵמָה אֲשֶׁר אֵינָנָה
טְהוֹרָה וּמִן־הָעוֹף וְכָל אֲשֶׁר־רָמַשׁ עַל־הָאָדָמָה:

שְׁנַיִם שָׁנִים בָּאוּ אֶל־נֹחַ אֶל־הַתֵּבָה זָכָר וְנִקְבָּה //
בְּאִשֶּׁר צִוָּה אֱלֹהִים אֶת־נֹחַ:

מִן־הַבְּהֵמָה הַטְּהוֹרָה וּמִן־הַבְּהֵמָה]] אֲשֶׁר אֵינָה טְהוֹרָה
[[וּמִן־הָעוֹף וְכֹל]] אֲשֶׁר־רָמַשׁ עַל־הָאָדָמָה [[שְׁנַיִם שָׁנִים
בָּאוּ אֶל־נֹחַ אֶל־הַתֵּבָה זָכָר וְנִקְבָּה. (a) Textuality > appositive
paratactic expansion / Mood > declarative: past / Transitivity > mate-
rial: action. This is a very long clause that spans a verse and a half in
the MT: 7:8-9(a). The clause contains within it two embedded rela-
tive clauses and other enhancements, including an expansion of the
Subject / Actor that is separated from its Head and placed at the very
end of the clause, perhaps suggesting an afterthought.

זָכָר וְנִקְבָּה	אֶל־נֹחַ אֶל־ הַתֵּבָה	בָּאוּ	שְׁנַיִם שָׁנִים	מִן־הַבְּהֵמָה הַטְּהוֹרָה וּמִן־הַבְּהֵמָה]] אֲשֶׁר אֵינָה טְהוֹרָה [[וּמִן־ הָעוֹף וְכֹל]] אֲשֶׁר־ רָמַשׁ עַל־הָאָדָמָה [[	Constituents
<i>male and female</i>	<i>to Noah to the ark</i>	<i>they came</i>	<i>twos twos</i>	<i>from the clean beastkind and from the beastkind which it is not clean and from the fowl and all which creeps on the ground</i>	Translation
				Theme	Textuality
Subject		Finite	Subject		Mood
Actor	Circum- stance	Process	Actor	Scope	Transitivity

מִן־הַבְּהֵמָה הַטְּהוֹרָה וּמִן־הַבְּהֵמָה]] אֲשֶׁר אֵינָה טְהוֹרָה [[
[[אֲשֶׁר־רָמַשׁ עַל־הָאָדָמָה]] וּמִן־הָעוֹף וְכֹל. Theme: expe-

riential / Range > prep phrase complex [prep phrase 1 + prep phrase 2 + prep phrase 3 + nominal group complex.

מִן־הַבְּהֵמָה הַטְּהוֹרָה. Prep phrase 1 > prep - def art + noun common collective fs | def art + adj fs.

[[אֲשֶׁר אֵינָנָה טְהוֹרָה]]. Group conj + Prep phrase 2 > prep phrase + Post-modifier.

מִן־הַבְּהֵמָה. Prep phrase > prep - def art + noun common collective fs.

אֲשֶׁר אֵינָנָה טְהוֹרָה. (i) Post-modifier >> Textuality > embedded expansion: relative clause / Mood > declarative: non-past / Transitivity > relational: attribution. This clause adds specification to the object of the preposition, הַבְּהֵמָה *the beast*.

טְהוֹרָה	אֵינָנָה	אֲשֶׁר	Constituents
<i>clean</i>	<i>she is not</i>	<i>which</i>	Translation
		Theme	Textuality
Attribute	Process + Carrier	Carrier	Transitivity

אֲשֶׁר. Theme: textual and experiential > pronoun relative / Carrier > antecedent הַבְּהֵמָה *the beast*.

אֵינָנָה. Process > negative adjunct + Carrier > pronoun suffix 3fs, antecedent is הַבְּהֵמָה *the beast*.

טְהוֹרָה. Attribute > adjective group: adj fs.

וּמִן־הָעוֹף. Group conj + Prep phrase 3 > prep - def art + noun common collective ms.

[[אֲשֶׁר־רִמֵּשׁ עַל־הָאָדָמָה]]. Group conj + nominal group > Head + Post-modifier.

כָּל. Head > noun common ms. This group does not follow a preposition מִן as the preceding do. The preposition could be assumed on the basis of ellipsis, or its omission was deliberate, perhaps to separate off this class of creature from the rest, because this class did not pair up in a gendered way as did the other classes.

עַל־הָאָדָמָה אֲשֶׁר־רָמַשׁ. (i) Post-modifier >> Textuality > embedded relative clause / Mood > declarative: non-past / Transitivity > material: action.

עַל־הָאָדָמָה	רָמַשׁ	אֲשֶׁר־	Constituents
<i>on the ground</i>	<i>he creeps</i>	<i>which</i>	Translation
		Theme	Textuality
	Finite	Subject	Mood
Circumstance	Process	Actor	Transitivity

אֲשֶׁר־. Theme > textual and experiential / Subject > ms / Actor > antecedent כל *all*.

רָמַשׁ. Finite > ptc ms / Process > qal

עַל־הָאָדָמָה. Circumstance: location, place > prep phrase: prep - def art + noun common fs.

שְׁנַיִם שְׁנַיִם. Subject > mp / Actor > nominal group: numeral ms | numeral ms.

בָּאוּ. Finite > qatal 3mp / Process > qal

אֶל־נָח אֶל־הַתְּבָה. Circumstance: location, place > prep phase complex: Head + Post-modifier.

אֶל־נָח. Head > prep phrase: prep - noun proper.

אֶל־הַתְּבָה. Post-modifier > prep phrase: prep - def art + noun common fs. This prepositional phrase adds specificity to the prior prepositional phrase.

זָכָר וּנְקֵבָה. Subject > cp / Actor > nominal group complex: noun common ms | group conj + noun common fs. This nominal group appears to further define the first articulation of the Subject / Actor by defining what kind of *twos*: *male and female*.

כַּאֲשֶׁר צִוָּה אֱלֹהִים אֶת־נָח. (b) Textuality > conj hypotactic expansion / Mood > declarative: past / Transitivity > verbal.

אֶת־נֹחַ	אֱלֹהִים	צִוָּה	כַּאֲשֶׁר	Constituents
<i>Noach</i>	<i>deity</i>	<i>he commanded</i>	<i>as which</i>	Translation
			Theme	Textuality
	Subject	Finite		Mood
Receiver	Sayer	Process	Circumstance	Transitivity

כַּאֲשֶׁר. Theme: textual > conj adjunct / Circumstance: matter > antecedent is the prior series of commands given to Noach. This is labeled Matter rather than Verbiage because it is a general back reference to the stated commands, rather than explicit spoken words.

צִוָּה. Finite > qatal 3ms / Process > piel.

אֱלֹהִים. Subject > mp / Sayer > nominal group: noun common.

אֶת־נֹחַ. Receiver > nominal group: goal marker - noun proper 3ms.

7:10 // וַיְהִי לְשִׁבְעַת הַיָּמִים // וַיָּמִי הַמַּבּוּל הָיָה עַל־
הָאָרֶץ:

וַיְהִי לְשִׁבְעַת הַיָּמִים. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > existential. We are interpreting this as an existential process to this effect: *the seven days happened*. The clause structure thematizes the fact that the seven days had transpired.

לְשִׁבְעַת הַיָּמִים	וַיְהִי	Constituents
<i>to the seven days</i>	<i>and he was</i>	Translation
	Theme	Textuality
	Finite	Mood
Existent	Process	Transitivity

וַיְהִי. Finite > wayyiqtol 3ms / Process > qal היה. The verb היה plus לְ means *become*, which in the past means *became, happened*.

לְשִׁבְעַת הַיָּמִים. Existent > prep phrase: prep + numeral fs const | def art + noun common mp. The object of the preposition is definite —הַיָּמִים; this prompts us to retrieve its earlier referent, which is in לְיָמִים עוֹד שְׁבַעַה in 7:4(a).

וַיְמִי הַמָּבּוּל הָיוּ עַל-הָאָרֶץ. (b) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > existential process.

עַל-הָאָרֶץ	הָיוּ	וַיְמִי הַמָּבּוּל	Constituents
<i>on the earth</i>	<i>they were</i>	<i>and the waters of the flood</i>	Translation
		Theme	Textuality
	Finite	Subject	Mood
Circumstance	Process	Existent	Transitivity

וַיְמִי הַמָּבּוּל. Theme: textual > clause conj + Theme: experiential / Subject > mp (מִי) / Existent > nominal group: noun common mp const | def art + noun common ms.

הָיוּ. Finite > qatal 3mp / Process > qal היה.

עַל-הָאָרֶץ. Circumstance: location, place > prep phrase: prep - def art + noun common fs.

Genesis 7:11-16

¹¹*In the six hundredth year of the life of Noah, in the second month, in the seventeenth day of the month, in this day, all the sources of great deep-water split. And the windows of the heavens opened.* ¹²*And the rain was on the earth forty days and forty nights.* ¹³*In this very same day Noah, and Shem and Cham and Yefet, the sons of Noah, and the three women of his sons with them came to the ark,* ¹⁴*they and all of the livingkind for its kind and all of the beastkind for its kind and all of the creeperkind, the creeperkind on the earth for its kinds and all of the fowl for its kinds, all birdkind and all wingedkind.* ¹⁵*And they came to Noah to the ark by twos from all the flesh in which is spirit of life.* ¹⁶*And the ones coming are male and female. From all flesh they came, as deity commanded him. And YHVH closed up behind him.*

7:11 // בְּשָׁנַת שֵׁשׁ־מֵאוֹת שָׁנָה לְחַיֵּי־נֹחַ בַּחֹדֶשׁ הַשְּׁנִי
בְּשִׁבְעָה־עָשָׂר יוֹם לַחֹדֶשׁ בַּיּוֹם הַזֶּה גִּבְקָעוּ כָּל־
מַעֲיִנַת תְּהוֹם רַבָּה // וְאַרְבַּת הַשָּׁמַיִם נִפְתְּחוּ:

בְּשָׁנַת שֵׁשׁ־מֵאוֹת שָׁנָה לְחַיֵּי־נֹחַ בַּחֹדֶשׁ הַשְּׁנִי בְּשִׁבְעָה־
עָשָׂר יוֹם לַחֹדֶשׁ בַּיּוֹם הַזֶּה גִּבְקָעוּ כָּל־מַעֲיִנַת תְּהוֹם רַבָּה.

(a) Textuality > appositive paratactic expansion / Mood > declarative:
past / Transitivity > material: event.

Constituents	בְּשָׁנַת שֵׁשׁ־מֵאוֹת שָׁנָה לְחַיֵּי־נֹחַ בַּחֹדֶשׁ הַשְּׁנִי בְּשִׁבְעָה־עָשָׂר יוֹם לַחֹדֶשׁ בַּיּוֹם הַזֶּה	גִּבְקָעוּ	כָּל־מַעֲיִנַת תְּהוֹם רַבָּה
Translation	<i>in the year of six hundred, a year to the life of Noach, in the second month, in the seventeenth day to the month, in this day</i>	<i>they split</i>	<i>all sources of great deep-water</i>
Textuality	Theme		
Mood	Subject		
Transitivity	Actor		
	Finite		
	Process		
	Circumstance		

בְּשָׁנַת שֵׁשׁ־מֵאוֹת שָׁנָה לְחַיֵּי־נֹחַ בַּחֹדֶשׁ הַשְּׁנִי בְּשִׁבְעָה־
עָשָׂר יוֹם לַחֹדֶשׁ בַּיּוֹם הַזֶּה. Circumstance: location, time > prep
phrase complex: [prep phrase 1 + Post-modifier] + prep phrase 2 +
[prep phrase 3 + Post-modifier] + prep phrase 4.

בְּשָׁנַת שֵׁשׁ־מֵאוֹת שָׁנָה לְחַיֵּי־נֹחַ. Prep phrase 1 + Post-modi-
fier.

בְּשָׁנַת שֵׁשׁ־מֵאוֹת. Prep phrase 1 > prep + noun common fs
const | numeral fs - numeral fs.

שָׁנָה לְחַיֵּי־נֹחַ. Post-modifier > nominal group: noun common fs |
prep phrase: prep + noun common mp const - noun proper.

בַּחֹדֶשׁ הַשְּׁנִי. Prep phrase 2 > prep + noun common ms | def art
+ numeral ms.

בְּשִׁבְעָה-עָשָׂר יוֹם לַחֹדֶשׁ. Prep phrase 3 + Post-modifier.

בְּשִׁבְעָה-עָשָׂר יוֹם. Prep phrase 3 > prep + numeral ms - numeral ms | noun common ms.

לַחֹדֶשׁ. Post-modifier > prep phrase: prep + def art + noun common ms.

בַּיּוֹם הַזֶּה. Prep phrase 4 > prep + noun common ms | def art + pronoun demonstrative ms.

נִבְקָעוּ. Finite > qatal 3cp / Process > nifal בָּקַע. The verb is taken as middle voice rather than passive, since no agent is specified.

כָּל-מַעֲיֵנַת תְּהוֹם רַבָּה. Subject > mp / Actor > nominal group: noun common collective ms const - noun common fp const | noun common fs | adj fs. The Subject / Actor is כָּל- *all* in a plural sense, or it could be מַעֲיֵנַת, since the verb is common gender.

וַאֲרַבַּת הַשָּׁמַיִם נִפְתָּחוּ. (b) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: event.

נִפְתָּחוּ	וַאֲרַבַּת הַשָּׁמַיִם	Constituents
<i>they opened</i>	<i>and the windows of the heavens</i>	Translation
	Theme	Textuality
Finite	Subject	Mood
Process	Actor	Transitivity

וַאֲרַבַּת הַשָּׁמַיִם. Theme: textual > clause conj + Theme: experiential / Subject > 3fp / Actor > nominal group: noun common fp const | def art + noun common mp.

נִפְתָּחוּ. Finite > qatal 3cp / Process > nifal פָּתַח. Again, the verb is taken to be in the middle voice.

7:12 // וַיְהִי הַגֶּשֶׁם עַל-הָאָרֶץ אַרְבָּעִים יוֹם וְאַרְבָּעִים
לַיְלָה:

(a) וַיְהִי הַגֶּשֶׁם עַל־הָאָרֶץ אַרְבָּעִים יוֹם וְאַרְבָּעִים לַיְלָה.
 Textuality > conj paratactic expansion / Mood > declarative: past /
 Transitivity > existential.

אֲרָבַעִים יוֹם וְאַרְבָּעִים לַיְלָה	עַל־הָאָרֶץ	הַגֶּשֶׁם	וַיְהִי	Constituents
<i>forty days and forty nights</i>	<i>on the earth</i>	<i>the rain</i>	<i>and he was</i>	Translation
			Theme	Textuality
		Subject	Finite	Mood
Scope	Circumstance	Existent	Process	Transitivity

וַיְהִי. Theme: textual > clause conj + Theme: experiential / Finite >
 wayyiqtol 3ms / Process > qal היה.

הַגֶּשֶׁם. Subject > ms / Existent > nominal group: def art + noun
 common.

עַל־הָאָרֶץ. Circumstance: location, place > prep phrase: prep - def
 art + noun common fs.

אַרְבָּעִים יוֹם וְאַרְבָּעִים לַיְלָה. Scope > nominal group: numeral
 cp | noun common ms | group conj + numeral cp | noun common fs.

7:13 // בָּעָצָם הַיּוֹם הַזֶּה בָּא נֹחַ וְשֵׁם־וָחַם וַיִּפֹּת בְּגִידֹנָה
 וְאִשְׁתּוֹ נָח וּשְׁלֵשֶׁת נָשִׁי־בָנָיו אִתָּם אֶל־הַתֵּבָה:

7:14 הָמָּה וְכָל־הַחַיָּה לְמִינָהּ וְכָל־הַבְּהֵמָה לְמִינָהּ וְכָל־
 הָרֶמֶשׂ הָרֹמֵשׂ עַל־הָאָרֶץ לְמִינֵהוּ וְכָל־הָעוֹף לְמִינֵהוּ
 כָּל צֶפֶר כָּל־כְּנָף:

בָּעָצָם הַיּוֹם הַזֶּה בָּא נֹחַ וְשֵׁם־וָחַם וַיִּפֹּת בְּגִידֹנָה וְאִשְׁתּוֹ
 וּשְׁלֵשֶׁת נָשִׁי־בָנָיו אִתָּם אֶל־הַתֵּבָה הָמָּה וְכָל־הַחַיָּה לְמִינָהּ

וְכָל־הַבְּהֵמָה לְמִינָהּ וְכָל־הָרֶמֶשׂ הָרֹמֵשׂ עַל־הָאָרֶץ לְמִינֵהוּ
 וְכָל־הָעוֹף לְמִינֵהוּ כָּל־צֹפֹר כָּל־כָּנָף. (a) Textuality > appositive
 paratactic expansion / Mood > declarative: past / Transitivity > mate-
 rial: action. This clause spans two entire verses. It is the longest single
 clause in Genesis 1–11, made more remarkable by the fact that it has
 no embedded clauses, just two very long Subject / Actor complexes.

Constituents	בָּעָצָם הַיּוֹם הַזֶּה	בָּא	נֹחַ וְשֵׁם־וְחָם וְיֶפֶת בְּנֵי־נֹחַ וְאִשְׁת׃ נֹחַ וּשְׁלִשְׁת׃ נְשֵׁי־בָנָיו אִתָּם	אֶל־ הַתֵּבָה	הַמָּה וְכָל־ הַחַיָּה לְמִינָהּ וְכָל־הַבְּהֵמָה לְמִינָהּ וְכָל־ הָרֶמֶשׂ הָרֹמֵשׂ עַל־הָאָרֶץ לְמִינֵהוּ וְכָל־ הָעוֹף לְמִינֵהוּ כָּל־צֹפֹר כָּל־כָּנָף
Translation	<i>in the very same of this day</i>	<i>he came</i>	<i>Noah and Shem and Cham and Yefet, the sons of Noah, and the three women of his sons with them</i>	<i>to the ark</i>	<i>they and all of the livingkind for her kind and all of the beastkind for her kind and all of the creeperskind, the creeper on the earth, for his kinds, and all of the fowl for his kinds, all birdkind and all winged- kind</i>

				Theme	Textuality
Subject		Subject	Finite		Mood
Actor	Circum- stance	Actor	Process	Circum- stance	Transitivity

בַּעֲצֵם הַיּוֹם הַזֶּה. Theme: experiential / Circumstance: location, time > prep phrase: prep + adjunct | def art + noun common ms | def art + pronoun near demonstrative ms. The textual adjunct עֲצֵם *very same* references the preceding clause and suggests the remarkable timing of events laid out in this sequence.

בָּא. Finite > qatal 3ms / Process > qal.

נָח וְשֵׁם-וָחַם וַיָּפֶת בְּנֵי-נֹחַ וְאַשְׁתִּי נָח וּשְׁלֹשֶׁת נְשֵׁי-בְנֵי נֹחַ. Subject > ms (נָח) / Actor > nominal group complex: nominal group complex 1 + nominal group complex 2. This long Subject is a complex of complexes. This is an example, notable for its length but structurally not unusual, of how the Subject of a material clause is not necessarily coextensive with its Actor.

[nominal group 1 + Post-modifier] + [nominal group 2 + nominal group 3 + Post-modifier].

נָח וְשֵׁם-וָחַם וַיָּפֶת בְּנֵי-נֹחַ. Nominal group complex 1 > Head + Post-modifier.

נָח וְשֵׁם-וָחַם וַיָּפֶת. Head > nominal group complex: noun proper | group conj + noun proper | group conj + noun proper | group conj + noun proper.

בְּנֵי-נֹחַ. Post-modifier > nominal group: noun common mp const - noun proper. This nominal group further identifies the preceding one.

וְאַשְׁתִּי נָח וּשְׁלֹשֶׁת נְשֵׁי-בְנֵי נֹחַ. Group conj + nominal group complex 2 > Head + Post-modifier.

אִשְׁתִּי נָח וּשְׁלֹשֶׁת נְשֵׁי-בְנֵי נֹחַ. Head > nominal group complex: nominal group 1 + nominal group 2.

נָח. Nominal group 1 > noun common fs const | noun proper.

וּשְׁלֹשָׁת נְשֵׁי־בָנָיו. Group conj + Nominal group 2 > numeral | noun common f pl const - noun common mp const + pronoun suffix 3ms, antecedent is נָח *Noach*.

אֹתָם. Post-modifier > prep phrase: prep + pronoun suffix 3mp, antecedent is either just בָּנָיו *his sons*, or combined נָח and בָּנָיו; there is no formal way to decide.

אֶל־הַתֵּבָה. Circumstance: location, place > prep phrase: prep - def art + noun common fs.

הַמָּה וְכָל־הַחַיָּה לְמִינָהּ וְכָל־הַבְּהֵמָה לְמִינָהּ וְכָל־הָרֶמֶשׁ הָרֹמֵשׁ עַל־הָאָרֶץ לְמִינָהּ וְכָל־הָעוֹף לְמִינָהּ כֹּל צֶפֶר כָּל־בְּנֵי. Subject > mp / Actor > nominal group complex: six nominal groups.

הַמָּה. Nominal group 1 > pronoun personal 3mp, antecedent is the prior Subject / Actor nominal group complex that specified all the human beings that would board the ark. What follows now is all the non-human terrestrial life.

וְכָל־הַחַיָּה לְמִינָהּ. Group conj + Nominal group 2 > Head: noun common collective ms const - def art + noun common collective fs + Post-modifier: prep phrase: prep + noun common ms const + pronoun suffix 3fs, antecedent is הַחַיָּה *the life*.

וְכָל־הַבְּהֵמָה לְמִינָהּ. Group conj + Nominal group 3 > Head: noun common collective ms const - def art + noun common collective fs + Post-modifier: prep phrase: prep + noun common ms const + pronoun suffix 3fs, antecedent is הַבְּהֵמָה *the beast*.

וְכָל־הָרֶמֶשׁ [[הָרֹמֵשׁ עַל־הָאָרֶץ]] לְמִינָהּ. Group conj + Nominal group 4 > Head: noun common collective ms const - def art + noun common collective ms + Post-modifier 1: embedded relative clause + Post-modifier 2: prep + noun common mp const + pronoun suffix 3ms, antecedent is הָרֹמֵשׁ *the creepingkind*.

הָרֶמֶשׂ עַל־הָאָרֶץ. (i) Post-modifier 1 >> Textuality > embedded expansion: relative clause / Mood > declarative: non-past / Transitivity > material: action. An asyndetic relative clause that adds specification to the preceding nominal group בְּלִי־הָרֶמֶשׂ.

עַל־הָאָרֶץ	הָרֶמֶשׂ	Constituents
<i>on the earth</i>	<i>the one creeping</i>	Translation
	Theme	Textuality
	Finite = Subject	Mood
Circumstance	Process = Actor	Transitivity

הָרֶמֶשׂ. Finite = Subject = Actor > ptc ms / Process > qal רמש.

עַל־הָאָרֶץ. Circumstance: location, place > prep phrase: prep - def art + noun common fs.

וּבְלִי־הָעוֹף לְמִינֵהוּ. Group conj + Nominal group 5 > Head: noun common collective ms const - def art + noun common collective ms + Post-modifier: prep phrase: prep + noun common mp const + pronoun suffix 3fs, antecedent is הָעוֹף *the fowl*.

כָּל־צֶפֶר פְּלִכָּנָהּ. Nominal group 6 > Nominal group A: noun common collective m/fs const + noun common ms + Nominal group B: noun common collective ms const - noun common fs, taking the appositive Nominal group B not as a new group, but as a specification of the preceding Nominal group A. Nominal group 6 appears to be an afterthought post-modifier to הָעוֹף in Nominal group 5, though it is difficult to catch the precise way in which *all birdkind, all wingedkind* qualifies *all fowl*.

7:15 // וַיָּבֹאוּ אֶל־נֹחַ אֶל־הַתֵּבָה שְׁנַיִם שְׁנַיִם מִכָּל־
הַבְּשָׂר אֲשֶׁר־בּוֹ רוּחַ חַיִּים:

וַיָּבֹאוּ אֶל־נֹחַ אֶל־הַתֵּבָה שְׁנַיִם שְׁנַיִם מִכָּל־הַבְּשָׂר [[אֲשֶׁר־

[[בּוֹ רוּחַ חַיִּים]]. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: action.

מִכָּל־הַבָּשָׂר [[אָשֶׁר- בוֹ רוּחַ חַיִּים]]	שְׁנַיִם שְׁנַיִם	אֶל־נֹחַ אֶל־ הַתֵּבָה	וַיָּבֹאוּ	Constituents
<i>twos twos from all of the flesh which in him is spirit of life</i>		<i>to Noah to the Ark</i>	<i>and they came</i>	Translation
			Theme	Textuality
	Subject		Finite	Mood
Scope	Actor	Circumstance	Process	Transitivity

וַיָּבֹאוּ. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3mp / Process > qal בּוֹא.

אֶל־נֹחַ אֶל־הַתֵּבָה. Circumstance: location > prep phrase complex: prep phrase 1 + prep phrase 2.

אֶל־נֹחַ. Prep phrase 1 > prep - noun proper.

אֶל־הַתֵּבָה. Prep phrase 2 > prep - def art + noun common fs.

שְׁנַיִם שְׁנַיִם. Subject > mp / Actor > nominal group: numeral md | numeral md.

[[אָשֶׁר־בוֹ רוּחַ חַיִּים]]. Scope > prep phrase complex: Head + Post-modifier.

מִכָּל־הַבָּשָׂר. Head > prep phrase: prep + noun common collective ms const - def art + noun common ms.

אָשֶׁר־בוֹ רוּחַ חַיִּים. (i) Post-modifier >> Textuality > embedded expansion: relative clause / Mood > declarative: non-past / Transitivity > relational: attribution. This clause adds specificity to the preceding nominal group כָּל־הַבָּשָׂר.

רוּחַ חַיִּים	בּוֹ	אֲשֶׁר-	Constituents
<i>spirit of life</i>	<i>in him</i>	<i>which</i>	Translation
	Theme	Theme	Textuality
Subject	Complement		Mood
Carrier	Attribute		Transitivity

אֲשֶׁר. Theme: textual > pronoun relative, antecedent is הַבָּשָׂר *the flesh*.

בּוֹ. Theme: experiential / Complement / Attribute > prep phrase: prep + pronoun suffix 3ms, antecedent is הַבָּשָׂר *the flesh*.

רוּחַ חַיִּים. Subject > 3fs (רוּחַ) / Carrier > nominal group: noun common fs const | def art + noun common mp.

7:16 // וְהַבָּאִים זָכָר וּנְקֵבָה // מִכָּל-בָּשָׂר בָּאוּ / בָּאֲשֶׁר
צָוָה אֹתוֹ אֱלֹהִים // וַיִּסְגֵּר יְהוָה בַּעֲדָו:

וְהַבָּאִים זָכָר וּנְקֵבָה. (a) Textuality > conj paratactic expansion / Mood > declarative: non-past / Transitivity > relational: attribution. This clause could be construed instead as a nominal group that functions as the Subject / Actor of what we have separated off as clause (b). The problem with such an analysis is the redundancy in the use of בּוֹא that would result: *and the ones coming, male and female from all flesh, came*.

זָכָר וּנְקֵבָה	וְהַבָּאִים	Constituents
<i>male and female</i>	<i>and the ones coming</i>	Translation
	Theme	Textuality
Complement	Subject	Mood
Attribute	Carrier	Transitivity

וְהַבָּאִים. Theme: textual > clause conj + Theme: experiential / Subject > mp / Carrier > nominal group: def art + ptc mp qal בּוֹא.

זָכַר וְנִקְבָּה. Complement > cp / Attribute > nominal group: noun common ms | group conj + noun common fs.

מִכָּל-בָּשָׂר בָּאוּ. (b) Textuality > appositive paratactic expansion / Mood > declarative: past / Transitivity > material: action. Rendering the clauses of 7:16 this way leaves clause (b) without an explicit Subject / Actor, so one has to be assumed from prior text. In this case it would presumably be **זָכַר וְנִקְבָּה** *male and female*, or the sum total of living beings detailed in the clause complex.

בָּאוּ	מִכָּל-בָּשָׂר	Constituents
<i>they came</i>	<i>from all of flesh</i>	Translation
	Theme	Textuality
Finite		Mood
Process	Scope	Transitivity

מִכָּל-בָּשָׂר. Theme: experiential / Scope > prep phrase: prep + noun common collective ms const - noun common ms.

בָּאוּ. Finite > qatal 3cp / Process > qal.

כִּאֲשֶׁר צִוָּה אֱלֹהִים. (c) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > verbal.

אֱלֹהִים	אֵתוֹ	צִוָּה	כִּאֲשֶׁר	Constituents
<i>deity</i>	<i>him</i>	<i>he commanded</i>	<i>as which</i>	Translation
			Theme	Textuality
Subject		Finite		Mood
Sayer	Receiver	Process	Matter	Transitivity

כִּאֲשֶׁר. Theme: textual > conj adjunct.

צִוָּה. Finite > qatal 3ms / Process > piel.

אֵתוֹ. Receiver > nominal group: goal marker + pronoun suffix 3ms, antecedent is **נֹחַ** *Noah* in 7:15(a).

אֱלֹהִים. Subject > mp / Sayer > noun common.

וַיִּסָּגֵר יְהוָה בַּעֲדָיו. (d) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: action. The Goal of the clause process is left unspecified, but most likely is הַתִּבְּהָ the ark, last mentioned in 7:15(a).

בַּעֲדָיו	יְהוָה	וַיִּסָּגֵר	Constituents
<i>behind him</i>	<i>YHVH</i>	<i>and he closed</i>	Translation
		Theme	Textuality
	Subject	Finite	Mood
Circumstance	Actor	Process	Transitivity

וַיִּסָּגֵר. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > qal סָגַר.

יְהוָה. Subject > ms / Actor > nominal group: noun proper.

בַּעֲדָיו. Circumstance: location, place > prep phrase: prep + pronoun suffix 3ms, antecedent is נֹחַ *Noach*, last mentioned in 7:15(a).

Genesis 7:17-24

¹⁷And the flood was forty days on the earth. And the waters increased. And they raised the ark. And it ascended from on the earth. ¹⁸And the waters deepened. And they increased greatly on the earth. And the ark moved about on the face of the waters. ¹⁹And the waters deepened very greatly on the earth. And all the high mountains, which are under all the heavens, were covered. ²⁰The waters deepened fifteen cubits over the top. And the mountains were covered. ²¹And they perished, all flesh, the creeperkind on the earth: among fowl and among beastkind and among animalkind and among all the swarmingkind, the swarmerkind on the earth, and all of the humankind. ²²All which breath of spirit of life is in their nostrils, from all which is in the dry-land, they died. ²³And he eliminated all of the substance which is on the face of the ground, from humankind to beastkind to creeperkind and to the fowl of the heavens. And they were eliminated from the earth. And just Noah and who were with him in the ark remained. ²⁴And the waters deepened on the earth one hundred and fifty days.

7:17 /// וַיְהִי הַמָּבּוּל אַרְבָּעִים יוֹם עַל־הָאָרֶץ // וַיִּרְבּוּ
הַמַּיִם // וַיִּשְׂאוּ אֶת־הַתֵּבָה // וַתָּרֶם מֵעַל הָאָרֶץ:

וַיְהִי הַמָּבּוּל אַרְבָּעִים יוֹם עַל־הָאָרֶץ. (a) Textuality > conj
paratactic expansion / Mood > declarative: past / Transitivity > exis-
tential.

עַל־הָאָרֶץ	אַרְבָּעִים יוֹם	הַמָּבּוּל	וַיְהִי	Constituents
<i>on the earth</i>	<i>forty days</i>	<i>the flood</i>	<i>and he was</i>	Translation
			Theme	Textuality
		Subject	Finite	Mood
Circumstance	Scope	Existent	Process	Transitivity

וַיְהִי. Theme: textual > clause conj + Theme: experiential / Finite >
wayyiqtol 3ms / Process > qal היה.

הַמָּבּוּל. Subject > ms / Carrier > nominal group: def art + noun
common ms.

אַרְבָּעִים יוֹם. Scope > nominal group: numeral | noun common
ms.

עַל־הָאָרֶץ. Circumstance: location, place > prep phrase: prep - def
art + noun common fs.

וַיִּרְבּוּ הַמַּיִם. (b) Textuality > conj paratactic expansion / Mood >
declarative: past / Transitivity > material: event.

הַמַּיִם	וַיִּרְבּוּ	Constituents
<i>the waters</i>	<i>and they increased</i>	Translation
	Theme	Textuality
Subject	Finite	Mood
Actor	Process	Transitivity

וַיִּרְבּוּ. Theme: textual > clause conj + Theme: experiential / Finite
> wayyiqtol 3mp / Process > qal רבה.

הַמַּיִם. Subject > mp / Actor > nominal group: def art + noun common.

וַיִּשְׂאוּ אֶת־הַתֵּבָה. (c) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: action. The Subject / Actor is הַמַּיִם *the waters* in the preceding clause, absent here by ellipsis.

אֶת־הַתֵּבָה	וַיִּשְׂאוּ	Constituents
<i>the ark</i>	<i>and they raised</i>	Translation
	Theme	Textuality
	Finite	Mood
Goal	Process	Transitivity

וַיִּשְׂאוּ. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3mp / Process > qal נִשָּׂא.

אֶת־הַתֵּבָה. Goal > nominal group: goal marker - def art + noun common fs.

וַתָּרֶם מֵעַל הָאָרֶץ. (d) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: event. The Subject / Actor is הַתֵּבָה *the ark* in the preceding clause, absent here by ellipsis.

מֵעַל הָאָרֶץ	וַתָּרֶם	Constituents
<i>from on the earth</i>	<i>and she ascended</i>	Translation
	Theme	Textuality
	Finite	Mood
Circumstance	Process	Transitivity

וַתָּרֶם. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3fs / Process > qal רָם.

מֵעַל הָאָרֶץ. Circumstance: location, place > prep phrase: prep + prep | def art + noun common fs.

7:18 // וַיִּגְבְּרוּ הַמַּיִם // וַיִּרְבוּ מְאֹד עַל־הָאָרֶץ // וַתֵּלָךְ
הַתִּבָּה עַל־פְּנֵי הַמַּיִם:

וַיִּגְבְּרוּ הַמַּיִם. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: event.

הַמַּיִם	וַיִּגְבְּרוּ	Constituents
<i>the waters</i>	<i>and they strengthened</i>	Translation
	Theme	Textuality
Subject	Finite	Mood
Actor	Process	Transitivity

וַיִּגְבְּרוּ. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3mp / Process > qal גָּבַר. *Strengthened* takes on the meaning *deepened* in this clause complex.

הַמַּיִם. Subject > mp / Actor > nominal group: def art + noun common.

וַיִּרְבוּ מְאֹד עַל־הָאָרֶץ. (b) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: action.

עַל־הָאָרֶץ	מְאֹד	וַיִּרְבוּ	Constituents
<i>on the earth</i>	<i>greatly</i>	<i>and they increased</i>	Translation
		Theme	Textuality
	Adjunct	Finite	Mood
Circumstance		Process	Transitivity

וַיִּרְבוּ. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3mp / Process > qal רָבָה.

מְאֹד. Adjunct: interpersonal > modal: extent. This modal adjunct specifies the extent of the Finite.

עַל־הָאָרֶץ. Circumstance: location, place > prep phrase: prep - def art + noun common ms.

וַתֵּלֶךְ הַתֵּבָה עַל־פְּנֵי הַמַּיִם. (c) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: event.

עַל־פְּנֵי הַמַּיִם	הַתֵּבָה	וַתֵּלֶךְ	Constituents
<i>on the face of the waters</i>	<i>the ark</i>	<i>and she went</i>	Translation
		Theme	Textuality
	Subject	Finite	Mood
Circumstance	Actor	Process	Transitivity

וַתֵּלֶךְ. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3fs / Process > qal הֵלֵךְ.

הַתֵּבָה. Subject > fs / Actor > nominal group: def art + noun common.

עַל־פְּנֵי הַמַּיִם. Circumstance: location > prep phrase: prep - noun common mp const | def art + noun common mp.

7:19 // וְהַמַּיִם גָּבְרוּ מְאֹד מְאֹד עַל־הָאָרֶץ // וַיִּכְסּוּ כָל־הַהָרִים הַגְּבוּהִים אֲשֶׁר־תַּחַת כָּל־הַשָּׁמַיִם:

וְהַמַּיִם גָּבְרוּ מְאֹד מְאֹד עַל־הָאָרֶץ. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: event.

עַל־הָאָרֶץ	מְאֹד מְאֹד	גָּבְרוּ	וְהַמַּיִם	Constituents
<i>on the earth</i>	<i>greatly greatly</i>	<i>strengthened</i>	<i>and the waters</i>	Translation
			Theme	Textuality
	Adjunct	Finite	Subject	Mood
Circumstance		Process	Actor	Transitivity

וְהַמַּיִם. Theme: textual > clause conj + Theme: experiential / Subject > mp / Actor > nominal group: def art + noun common.

גָּבְרוּ. Finite > qatal 3cp / Process > qal

מֵאֵד מֵאֵד. Adjunct: interpersonal > modal: extent. The repetition of מֵאֵד doubles the extent of the strengthening process.

עַל־הָאָרֶץ. Circumstance: location, place > prep phrase: prep - def art + noun common fs.

[[אֲשֶׁר־תַּחַת כָּל־הַשָּׁמַיִם]].
(b) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: action.

Constituents	וַיִּכְסּוּ	כָּל־הָהָרִים הַגְּבוּהִים [[אֲשֶׁר־תַּחַת כָּל־הַשָּׁמַיִם]]
Translation	<i>and they were covered</i>	<i>all of the high mountains, which are under all of the heavens</i>
Textuality	Theme	
Mood	Finite	Subject
Transitivity	Process	Goal

וַיִּכְסּוּ. Theme > textual + Theme: experiential / Finite > wayyiqtol 3mp / Process > pual

[[אֲשֶׁר־תַּחַת כָּל־הַשָּׁמַיִם]]. Subject > mp (הָהָרִים) / Goal > nominal group: Head + Post-modifier. Apparently הָהָרִים *the mountains* is the Subject, rather than כָּל *all*, because the Finite is 3mp. Normally the first element of a nominal group is the grammatical Subject.

כָּל־הָהָרִים הַגְּבוּהִים. Head > nominal group: noun common ms const - def art + noun common mp | def art + adj mp.

אֲשֶׁר־תַּחַת כָּל־הַשָּׁמַיִם. (i) Post-modifier >> Textuality > embedded expansion: relative clause / Mood > declarative: non-past / Transitivity > relational: attribution.

תַּחַת כָּל־הַשָּׁמַיִם	אֲשֶׁר־	Constituents
<i>under all of the heavens</i>	<i>which</i>	Translation
	Theme	Textuality
Complement	Subject	Mood
Attribute	Carrier	Transitivity

אֲשֶׁר־. Theme: textual and experiential > pronoun relative / Subject > mp / Carrier > the preceding nominal group.

תַּחַת כָּל־הַשָּׁמַיִם. Complement / Attribute > prep phrase: prep | noun common ms const - def art + noun common mp.

// 7:20 חֲמֵשׁ עָשָׂרָה אַמָּה מִלְמַעְלָה גָּבְרוּ הַמַּיִם //
וַיִּכְסּוּ הָהָרִים:

חֲמֵשׁ עָשָׂרָה אַמָּה מִלְמַעְלָה גָּבְרוּ הַמַּיִם. (a) Textuality > appositive paratactic expansion / Mood > declarative: past / Transitivity > material: action.

הַמַּיִם	גָּבְרוּ	חֲמֵשׁ עָשָׂרָה אַמָּה מִלְמַעְלָה	Constituents
<i>the waters</i>	<i>they strengthened</i>	<i>fifteen cubits from to above</i>	Translation
		Theme	Textuality
Subject	Finite		Mood
Actor	Process	Scope	Transitivity

חֲמֵשׁ עָשָׂרָה אַמָּה מִלְמַעְלָה. Theme > existential / Scope > nominal group: Head + Post-modifier.

חֲמֵשׁ עָשָׂרָה אַמָּה. Head > nominal group: numeral | numeral | noun common fs.

מִלְמַעְלָה. Post-modifier > prep phrase: prep + prep + noun common fs.

גָּבְרוּ. Finite > qatal 3cp / Process > qal

הַמַּיִם. Subject > mp / Actor > nominal group: def art + noun common.

וַיִּכְסּוּ הַהָרִים. (b) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material process: action.

הָהָרִים	וַיִּכְסּוּ	Constituents
<i>the mountains</i>	<i>and they were covered</i>	Translation
	Theme	Textuality
Subject	Finite	Mood
Goal	Process	Transitivity

וַיִּכְסּוּ. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3mp / Process > pual of

בָּסָה. Subject > mp / Goal > nominal group: def art + noun common.

7:21 // וַיִּגְעַע כָּל-בָּשָׂר | הָרִמֵּשׁ עַל-הָאָרֶץ בָּעוֹף
וּבַבְּהֵמָה וּבַחַיָּה וּבְכָל-הַשָּׂרָץ הַשָּׂרָץ עַל-הָאָרֶץ וְכָל
הָאָדָם:

וַיִּגְעַע כָּל-בָּשָׂר הָרִמֵּשׁ עַל-הָאָרֶץ בָּעוֹף וּבַבְּהֵמָה וּבַחַיָּה
וּבְכָל-הַשָּׂרָץ הַשָּׂרָץ עַל-הָאָרֶץ וְכָל הָאָדָם. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: event.

וַיִּגְעַע	Constituents
כָּל-בָּשָׂר [[הָרִמֵּשׁ עַל-הָאָרֶץ]] וּבְכָל-הַשָּׂרָץ [[הַשָּׂרָץ עַל-הָאָרֶץ]] וְכָל הָאָדָם	
<i>and he perished</i>	Translation
<i>all flesh, the creeperkind on the earth: in fowl and in beastkind and in animalkind and in all the swarmingkind, the swarmerkind on the earth, and all of the humankind</i>	

	Theme	Textuality
Subject	Finite	Mood
Actor	Process	Transitivity

וַיָּגֹעַ. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > qal גוע.

כָּל־בָּשָׂר הָרֹמֵשׁ עַל־הָאָרֶץ בָּעוֹף וּבַבְּהֵמָה וּבַחַיָּה וּבְכָל־הַשָּׂרִץ הַשָּׂרִץ עַל־הָאָרֶץ וְכָל הָאָדָם. Subject > ms (כָּל) / Actor > nominal group complex: nominal group 1 + nominal group 2. The head of the Subject / Actor is כָּל־בָּשָׂר *all flesh* ... וְכָל הָאָדָם *and all humanity*. The rest is an expansion on the first term *all flesh*.

כָּל־בָּשָׂר [[הָרֹמֵשׁ עַל־הָאָרֶץ]] בָּעוֹף וּבַבְּהֵמָה וּבַחַיָּה [[הַשָּׂרִץ הַשָּׂרִץ עַל־הָאָרֶץ]]. Nominal group 1: Head (nominal group) + Post-modifier 1 (relative clause) + Post-modifier 2 (prep phrase complex) + Post-modifier 3 (relative clause).

כָּל־בָּשָׂר. Head > nominal group: noun common collective ms const - noun common ms.

הָרֹמֵשׁ עַל־הָאָרֶץ. (i) Post-modifier 1 >> Textuality > embedded expansion: relative clause / Mood > declarative: non-past / Transitivity > material: action. The antecedent of this relative clause is כָּל־בָּשָׂר *all flesh*, or just *flesh*.

עַל־הָאָרֶץ	הָרֹמֵשׁ	Constituents
<i>on the earth</i>	<i>the creeperkind</i>	Translation
	Theme	Textuality
Complement	Subject	Mood
Circumstance	Actor	Transitivity

הָרֹמֵשׁ. Theme: experiential / Subject > ms / Actor > def art + ptc רמש.

עַל־הָאָרֶץ. Complement / Circumstance: location, place > prep phrase: prep - def art + noun common fs.

בְּעוֹף וּבַבְּהֵמָה וּבְכָל־הַשָּׂרָץ]] הַשָּׂרָץ עַל־הָאָרֶץ
[[. Post-modifier 2 > prep phrase group + relative clause.

בְּעוֹף וּבַבְּהֵמָה וּבְכָל־הַשָּׂרָץ. Prep phrase group > prep
+ noun common collective ms | group conj + prep + noun common
collective ms | group conj + prep + def art + noun common collective
fs + group conj + prep + noun common collective ms - def art + noun
common collective ms.

הַשָּׂרָץ עַל־הָאָרֶץ. (ii) Post-modifier 3 >> Textuality > embedded
expansion: relative clause / Mood > declarative: non-past / Transitivity
> material: action. This relative clause modifies only the object of
the preposition of the last prep phrase in the group. The antecedent
of this relative clause is כָּל־הַשָּׂרָץ *all the swarming kind*.

עַל־הָאָרֶץ	הַשָּׂרָץ	Constituents
<i>on the earth</i>	<i>the swarmerkind</i>	Translation
	Theme	Textuality
Complement	Subject	Mood
Circumstance	Actor	Transitivity

הַשָּׂרָץ. Theme: experiential / Subject > ms / Actor > nominal
group: def art + ptc qal שָׂרָץ.

עַל־הָאָרֶץ. Complement / Circumstance > prep phrase: prep - def
art + noun common fs.

וְכָל־הָאָדָם. Group conj + Nominal group 2 > noun common col-
lective ms const | def art + noun common collective ms. This is one of
the two head elements of the Subject / Actor.

7:22 // כָּל־אֲשֶׁר נִשְׁמַת־רוּחַ חַיִּים בָּאֲפִיו מִכָּל־אֲשֶׁר
בַּחַרְבָּה מָתוּ:

כָּל [[אֲשֶׁר נִשְׁמַת־רוּחַ חַיִּים בָּאֲפִיו]] מִכָּל [[אֲשֶׁר

מתו [[בְּחָרְבָה]]. (a) Textuality > appositive paratactic expansion / Mood > declarative: past / Transitivity > material: event.

מתו	כל [[אֲשֶׁר נְשַׁמְת־רוּחַ חַיִּים בְּאַפָּיו]] [[אֲשֶׁר בְּחָרְבָה]]	Constituents
<i>they died</i>	<i>all, which breath of spirit of life is in his nostrils, from all, which is in the dry-land</i>	Translation
	Theme	Textuality
Finite	Subject	Mood
Process	Actor	Transitivity

כל אֲשֶׁר נְשַׁמְת־רוּחַ חַיִּים בְּאַפָּיו מִכָּל בְּחָרְבָה.
Theme: experiential / Subject > ms (כל) / Actor > nominal group:
Head (nominal group) + Post-modifier 1 (relative clause) + Post-modifier 2 (prep phrase).

כל. Head > nominal group: noun common collective ms.

אֲשֶׁר נְשַׁמְת־רוּחַ חַיִּים בְּאַפָּיו. (i) Post-modifier 1 >> Textuality > embedded expansion: relative clause / Mood > declarative: non-past / Transitivity > relational: attribution.

בְּאַפָּיו	נְשַׁמְת־רוּחַ חַיִּים	אֲשֶׁר	Constituents
<i>in his nostrils</i>	<i>breath of spirit of life</i>	<i>which</i>	Translation
		Theme	Textuality
Complement	Subject		Mood
Attribute	Carrier		Transitivity

אֲשֶׁר. Theme: textual and experiential / Subject > ms / Carrier > antecedent כל.

נְשַׁמְת־רוּחַ חַיִּים. Subject > fs / Carrier > nominal group: noun common fs const - noun common fs const | noun common mp.

בְּאַפָּיו. Complement / Attribute > prep phrase: prep + noun common fd const + pronoun suffix 3ms, antecedent is כל.

מִכָּל אֲשֶׁר בַּחֲרֵבָה. Post-modifier 2 > prep phrase complex: Head + Post-modifier 2a. This complex modifies כָּל, the Subject / Actor of clause (a).

מִכָּל. Head > prep phrase: prep + noun common collective ms.

אֲשֶׁר בַּחֲרֵבָה. (a') Post-modifier 2a >> Textuality > embedded expansion: relative clause / Mood > declarative: non-past / Transitivity > relational: attribution.

בַּחֲרֵבָה	אֲשֶׁר	Constituents
<i>in the dry-land</i>	<i>which</i>	Translation
	Theme	Textuality
Complement	Subject	Mood
Attribute	Carrier	Transitivity

אֲשֶׁר. Theme > textual and experiential / Subject > ms / Carrier > antecedent כָּל.

בַּחֲרֵבָה. Complement and Attribute > prep phrase: prep + def art + noun common fs.

מָתוּ. Finite > qatal 3cp / Process > qal מוֹת. The grammatical Subject / Actor is כָּל, a collective ms noun, which is here matched to a plural Finite even though they are incongruent.

7:23 // וַיָּמָח אֶת-כָּל-הַיָּקוּם | אֲשֶׁר | עַל-פְּנֵי הָאֲדָמָה
מֵאֲדָם עַד-בְּהֵמָה עַד-רֶמֶשׂ וְעַד-עוֹף הַשָּׁמַיִם //
וַיִּמָּחוּ מִן-הָאָרֶץ // וַיִּשְׁאָר אֲדָמָה וְאֲשֶׁר אִתּוֹ
בַּתֵּבָה:

וַיָּמָח אֶת-כָּל-הַיָּקוּם [[אֲשֶׁר עַל-פְּנֵי הָאֲדָמָה]] מֵאֲדָם
עַד-בְּהֵמָה עַד-רֶמֶשׂ וְעַד-עוֹף הַשָּׁמַיִם. (a) Textuality > conj
paratactic expansion / Mood > declarative: past / Transitivity > mate-

rial: action. Compare 7:4(b). The closest divine Subject / Actor is YHWH in 7:16(d).

אֶת־כָּל־הַיְּקוּם [[אֲשֶׁר עַל־פְּנֵי הָאֲדָמָה]] מֵאָדָם עַד־בְּהֵמָה עַד־רֶמֶשׂ וְעַד־עוֹף הַשָּׁמַיִם	וַיִּמַּח	Constituents
<i>all of the substance which is on the face of the ground, from humankind to beastkind to creeper- kind and to the fowl of the heavens</i>	<i>and he eliminated</i>	Translation
	Theme	Textuality
	Finite	Mood
Goal	Process	Transitivity

וַיִּמַּח. Theme: textual > clause conj + Theme: experiential / Finite
> wayyiqtol 3ms / Process > qal מחה.

אֶת־כָּל־הַיְּקוּם [[אֲשֶׁר עַל־פְּנֵי הָאֲדָמָה]] מֵאָדָם עַד־
בְּהֵמָה עַד־רֶמֶשׂ וְעַד־עוֹף הַשָּׁמַיִם. Goal > nominal group: Head
+ Post-modifier 1 (relative clause) + Post-modifier 2 (prep phrase com-
plex).

אֶת־כָּל־הַיְּקוּם. Head > nominal group: goal marker - noun com-
mon collective ms const - def art + noun common ms.

אֲשֶׁר עַל־פְּנֵי הָאֲדָמָה. (i) Post-modifier 1 >> Textuality >
embedded expansion: relative clause / Mood > declarative: non-past /
Transitivity > relational: attribution.

עַל־פְּנֵי הָאֲדָמָה	אֲשֶׁר	Constituents
<i>on the face of the ground</i>	<i>which</i>	Translation
	Theme	Textuality
Complement	Subject	Mood
Attribute	Carrier	Transitivity

אֲשֶׁר. Theme: textual and experiential > pronoun relative / Subject
> ms / Carrier > antecedent כָּל־הַיְּקוּם *all of the substance*.

עַל־פְּנֵי הָאָדָמָה. Complement / Attribute > prep phrase: prep - noun common mp const | def art + noun common fs.

מֵאָדָם עַד־בְּהֵמָה עַד־רֶמֶשׂ וְעַד־עוֹף הַשָּׁמַיִם. Post-modifier 2 > prep phrase complex: prep phrase 1 + prep phrase 2 + prep phrase 3 + prep phrase 4.

מֵאָדָם. Prep phrase 1 > prep + noun common collective ms.

עַד־בְּהֵמָה. Prep phrase 2 > prep - noun common collective fs.

עַד־רֶמֶשׂ. Prep phrase 3 > prep - noun common collective ms.

וְעַד־עוֹף הַשָּׁמַיִם. Group conj + Prep phrase 4 > prep - noun common collective ms const | def art + noun common mp.

וַיִּמְחוּ מִן־הָאָרֶץ. (b) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: action. The Subject / Goal of the process is כָּל־הַיָּקוּם *all the substance* in clause (a), absent here by ellipsis. Since the verbal process is passive, the Subject is the Goal, not the Actor. The Actor is a divine agent. Deity was last mentioned in 7:16(c) and YHVH was last mentioned in 7:16(d).

מִן־הָאָרֶץ	וַיִּמְחוּ	Constituents
<i>from the earth</i>	<i>and they were eliminated</i>	Translation
	Theme	Textuality
	Finite	Mood
Circumstance	Process	Transitivity

וַיִּמְחוּ. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3mp / Process > nifal מַחָה.

מִן־הָאָרֶץ. Circumstance > prep phrase: prep - def art + noun common fs.

וַיִּשְׁאָר אֲדָמָה וְאִשָּׁר אֲדָמָה וְאִשָּׁר אֲדָמָה בְּתֵבָה. (c) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > existential.

נח ואשר אתו בתבה	אֲדָּ	וַיִּשָּׂאֵר	Constituents
<i>Noah and which with him in the ark</i>	<i>just</i>	<i>and he remained</i>	Translation
	Adjunct	Theme	Textuality
Subject		Finite	Mood
Existent		Process	Transitivity

וַיִּשָּׂאֵר. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > nifal שָׂאֵר. The verb is interpreted as middle voice.

אֲדָּ. Adjunct: textual > limitation. This is a textual rather than experiential or interpersonal component which, like הִנֵּה, precedes the constituent that it qualifies. This is a textual adjunct because it defines a subgroup in relation to a previously defined larger group: *all flesh* in 21(a)–23(b). As such, it presupposes those clauses. MNK 311–12 calls this a focus particle.

נח ואשר אתו בתבה. Subject > ms (נח) / Existent > nominal group complex: Head + Post-modifier. The relative clause is without an explicit antecedent. Both together are the Existent of the clause process, though the Process grammatically matches only נח *Noah*.

נח. Head > nominal group: noun proper ms.

וַיִּשָּׂאֵר אתו בתבה. Group conj + (i) Post-modifier >> Textuality > embedded expansion: relative clause / Mood > declarative: non-past / Transitivity > relational: attribution.

בתבה	אתו	ואשר	Constituents
<i>in the ark</i>	<i>with him</i>	<i>and which</i>	Translation
		Theme	Textuality
	Complement	Subject	Mood
Circumstance	Attribute	Carrier	Transitivity

וַיִּשָּׂאֵר. Theme: textual > group conj + Theme: experiential > rela-

tive pronoun / Subject > ms / Carrier > there is no explicit antecedent, though perhaps כל *all* can be presumed: *all which with him in the ark*.

אֶתּוֹ. Complement / Attribute > prep phrase: prep + pronoun suffix 3ms, antecedent is נֹחַ *Noach*.

בַּתְּבָהּ. Circumstance: location, place > prep phrase: prep + def art + noun common fs.

וַיִּגְבְּרוּ הַמַּיִם עַל־הָאָרֶץ חֲמִשִּׁים וּמָאתַיִם יוֹם // 7:24

וַיִּגְבְּרוּ הַמַּיִם עַל־הָאָרֶץ חֲמִשִּׁים וּמָאתַיִם יוֹם. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: event.

חֲמִשִּׁים וּמָאתַיִם יוֹם	עַל־הָאָרֶץ	הַמַּיִם	וַיִּגְבְּרוּ	Constituents
<i>fifty and a hundred days</i>	<i>on the earth</i>	<i>the waters</i>	<i>and they strengthened</i>	Translation
			Theme	Textuality
		Subject	Finite	Mood
Scope	Circumstance	Actor	Process	Transitivity

וַיִּגְבְּרוּ. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3mp / Process > qal גָּבַר.

הַמַּיִם. Subject > mp / Actor > nominal group: def art + noun common.

עַל־הָאָרֶץ. Circumstance: location, place > prep phrase: prep - def art + noun common fs.

חֲמִשִּׁים וּמָאתַיִם יוֹם. Scope > nominal group: numeral mp | numeral cs | noun common ms.

Genesis 8:1-5

¹And deity remembered Noach and all the animalkind and all the beastkind which were with him in the ark. And deity passed a wind over

the earth. And the waters abated. ² And the springs of deep-water and the windows of the heavens were plugged. And the rain was held back from the heavens. ³ And the waters receded from on the earth apace. And the waters diminished by the end of a hundred and fifty days. ⁴ And the ark rested in the seventh month in the seventeenth day to the month on the mountains of Ararat. ⁵ And the waters were diminishing apace until the tenth month. In the tenth month in the first to the month, the heads of the mountains were seen.

8:1 וַיִּזְכֹּר אֱלֹהִים אֶת־נֹחַ וְאֶת כָּל־הַחַיָּה וְאֶת־כָּל־
הַבְּהֵמָה אֲשֶׁר אִתּוֹ בַּתֵּבָה // וַיַּעֲבֵר אֱלֹהִים רוּחַ
עַל־הָאָרֶץ // וַיִּשְׁכּוּ הַמַּיִם:

וַיִּזְכֹּר אֱלֹהִים אֶת־נֹחַ וְאֶת כָּל־הַחַיָּה וְאֶת־כָּל־הַבְּהֵמָה
[[אֲשֶׁר אִתּוֹ בַּתֵּבָה]]. (a) Textuality > conj paratactic expansion /
Mood > declarative: past / Transitivity > mental: cognition.

אֶת־נֹחַ וְאֶת כָּל־הַחַיָּה וְאֶת־כָּל־ הַבְּהֵמָה [[אֲשֶׁר אִתּוֹ בַּתֵּבָה]]	אֱלֹהִים	וַיִּזְכֹּר	Constituents
<i>Noah and all the animalkind and all the beastkind which were with him in the ark</i>	<i>deity</i>	<i>and he remembered</i>	Translation
		Theme	Textuality
	Subject	Finite	Mood
Phenomenon	Senser	Process	Transitivity

וַיִּזְכֹּר. Theme: textual > clause conj + Theme: experiential / wayy-
iqtol 3ms / Process > qal זכר.

אֱלֹהִים. Subject > mp / Senser > noun common mp.

אֶת־נֹחַ וְאֶת כָּל־הַחַיָּה וְאֶת־כָּל־הַבְּהֵמָה [[אֲשֶׁר אִתּוֹ
[[בַּתֵּבָה]. Phenomenon > nominal group complex: Head (nominal
group complex) + Post-modifier (relative clause).

אֶת־נֶחַ וְאֵת כָּל־הַחַיָּה וְאֶת־כָּל־הַבְּהֵמָה. Head > nominal group complex: nominal group 1 + nominal group 2 + nominal group 3.

אֶת־נֶחַ. Nominal group 1 > goal marker - noun proper ms.

וְאֵת כָּל־הַחַיָּה. Group conj + Nominal group 2 > goal marker | noun common collective ms const - def art + noun common collective fs.

וְאֶת־כָּל־הַבְּהֵמָה. Group conj + Nominal group 3 > goal marker - noun common collective ms const - def art + noun common fs.

אֲשֶׁר אִתּוֹ בַּתֵּבָה. (i) Post-modifier >> Textuality > embedded expansion: relative clause / Mood > declarative: non-past / Transitivity > relational: attribution.

בַּתֵּבָה	אִתּוֹ	אֲשֶׁר	Constituents
<i>in the ark</i>	<i>with him</i>	<i>which</i>	Translation
		Theme	Textuality
	Complement	Subject	Mood
Circumstance	Attribute	Carrier	Transitivity

אֲשֶׁר. Theme: textual and experiential > pronoun relative / Subject > 3cp / Carrier > antecedent כָּל־הַחַיָּה *all the animalkind* and כָּל־הַבְּהֵמָה *all the beastkind*.

אִתּוֹ. Complement / Attribute > prep phrase: prep + pronoun suffix 3ms, antecedent is נֶחַ *Noach*.

בַּתֵּבָה. Circumstance: location, place > prep phrase: prep + def art + noun common fs.

וַיַּעֲבֵר אֱלֹהִים רוּחַ עַל־הָאָרֶץ. (b) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: action.

עַל־הָאָרֶץ	רוּחַ	אֱלֹהִים	וַיַּעֲבֹר	Constituents
<i>on the earth</i>	<i>a wind</i>	<i>deity</i>	<i>and he passed</i>	Translation
			Theme	Textuality
		Subject	Finite	Mood
Circumstance	Goal	Actor	Process	Transitivity

וַיַּעֲבֹר. Theme: textual > clause conj + Theme: experiential / Finite
> wayyiqtol 3ms / Process > hifil עֲבָר.

אֱלֹהִים. Subject > mp / Actor > noun common ms.

רוּחַ. Goal > noun common fs.

עַל־הָאָרֶץ. Circumstance: location, place > prep phrase: prep - def
art + noun common fs.

וַיִּשְׁכּוּ הַמַּיִם. (c) Textuality > conj paratactic expansion / Mood >
declarative: past / Transitivity > material: event.

הַמַּיִם	וַיִּשְׁכּוּ	Constituents
<i>the waters</i>	<i>and they abated</i>	Translation
	Theme	Textuality
Subject	Finite	Mood
Actor	Process	Transitivity

וַיִּשְׁכּוּ. Theme: textual > clause conj + Theme: experiential / Finite
> wayyiqtol 3mp / Process > qal שָׁכַךְ.

הַמַּיִם. Subject > mp / Actor > nominal group: def art + noun com-
mon mp.

8:2 // וַיִּסְכְּרוּ מַעֲיֵנֹת תְּהוֹם וְאַרְבַּת הַשָּׁמַיִם // וַיִּכְלֹא
הַגֶּשֶׁם מִן־הַשָּׁמַיִם:

וַיִּסְכְּרוּ מַעֲיֵנֹת תְּהוֹם וְאַרְבַּת הַשָּׁמַיִם. (a) Textuality > conj
paratactic expansion / Mood > declarative: past / Transitivity > mate-
rial: action.

מַעֲיֵנַת תְּהוֹם וְאַרְבַּת הַשָּׁמַיִם	וַיִּסְכְּרוּ	Constituents
<i>the springs of deep-water and the windows of the heavens</i>	<i>and they were plugged</i>	Translation
	Theme	Textuality
Subject	Finite	Mood
Goal	Process	Transitivity

וַיִּסְכְּרוּ. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3mp / Process > nifal סכר.

מַעֲיֵנַת תְּהוֹם וְאַרְבַּת הַשָּׁמַיִם. Subject > 3fp (אַרְבַּת and מַעֲיֵנַת) / Goal > nominal group complex: nominal group 1 + nominal group 2. Whereas the Head of each nominal group is 3fp, the Finite is 3mp.

מַעֲיֵנַת תְּהוֹם. Nominal group 1 > noun common fp const | noun proper. The parallel structure of the nominal group complex suggests that תְּהוֹם is definite, since הַשָּׁמַיִם is. As a proper noun, תְּהוֹם would be definite; this is an argument in favor of reading this term as the Hebrew analog of the Babylonian antagonist of the Enuma Elish, Tiamat.

וְאַרְבַּת הַשָּׁמַיִם. Group conj + Nominal group 2 > noun common fp const | def art + noun common mp.

וַיִּבְלֵא הַגֶּשֶׁם מִן־הַשָּׁמַיִם. (b) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: action.

מִן־הַשָּׁמַיִם	הַגֶּשֶׁם	וַיִּבְלֵא	Constituents
<i>from the heavens</i>	<i>the rain</i>	<i>and he was held back</i>	Translation
		Theme	Textuality
	Subject	Finite	Mood
Circumstance	Goal	Process	Transitivity

וַיִּבְלֵא. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > nifal בלא.

הַגִּשְׁם. Subject > ms / Goal > nominal group: def art + noun common ms.

מִן־הַשָּׁמַיִם. Circumstance > prep phrase: prep - def art + noun common mp.

8:3 // וַיֵּשְׁבוּ הַמַּיִם מֵעַל הָאָרֶץ הַלֹּךְ וְשׁוֹב // וַיַּחֲסְרוּ
הַמַּיִם מִקֵּצָה חֲמִשִּׁים וּמֵאֶת יוֹם:

וַיֵּשְׁבוּ הַמַּיִם מֵעַל הָאָרֶץ הַלֹּךְ וְשׁוֹב. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: action.

הַלֹּךְ וְשׁוֹב	מֵעַל הָאָרֶץ	הַמַּיִם	וַיֵּשְׁבוּ	Constituents
<i>going and returning</i>	<i>from on the earth</i>	<i>the waters</i>	<i>and they returned</i>	Translation
			Theme	Textuality
		Subject	Finite	Mood
Circumstance	Circumstance	Actor	Process	Transitivity

וַיֵּשְׁבוּ. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3mp / Process > qal שׁוֹב.

הַמַּיִם. Subject > mp / Actor > nominal group: def art + noun common mp.

מֵעַל הָאָרֶץ. Circumstance: location > prep phrase: prep + prep | def art + noun common fs.

הַלֹּךְ וְשׁוֹב. Circumstance: manner, quality > nominal group: inf abs qal הֵלֵךְ | group conj + inf abs qal שׁוֹב. These infinitives are analyzed as a nominal group that functions as a circumstantial adjunct of manner, indicating the progress of the verbal process. Notice the hendiadys conjunction, which effectively renders this a nominal group rather a nominal group complex.

וַיִּחְסְרוּ הַמַּיִם מִקְצֵה חֲמִשִּׁים וּמֵאֵת יוֹם. (b) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: event.

מִקְצֵה חֲמִשִּׁים וּמֵאֵת יוֹם	הַמַּיִם	וַיִּחְסְרוּ	Constituents
<i>from the end of fifty and a hundred days</i>	<i>the waters</i>	<i>and they diminished</i>	Translation
		Theme	Textuality
	Subject	Finite	Mood
Circumstance	Actor	Process	Transitivity

וַיִּחְסְרוּ. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3mp / Process > qal חסר.

הַמַּיִם. Subject > mp / Actor > noun common mp.

מִקְצֵה חֲמִשִּׁים וּמֵאֵת יוֹם. Circumstance: extent, time > prep phrase: prep + noun common ms const | numeral cp | group conj + numeral cs | noun common ms.

8:4 // וַתָּנַח הַתֵּבָה בַּחֹדֶשׁ הַשְּׁבִיעִי בְּשִׁבְעָה-עָשָׂר יוֹם
לַחֹדֶשׁ עַל הָרִי אֲרָרָט:

וַתָּנַח הַתֵּבָה בַּחֹדֶשׁ הַשְּׁבִיעִי בְּשִׁבְעָה-עָשָׂר יוֹם לַחֹדֶשׁ
עַל הָרִי אֲרָרָט. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: event.

עַל הָרִי אֲרָרָט	בַּחֹדֶשׁ הַשְּׁבִיעִי בְּשִׁבְעָה-עָשָׂר יוֹם לַחֹדֶשׁ	הַתֵּבָה	וַתָּנַח	Constituents
<i>on the moun- tains of Ararat</i>	<i>in the seventh month in the seventeenth day to the month</i>	<i>the ark</i>	<i>and she rested</i>	Translation

			Theme	Textuality
		Subject	Finite	Mood
Circumstance	Circumstance	Actor	Process	Transitivity

וַתֵּנָה. Theme: textual > clause conj + Theme: experiential / Finite
> wayyiqtol 3ms / Process > qal נוה.

הַתִּבָּה. Subject > 3fs / Actor > def art + noun common fs.

בַּחֹדֶשׁ הַשְּׁבִיעִי בְּשִׁבְעָה-עָשָׂר יוֹם לַחֹדֶשׁ. Circumstance:
location, time > prep phrase complex: Head + Post-modifier. The
movement in meaning is from general to more specific.

בַּחֹדֶשׁ הַשְּׁבִיעִי. Head > prep phrase: prep + def art + noun com-
mon ms | def art + numeral, ordinal.

בְּשִׁבְעָה-עָשָׂר יוֹם לַחֹדֶשׁ. Post-modifier > Head + Post-modi-
fier.

בְּשִׁבְעָה-עָשָׂר יוֹם. Head > prep phrase: prep + numeral-numeral,
ordinal | noun common ms.

לַחֹדֶשׁ. Post-modifier > prep phrase: prep + def art + noun com-
mon ms.

עַל הָרִי אֲרָרְתָּ. Circumstance: location, place > prep phrase: prep
| noun common ms const | noun proper.

8:5 // וְהַמַּיִם הָיוּ הַלֹּךְ וְחֹסֵר עַד הַחֹדֶשׁ הָעֲשִׂירִי //
בַּעֲשִׂירִי בָּאֶחָד לַחֹדֶשׁ נִרְאוּ רֵאשֵׁי הַהָרִים:

וְהַמַּיִם הָיוּ הַלֹּךְ וְחֹסֵר עַד הַחֹדֶשׁ הָעֲשִׂירִי. (a) Textuality
> conj paratactic expansion / Mood > declarative: past / Transitivity
> material: event.

עַד הַחֹדֶשׁ הָעֲשִׂירִי	הֵלֹךְ וְחָסַר	הָיוּ	וְהַמַּיִם	Constituents
<i>until the tenth month</i>	<i>going and diminishing</i>	<i>they were</i>	<i>and the waters</i>	Translation
			Theme	Textuality
		Finite	Subject	Mood
Circumstance	Circumstance	Process	Actor	Transitivity

וְהַמַּיִם. Theme: textual > clause conj / Theme: experiential / Subject > mp / Actor > nominal group: def art + noun, common.

הָיוּ. Finite > qatal 3mp / Process > qal היה.

הֵלֹךְ וְחָסַר. Circumstance: manner, quality > nominal group: inf abs qal הלך | group conj + inf abs qal חסר. See 8:3(a).

עַד הַחֹדֶשׁ הָעֲשִׂירִי. Circumstance > prep phrase: prep | def art + noun, common ms | def art + numeral ms.

בְּעֲשִׂירִי בְּאַחַד לַחֹדֶשׁ נִרְאוּ רָאשֵׁי הַהָרִים. (b) Textuality > appositive paratactic expansion / Mood > declarative: past / Transitivity > mental: perception.

רָאשֵׁי הַהָרִים	נִרְאוּ	בְּעֲשִׂירִי בְּאַחַד לַחֹדֶשׁ	Constituents
<i>the heads of the mountains</i>	<i>they were seen</i>	<i>in the tenth in first to the month</i>	Translation
		Theme	Textuality
Subject	Finite		Mood
Goal	Process	Circumstance	Transitivity

בְּעֲשִׂירִי בְּאַחַד לַחֹדֶשׁ. Circumstance: location, time > prep phrase complex: Head + Post-modifier.

בְּעֲשִׂירִי. Head > prep phrase: prep + def art + numeral, ordinal. The noun that עֲשִׂירִי *tenth* modifies is חֹדֶשׁ *month*, which is textually absent but can be assumed.

בְּאַחַד לַחֹדֶשׁ. Post-modifier > Head + Post-modifier.

אַחַד. Head > prep phrase: prep + numeral, cardinal. Here **אַחַד** *one*, which is a cardinal number, is used to mean *first*, an ordinal number.

לְחֹדֶשׁ. Post-modifier > prep phrase: prep + def art + noun common ms.

נִרְאָה. Finite > qatal 3cp / Process > nifal **רָאָה**.

רָאִישֵׁי הַהָרִים. Subject > mp (רָאִישֵׁי) / Goal > nominal group: noun common mp const | def art + noun common mp.

Genesis 8:6-12

⁶And it was at the end of forty days, and Noah opened the window of the ark which he made. ⁷And he sent forth the raven. And he went out going back and forth until the waters dried from on the earth. ⁸And he sent forth the dove from him to see whether the water subsided from on the face of the ground. ⁹And the dove found not rest for the sole of her foot. And she returned to him to the ark, because water is on the face of all the earth. And he extended his hand. And he took her. And he brought her to him to the ark. ¹⁰And he waited some more, seven additional days. And again he sent the dove from the ark. ¹¹And the dove came to him at evening time. And now a plucked olive leaf is in its mouth. And Noah knew that the waters subsided from on the earth. ¹²And he waited some more, seven additional days. And he sent the dove. And she returned no more to him again.

8:6 /// וַיְהִי מִקֵּץ אַרְבָּעִים יוֹם // וַיִּפְתַּח נֹחַ אֶת-חֲלוֹן
הַתֵּבָה אֲשֶׁר עָשָׂה:

וַיְהִי מִקֵּץ אַרְבָּעִים יוֹם. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > relational: attribution. While this is a temporal clause indicating that a forty day span of time has elapsed, it is not clear what the reference point is.

מִקֵּץ אַרְבָּעִים יוֹם	וַיְהִי	Constituents
<i>from end of forty days</i>	<i>and it was</i>	Translation
	Theme	Textuality
	Finite	Mood
Circumstance	Process	Transitivity

וַיְהִי. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > qal היה.

מִקֵּץ אַרְבָּעִים יוֹם. Circumstance: extent, time > prep phrase: prep + noun common ms const | numeral | noun common ms.

[[אֲשֶׁר עָשָׂה]] אֶת־חֲלוֹן הַתֵּבָה. (b) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: action.

אֶת־חֲלוֹן הַתֵּבָה [[אֲשֶׁר עָשָׂה]]	נֹחַ	וַיִּפְתַּח	Constituents
<i>the window of the ark which he made</i>	<i>Noah</i>	<i>and he opened</i>	Translation
		Theme	Textuality
	Subject	Finite	Mood
Goal	Actor	Process	Transitivity

וַיִּפְתַּח. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > qal פתח.

נֹחַ. Subject > ms / Actor > noun proper.

[[אֲשֶׁר עָשָׂה]] אֶת־חֲלוֹן הַתֵּבָה. Goal > nominal group complex: Head + Post-modifier.

אֶת־חֲלוֹן הַתֵּבָה. Head > nominal group: goal marker - noun common ms const | def art + noun common fs.

אֲשֶׁר עָשָׂה. (i) Post-modifier >> Textuality > embedded expansion: relative clause / Mood > declarative: past / Transitivity > material: action. The Subject / Actor of the process is נֹחַ *Noah* in the dominant clause.

עָשָׂה	אֲשֶׁר	Constituents
<i>he made</i>	<i>which</i>	Translation
	Theme	Textuality
Finite		Mood
Process	Goal	Transitivity

אֲשֶׁר. Theme: textual and experiential > pronoun relative / Goal > antecedent חֲלוֹן הַתְּבָה *window of the ark*.

עָשָׂה. Finite > qatal 3ms / Process > qal עָשָׂה.

8:7 // וַיִּשְׁלַח אֶת־הָעֹרֵב // וַיֵּצֵא יֵצוּא וְשׁוֹב עַד־יְבֹשֶׁת
הַמַּיִם מֵעַל הָאָרֶץ:

וַיִּשְׁלַח אֶת־הָעֹרֵב. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: action. The Subject / Actor is נֹחַ *Noach*, absent here by ellipsis.

אֶת־הָעֹרֵב	וַיִּשְׁלַח	Constituents
<i>the raven</i>	<i>and he sent</i>	Translation
	Theme	Textuality
	Finite	Mood
Goal	Process	Transitivity

וַיִּשְׁלַח. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > piel שְׁלַח.

אֶת־הָעֹרֵב. Goal > goal marker - def art + noun commn ms. The noun is marked definite, though it had not been mentioned before. Perhaps sending *the raven* was such a well-known motif in ancient flood stories that it could be presumed; it is also present in the Gilgamesh Epic, Tablet 11.

וַיֵּצֵא יֵצוּא וְשׁוֹב עַד־יְבֹשֶׁת הַמַּיִם מֵעַל הָאָרֶץ. (b) Textual-

ity > conj paratactic expansion / Mood > declarative: past / Transitivity > material: action. The Subject / Actor is הָעֶרֶב *the raven* in the prior clause, textually absent here by ellipsis.

מֵעַל הָאָרֶץ	עַד־יִבֶּשֶׁת הַמַּיִם	יֵצֵא וְשׁוּב	וַיֵּצֵא	Constituents
<i>from on the earth</i>	<i>until the drying of the waters</i>	<i>going out and returning</i>	<i>and he went out</i>	Translation
			Theme	Textuality
			Finite	Mood
Circumstance	Circumstance	Circumstance	Process	Transitivity

וַיֵּצֵא. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3mp / Process > qal יֵצֵא.

יֵצֵא וְשׁוּב. Circumstance: manner, quality > nominal group: inf abs qal יֵצֵא | group conj + inf abs qal שׁוּב. A hendiadys group; compare 8:3(a).

עַד־יִבֶּשֶׁת הַמַּיִם. Circumstance: extent, time > prep phrase: prep - inf const qal יִבֶּשׁ | def art + noun common mp. The object of the preposition is יִבֶּשֶׁת הַמַּיִם, a nominal group. The first member of the group is an infinitive construct of יִבֶּשׁ. Implicit in this nominal group is a material process in the middle voice: Actor (*water*) + Process (*dry*), *the waters dried up*. When this is nominalized so that it can become the object of the preposition, it becomes *the drying up of the waters*. Functional grammar analyzes prepositional phrases in general as clauses that have been condensed down to phrases. See Thompson 23–24. This is a good example of such a transformation.

מֵעַל הָאָרֶץ. Circumstance: location, place > prep phrase: prep + prep | def art + noun common fs. This is a Circumstance to the Process in the preceding prep phrase.

8:8 // וַיִּשְׁלַח אֶת־הַיּוֹנָה מֵאֹתוֹ לִרְאוֹת הַקָּלוּ הַמַּיִם
מֵעַל פְּנֵי הָאָדָמָה:

וַיִּשְׁלַח אֶת־הַיּוֹנָה מֵאֵתוֹ]] לְרֹאוֹת הַקְּלוֹ הַמַּיִם מֵעַל פְּנֵי הָאָדָמָה. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: action.

וַיִּשְׁלַח	אֶת־הַיּוֹנָה	מֵאֵתוֹ	]] לְרֹאוֹת הַקְּלוֹ הַמַּיִם מֵעַל פְּנֵי הָאָדָמָה [[	Constituents
<i>and he sent</i>	<i>the dove</i>	<i>from with him</i>	<i>to see whether the water subsided from on the face of the ground</i>	Translation
Theme				Textuality
Finite				Mood
Process	Goal	Circumstance	Circumstance	Transitivity

וַיִּשְׁלַח. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > piel שלח.

אֶת־הַיּוֹנָה. Goal > nominal group: goal marker - def art + noun common fs. The dove, like the raven in the preceding verse, is definite. A dove is also found in the Gilgamesh Epic.

מֵאֵתוֹ. Circumstance: location, place > prep phrase: prep + prep + pronoun suffix 3ms, antecedent is נֹחַ *Noach*, last textually explicit in 8:6(b).

לְרֹאוֹת הַקְּלוֹ הַמַּיִם מֵעַל פְּנֵי הָאָדָמָה. (i) Circumstance: cause, purpose >> Textuality > embedded expansion: prep clause / Transitivity > mental: perception. The embedded purpose clause itself contains a report clause.

וַיִּשְׁלַח	לְרֹאוֹת	]] לְרֹאוֹת הַקְּלוֹ הַמַּיִם מֵעַל פְּנֵי הָאָדָמָה [[	Constituents
<i>to see</i>		<i>had the water subsided from on the face of the ground?</i>	Translation
Theme			Textuality
Process		Phenomenon	Transitivity

לְרֹאוֹתָ. Theme: textual > prep + Theme: experiential / Process > inf const (qal ראה).

הַקִּלּוּ הַמַּיִם מֵעַל פְּנֵי הָאָדָמָה. (a') Phenomenon >> Textuality > paratactic projection: report / Mood > interrogative: yes-no / Transitivity > material: action.

מֵעַל פְּנֵי הָאָדָמָה	הַמַּיִם	קִלּוּ	הַ	Constituents
<i>from on the face of the ground</i>	<i>the water</i>	<i>subsided</i>	?	Translation
		Theme	Theme	Textuality
	Subject	Finite	Adjunct	Mood
Circumstance	Actor	Process		Transitivity

הַ. Theme: interpersonal > Adjunct: interpersonal > modal.

קִלּוּ. Theme: experiential / Finite > qatal 3cp / Process > qal קלל.

הַמַּיִם. Subject > mp / Actor > def art + noun common mp.

מֵעַל פְּנֵי הָאָדָמָה. Circumstance: extent, place > prep phrase: prep + prep | noun common mp const | def art + noun common fs.

8:9 // וְלֹא־מָצָאָהּ הַיּוֹנָה מְנוּחַ לְכַף־רַגְלָהּ // וַתֵּשֶׁב
 אֵלֶיהָ אֶל־הַתֵּבָה / בֵּי־מַיִם עַל־פְּנֵי כָל־הָאָרֶץ //
 וַיִּשְׁלַח יָדוֹ // וַיִּקְחָהּ // וַיָּבֵא אֶתָּהּ אֵלָיו אֶל־
 הַתֵּבָה:

וְלֹא־מָצָאָהּ הַיּוֹנָה מְנוּחַ לְכַף־רַגְלָהּ. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: action.

לְכִי־רַגְלָהּ	מָנוַחַ	הַיּוֹנָה	מָצְאָהּ	וְלֹא־	Constituents
<i>for the sole of her foot</i>	<i>rest</i>	<i>the dove</i>	<i>she found</i>	<i>and not</i>	Translation
			Theme	Theme	Textuality
		Subject	Finite	Adjunct	Mood
Beneficiary	Goal	Actor	Process		Transitivity

וְלֹא־. Theme: textual > clause conj + Theme: interpersonal > Adjunct: interpersonal > polarity: negative.

מָצְאָהּ. Theme: experiential / Finite > qatal 3fs / Process > qal מצא.

הַיּוֹנָה. Subject > 3fs / Actor > def art + noun common fs.

מָנוַחַ. Goal > noun common fs.

לְכִי־רַגְלָהּ. Beneficiary > prep phrase: prep + noun common fs const - noun common fs const + pronoun suffix 3fs, antecedent is הַיּוֹנָה *the dove*.

וְתָשָׁב אֵלָיו אֶל־הַתֵּבָה. (b) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: action. The Subject / Actor is הַיּוֹנָה *the dove*, textually absent by ellipsis.

אֵלָיו אֶל־הַתֵּבָה	וְתָשָׁב	Constituents
<i>to him to the ark</i>	<i>and she returned</i>	Translation
	Theme	Textuality
	Finite	Mood
Circumstance	Process	Transitivity

וְתָשָׁב. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > qal שׁוּב.

אֵלָיו אֶל־הַתֵּבָה. Circumstance: location, place > prep phrase group: Head + Post-modifier.

אֵלָיו. Head > prep phrase: prep + pronoun suffix 3ms, antecedent is הַיּוֹנָה *Noah*.

אֶל־הָאָרֶץ. Post-modifier > prep phrase: prep - def art + noun common fs.

בִּי־מַיִם עַל־פְּנֵי כָל־הָאָרֶץ. (c) Textuality > conj hypotactic expansion: purpose / Mood > declarative: past / Transitivity > relational: attribution.

עַל־פְּנֵי כָל־הָאָרֶץ	מַיִם	בִּי־	Constituents
<i>on the face of all the earth</i>	<i>water</i>	<i>because</i>	Translation
	Theme	Theme	Textuality
Complement	Subject		Mood
Attribute	Carrier		Transitivity

בִּי־מַיִם. Theme: textual > conj + Theme: experiential / Subject > mp / Carrier > noun common mp.

עַל־פְּנֵי כָל־הָאָרֶץ. Complement / Attribute > prep phrase: prep + noun common mp const | noun common ms - def art + noun common fs.

וַיִּשְׁלַח יָדוֹ. (d) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: action. Subject / Actor is נֹחַ *Noach*, textually absent here by ellipsis.

יָדוֹ	וַיִּשְׁלַח	Constituents
<i>his hand</i>	<i>and he extended</i>	Translation
	Theme	Textuality
	Finite	Mood
Goal	Process	Transitivity

וַיִּשְׁלַח. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > qal שלח.

יָדוֹ. Goal > noun common fs const + pronoun suffix 3ms, antecedent is נֹחַ *Noach*.

וַיִּקְחָהּ. (e) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: action.

וַיִּקְחָהּ	Constituents
<i>and he took her</i>	Translation
Theme	Textuality
Finite	Mood
Process + Goal	Transitivity

וַיִּקְחָהּ. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > qal לקח + Goal > pronoun suffix 3fs, antecedent is הַיּוֹנָה *the dove*. By combining Goal with Process, both become components of the Theme.

וַיָּבֵא אֹתָהּ אֵלָיו אֶל־הַתֵּבָה. (f) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: action.

אֵלָיו אֶל־הַתֵּבָה	אֹתָהּ	וַיָּבֵא	Constituents
to him to the ark	her	and he brought	Translation
		Theme	Textuality
		Finite	Mood
Circumstance	Goal	Process	Transitivity

וַיָּבֵא. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > hifil בוא.

אֹתָהּ. Goal > goal marker + pronoun suffix 3fs, antecedent is הַיּוֹנָה *the dove*.

אֵלָיו אֶל־הַתֵּבָה. Circumstance: location, place > Head + Post-modifier.

אֵלָיו. Head > prep phrase: prep + pronoun suffix 3ms, antecedent is נֹחַ Noach.

אֶל־הַתֵּבָה. Post-modifier > prep phrase: prep - def art + noun common fs.

8:10 // וַיַּחַל עוֹד שְׁבַעַת יָמִים אַחֲרֵיהֶם // וַיִּסָּף שַׁלַּח
אֶת־הַיּוֹנָה מִן־הַתֵּבָה:

וַיַּחַל עוֹד שִׁבְעַת יָמִים אֲחֵרִים. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: action.

שִׁבְעַת יָמִים אֲחֵרִים	עוֹד	וַיַּחַל	Constituents
<i>seven additional days</i>	<i>more</i>	<i>and he waited</i>	Translation
	Adjunct	Theme	Textuality
		Finite	Mood
Circumstance		Process	Transitivity

וַיַּחַל. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > qal חיל.

עוֹד. Adjunct: textual > recurrence. This textual adjunct indicates that a period of time has elapsed in relation to a prior point in time.

שִׁבְעַת יָמִים אֲחֵרִים. Circumstance: extent, time > nominal group: numeral | noun common mp | adj mp. Compare 7:4(a). Here and in 8:12(a) the Circumstance of time is a nominal group rather than, as is typical, a prepositional phrase.

וַיִּסֹּף שַׁלַּח אֶת־הַיּוֹנָה מִן־הַתֵּבָה. (b) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: action. Subject / Actor is נֹחַ Noach, textually absent here by ellipsis.

מִן־הַתֵּבָה	אֶת־הַיּוֹנָה	שַׁלַּח	וַיִּסֹּף	Constituents
<i>from the ark</i>	<i>the dove</i>	<i>sent</i>	<i>and he again</i>	Translation
			Theme	Textuality
		Complement	Finite	Mood
Circumstance	Goal	Process	Process	Transitivity

וַיִּסֹּף שַׁלַּח. Theme: textual > clause conj + verbal group complex: Finite + Complement.

יִסֹּף. Theme: experiential / Finite > wayyiqtol 3ms / Process > qal יסֹף. This component defines the unfolding of the Process.

שָׁלַח. Complement > inf const / Process > piel שָׁלַח. This component expresses the main clause Process.

אֶת־הַיּוֹנָה. Goal > nominal group: goal marker - def art + noun common fs.

מִן־הַתֵּבָה. Circumstance: location, place > prep - def art + noun common fs.

8:11 // וַתָּבֵא אֵלָיו הַיּוֹנָה לָעֵת עֶרֶב // וְהָיָה עַל־הָזֵית
טָרֶף בְּפִיָּה // וַיֵּדַע נֹחַ / כִּי־קָלוּ הַמַּיִם מֵעַל הָאָרֶץ:

וַתָּבֵא אֵלָיו הַיּוֹנָה לָעֵת עֶרֶב. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: action.

לָעֵת עֶרֶב	הַיּוֹנָה	אֵלָיו	וַתָּבֵא	Constituents
<i>to time of evening</i>	<i>the dove</i>	<i>to him</i>	<i>and she came</i>	Translation
			Theme	Textuality
	Subject		Finite	Mood
Circumstance	Actor	Circumstance	Process	Transitivity

וַתָּבֵא. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3fs / Process > qal בוא.

אֵלָיו. Circumstance: location, place > prep + pronouns suffix 3ms, antecedent is נֹחַ *Noach*.

הַיּוֹנָה. Subject > 3fs / Actor > def art + noun common fs.

לָעֵת עֶרֶב. Circumstance: location, time > prep + noun common ms const | noun common ms.

וְהָיָה עַל־הָזֵית טָרֶף בְּפִיָּה. (b) Textuality > conj paratactic expansion / Mood > declarative: non-past / Transitivity > relational: attribution.

בְּפִיהָ	עֲלֵה-זֵית טָרַף	וְהִנֵּה	Constituents
<i>in its mouth</i>	<i>a plucked leaf of olive</i>	<i>and now</i>	Translation
	Theme	Theme	Textuality
Complement	Subject		Mood
Attribute	Carrier		Transitivity

וְהִנֵּה. Theme: textual > clause conj + Adjunct: textual > contra-expectation.

עֲלֵה-זֵית טָרַף. Theme: experiential / Subject > ms / Carrier > nominal group: noun common ms const - noun common ms | adj ms.

בְּפִיהָ. Complement / Attribute > prep phrase: prep + noun common ms const + pronoun suffix 3fs, antecedent is הַיּוֹנָה *the dove*.

וַיֵּדַע נֹחַ. (c) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > mental: cognition. The Phenomenon of this mental process is the following clause.

נֹחַ	וַיֵּדַע	Constituents
<i>Noach</i>	<i>and he knew</i>	Translation
	Theme	Textuality
Subject	Finite	Mood
Senser	Process	Transitivity

וַיֵּדַע. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > qal יָדַע.

נֹחַ. Subject > ms / Actor > noun proper.

בִּי-קָלוּ הַמַּיִם מֵעַל הָאָרֶץ. (d) Textuality > conj hypotactic projection: idea / Mood > declarative: past / Transitivity > material: action.

מֵעַל הָאָרֶץ	הַמַּיִם	קָלוּ	בִּי-	Constituents
<i>from on the earth</i>	<i>the waters</i>	<i>they subsided</i>	<i>that</i>	Translation
		Theme	Theme	Textuality
	Subject	Finite		Mood
Circumstance	Actor	Process		Transitivity

כִּי־. Theme: textual > conj.

קָלָל. Theme: experiential / Finite > qatal 3cp / Process > qal

הַמַּיִם. Subject > mp / Actor > def art + noun common mp.

מֵעַל הָאָרֶץ. Circumstance: extent, place > prep phrase: prep + prep | def art + noun common fs.

8:12 // וַיֵּיחַל עוֹד שְׁבַעַת יָמִים אַחֲרֵים // וַיִּשְׁלַח אֶת־
הַיּוֹנָה // וְלֹא־יָסְפָה שׁוֹב־אֵלָיו עוֹד:

וַיֵּיחַל עוֹד שְׁבַעַת יָמִים אַחֲרֵים. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: action. Compare 8:10(a).

שְׁבַעַת יָמִים אַחֲרֵים	עוֹד	וַיֵּיחַל	Constituents
<i>seven additional days</i>	<i>more</i>	<i>and he waited</i>	Translation
	Adjunct	Theme	Textuality
		Finite	Mood
Circumstance		Process	Transitivity

וַיֵּיחַל. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > nifal יחַל. Notice that in 8:10(a) the root is חיל and here it is יחַל. Both are rendered *wait*.

עוֹד. Adjunct: textual > recurrence. See comment to עוֹד in 8:10(a).

שְׁבַעַת יָמִים אַחֲרֵים. Circumstance: extent, time > nominal group: numeral | noun common mp | adj mp.

וַיִּשְׁלַח אֶת־הַיּוֹנָה. (b) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: action.

אֶת־הַיּוֹנָה	וַיִּשְׁלַח	Constituents
<i>the dove</i>	<i>and he sent</i>	Translation
	Theme	Textuality
	Finite	Mood
Goal	Process	Transitivity

וַיִּשְׁלַח. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > piel שלח.

אֶת־הַיּוֹנָה. Goal > nominal group: goal marker - def art + noun common fs.

וְלֹא־יָסָפָה שׁוּב־אֵלָיו עוֹד. (c) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: action.

עוֹד	אֵלָיו	שׁוּב־	יָסָפָה	וְלֹא־	Constituents
<i>again</i>	<i>to him</i>	<i>returned</i>	<i>she more</i>	<i>and not</i>	Translation
Adjunct			Theme	Theme	Textuality
		Complement	Finite	Adjunct	Mood
	Circum- stance	Process	Process		Transitivity

וְלֹא־. Theme: textual > clause conj + Theme: interpersonal / Adjunct: interpersonal > polarity: negative.

יָסָפָה שׁוּב־. Verbal group complex: Finite + Complement.

יָסָפָה. Theme: experiential / Finite > qatal 3fs / Process > qal יסף. This defines the unfolding of the main Process.

שׁוּב. Complement > inf const / Process > qal שׁוּב. This expresses the main Process of the clause.

אֵלָיו. Circumstance: location, place > prep + pronoun suffix 3ms, antecedent is הַיּוֹנָה *Noach*.

עוֹד. Adjunct: textual > repetitive. Before, the dove would go and return, but not again.

Genesis 8:13-14

¹³And it was in the six hundredth and first year in the first month in the first to the month, the waters dried from on the earth. And Noah removed the covering of the ark. And he saw, and the face of the ground really was dry. ¹⁴And in the second month in the seventeenth day to the month the earth was dry.

8:13 // וַיְהִי בְּאַחַת וְשֵׁשׁ־מֵאוֹת שָׁנָה בְּרֵאשׁוֹן בְּאַחַד
לְחֹדֶשׁ חָרְבוּ הַמַּיִם מֵעַל הָאָרֶץ // וַיִּסֶּר נֹחַ אֶת־
מִכְסֵּה הַתֵּבָה // וַיֵּרָא / וַהֲנֵה חָרְבוּ פְּנֵי הָאָדָמָה:

(a) וַיְהִי בְּאַחַת וְשֵׁשׁ־מֵאוֹת שָׁנָה בְּרֵאשׁוֹן בְּאַחַד לְחֹדֶשׁ
Textuality > conj paratactic expansion / Mood > declarative: past /
Transitivity > relational: attribution.

בְּאַחַת וְשֵׁשׁ־מֵאוֹת שָׁנָה בְּרֵאשׁוֹן בְּאַחַד לְחֹדֶשׁ	וַיְהִי	Constituents
<i>in one and six hundred years, in the first, in one to the month</i>	<i>and it was</i>	Translation
	Theme	Textuality
	Finite	Mood
Circumstance	Process	Transitivity

וַיְהִי. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > qal היה.

בְּאַחַת וְשֵׁשׁ־מֵאוֹת שָׁנָה בְּרֵאשׁוֹן בְּאַחַד לְחֹדֶשׁ. Circumstance: location, time > prep phrase complex: Head + Post-modifier. This is a series of four prepositional phrases. Each successive one makes the one preceding it more specific.

בְּאַחַת וְשֵׁשׁ־מֵאוֹת שָׁנָה. Head > prep phrase: prep + numeral ordinal | group conj + numeral ordinal - numeral ordinal | noun common fs.

בְּרֵאשׁוֹן בְּאַחַד לַחֹדֶשׁ. Post-modifier > prep phrase complex:
Head + Post-modifier.

בְּרֵאשׁוֹן. Head > prep phrase: prep + def art + numeral ordinal.

בְּאַחַד לַחֹדֶשׁ. Post-modifier > prep phrase complex: Head +
Post-modifier.

בְּאַחַד. Head > prep phrase: prep + numeral ms.

לַחֹדֶשׁ. Post-modifier > prep phrase: prep + def art + noun com-
mon ms.

חָרְבוּ הַמַּיִם מֵעַל הָאָרֶץ. (b) Textuality > appositive paratactic
expansion / Mood > declarative: past / Transitivity > material: event.

מֵעַל הָאָרֶץ	הַמַּיִם	חָרְבוּ	Constituents
<i>from on the earth</i>	<i>the waters</i>	<i>and they dried</i>	Translation
		Theme	Textuality
	Subject	Finite	Mood
Circumstance	Actor	Process	Transitivity

חָרְבוּ. Theme: experiential / Finite > qatal 3cp / Process > qal חרב.

הַמַּיִם. Subject > mp / Actor > def art + noun common mp.

מֵעַל הָאָרֶץ. Circumstance: extent, place > prep phrase: prep + prep
| def art + noun common fs.

וַיֹּסֶר נֹחַ אֶת־מִכְסֵּה הַתֵּבָה. (c) Textuality > conj paratactic
expansion / Mood > declarative: past / Transitivity > material: action.

אֶת־מִכְסֵּה הַתֵּבָה	נֹחַ	וַיֹּסֶר	Constituents
<i>the covering of the ark</i>	<i>Noah</i>	<i>and he removed</i>	Translation
		Theme	Textuality
	Subject	Finite	Mood
Goal	Actor	Process	Transitivity

וַיֹּסֶר. Theme: textual > clause conj + Theme: experiential / Finite
> wayyiqtol 3ms / Process > qal סור.

וַיֵּרָא. Subject > ms / Actor > noun proper.

אֶת־מִכְסָּה הַתֵּבָה. Goal > goal marker - noun common ms const | def art + noun common fs.

וַיֵּרָא. (d) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > mental: perception. The Subject / Senser is נֹחַ *Noach* from the preceding clause, absent here by ellipsis.

וַיֵּרָא	Constituents
<i>and he saw</i>	Translation
Theme	Textuality
Finite	Mood
Process	Transitivity

וַיֵּרָא. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > qal רָאָה.

וַהֲיֵהָ תָּרְבוּ פְּנֵי הָאֲדָמָה. (e) Textuality > conj hypotactic projection: idea / Mood > declarative: past / Transitivity > material: action. This clause is analyzed as the Phenomenon of the preceding mental process of perception clause.

פְּנֵי הָאֲדָמָה	תָּרְבוּ	וַהֲיֵהָ	Constituents
<i>the faces of the ground</i>	<i>they were dry</i>	<i>and now</i>	Translation
	Theme	Theme	Textuality
Subject	Finite		Mood
Actor	Process		Transitivity

וַהֲיֵהָ. Theme: textual > clause conj + Adjunct: textual > contra-expectation.

תָּרְבוּ. Theme: experiential / Finite > qatal 3cp / Process > qal תָּרַב.

פְּנֵי הָאֲדָמָה. Subject > mp (פְּנֵי) / Actor > nominal group: noun common mp const | def art + noun common fs.

8:14 // וּבַחֹדֶשׁ הַשֵּׁנִי בְּשִׁבְעָה וָעֶשְׂרִים יוֹם לַחֹדֶשׁ
יְבֹשָׁה הָאָרֶץ: ס

וּבַחֹדֶשׁ הַשֵּׁנִי בְּשִׁבְעָה וָעֶשְׂרִים יוֹם לַחֹדֶשׁ יְבֹשָׁה הָאָרֶץ.

(a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > relational: attribution.

הָאָרֶץ	יְבֹשָׁה	וּבַחֹדֶשׁ הַשֵּׁנִי בְּשִׁבְעָה וָעֶשְׂרִים יוֹם לַחֹדֶשׁ	Constituents
<i>the earth</i>	<i>was dry</i>	<i>and in the second month, in the seven and tenth day to the month</i>	Translation
		Theme	Textuality
Subject	Finite		Mood
Carrier	Attribute	Circumstance	Transitivity

וּבַחֹדֶשׁ הַשֵּׁנִי בְּשִׁבְעָה וָעֶשְׂרִים יוֹם לַחֹדֶשׁ. Theme: textual > clause conj + Theme: experiential / Circumstance: location, time > prep phrase complex: Head + Post-modifier.

בַּחֹדֶשׁ הַשֵּׁנִי. Head > prep phrase: prep + def art + noun common ms | def art + numeral, ordinal.

בְּשִׁבְעָה וָעֶשְׂרִים יוֹם לַחֹדֶשׁ. Post-modifier > prep phrase complex: Head + Post-modifier.

בְּשִׁבְעָה וָעֶשְׂרִים יוֹם. Head > prep phrase: prep + numeral cardinal | group conj + numeral ordinal | noun common ms.

לַחֹדֶשׁ. Post-modifier > prep phrase: prep + def art + noun common ms.

יְבֹשָׁה. Finite > qatal 3fs / Process = Attribute > qal יֵבֵשׁ. So-called stative verbs, such as this one, indicate the state of the Subject. As such, they are essentially realizing an attributive relational process.

הָאָרֶץ. Subject > 3fs / Carrier > def art + noun common fs.

Genesis 8:15-19

¹⁵And deity spoke to Noach by saying, ¹⁶“Exit from the ark, you and your woman and your sons and your sons’ women with you. ¹⁷All the livingkind which is with you from all flesh: among the fowl and among the beastkind and among all the creepingkind, the creeperkind on the earth, bring them out with you. And they will swarm in the earth. And they will bear fruit. And they will multiply on the earth.” ¹⁸And Noach and his sons and his woman and his sons’ women with him exited. ¹⁹All the livingkind, all the creepingkind and all the fowl, all creeperkind on the earth, for their families they exited from the ark.

8:15 /// וַיֵּדְבֵר אֱלֹהִים אֶל-נֹחַ לֵאמֹר:

וַיֵּדְבֵר אֱלֹהִים אֶל-נֹחַ לֵאמֹר (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > verbal. Notice the fully articulated Transitivity structure, with Process plus explicit Sayer and Receiver. This is indicative of the beginning of a new clause complex.

לֵאמֹר	אֶל-נֹחַ	אֱלֹהִים	וַיֵּדְבֵר	Constituents
<i>saying</i>	<i>to Noach</i>	<i>deity</i>	<i>and he spoke</i>	Translation
			Theme	Textuality
		Subject	Finite	Mood
Circumstance	Receiver	Sayer	Process	Transitivity

וַיֵּדְבֵר. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > piel דָּבַר.

אֱלֹהִים. Subject > mp / Sayer > noun common mp.

אֶל-נֹחַ. Receiver > prep phrase: prep - noun proper ms.

לֵאמֹר. Circumstance: manner, means > prep phrase: prep + Process > inf const qal אָמַר.

8:16 // צֵא מִן־הַתֵּיבָה אַתָּה וְאִשְׁתְּךָ וּבְנֶיךָ וְנִשְׁי־בְנֶיךָ
אִתְּךָ:

(a) צֵא מִן־הַתֵּיבָה אַתָּה וְאִשְׁתְּךָ וּבְנֶיךָ וְנִשְׁי־בְנֶיךָ אִתְּךָ.
Textuality > appositive paratactic projection: quote / Mood > direc-
tive: imperative / Transitivity > material: action.

אִתְּךָ וְנִשְׁי־בְנֶיךָ וּבְנֶיךָ וְאִשְׁתְּךָ אַתָּה	מִן־הַתֵּיבָה	צֵא	Constituents
<i>you and your woman and your sons and the women of your sons with you</i>	<i>from the ark</i>	<i>exit</i>	Translation
		Theme	Textuality
Subject		Finite	Mood
Actor	Circumstance	Process	Transitivity

צֵא. Theme: experiential / Finite > impv ms / Process > qal יצא.

מִן־הַתֵּיבָה. Circumstance: location, place > prep phrase: prep - def
art + noun common fs.

אַתָּה וְאִשְׁתְּךָ וּבְנֶיךָ וְנִשְׁי־בְנֶיךָ אִתְּךָ. Subject > 2 ms (אַתָּה) /
Actor > nominal group complex: Head + Post-modifier.

אַתָּה. Head > pronoun personal 2 ms, antecedent is נָח *Noach*.

וְאִשְׁתְּךָ וּבְנֶיךָ וְנִשְׁי־בְנֶיךָ אִתְּךָ. Group conj + Post-modifier >
nominal group complex: Head + Post-modifier.

וְנִשְׁי־בְנֶיךָ וּבְנֶיךָ אִתְּךָ. Head > nominal group: noun com-
mon fs const + pronoun suffix 2 ms, antecedent is נָח | group conj
+ noun common mp const + pronoun suffix 2 ms, antecedent is נָח |
group conj + noun common fp const - noun common mp const + pro-
noun suffix 2 ms, antecedent is נָח.

אִתְּךָ. Post-modifier > prep phrase: prep + pronoun suffix 2 ms,
antecedent is נָח.

8:17 // כָּל־הַחַיָּה אֲשֶׁר־אִתָּךְ מִכָּל־בֶּשֶׂר בְּעוֹף וּבַבְּהֵמָה
וּבְכָל־הָרֶמֶשׂ הָרֹמֵשׂ עַל־הָאָרֶץ הוּצָא [הִיצָא] אִתָּךְ
// וְשָׂרְצוּ בָאָרֶץ // וּפְרוּ // וּרְבוּ עַל־הָאָרֶץ:

כָּל־הַחַיָּה [[אֲשֶׁר־אִתָּךְ]] מִכָּל־בֶּשֶׂר בְּעוֹף וּבַבְּהֵמָה
וּבְכָל־הָרֶמֶשׂ [[הָרֹמֵשׂ עַל־הָאָרֶץ]] הוּצָא [הִיצָא] אִתָּךְ.

(a) Textuality > appositive paratactic projection / Mood > directive /
Transitivity > material: action.

אִתָּךְ	הוּצָא [הִיצָא]	כָּל־הַחַיָּה [[אֲשֶׁר־אִתָּךְ]] מִכָּל־בֶּשֶׂר בְּעוֹף וּבַבְּהֵמָה וּבְכָל־הָרֶמֶשׂ [[הָרֹמֵשׂ עַל־הָאָרֶץ]]	Constituents
<i>with you</i>	<i>bring out</i>	<i>all the livingkind which is with you from all flesh, in fowl and in beastkind and in all the creepingkind, the creeperkind on the earth</i>	Translation
		Theme	Textuality
	Finite		Mood
Circumstance	Process	Goal	Transitivity

כָּל־הַחַיָּה [[אֲשֶׁר־אִתָּךְ]] מִכָּל־בֶּשֶׂר בְּעוֹף וּבַבְּהֵמָה
וּבְכָל־הָרֶמֶשׂ [[הָרֹמֵשׂ עַל־הָאָרֶץ]]. Theme: experiential / Goal
> nominal group complex: Head + Post-modifier. This is a rather intricate complex in which the head nominal group (כָּל־הַחַיָּה) is directly post-modified in two ways, first by a relative clause and then by a prep phrase. Then, the post-modifier prep phrase is qualified by a series of prep phrases, the last of which is then modified by a relative clause.

כָּל־הַחַיָּה [[אֲשֶׁר־אִתָּךְ]] מִכָּל־בֶּשֶׂר. Head > nominal group complex: Head + Post-modifier 1 + Post-modifier 2.

כָּל־הַחַיָּה. Head > noun common collective ms const - def art + noun common collective fs.

אֲשֶׁר־אֶתָּךְ. (i) Post-modifier 1 >> Textuality > embedded expansion: relative clause / Mood > declarative: non-past / Transitivity > relational: attribution.

אֶתָּךְ	אֲשֶׁר־	Constituents
<i>with you</i>	<i>which</i>	Translation
	Theme	Textuality
Complement	Subject	Mood
Attribute	Carrier	Transitivity

אֲשֶׁר־. Theme: textual / Subject > ms (כָּל) / Carrier > pronoun relative, antecedent is כָּל־הַחַיָּה *all the living*.

אֶתָּךְ. Complement / Attribute > prep phrase: prep + pronoun suffix 2 ms, antecedent is נֹחַ *Noach*.

מִכָּל־בֶּשָׂר. Post-modifier 2 > prep phrase: prep + noun common collective ms const - noun common collective ms.

[[הָרִמֵּשׁ עַל־הָאָרֶץ]]. Post-modifier > prep phrase complex: prep phrase 1 + prep phrase 2 + prep phrase 3.

בְּעוֹף. Prep phrase 1 > prep + def art + noun common collective ms.

וּבִבְהֵמָה. Group conj + Prep phrase 2 > prep + def art + noun common collective fs.

[[הָרִמֵּשׁ עַל־הָאָרֶץ]]. Group conj + Prep phrase 3 > Head + Post-modifier.

בְּכָל־הָרִמֵּשׁ. Head > prep phrase: prep + noun common collective ms const - def art + noun common collective ms.

הָרִמֵּשׁ עַל־הָאָרֶץ. (a') Post-modifier >> Textuality > embedded expansion: relative clause / Mood > declarative: non-past / Transitivity > relational: attribution.

עַל־הָאָרֶץ	הָרֶמֶשׂ	Constituents
<i>on the earth</i>	<i>the creeperkind</i>	Translation
	Theme	Textuality
Attribute	Carrier / Process	Transitivity

הָרֶמֶשׂ. Theme: experiential / Carrier > ptc ms / Process > qal רמש.

עַל־הָאָרֶץ. Complement / Attribute > prep phrase: prep - def art + noun fs.

הוֹצֵא. Finite > impv ms / Process > hifil יצא. The MT has the unusual Qere form הִצֵּא, which appears to be an impv formed as if it were a 1-yod verb on the pattern of ישר (see GKC 69v, 70b). The Ketiv form appears to be preferable.

אֶתֶּן. Circumstance: location, place > prep phrase: prep + pronoun suffix 2 ms, antecedent is *Noach*.

וְשָׂרְצוּ בָאָרֶץ. (b) Textuality > conj paratactic projection / Mood > declarative: non-past / Transitivity > material: event. The Subject / Actor is כָּל־הַחַיָּה *all the living* from the preceding clause.

בָּאָרֶץ	וְשָׂרְצוּ	Constituents
<i>in the earth</i>	<i>and they will swarm</i>	Translation
	Theme	Textuality
	Finite	Mood
Circumstance	Process	Transitivity

וְשָׂרְצוּ. Theme: textual > clause conj + Theme: experiential / Finite > weqatal 3cp / Process > qal שרץ.

בָּאָרֶץ. Circumstance: location, place > prep phrase: prep + def art + noun common fs.

וּפָרָו. (c) Textuality > conj paratactic projection / Mood > declarative: non-past / Transitivity > material: action. The Subject / Actor is כָּל־הַחַיָּה *all the living* from clause (a).

וּפְרוּ	Constituents
<i>and they will bear fruit</i>	Translation
Theme	Textuality
Finite	Mood
Process	Transitivity

וּפְרוּ. Theme: textual > clause conj + Theme: experiential / Finite > weqatal 3cp / Process > qal פרה.

וּרְבוּ עַל־הָאָרֶץ. (d) Textuality > conj paratactic projection / Mood > declarative: non-past / Transitivity > material: event. The Subject / Actor is כָּל־הַחַיָּה *all the living* from clause (a).

עַל־הָאָרֶץ	וּרְבוּ	Constituents
<i>on the earth</i>	<i>and they will multiply</i>	Translation
	Theme	Textuality
	Finite	Mood
Circumstance	Process	Transitivity

וּרְבוּ. Theme: textual > clause conj + Theme: experiential / Finite > weqatal 3cp / Process > qal רבה.

עַל־הָאָרֶץ. Circumstance: location, place > prep phrase: prep - def art + noun common fs.

8:18 // וַיַּצְאֵנִהּ וּבָנֶיהָ וְאִשְׁתּוֹ וְנָשֵׁי־בָנָיו אִתּוֹ:

וַיַּצְאֵנִהּ וּבָנֶיהָ וְאִשְׁתּוֹ וְנָשֵׁי־בָנָיו אִתּוֹ. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: action.

נַח וּבָנָיו וְאִשְׁתּוֹ וְנִשְׁי־בָנָיו אֶת	וַיֵּצֵא־	Constituents
<i>Noach and his sons and his woman and the women of his sons with him</i>	<i>and he exited</i>	Translation
	Theme	Textuality
Subject	Finite	Mood
Actor	Process	Transitivity

וַיֵּצֵא־. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > qal יצא.

נַח וּבָנָיו וְאִשְׁתּוֹ וְנִשְׁי־בָנָיו אֶת. Subject > ms (נַח) / Actor > nominal group complex: Head + Post-modifier.

נַח. Head > noun proper ms.

וּבָנָיו וְאִשְׁתּוֹ וְנִשְׁי־בָנָיו אֶת. Post-modifier > Head + Post-modifier.

וּבָנָיו וְאִשְׁתּוֹ וְנִשְׁי־בָנָיו. Head > nominal group complex > nominal group 1 + nominal group 2 + nominal group 3.

וּבָנָיו. Nominal group 1 > Group conj + noun common mp const + pronoun suffix 3ms, antecedent is נַח Noach.

וְאִשְׁתּוֹ. Nominal group 2 > Group conj + noun common fs const + pronoun suffix 3ms, antecedent is נַח Noach.

וְנִשְׁי־בָנָיו. Nominal group 3 > Group conj + noun common fp const - noun common mp const + pronoun suffix 3ms, antecedent is נַח Noach.

אֶת. Post-modifier > prep phrase: prep + pronoun suffix 3ms, antecedent is נַח Noach.

8:19 // כָּל־הַחַיָּה כָּל־הָרֶמֶשׂ וְכָל־הָעוֹף כָּל רוֹמֵשׁ עַל־
הָאָרֶץ לְמִשְׁפַּחְתֵּיהֶם יֵצְאוּ מִן־הַתְּבֹה:

כָּל־הַחַיָּה כָּל־הָרֶמֶשׂ וְכָל־הָעוֹף כָּל [[רוֹמֵשׁ עַל־הָאָרֶץ]]

לְמִשְׁפַּחְתֵּיהֶם יֵצְאוּ מִן־הַתֶּבֶה. (a) Textuality > appositive paratactic expansion / Mood > declarative: past / Transitivity > material: action.

מִן־הַתֶּבֶה	יֵצְאוּ	לְמִשְׁפַּחְתֵּיהֶם	כָּל־הַחַיָּה בָּל־ הָרֶמֶשׂ וְכָל־הָעוֹף כֹּל [[רֹמֶשׂ עַל־הָאָרֶץ]]	Constituents
<i>from the ark</i>	<i>they exited</i>	<i>for their families</i>	<i>all the living-kind, all the creepingkind and all the fowl, all creeperkind on the earth</i>	Translation
			Theme	Textuality
	Finite		Subject	Mood
Circumstance	Process	Beneficiary	Actor	Transitivity

כָּל־הַחַיָּה בָּל־הָרֶמֶשׂ וְכָל־הָעוֹף כֹּל [[רֹמֶשׂ עַל־הָאָרֶץ]].

Theme: experiential / Subject > ms (כָּל־) / Actor > nominal group complex: Head + Post-modifier 1 + Post-modifier 2. The nominal group כָּל־הַחַיָּה is interpreted as the Head, here a general category of living things, which is specified by the following post-modifiers.

כָּל־הַחַיָּה. Head > nominal group: noun common collective ms const - def art + noun common collective fs.

בָּל־הָרֶמֶשׂ וְכָל־הָעוֹף. Post-modifier 1 > nominal group complex: nominal group 1 + nominal group 2.

כָּל־הָרֶמֶשׂ. Nominal group 1 > noun common collective ms const - def art + noun common collective ms.

וְכָל־הָעוֹף. Group conj + Nominal group 2 > noun common collective ms const - def art + noun common collective ms.

כֹּל [[רֹמֶשׂ עַל־הָאָרֶץ]]. Post-modifier 2 > Head + Post-mod-

ifier. Nominal group 2, **וּכְל־הָעוֹף**, looks to be an intrusion. Compare 7:14(a) and 8:17(a) where **כָּל־הָרֶמֶשׂ הָרֹמֵשׂ עַל־הָאָרֶץ** is found as a contiguous nominal group.

כָּל. Head > noun common collective ms.

רֹמֵשׂ עַל־הָאָרֶץ. Post-modifier >> Textuality > embedded expansion: relative clause / Mood > declarative: non-past / Transitivity > relational: attribution. An asyndetic relative clause.

עַל־הָאָרֶץ	רֹמֵשׂ	Constituents
<i>on the earth</i>	<i>creepingkind</i>	Translation
	Theme	Textuality
Complement	Subject	Mood
Attribute	Carrier	Transitivity

רֹמֵשׂ. Theme: experiential / Subject > ms / Carrier > ptc ms qal רמש.

עַל־הָאָרֶץ. Complement / Attribute > prep phrase: prep - def art + noun common fs.

לְמַשְׁפַּחְתֵּיהֶם. Beneficiary > prep phrase: prep + noun common fp const + pronoun suffix 3mp, antecedent is the first **כָּל** or the final **כָּל**.

יֵצְאוּ. Finite > qatal 3cp / Process > qal יצא.

מִן־הַתְּבָה. Circumstance: location, place > prep phrase: prep - def art + noun common fs.

Genesis 8:20-22

²⁰And Noah built an altar to YHVH. And he took from all the clean beastkind and from all the clean fowl. And he offered offerings on the altar.

²¹And YHVH smelled the smell of the consolation. And YHVH said to his heart, "Not again will I again curse the ground on account of the humankind, because the impulse of the heart of the humankind is evil from his youth. And not again will I any more strike all alive, such as I did. ²²From now on, all the days of the earth, seed and harvest, and cold and heat, and summer and winter, and day and night, they will not cease."

8:20 /// וַיִּבֶן נֹחַ מִזְבֵּחַ לַיהוָה // וַיִּקַּח מִכָּל | הַבְּהֵמָה
הַטְּהוֹרָה וּמִכָּל הָעוֹף הַטֹּהֵר // וַיַּעַל עֲלֵת בְּמִזְבֵּחַ:

וַיִּבֶן נֹחַ מִזְבֵּחַ לַיהוָה. (a) Textuality > conj paratactic expansion
/ Mood > declarative: past / Transitivity > material: action.

לִיהוָה	מִזְבֵּחַ	נֹחַ	וַיִּבֶן	Constituents
<i>to YHVH</i>	<i>an altar</i>	<i>Noach</i>	<i>and he built</i>	Translation
			Theme	Textuality
		Subject	Finite	Mood
Beneficiary	Goal	Actor	Process	Transitivity

וַיִּבֶן. Theme: textual > clause conj + Theme: experiential / Finite >
wayyiqtol 3ms / Process > qal בָּנָה.

נֹחַ. Subject > ms / Actor > nominal group: noun proper.

מִזְבֵּחַ. Goal > nominal group: noun common ms.

לַיהוָה. Beneficiary > prep phrase: prep + noun proper ms.

וַיִּקַּח מִכָּל הַבְּהֵמָה הַטְּהוֹרָה וּמִכָּל הָעוֹף הַטֹּהֵר. (b) Textu-
ality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: action. Subject / Actor is נֹחַ *Noach*, absent by ellipsis.

מִכָּל הַבְּהֵמָה הַטְּהוֹרָה וּמִכָּל הָעוֹף הַטֹּהֵר	וַיִּקַּח	Constituents
<i>from all the clean beastkind and from all the clean fowl</i>	<i>and he took</i>	Translation
	Theme	Textuality
	Finite	Mood
Range	Process	Transitivity

וַיִּקַּח. Theme: textual > clause conj + Theme: experiential / Finite
> wayyiqtol 3ms / Process > qal לָקַח.

מִכָּל הַבְּהֵמָה הַטְּהוֹרָה וּמִכָּל הָעוֹף הַטֹּהֵר. Range > prep
phrase group: prep phrase 1 + prep phrase 2.

מִכָּל הַבְּהֵמָה הַטְּהוֹרָה. Prep phrase 1 > prep + noun common collective ms const | def art + noun common collective fs | def art + adj fs.

וּמִכָּל הָעוֹף הַטְּהוֹר. Group conj + Prep phrase 2 > prep + noun common collective ms const | def art + noun common collective ms | def art + adj ms.

וַיַּעַל עֹלֹת בַּמִּזְבֵּחַ. (c) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: action. Subject / Actor is נֹחַ *Noach*, absent by ellipsis.

בַּמִּזְבֵּחַ	עֹלֹת	וַיַּעַל	Constituents
<i>on the altar</i>	<i>offerings</i>	<i>and he offered</i>	Translation
		Theme	Textuality
		Finite	Mood
Circumstance	Goal	Process	Transitivity

וַיַּעַל. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > qal עֹלָה.

עֹלֹת. Goal > nominal group: noun common fp.

בַּמִּזְבֵּחַ. Circumstance: location, place > prep phrase: prep + def art + noun common ms.

8:21 // וַיֵּרַח יְהוָה אֶת־רִיחַ הַנִּיחֹחַ // וַיֹּאמֶר יְהוָה
אֶל־לְבּוֹ // לֹא־אֶסְףּ לְקַלִּל עוֹד אֶת־הָאָדָמָה בַּעֲבוּר
הָאָדָם / כִּי יַעַר לֵב הָאָדָם רָע מִנְעִרְיוֹ // וְלֹא־אֶסְףּ
עוֹד לְהַכּוֹת אֶת־כָּל־חַי / בְּאִשֶּׁר עָשִׂיתִי:

וַיֵּרַח יְהוָה אֶת־רִיחַ הַנִּיחֹחַ. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > mental: perception.

אֶת־רִיחַ הַנִּיחָחַ	יְהוָה	וַיִּרַח	Constituents
<i>the smell of the consolation</i>	<i>YHVH</i>	<i>and he smelled</i>	Translation
		Theme	Textuality
	Subject	Finite	Mood
Phenomenon	Senser	Process	Transitivity

וַיִּרַח. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > hifil רוּחַ.

יְהוָה. Subject > ms / Senser > nominal group: noun proper.

אֶת־רִיחַ הַנִּיחָחַ. Phenomenon > nominal group: goal marker - noun common ms const | def art + noun common ms. Notice the word play on the name נֹחַ *Noach*, and compare 5:29.

וַיֹּאמֶר יְהוָה אֶל־לְבוֹ. (b) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > verbal.

אֶל־לְבוֹ	יְהוָה	וַיֹּאמֶר	Constituents
<i>to his heart</i>	<i>YHVH</i>	<i>and he said</i>	Translation
		Theme	Textuality
	Subject	Finite	Mood
Receiver	Sayer	Process	Transitivity

וַיֹּאמֶר. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > qal אָמַר.

יְהוָה. Subject > ms / Sayer > nominal group: noun proper.

אֶל־לְבוֹ. Receiver > prep phrase: prep - noun common ms const + pronoun suffix 3ms, antecedent is יְהוָה *YHVH*.

לֹא־אֶסְףּ לְקַלִּיל עוֹד אֶת־הָאָדָמָה בַּעֲבוּר הָאָדָם. (c) Textuality > appositive paratactic projection: quote / Mood > declarative: non-past / Transitivity > verbal. Sayer of the quote is יְהוָה *YHVH*.

בְּעִבּוֹר הָאָדָם	אֶת־ הָאָדָמָה	עוֹד	לְקַלֵּל	אֶסֶף	לֹא־	Constituents
<i>on account of the humankind</i>	<i>the ground</i>	<i>more</i>	<i>curse</i>	<i>I will again</i>	<i>not</i>	Translation
		Adjunct		Theme	Theme	Textuality
			Com- plement	Finite	Adjunct	Mood
Circum- stance	Goal		Process	Process		Transitivity

לֹא־. Theme: interpersonal / Adjunct: interpersonal > polarity: negative.

לְקַלֵּל אֶסֶף. Process > verbal group complex: Finite + Complement.

אֶסֶף. Theme: experiential / Finite > yiqtol 1cs / Process > hifil אֶסֶף.

לְקַלֵּל. Complement > prep phrase: prep + Process > inf const piel קלל. Semantically speaking, this is the main process of the clause.

עוֹד. Adjunct: textual > recurrence. This reinforces the sense of the Finite in this clause (again curse), and implicitly recollects the times the ground had been cursed: 3:17(d), 4:11(a), and 5:29(b).

אֶת־הָאָדָמָה. Goal > nominal group: goal marker - def art + noun common fs.

בְּעִבּוֹר הָאָדָם. Circumstance: cause, reason > prep phrase: prep | def art + noun common collective ms.

כִּי יֵצֵר לֵב הָאָדָם רַע מִנְּעֻרָיו. (d) Textuality > conj hypotactic projection: quote / Mood > declarative: non-past / Transitivity > relational: attribution. Sayer of the quote is יְהוָה YHVH.

מִנְעָרָיו	רָע	יֵצֵר לֵב הָאָדָם	כִּי	Constituents
<i>from his youth</i>	<i>evil</i>	<i>the impulse of the heart of the human</i>	<i>because</i>	Translation
		Theme	Theme	Textuality
	Complement	Subject		Mood
Circumstance	Attribute	Carrier		Transitivity

כִּי. Theme: textual > conj.

יֵצֵר לֵב הָאָדָם. Theme: experiential / Subject > ms (יֵצֵר) / Carrier > nominal group: noun common ms const | noun common ms const | def art + noun common collective ms.

רָע. Complement / Attribute > adjective group: adj ms.

מִנְעָרָיו. Circumstance: extent, time > prep phrase: prep + noun common mp const + pronoun suffix 3ms, antecedent is הָאָדָם *the humankind*.

וְלֹא-אֶסְף עוֹד לְהַכּוֹת אֶת-כָּל-חַי. (e) Textuality > conj paratactic projection: quote / Mood > declarative: non-past / Transitivity > material: action. Sayer of the quote is יְהוָה YHVH.

אֶת-כָּל-חַי	לְהַכּוֹת	עוֹד	אֶסְף	וְלֹא-	Constituents
<i>all alive</i>	<i>strike</i>	<i>again</i>	<i>I will more</i>	<i>and not</i>	Translation
		Adjunct	Theme	Theme	Textuality
	Comple- ment		Finite	Adjunct	Mood
Goal	Process		Process		Transitivity

וְלֹא-. Theme: textual > clause conj + Theme: interpersonal / Adjunct: interpersonal > polarity: negative.

אֶסְף. Theme: experiential / Finite > yiqtol 1cs / Process > hifil אֶסְף. This is the first component of the verbal group complex. It is

structured the same way as 8:21(c), except that the circumstantial adjunct עוֹד stands between the two components of the group.

עוֹד. Adjunct: textual > repetition.

לְהָבוֹת. Complement > prep phrase: prep + Process > inf const hifil נכה. Semantically speaking, this is the main process of the clause.

אֶת־כָּל־חַי. Goal > nominal group: goal marker - noun common collective ms - adj ms.

בְּאֲשֶׁר עָשִׂיתִי. (f) Textuality > conj hypotactic projection: quote / Mood > declarative: past / Transitivity > material: action. This temporal clause qualifies the immediately preceding clause (e).

עָשִׂיתִי	בְּאֲשֶׁר	Constituents
<i>I did</i>	<i>such as which</i>	Translation
	Theme	Textuality
Finite		Mood
Process	Goal	Transitivity

בְּאֲשֶׁר. Theme: textual > prep + Theme: experiential > pronoun relative/ Goal > antecedent is the preceding clause complex.

עָשִׂיתִי. Finite > qatal 1cs / Process > qal עשה.

8:22 // עַד כָּל־יְמֵי הָאָרֶץ זָרַע וְקָצִיר וְקָר וְחֹם וְקִיץ
וְחֹרֶף וַיּוֹם וַלֵּילָה לֹא יִשְׁבְּתוּ:

עַד כָּל־יְמֵי הָאָרֶץ זָרַע וְקָצִיר וְקָר וְחֹם וְקִיץ וְחֹרֶף וַיּוֹם
וַלֵּילָה לֹא יִשְׁבְּתוּ. (a) Textuality > appositive paratactic expansion
/ Mood > declarative: non-past / Transitivity > material: action.

יִשְׁבְּתוּ	לֹא	זֶרַע וְקִצִּיר וְקָר וְחֹם וְקִיץ וְחֹרֶף וְיוֹם וְלַיְלָה	כָּל־יְמֵי הָאָרֶץ	עַד	Constituents
<i>they will cease</i>	<i>not</i>	<i>seed and har- vest, and cold and heat, and summer and winter, and day and night</i>	<i>all of the days of the earth</i>	<i>more</i>	Translation
			Theme	Adjunct	Textuality
Finite	Adjunct	Subject			Mood
Process		Actor	Circumstance		Transitivity

עַד. Theme: textual / Adjunct: textual > recurrence. This textual adjunct signals that from now, the point of speaking, and into the indefinite future, these things will not cease.

כָּל־יְמֵי הָאָרֶץ. Theme: experiential / Circumstance: extent, time > nominal group: noun common collective ms const - noun common mp const | def art + noun common fs.

זֶרַע וְקִצִּיר וְקָר וְחֹם וְקִיץ וְחֹרֶף וְיוֹם וְלַיְלָה. Subject > mp / Actor > nominal group complex: nominal group 1 + nominal group 2 + nominal group 3 + nominal group 4. Notice how the conjunctions linking the four groups are all in the form וְ and, after the first group, the conjunctions within each group are the וְ hendiadys form of the conjunction.

זֶרַע וְקִצִּיר. Nominal group 1 > noun common ms | group conj + noun common ms.

וְקָר וְחֹם. Group conj + Nominal group 2 > noun common ms | group conj + noun common ms.

וְקִיץ וְחֹרֶף. Group conj + Nominal group 3 > noun common ms |

group conj + noun common ms.

וְיוֹם וָלַיְלָה. Group conj + Nominal group 4 > noun common ms |
group conj + noun common ms.

לֹא. Adjunct: interpersonal > polarity: negative.

יִשְׁבְּתוּ. Finite > yiqtol 3mp / Process > qal נִשְׁבַּת.

Genesis 9:1-7

¹And deity blessed Noah and his sons. And he said to them, “Bear fruit. And be many. And fill the earth. ²Fear of you and dread of you will be on all the animalkind of the earth and on all the fowl of the heavens, in all with which the ground creeps and in all the fish of the sea. Into your hand they were put. ³All creeperkind which is alive will be for food for you. As grass greens I gave all to you. ⁴Just flesh in its life, its blood, you will not eat. ⁵And just your blood I will require for the sake of your lives. I will require it from the hand of all animalkind. And from the hand of humankind, from a man’s hand of his brother, I will require the life of humankind.” ⁶One shedding the blood of humankind, by humankind will his blood be shed, because into an image of deity he made humankind. ⁷“And you, bear fruit. And multiply. And swarm in the earth. And multiply in it.”

9:1 וַיְבָרֶךְ אֱלֹהִים אֶת־נֹחַ וְאֶת־בָּנָיו // וַיֹּאמֶר לָהֶם
// פְּרוּ // וּרְבוּ // וּמְלֵאוּ אֶת־הָאָרֶץ:

וַיְבָרֶךְ אֱלֹהִים אֶת־נֹחַ וְאֶת־בָּנָיו. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: action.

אֶת־נֹחַ וְאֶת־בָּנָיו	אֱלֹהִים	וַיְבָרֶךְ	Constituents
Noach and his sons	deity	and he blessed	Translation
		Theme	Textuality
	Subject	Finite	Mood
Goal	Actor	Process	Transitivity

וַיִּבְרַךְ. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > piel בָּרַךְ.

אֱלֹהִים. Subject > mp / Actor > nominal group: noun common.

אֶת־נֹחַ וְאֶת־בָּנָיו. Goal > nominal group: goal marker - noun proper ms | group conj + goal marker - noun common mp const + pronoun suffix 3ms, antecedent is נֹחַ *Noach*.

וַיֹּאמֶר לָהֶם. (b) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > verbal. Subject / Sayer is אֱלֹהִים *deity* from the preceding clause.

לָהֶם	וַיֹּאמֶר	Constituents
<i>to them</i>	<i>and he said</i>	Translation
	Theme	Textuality
	Finite	Mood
Receiver	Process	Transitivity

וַיֹּאמֶר. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > qal אָמַר.

לָהֶם. Receiver > prep phrase: prep + pronoun suffix 3mp, antecedent is נֹחַ *Noach* and בָּנָיו *his sons*.

פָּרוּ. (c) Textuality > appositive paratactic projection: quote / Mood > directive: imperative / Transitivity > material: action.

פָּרוּ	Constituents
<i>bear fruit</i>	Translation
Theme	Textuality
Finite	Mood
Process	Transitivity

פָּרוּ. Theme: experiential / Finite > impv mp / Process > qal פָּרָה.

וּרְבוּ. (d) Textuality > conj paratactic projection: quote / Mood > directive: imperative / Transitivity > material: event.

וּרְבוּ	Constituents
<i>and be many</i>	Translation
Theme	Textuality
Finite	Mood
Process	Transitivity

וּרְבוּ. Theme: textual > clause conj + Theme: experiential / Finite > impv mp / Process > qal רבה.

וּמָלְאוּ אֶת־הָאָרֶץ. (e) conj paratactic projection: quote / Mood > directive: imperative / Transitivity > material: action.

אֶת־הָאָרֶץ	וּמָלְאוּ	Constituents
<i>the earth</i>	<i>and fill</i>	Translation
	Theme	Textuality
	Finite	Mood
Goal	Process	Transitivity

וּמָלְאוּ. Theme: textual > clause conj + Theme: experiential / Finite > impv mp / Process > qal מלא.

אֶת־הָאָרֶץ. Goal > nominal group: goal marker - def art + noun common fs.

9:2 // וּמִזֶּרְעָכֶם וְחִתְּכֶם יִהְיֶה עַל כָּל־חֵית הָאָרֶץ וְעַל כָּל־עוֹף הַשָּׁמַיִם בְּכֹל אֲשֶׁר תִּרְמֹשׁ הָאָדָמָה וּבְכָל־דֹּגֵי הַיָּם // בְּיָדְכֶם נִתְּנוּ:

וּמִזֶּרְעָכֶם וְחִתְּכֶם יִהְיֶה עַל כָּל־חֵית הָאָרֶץ וְעַל כָּל־עוֹף הַשָּׁמַיִם בְּכֹל [[אֲשֶׁר תִּרְמֹשׁ הָאָדָמָה]] וּבְכָל־דֹּגֵי הַיָּם. (a) Textuality > conj paratactic projection: quote / Mood > declarative: non-past / Transitivity > relational: attribution.

עַל כָּל־חַיַּת הָאָרֶץ וְעַל כָּל־עוֹף הַשָּׁמַיִם בְּכָל [[אֲשֶׁר תִּרְמַשׁ הָאֲדָמָה]] וּבְכָל־ דְּגֵי הַיָּם	יְהִיָּה	וּמֹרָאֲכֶם וְחִתְּכֶם	Constituents
<i>on all the animalkind of the earth and on all the fowl of the heavens, in all with which the ground creeps and in all the fish of the sea</i>	<i>he will be</i>	<i>fear of you and dread of you</i>	Translation
		Theme	Textuality
	Finite	Subject	Mood
Attribute	Process	Carrier	Transitivity

וּמֹרָאֲכֶם וְחִתְּכֶם. Theme: textual > clause conj + Theme: experiential / Subject > mp / Carrier > nominal group complex: nominal group 1 + nominal group 2.

מֹרָאֲכֶם. Nominal group 1 > noun common ms const + pronoun suffix 2mp, antecedent is **נֹחַ** *Noah* and **בָּנָיו** *his sons*, the Receiver from 9:1(a): *fear of you*. The pronoun indicates not the one doing the fearing (the so-called subject, or subjective genitive), but the object of the process, the ones being feared (called the objective genitive).

וְחִתְּכֶם. Group conj + Nominal group 1 > noun common ms const + pronoun suffix 2mp, antecedent is the same as the preceding nominal group.

יְהִיָּה. Finite > yiqtol 3ms / Process > qal **הִיָּה**. The Subject is presumably plural, consisting as it does of two conjoined nouns, but the Finite is singular in form. This is the first grammatical anomaly in this clause.

עַל כָּל־חַיַּת הָאָרֶץ וְעַל כָּל־עוֹף הַשָּׁמַיִם בְּכָל אֲשֶׁר תִּרְמַשׁ הָאֲדָמָה וּבְכָל־דְּגֵי הַיָּם. Attribute > prep phrase complex: prep phrase 1 + prep phrase 2 + prep phrase 3 + prep phrase 4. The first two are **עַל** phrases joined by the conjunction, and the second two are **בְּ** phrases joined by the conjunction.

עַל כָּל־חַיַּת הָאָרֶץ. Prep phrase 1 > prep | noun common collective ms const - noun common collective fs const | def art + noun common fs.

וְעַל כָּל־עוֹף הַשָּׁמַיִם. Group conj + Prep phrase 2 > prep | noun common collective ms const - noun common collective ms const | def art + noun common mp.

בְּכָל אֲשֶׁר תִּרְמַשׁ הָאָדָמָה. Prep phrase 3 > prep + Head + Post-modifier.

כָּל. Head > nominal group: noun common collective ms.

אֲשֶׁר תִּרְמַשׁ הָאָדָמָה. (i) Post-modifier >> Textuality > embedded expansion: relative clause / Mood > declarative: non-past / Transitivity > material: action. This embedded clause contains the second grammatical anomaly. Compare Leviticus 20:25 which contains the same embedded relative clause. The NRSV of the relevant portions of that verse reads: *by anything with which the ground teems*. Would we not expect כָּל to be the Subject / Actor, and הָאָדָמָה to be the circumstance: *all which will creep on the ground*? Instead, הָאָדָמָה is the Subject / Actor.

הָאָדָמָה	תִּרְמַשׁ	אֲשֶׁר	Constituents
<i>the ground</i>	<i>she will creep</i>	<i>which</i>	Translation
		Theme	Textuality
Subject	Finite		Mood
Actor	Process		Transitivity

אֲשֶׁר. Theme: textual and experiential > pronoun relative, antecedent is כָּל *all*.

תִּרְמַשׁ. Finite > yiqtol 3fs / Process > qal רמשׁ.

הָאָדָמָה. Subject > fs / Actor > nominal group: def art + noun common.

וּבְכָל־דָּגֵי הַיָּם. Group conj + Prep phrase 4 > prep + noun common ms const - noun common mp const | def art + noun common ms.

נָתַנוּ בְיָדְכֶם. (b) Textuality > appositive paratactic projection: quote / Mood > declarative: past / Transitivity > material: action.

נָתַנוּ	בְיָדְכֶם	Constituents
<i>they were given</i>	<i>in your hand</i>	Translation
	Theme	Textuality
Finite		Mood
Process	Circumstance	Transitivity

בְיָדְכֶם. Theme: experiential / Circumstance: location, place > prep phrase: prep + noun common fs const + pronoun suffix 2mp, antecedent is נֹחַ *Noach* and בָּנָיו *his sons*.

נָתַנוּ. Finite > qatal 3cp / Process > nifal נתן.

9:3 // כָּל־רֶמֶשׂ אֲשֶׁר הוּא־חַי לָכֶם יִהְיֶה לְאֹכֶלָה /
בִּיָּרֶק עֵשֶׂב נִתְּתִי לָכֶם אֶת־כָּל:

כָּל־רֶמֶשׂ [[אֲשֶׁר הוּא־חַי]] לָכֶם יִהְיֶה לְאֹכֶלָה. (a) Textuality > appositive paratactic projection: quote / Mood > declarative: non-past / Transitivity > relational: attribution.

לְאֹכֶלָה	יִהְיֶה	לָכֶם	כָּל־רֶמֶשׂ [[אֲשֶׁר הוּא־חַי]]	Constituents
<i>for food</i>	<i>he will be</i>	<i>to you</i>	<i>all creeperkind which he is alive</i>	Translation
			Theme	Textuality
	Finite		Subject	Mood
Attribute	Process	Beneficiary	Carrier	Transitivity

כָּל־רֶמֶשׂ [[אֲשֶׁר הוּא־חַי]]. Theme: experiential / Subject > ms (כָּל) / Carrier > nominal group complex: Head + Post-modifier.

כָּל־רֶמֶשׂ. Head > nominal group: noun common collective ms const - noun common collective ms.

אֲשֶׁר הוּא־חִי. (i) Post-modifier >> Textuality > embedded expansion: relative clause / Mood > declarative: non-past / Transitivity > relational: attribution.

חִי	הוּא־	אֲשֶׁר	Constituents
<i>alive</i>	<i>he</i>	<i>which</i>	Translation
		Theme	Textuality
Complement	Subject	Subject	Mood
Attribute	Carrier	Carrier	Transitivity

אֲשֶׁר. Theme: textual / Subject > ms / Carrier > pronoun relative, antecedent is כָּל *all*, but could also be רֶמֶשׁ *creeperkind*.

הוּא־. Theme: experiential / Subject > ms / Carrier > pronoun personal 3ms, antecedent is the same as that of אֲשֶׁר. The personal pronoun appears to be grammatically redundant.

חִי. Complement / Attribute > adjective group: adj ms.

לָכֶם. Beneficiary > prep phrase: prep + pronoun suffix 2mp, antecedent is נֹחַ *Noach* and בָּנָיו *his sons*.

יְהִיָּה. Finite > yiqtol 3ms / Process > qal היה.

לְאַכְלָהּ. Attribute > prep phrase: prep + noun common fs.

בִּירֶק עֵשֶׂב נָתַתִּי לָכֶם אֶת־כָּל. (b) Textuality > conj hypotactic projection: quote / Mood > declarative: past / Transitivity > material: action.

אֶת־כָּל	לָכֶם	נָתַתִּי	בִּירֶק עֵשֶׂב	Constituents
<i>all</i>	<i>to you</i>	<i>I gave</i>	<i>as greens of grass</i>	Translation
			Theme	Textuality
		Finite		Mood
Goal	Beneficiary	Process	Circumstance	Transitivity

בִּירֶק עֵשֶׂב. Theme: experiential / Circumstance: manner, comparison > prep phrase: prep + noun common collective ms const |

noun common collective ms. Is this prepositional phrase an abbreviated clause? Compare NRSV which translates this phrase *and just as I gave you the green plants*. Since this phrase does not have a predicator, it is unlikely that this is a viable reading, and it would assume a large amount of elliptical material. As it stands, the phrase merely compares animal substance to vegetable substance as a source of food.

נָתַתִּי. Finite > qatal 1cs / Process > qal נתן.

לָקֶם. Beneficiary > prep phrase: prep + pronoun suffix 2mp, antecedent is נֹחַ *Noah* and בָּנָיו *his sons*.

אֶת־כָּל. Goal > nominal group: goal marker - noun common collective ms.

9:4 // אֶת־בָּשָׂר בְּנִפְשׁוֹ דָּמוֹ לֹא תֹאכְלוּ:

אֶת־בָּשָׂר בְּנִפְשׁוֹ דָּמוֹ לֹא תֹאכְלוּ. (a) Textuality > appositive paratactic projection: quote / Mood > declarative: non-past / Transitivity > material: action. Subject / Actor is נֹחַ *Noah* and בָּנָיו *his sons*, absent by ellipsis.

תֹּאכְלוּ	לֹא	בָּשָׂר בְּנִפְשׁוֹ דָּמוֹ	אֶת־	Constituents
<i>you will eat</i>	<i>not</i>	<i>flesh in its life, its blood</i>	<i>just</i>	Translation
		Theme	Adjunct	Textuality
Finite	Adjunct			Mood
Process		Goal		Transitivity

אֶת־. Theme: textual > Adjunct: textual > restriction. This introduces an exception to the allowance of eating flesh. It is a textual adjunct because it places a restriction on a prior statement, and in this function then presumes the prior statement.

בָּשָׂר בְּנִפְשׁוֹ דָּמוֹ. Theme: experiential / Goal > nominal group: Head + Post-modifier. *Flesh in its life, its blood*, meaning, flesh with its life-blood still in it.

בָּשָׂר. Head > nominal group: noun ms.

בְּנִפְשׁוֹ דָּמוֹ. Post-modifier > prep phrase complex: Head + Post-modifier.

בְּנִפְשׁוֹ. Head > prep phrase > prep + noun common fs const + pronoun suffix 3ms, antecedent is בָּשָׂר *flesh*.

דָּמוֹ. Post-modifier > nominal group: noun common ms const + pronoun suffix 3ms, antecedent is בָּשָׂר *flesh*.

לֹא. Adjunct: interpersonal > polarity: negative.

תֹּאכְלוּ. Finite > yiqtol 2mp / Process > qal אכל.

9:5 // וְאֵךְ אֶת־דַּמְכֶם לִנְפֹשֵׁיכֶם אֲדַרְשׁ // מִיַּד כָּל־
חַיָּה אֲדַרְשֶׁנּוּ // וּמִיַּד הָאָדָם מִיַּד אִישׁ אָחִיו אֲדַרְשׁ
אֶת־נֶפֶשׁ הָאָדָם:

וְאֵךְ אֶת־דַּמְכֶם לִנְפֹשֵׁיכֶם אֲדַרְשׁ. (a) Textuality > conj
paratactic projection: quote / Mood > declarative: non-past / Transi-
tivity > material: action.

אֲדַרְשׁ	לִנְפֹשֵׁיכֶם	אֶת־דַּמְכֶם	וְאֵךְ	Constituents
<i>I will require</i>	<i>for your lives</i>	<i>your blood</i>	<i>and just</i>	Translation
		Theme	Adjunct	Textuality
Finite				Mood
Process	Beneficiary	Goal		Transitivity

וְאֵךְ. Theme: textual > clause conj + Theme: textual / Adjunct: textual > restriction. Again, a restrictive adjunct, this time placing a restriction or qualification on a prior restriction. In effect, it is authorizing the eating of living flesh as long as it is not eaten with blood in it, with the exception of human flesh, which if taken, the deity will require the shedding of blood.

אֶת־דָּמְכֶם. Goal > nominal group: goal marker - noun common ms const + pronoun suffix 2mp, antecedent is נֹחַ *Noach* and בָּנָיו *his sons*.

לְנַפְשֵׁיכֶם. Beneficiary > prep phrase: prep + noun common fp const + pronoun suffix 2mp, antecedent is נֹחַ *Noach* and בָּנָיו *his sons*.

אֲדַרְשׁ. Finite > yiqtol 1cs / Process > qal.

מִיד כָּל־חַיָּה אֲדַרְשֶׁנּוּ. (b) Textuality > appositive paratactic projection: quote / Mood > declarative: non-past / Transitivity > material: action.

אֲדַרְשֶׁנּוּ	מִיד כָּל־חַיָּה	Constituents
<i>I will require him</i>	<i>from the hand of all animalkind</i>	Translation
	Theme	Textuality
Finite		Mood
Process + Goal	Scope	Transitivity

מִיד כָּל־חַיָּה. Scope > prep phrase: prep + noun common fs const | noun common collective ms const - noun common fs.

אֲדַרְשֶׁנּוּ. Finite > yiqtol 1cs / Process > qal אֲדַרְשׁ + Goal > pronoun suffix 3ms, antecedent is דָּם *blood* in the preceding clause.

וּמִיד הָאָדָם מִיד אִישׁ אָחִיו אֲדַרְשׁ אֶת־נַפְשׁ הָאָדָם. (c) Textuality > conj paratactic projection: quote / Mood > declarative: non-past / Transitivity > material: action. This clause has presented difficulties because it appears somewhat compressed, especially the phrase מִיד אִישׁ אָחִיו.

אֶת־נַפְשׁ הָאָדָם	אֲדַרְשׁ	וּמִיד הָאָדָם מִיד אִישׁ אָחִיו	Constituents
<i>the life of the humankind</i>	<i>I will require</i>	<i>and from the hand of the humankind, from a man's hand his brother</i>	Translation
		Theme	Textuality
	Finite		Mood
Goal	Process	Scope	Transitivity

וּמִיד הָאָדָם מִיֵּד אִישׁ אַחִיו. Theme: textual > clause conj + Theme: experiential / Scope > prep phrase group: Head + Post-modifier.

מִיֵּד הָאָדָם. Head > prep phrase: prep + noun common fs const | def art + noun common collective ms. This prep phrase identifies what this injunction has to do with—humankind—in distinction from clause (b), which has to do with animalkind.

מִיֵּד אִישׁ אַחִיו. Post-modifier > prep phrase: prep + noun common fs const | noun common ms const | noun common ms const + pronoun suffix 3ms, antecedent is אִישׁ *man*. This appears to be a prep phrase that adds specification to the Head by individuating it: *regarding humankind, when a man takes the life-blood of his brother. ...* The part about *takes the life-blood of* would then have to be assumed.

אָדָרְשׁ. Finite > yiqtol 1cs / Process > qal דָּרַשׁ.

אֶת־נַפְשׁ הָאָדָם. Goal > nominal group: goal marker - noun common fs const | def + noun common collective ms.

9:6 // שִׁפֹּךְ דָּם הָאָדָם בָּאָדָם דָּמוֹ יִשְׁפֹּךְ / כִּי בַעֲלָם
אֱלֹהִים עָשָׂה אֶת־הָאָדָם:

[[שִׁפֹּךְ דָּם הָאָדָם]] בָּאָדָם דָּמוֹ יִשְׁפֹּךְ. (a) Textuality > appositive paratactic projection: quote or appositive paratactic expansion / Mood > declarative: non-past / Transitivity > material: action. This clause may be part of a third person explanatory insertion into the quote. See the discussion of the following clause for the explanation.

שִׁפֹּךְ	דָּמוֹ	בָּאָדָם	[[שִׁפֹּךְ דָּם הָאָדָם]]	Constituents
<i>will be shed</i>	<i>his blood</i>	<i>by the human-kind</i>	<i>one shedding the blood of the humankind</i>	Translation
		Theme	Theme	Textuality
Finite	Subject			Mood
Process	Goal	Circumstance	Goal	Transitivity

[[שִׁפָּךְ דַּם הָאָדָם]]. (i) Theme: experiential / Goal >> Textuality > embedded participle clause / Mood > declarative: non-past / Transitivity > material: action. This structure is called a preposed Theme. The embedded participle clause identifies one of the participants of the main clause. This participant reappears within the transitivity structure of the main clause as the 3ms pronoun suffix on the Subject / Goal.

דַּם הָאָדָם	שִׁפָּךְ	Constituents
<i>the blood of the human</i>	<i>one shedding</i>	Translation
	Theme	Textuality
Goal	Actor / Process	Transitivity

שִׁפָּךְ. Theme: experiential / Actor > ptc ms / Process > qal שִׁפָּךְ.

דַּם הָאָדָם. Goal > nominal group: noun common ms const | def art + noun common collective ms.

בָּאָדָם. Circumstance: manner, means > prep phrase: prep + def art + noun common collective ms.

דָּמוֹ. Subject > ms / Goal > nominal group: noun common ms const + pronoun suffix 3ms, antecedent is שִׁפָּךְ *one shedding* specifically, and by extension the entire preposed theme.

יִשְׁפֹּךְ. Finite > yiqtol 3ms / Process > nifal שִׁפָּךְ.

כִּי בְצִלְם אֱלֹהִים עָשָׂה אֶת-הָאָדָם. (b) Textuality > conj hypotactic expansion / Mood > declarative: past / Transitivity > material: action. This clause for sure, and possibly the preceding clause along with it, are an expansion inserted into the quote. The Finite states in the third person that deity made humankind, and the Circumstance refers to deity in the third person; both are inconsistent with a quote spoken by deity. NRSV mistakenly treats this clause as part of the quote. NJPS formats 6(a-b) as a poetic interlude within the quote, but still part of the quote.

אַתְּהָאָדָם	עָשָׂה	בְּצֶלֶם אֱלֹהִים	כִּי	Constituents
<i>the humankind</i>	<i>he made</i>	<i>in an image of deity</i>	<i>because</i>	Translation
		Theme	Theme	Textuality
	Finite			Mood
Goal	Process	Circumstance		Transitivity

כִּי. Theme: textual > conj.

בְּצֶלֶם אֱלֹהִים. Theme: experiential / Circumstance: role, product
> prep phrase: prep + noun common ms const | noun common mp.

עָשָׂה. Finite > qatal 3ms / Process > qal עָשָׂה.

אַתְּהָאָדָם. Goal > nominal group: goal marker - def art + noun
common collective ms.

9:7 // וְאַתֶּם פְּרוּ // וְרִבּוֹ // שְׂרָצוּ בָאָרֶץ // וְרִבּוֹ-בָה:

ס

וְאַתֶּם פְּרוּ. (a) Textuality > conj paratactic projection: quote /
Mood > directive: imperative / Transitivity > material: action.

פְּרוּ	וְאַתֶּם	Constituents
<i>bear fruit</i>	<i>and you</i>	Translation
	Theme	Textuality
Finite	Subject	Mood
Process	Actor	Transitivity

וְאַתֶּם. Theme: textual > clause conj + Theme: experiential / Subject
> 2mp / Actor > pronoun personal 2mp. This is a marked Theme in
so far as imperatives typically come first in their clauses, and Subject
pronouns are not necessary and are normally not textually expressed.
The second person pronoun, as a marked Theme, effectively returns
the text to quotation from the third person explanatory insertion of
the preceding clause.

פָּרָו. Finite > impv mp / Process > qal

וּרְבוּ. (b) Textuality > conj paratactic projection: quote / Mood > directive: imperative / Transitivity > material: action.

וּרְבוּ	Constituents
<i>and multiply</i>	Translation
Theme	Textuality
Finite	Mood
Process	Transitivity

וּרְבוּ. Theme: textual > clause conj + Finite > impv mp / Process > qal

רְבוּ. (c) Textuality > appositive paratactic projection: quote / Mood > directive: imperative / Transitivity > material: action.

בְּאֶרֶץ	שָׂרָצוּ	Constituents
<i>in the earth</i>	<i>swarm</i>	Translation
	Theme	Textuality
	Finite	Mood
Circumstance	Process	Transitivity

שָׂרָצוּ. Theme: experiential / Finite > impv mp / Process > qal

בְּאֶרֶץ. Circumstance: location, place > prep phrase: prep + def art + noun common fs.

וּרְבוּ-בָּהּ. (d) Textuality > conj paratactic projection: quote / Mood > directive: imperative / Transitivity > material: action.

בָּהּ	וּרְבוּ-	Constituents
<i>in her</i>	<i>and multiply</i>	Translation
	Theme	Textuality
	Finite	Mood
Circumstance	Process	Transitivity

וַיִּרְבוּ. Theme: textual > clause conj + Theme: experiential / Finite > impv mp / Process > qal רבה.

בָּהּ. Circumstance: location, place > prep phrase: prep + pronoun suffix 3fs, antecedent is הָאָרֶץ the earth in clause (c).

Genesis 9:8-11

⁸And deity said to Noah and to his sons with him by saying, ⁹“And I now I am establishing my covenant with you and your seed after you ¹⁰and all living being which is with you, in the fowl and in the beastkind and in all the animalkind of the earth with you, from all the ones exiting the ark to all the animalkind of the earth. ¹¹And I will establish my covenant with you. And all flesh will not be cut again from the waters of the flood. And a flood will not be again to destroy the earth.”

9:8 /// וַיֹּאמֶר אֱלֹהִים אֶל-נֹחַ וְאֶל-בָּנָיו אִתּוֹ לֵאמֹר:

וַיֹּאמֶר אֱלֹהִים אֶל-נֹחַ וְאֶל-בָּנָיו אִתּוֹ לֵאמֹר. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > verbal.

לֵאמֹר	אֶל-נֹחַ וְאֶל-בָּנָיו אִתּוֹ	אֱלֹהִים	וַיֹּאמֶר	Constituents
<i>by saying</i>	<i>to Noah and to his sons with him</i>	<i>deity</i>	<i>and he said</i>	Translation
			Theme	Textuality
		Subject	Finite	Mood
Circumstance	Receiver	Sayer	Process	Transitivity

וַיֹּאמֶר. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > qal אמר.

אֱלֹהִים. Subject > mp / Sayer > nominal group: noun common.

אֶל-נֹחַ וְאֶל-בָּנָיו אִתּוֹ. Receiver > prep phrase complex: two conjoined prep phrases.

אֶל־נָח. Prep phrase 1 > prep - noun proper ms.

וְאֶל־בָּנָיו אָתָּו. Group conj + Prep phrase 2 > Head + Post-modifier.

אֶל־בָּנָיו. Head > prep phrase: prep - noun common mp const + pronoun suffix 3ms, antecedent is נָח *Noach*.

אָתָּו. Post-modifier > prep phrase: prep + pronoun suffix 3ms, antecedent is נָח *Noach*.

לְאָמֹר. Circumstance: manner, means > prep phrase: prep + inf const qal אָמַר.

9:9 // וְאֵנִי הִנְנִי מְקִים אֶת־בְּרִיתִי אִתְּכֶם וְאֶת־זֶרְעְכֶם
אֲחֲרֵיכֶם: 9:10 וְאֵת כָּל־נֶפֶשׁ הַחַיָּה אֲשֶׁר אִתְּכֶם
בָּעוֹף בַּבְּהֵמָה וּבְכָל־חַיַּת הָאָרֶץ אִתְּכֶם מִכָּל יֹצֵאֵי
הַתֵּבָה לְכָל חַיַּת הָאָרֶץ:

וְאֵנִי הִנְנִי מְקִים אֶת־בְּרִיתִי אִתְּכֶם וְאֶת־זֶרְעְכֶם אֲחֲרֵיכֶם
וְאֵת כָּל־נֶפֶשׁ הַחַיָּה]] אֲשֶׁר אִתְּכֶם בָּעוֹף בַּבְּהֵמָה וּבְכָל־
חַיַּת הָאָרֶץ אִתְּכֶם מִכָּל יֹצֵאֵי הַתֵּבָה לְכָל חַיַּת הָאָרֶץ (a)
Textuality > conj paratactic projection: quote / Mood > declarative:
non-past / Transitivity > material: action. The Beneficiary of the pro-
cess is incredibly long and layered. This clause has a Theme structure
that reinforces the doer of the process.

Constituents	וְאֵנִי	הִנְנִי	מְקִים	אֶת־ בְּרִיתִי	אִתְּכֶם וְאֶת־ זֶרְעְכֶם אֲחֲרֵיכֶם כָּל־נֶפֶשׁ הַחַיָּה אֲשֶׁר אִתְּכֶם בָּעוֹף בַּבְּהֵמָה וּבְכָל־חַיַּת הָאָרֶץ מִכָּל יֹצֵאֵי הַתֵּבָה לְכָל חַיַּת הָאָרֶץ
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<i>with you and your seed after you and all living being which is with you, in the fowl and in the beastkind and in all the animalkind of the earth with you, from all the ones exiting the ark to all the animal-kind of the earth</i>	<i>my covenant</i>	<i>am establishing</i>	<i>now I</i>	<i>and I</i>	Translation
			Theme	Theme	Textuality
		Finite	Adjunct	Subject	Mood
Beneficiary	Goal	Process		Actor	Transitivity

וְאֲנִי. Theme: textual > clause conj + Theme: experiential / Subject > 1cs / Actor > pronoun personal 1cs.

הִנְנִי. Theme: interpersonal / Adjunct: interpersonal > modal + pronoun suffix 1cs, antecedent is the Subject / Actor of this clause.

מִקִּים. Finite > ptc ms / Process > hifil קום.

אֶת-בְּרִיתִי. Goal > nominal group: goal marker - noun common fs const + pronoun suffix 1cs, antecedent is אֲנִי I.

אֲתֶכֶם וְאֶת-זֶרְעֶכֶם אַחֲרֵיכֶם וְאֶת כָּל-נֶפֶשׁ הַחַיָּה [[אֲשֶׁר אֲתֶכֶם]]. בָּעוֹף בַּבְּהֵמָה וּבְכָל-חַיַּת הָאָרֶץ אֲתֶכֶם מִכָּל יֶצְאֵי הַתְּבָה לְכָל חַיַּת הָאָרֶץ. Beneficiary > prep phrase complex consisting of three sub-complexes. The antecedent of all the pronoun suffixes is *Noach and his sons*; see 9:1(a).

אֲתֶכֶם וְאֶת-זֶרְעֶכֶם אַחֲרֵיכֶם וְאֶת כָּל-נֶפֶשׁ הַחַיָּה [[אֲשֶׁר אֲתֶכֶם]]. Prep complex 1 > three prep phrases, the last with an embedded relative clause post-modifier.

אֲתֶכֶם. Prep phrase: prep + pronoun suffix 2mp.

וְאֶת־זֶרְעֲכֶם אַחֲרֵיכֶם. Group conj + Prep phrase: prep - noun common collective + pronoun suffix 2mp | adj + pronoun suffix 2mp.

[[אֲשֶׁר אֲתֶכֶם]] וְאֶת כָּל־נֶפֶשׁ הַחַיָּה. Group conj + Prep phrase: prep | noun common collective ms const - noun common fs const | def art + noun common collective fs + Post-modifier.

אֲשֶׁר אֲתֶכֶם. (i) Post-modifier >> Textuality > embedded expansion: relative clause / Mood > declarative: non-past / Transitivity > relational: attribution.

אֲתֶכֶם	אֲשֶׁר	Constituents
<i>with you</i>	<i>which</i>	Translation
	Theme	Textuality
Complement	Subject	Mood
Attribute	Carrier	Transitivity

אֲשֶׁר. Theme: textual and experiential / Subject > ms (כָּל) / Carrier > pronoun relative, antecedent is הַחַיָּה כָּל־נֶפֶשׁ *all the life of the animal*.

אֲתֶכֶם. Complement / Attribute > prep phrase: prep + pronoun suffix 2mp.

בְּעוֹף בְּבִהֵמָה וּבְכָל־חַיַּת הָאָרֶץ אֲתֶכֶם. Prep complex 2 > three prep phrases, the last with a post-modifier.

בְּעוֹף. Prep phrase: prep + def art + noun common collective ms.

בְּבִהֵמָה. Prep phrase: prep + def art + noun common collective fs.

וּבְכָל־חַיַּת הָאָרֶץ אֲתֶכֶם. Group conj + Head > prep phrase: prep + noun common collective ms const - noun common collective fs const | def art + noun common fs + Post-modifier > prep phrase: prep + pronoun suffix 2mp.

מִכָּל יִצְאֵי הַתְּבָה לְכָל חַיַּת הָאָרֶץ. Prep complex 3 > two prep phrases.

מִכָּל יֵצְאֵי הַחַיָּה. Prep phrase: prep + noun common collective
ms const | ptc mp const qal יֵצָא | def art + noun common fs.

לְכָל חַיַּת הָאָרֶץ. Prep phrase: prep + noun common ms const |
noun common fs const | def art + noun common fs.

9:11 // וְהִקְמַתִּי אֶת־בְּרִיתִי אִתְּכֶם // וְלֹא־יִכָּרֵת כָּל־
בָּשָׂר עוֹד מִמִּי הַמָּבּוּל // וְלֹא־יִהְיֶה עוֹד מָבּוּל
לְשָׁחַת הָאָרֶץ:

וְהִקְמַתִּי אֶת־בְּרִיתִי אִתְּכֶם. (a) Textuality > conj paratactic pro-
jection: quote / Mood > declarative: non-past / Transitivity > material:
action. The Subject / Actor is the Sayer of the quote, אֱלֹהִים deity.

אִתְּכֶם	אֶת־בְּרִיתִי	וְהִקְמַתִּי	Constituents
<i>with you</i>	<i>my covenant</i>	<i>and I will establish</i>	Translation
		Theme	Textuality
		Finite	Mood
Beneficiary	Goal	Process	Transitivity

וְהִקְמַתִּי. Theme: textual > clause conj + Theme: experiential /
Finite > wayyiqtol 1cs / Process > hifil קוּם.

אֶת־בְּרִיתִי. Goal > nominal group: goal marker - noun common
fs const + pronoun suffix 1cs, antecedent is אֱלֹהִים deity.

אִתְּכֶם. Beneficiary > prep phrase: prep + pronoun suffix 2mp,
antecedent is Noah and his sons.

וְלֹא־יִכָּרֵת כָּל־בָּשָׂר עוֹד מִמִּי הַמָּבּוּל. (b) Textuality > conj
paratactic projection: quote / Mood > declarative: non-past / Transi-
tivity > material: action.

מִמֵּי הַמָּבּוּל	עוֹד	כָּל-בָּשָׂר	יִכָּרֵת	וְלֹא-	Constituents
<i>from the waters of the flood</i>	<i>more</i>	<i>all flesh</i>	<i>will be cut</i>	<i>and not</i>	Translation
	Adjunct		Theme	Theme	Textuality
		Subject	Finite	Adjunct	Mood
Circumstance		Goal	Process		Transitivity

וְלֹא-יִכָּרֵת. Theme: textual > clause conj + Theme: interpersonal / Adjunct: interpersonal > polarity: negative + Theme: experiential / Finite > yiqtol 3ms / Process > nifal כָּרַת. This verb *cut* is often translated *cut off* (NRSV and NJPS: *all flesh be cut off*). But *cut back*, or *truncated* might be more appropriate. All flesh was not in fact cut off by the flood the first time. Noah and his family survived, along with many other animals.

כָּל-בָּשָׂר. Subject > ms (כָּל) / Goal > nominal group: noun common ms const - noun common collective ms.

עוֹד. Adjunct: textual > recurrence. This is a textual adjunct because it implies that something happened before.

מִמֵּי הַמָּבּוּל. Circumstance: manner, means > prep phrase: prep + noun common ms const | def art + noun common ms. Not *from* in the sense of location, but in the sense of *by means of*.

וְלֹא-יִהְיֶה עוֹד מִבּוּל [[לְשַׁחַת הָאָרֶץ]]. (c) Textuality > conj paratactic projection: quote / Mood > declarative: non-past / Transitivity > existential.

[[לְשַׁחַת הָאָרֶץ]]	מִבּוּל	עוֹד	יִהְיֶה	וְלֹא-	Constituents
<i>to spoil the earth</i>	<i>a flood</i>	<i>again</i>	<i>he will be</i>	<i>and not</i>	Translation
		Adjunct		Theme	Textuality
	Subject		Finite	Adjunct	Mood
Circumstance	Existent		Process		Transitivity

וְלֹא־. Theme: textual > clause conj + Theme: interpersonal / Adjunct: interpersonal > polarity: negative.

יְהִיָּה. Theme: experiential / Finite > yiqtol 3ms / Process > qal היה.

עוֹד. Adjunct: textual > recurrence.

מִבּוֹל. Subject > ms / Existent > nominal group: noun common.

לְשַׁחַת הָאָרֶץ. (i) Circumstance: cause, purpose >> Textuality > embedded prep clause / Transitivity > material: action.

הָאָרֶץ	לְשַׁחַת	Constituents
<i>the earth</i>	<i>to destroy</i>	Translation
	Theme	Textuality
Goal	Process	Transitivity

לְשַׁחַת. Theme: textual > prep + Theme: experiential / Process > inf const piel שַׁחַת.

הָאָרֶץ. Goal > nominal group: def art + noun common fs.

Genesis 9:12-17

¹²And deity said, "This is the sign of the covenant which I am giving between me and you and between all living being which is with you to generations of eternity. ¹³My bow I put in the cloud cover. And it will be for a sign of the covenant between me and between the earth. ¹⁴And it will be when I cloud cloud cover on the earth, the bow will be seen in the cloud cover. ¹⁵And I will remember my covenant which is between me and between you and between all living being in all flesh. And the waters will not again become a flood to destroy all flesh. ¹⁶And the bow will be in the cloud cover. And I will see it to remember a covenant of eternity between deity and between all living being in all flesh which is on the earth." ¹⁷And deity said to Noah, "This is the sign of the covenant which I established between me and all flesh which is on the earth."

9:12 /// וַיֹּאמֶר אֱלֹהִים // זֶאת אוֹת־הַבְּרִית אֲשֶׁר־אֲנִי

נִתֵּן בֵּינִי וּבֵינֵיכֶם וּבֵין כָּל־נֶפֶשׁ חַיָּה אֲשֶׁר אִתְּכֶם לְדֹרֹת עוֹלָם:

וַיֹּאמֶר אֱלֹהִים. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > verbal. The Receiver is presumably still Noah and his sons from 9:8(a). This is reinforced by the 2mp pronoun suffix on וּבֵינֵיכֶם in the next clause.

אֱלֹהִים	וַיֹּאמֶר	Constituents
<i>deity</i>	<i>and he said</i>	Translation
	Theme	Textuality
Subject	Finite	Mood
Sayer	Process	Transitivity

וַיֹּאמֶר. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > qal אמר.

אֱלֹהִים. Subject > mp / Sayer > nominal group: noun common.

זֹאת אוֹת־הַבְּרִית]] אֲשֶׁר־אֲנִי נֹתֵן בֵּינִי וּבֵינֵיכֶם וּבֵין כָּל־נֶפֶשׁ חַיָּה [[אֲשֶׁר אִתְּכֶם]] לְדֹרֹת עוֹלָם. (b) Textuality > appositive paratactic projection: quote / Mood > declarative: non-past / Transitivity > relational: identification. The Complement / Identifier presents an interesting structure that includes an embedded relative clause within an embedded relative clause.

לְדֹרֹת עוֹלָם	אוֹת־הַבְּרִית]] אֲשֶׁר־אֲנִי נֹתֵן בֵּינִי וּבֵינֵיכֶם וּבֵין כָּל־נֶפֶשׁ חַיָּה [[אֲשֶׁר אִתְּכֶם [[	זֹאת	Constituents
<i>to generations of eternity</i>	<i>the sign of the covenant which I am giving between me and between you and between all living being which is with you</i>	<i>this</i>	Translation
		Theme	Textuality

	Complement	Subject	Mood
Circumstance	Identifier	Identified	Transitivity

זאת. Theme: experiential / Subject > fs / Identified > pronoun demonstrative, referent is presumably אות *sign*, which is the Head of the Identifier nominal group. But it could also be argued that the actual referent is 9:13(a), the placing the bow in the clouds.

אות-הברית]] אשר-אני נתן ביני וביניכם ובין כל-נפש
[[[[אשר אתכם חיה. Identifier > nominal group complex:
Head + Post-modifier.

אות-הברית. Head > nominal group: noun common cs - def art
+ noun common fs.

אשר-אני נתן ביני וביניכם ובין כל-נפש חיה]] אשר
[[אתכם. (i) Post-modifier >> Textuality > embedded expansion:
relative clause / Mood > declarative: non-past / Transitivity > material:
action. There are three “between” in this relative clause, which presents
a curiosity in so far as *between* is a binary relationship. Is deity related to
Noah and his sons any differently from all the other living kind? Why
the third *between*? This verges on over-analysis, but the third *between*
may indicate that deity is in relationship equally with Noah’s group
and with all living being, in effect saying *between me and you all to
whom I am speaking, and between me and all other living beings*.

ביני וביניכם ובין כל-נפש חיה]] אשר אתכם	נתן	אני	אשר-	Constituents
<i>between me and between you and between all living being which is with you</i>	<i>am giving</i>	<i>I</i>	<i>which</i>	Translation
			Theme	Textuality
	Finite	Subject		Mood
Beneficiary	Process	Actor	Goal	Transitivity

אֲשֶׁר־. Theme: textual and experiential / Goal > pronoun relative, antecedent is אֹת־הַבְּרִית *the sign of the covenant*.

אֲנִי. Subject > 1cs / Actor > pronoun personal, antecedent is אֱלֹהִים *deity*.

נָתַן. Finite > ptc ms / Process > qal.

בִּינִי וּבִינֵיכֶם וּבֵין כָּל־נֶפֶשׁ חַיָּה [[אֲשֶׁר אֶתְכֶם]]. Beneficiary > prep phrase complex: three prep phrases, and the last one has an embedded relative clause.

בִּינִי. Prep phrase 1 > prep + pronoun suffix 1cs, antecedent is the Sayer, אֱלֹהִים *deity*.

וּבִינֵיכֶם. Group conj + Prep phrase 2 > prep + pronoun suffix 2mp, antecedent is *Noah and his sons* in 9:8(a).

וּבֵין כָּל־נֶפֶשׁ חַיָּה [[אֲשֶׁר אֶתְכֶם]]. Group conj + Prep phrase 3 > Head + Post-modifier.

בֵּין כָּל־נֶפֶשׁ חַיָּה. Head > prep | noun common collective ms const - noun common collective fs | adj fs.

אֲשֶׁר אֶתְכֶם. (a') Post-modifier >> Textuality > embedded expansion: relative clause / Mood > declarative: non-past / Transitivity > relational: attribution.

אֶתְכֶם	אֲשֶׁר	Constituents
<i>with you</i>	<i>which</i>	Translation
	Theme	Textuality
Complement	Subject	Mood
Attribute	Carrier	Transitivity

אֲשֶׁר. Theme: textual and experiential / Subject > ms (כָּל) / Carrier > pronoun relative, antecedent is כָּל־נֶפֶשׁ הַחַיָּה *all the life of the animal*.

אֶתְכֶם. Complement / Attribute > prep phrase: prep + pronoun suffix 2mp, antecedent is *Noah and his sons*.

לְדֹרֹת עוֹלָם. Circumstance: extent, time > prep phrase: prep + noun common mp const + noun common ms.

9:13 // אֶת־קִשְׁתִּי נָתַתִּי בְּעָנָן // וְהָיְתָה לְאוֹת בְּרִית
בֵּינִי וּבֵין הָאָרֶץ:

אֶת־קִשְׁתִּי נָתַתִּי בְּעָנָן. (a) Textuality > appositive paratactic projection: quote / Mood > declarative: past / Transitivity > material: action.

בְּעָנָן	נָתַתִּי	אֶת־קִשְׁתִּי	Constituents
<i>in the cloud cover</i>	<i>I put</i>	<i>my bow</i>	Translation
		Theme	Textuality
	Finite		Mood
Circumstance	Process	Goal	Transitivity

אֶת־קִשְׁתִּי. Theme: experiential / Goal > nominal group: goal marker - noun common fs const + pronoun suffix 1cs, antecedent is the Sayer, אֱלֹהִים *deity*. Having the Goal in Theme position is a marked constituent order. It is in this position to connect with זֹאת אוֹת־הַבְּרִית *this is the sign of the covenant* in 9:12(b) which has set up the logical expectation—what is the sign?—which is here fulfilled and answered.

נָתַתִּי. Finite > qatal 1cs / Process > qal נתן.

בְּעָנָן. Circumstance: location, place > prep phrase: prep + def art + noun common collective ms.

וְהָיְתָה לְאוֹת בְּרִית בֵּינִי וּבֵין הָאָרֶץ. (b) Textuality > conj paratactic projection: quote / Mood > declarative: non-past / Transitivity > relational: attribution. The Subject / Carrier is קִשְׁתִּי *my bow* from the prior clause.

בֵּינִי וּבֵין הָאָרֶץ	לְאוֹת בְּרִית	וְהִיְתָה	Constituents
<i>between me and between the earth</i>	<i>for a sign of a covenant</i>	<i>and she will be</i>	Translation
		Theme	Textuality
		Finite	Mood
Beneficiary	Circumstance	Process	Transitivity

וְהִיְתָה. Theme: textual > clause conj + Theme: experiential / Finite > weqatal 3fs / Process > qal היה.

לְאוֹת בְּרִית. Circumstance: cause, purpose > prep phrase: prep + noun common fs const | noun common c s.

בֵּינִי וּבֵין הָאָרֶץ. Beneficiary > prep phrase group: prep phrase 1 + prep phrase 2.

בֵּינִי. Prep phrase 1: prep + pronoun suffix 1cs, antecedent is the Sayer, אֱלֹהִים deity.

וּבֵין הָאָרֶץ. Group conj + Prep phrase 2: prep | def art + noun common fs.

9:14 // וְהִיְתָה בְּעַנְנֵי עָנָן עַל-הָאָרֶץ // וְנִרְאָתָה הַקֶּשֶׁת בְּעָנָן:

[[בְּעַנְנֵי עָנָן עַל-הָאָרֶץ]] וְהִיְתָה. (a) Textuality > conj hypotactic projection: quote / Mood > declarative: non-past / Transitivity > relational: attribution. This often employed היה plus בְּ construction is used to posit a temporal setting for a following clause complex.

[[בְּעַנְנֵי עָנָן עַל-הָאָרֶץ]]	וְהִיְתָה	Constituents
<i>in my clouding cloud cover on the earth</i>	<i>and he will be</i>	Translation
	Theme	Textuality
	Finite	Mood
Circumstance	Process	Transitivity

וְהָיָה. Theme: textual > clause conj + Theme: experiential / Finite
> weqatal 3ms / Process > qal הָיָה.

בְּעֲנִי עָנָן עַל־הָאָרֶץ. (i) Circumstance: location, time >> Textuality > embedded prep clause / Transitivity > material: action. This prepositional phrase has a fully explicit transitivity structure. The material Process, in effect, has been transformed from a Finite to an infinitive in order to transition the clause to a phrase. *I make cloud cover on the earth* (a clause) became *by my making cloud cover on the earth* (a phrase).

עַל־הָאָרֶץ	עָנָן	בְּעֲנִי	Constituents
<i>on the earth</i>	<i>cloud cover</i>	<i>in my clouding</i>	Translation
		Theme	Textuality
Circumstance	Goal	Process + Subject	Transitivity

בְּעֲנִי. Theme: textual > prep + Theme: experiential / Process > inf const qal עָנָן + Subject > pronoun suffix 1cs, antecedent is the Sayer, אֱלֹהִים deity.

עָנָן. Goal > nominal group: noun common collective ms. This Goal is a cognate of the material process עָנָן.

עַל־הָאָרֶץ. Circumstance: location, place > prep phrase: prep - def art + noun common fs.

וְנִרְאָתָהּ הַקֶּשֶׁת בְּעָנָן. (b) Textuality > conj paratactic projection: quote / Mood > declarative: non-past / Transitivity > mental: perception.

בְּעָנָן	הַקֶּשֶׁת	וְנִרְאָתָהּ	Constituents
<i>in the cloud cover</i>	<i>the bow</i>	<i>and she will be seen</i>	Translation
		Theme	Textuality
	Subject	Finite	Mood
Circumstance	Goal	Process	Transitivity

וְנִרְאָתָהּ. Theme: textual > clause conj + Theme: experiential / Finite > weqatal 3fs / Process > nifal ראה.

הַקֶּשֶׁת. Subject > fs / Goal > nominal group: def art + noun common.

בְּעֵנָן. Circumstance: location, place > prep phrase: prep + def art + noun common collective ms.

9:15 // וְזָכַרְתִּי אֶת־בְּרִיתִי אֲשֶׁר בֵּינִי וּבֵינֵיכֶם וּבֵין כָּל־
נֶפֶשׁ חַיָּה בְּכָל־בָּשָׂר // וְלֹא־יְהִי עוֹד הַמַּיִם לַמָּבּוּל
לְשַׁחַת כָּל־בָּשָׂר:

וְזָכַרְתִּי אֶת־בְּרִיתִי]] אֲשֶׁר בֵּינִי וּבֵינֵיכֶם וּבֵין כָּל־נֶפֶשׁ
[[חַיָּה בְּכָל־בָּשָׂר. (a) Textuality > conj paratactic projection:
quote / Mood > declarative: non-past / Transitivity > mental: cognition.
The Subject / Senser is the Sayer, אֱלֹהִים deity.

אֶת־בְּרִיתִי]] אֲשֶׁר בֵּינִי וּבֵינֵיכֶם וּבֵין כָּל־נֶפֶשׁ חַיָּה בְּכָל־בָּשָׂר [[	וְזָכַרְתִּי	Constituents
<i>my covenant which is between me and between you and between all living being in all flesh</i>	<i>and I will remember</i>	Translation
	Theme	Textuality
	Finite	Mood
Phenomenon	Process	Transitivity

וְזָכַרְתִּי. Theme: textual > clause conj + Theme: experiential / Finite > weqatal 1cs / Process > qal זכר.

אֶת־בְּרִיתִי]] אֲשֶׁר בֵּינִי וּבֵינֵיכֶם וּבֵין כָּל־נֶפֶשׁ חַיָּה בְּכָל־
[[בָּשָׂר. Phenomenon > nominal group: Head + Post-modifier.

אֶת־בְּרִיתִי. Head > nominal group: goal marker - noun common
fs const + pronoun suffix 1cs, antecedent is the Sayer, אֱלֹהִים deity.

אֲשֶׁר בֵּינִי וּבֵינֵיכֶם וּבֵין כָּל־נֶפֶשׁ חַיָּה בְּכָל־בָּשָׂר (i) Post-modifier >> Textuality > embedded expansion: relative clause / Mood > declarative: non-past / Transitivity > relational: attribution.

בֵּינִי וּבֵינֵיכֶם וּבֵין כָּל־נֶפֶשׁ חַיָּה בְּכָל־בָּשָׂר	אֲשֶׁר	Constituents
<i>between me and between you and between all living being in all flesh</i>	<i>which</i>	Translation
	Theme	Textuality
Complement	Subject	Mood
Attribute	Carrier	Transitivity

אֲשֶׁר. Theme: textual / Subject > fs / pronoun relative, antecedent בְּרִיתִי *my covenant*.

בֵּינִי וּבֵינֵיכֶם וּבֵין כָּל־נֶפֶשׁ חַיָּה בְּכָל־בָּשָׂר. Complement / Attribute > prep phrase complex: three prep phrases, the last has a post-modifier prep phrase.

בֵּינִי. Prep phrase 1 > prep + pronoun suffix 1cs, antecedent is the Sayer, אֱלֹהִים *deity*.

וּבֵינֵיכֶם. Group conj + Prep phrase 2 > prep + pronoun suffix 2mp, antecedent is *Noah and his sons*.

וּבֵין כָּל־נֶפֶשׁ חַיָּה בְּכָל־בָּשָׂר. Group conj + Head + Post-modifier.

בֵּין כָּל־נֶפֶשׁ חַיָּה. Head > prep phrase 3: prep | noun common collective ms const - noun common fs const | adj fs.

בְּכָל־בָּשָׂר. Post-modifier > prep phrase 4: prep + noun common collective ms const - noun common ms.

וְלֹא־יְהִי עוֹד הַמַּיִם לְמַבּוּל [[לְשַׁחַת כָּל־בָּשָׂר]]. (b) Textuality > conj paratactic projection: quote / Mood > declarative: non-past / Transitivity > existential.

לְמַבּוּל לְשַׁחַת כָּל־ בָּשָׂר	הַמַּיִם	עוֹד	יְהִיָּה	וְלֹא־	Constituents
<i>for a flood to spoil all flesh</i>	<i>the waters</i>	<i>again</i>	<i>he will become</i>	<i>and not</i>	Translation
		Adjunct		Theme	Textuality
	Subject		Finite	Adjunct	Mood
Circumstance	Existent		Process		Transitivity

וְלֹא־. Theme: textual > clause conj + Theme: interpersonal / Adjunct: interpersonal > polarity: negative.

יְהִיָּה. Theme: experiential / Finite > yiqtol 3ms / Process > qal היה. The verb היה plus the prep לְ is used here in the sense *become*.

עוֹד. Adjunct: textual > recurrence.

הַמַּיִם. Subject > mp / Existent > nominal group: def art + noun common. While the Subject is mp, the Finite is 3ms.

לְמַבּוּל [[לְשַׁחַת כָּל־בָּשָׂר]]. Circumstance: cause, purpose > Head + Post-modifier.

לְמַבּוּל. Head > prep phrase: prep + noun common ms.

לְשַׁחַת כָּל־בָּשָׂר. (i) Post-modifier >> Textuality > embedded expansion: prep clause / Transitivity > material: action.

כָּל־בָּשָׂר	לְשַׁחַת	Constituents
<i>all flesh</i>	<i>to destroy</i>	Translation
	Theme	Textuality
Goal	Process	Transitivity

לְשַׁחַת. Theme: textual > prep + Theme: experiential / Process > inf const piel שחת.

כָּל־בָּשָׂר. Goal > nominal group: noun common collective ms const - noun common ms.

9:16 // וְהִיתָה הַקֶּשֶׁת בַּעֲנָן // וְרָאִיתָהּ לְזִכֹּר בְּרִית
 עוֹלָם בֵּין אֱלֹהִים וּבֵין כָּל־נֶפֶשׁ חַיָּה בְּכָל־בֶּשֶׂר אֲשֶׁר
 עַל־הָאָרֶץ:

וְהִיתָה הַקֶּשֶׁת בַּעֲנָן. (a) Textuality > conj paratactic projection:
 quote / Mood > declarative: non-past / Transitivity > existential.

בַּעֲנָן	הַקֶּשֶׁת	וְהִיתָהּ	Constituents
<i>in the cloud cover</i>	<i>the bow</i>	<i>and she will be</i>	Translation
		Theme	Textuality
	Subject	Finite	Mood
Circumstance	Existent	Process	Transitivity

וְהִיתָה. Theme: textual > clause conj + Theme: experiential / Finite
 > weqatal 3fs / Process > qal היה.

הַקֶּשֶׁת. Subject > fs / Existent > nominal group: def art + noun
 common fs.

בַּעֲנָן. Circumstance: location, place > prep phrase: prep + def art +
 noun common collective ms.

וְרָאִיתָהּ]] לְזִכֹּר בְּרִית עוֹלָם בֵּין אֱלֹהִים וּבֵין כָּל־נֶפֶשׁ
 חַיָּה בְּכָל־בֶּשֶׂר [[אֲשֶׁר עַל־הָאָרֶץ]]. (b) Textuality > conj
 paratactic projection: quote / Mood > declarative: non-past / Tran-
 sitivity > mental: perception. The Subject / Sayer is presumably the
 Sayer, אֱלֹהִים deity, see 9:12(a), though deity then refers to himself in
 the third person in the circumstantial embedded clause here.

וְרָאִיתָהּ	]] לְזִכֹּר בְּרִית עוֹלָם בֵּין אֱלֹהִים וּבֵין כָּל־נֶפֶשׁ חַיָּה בְּכָל־בֶּשֶׂר [[אֲשֶׁר עַל־הָאָרֶץ]]	Constituents
<i>and I will see her</i>	<i>to remember a covenant of eternity between deity and between all living being in all flesh which is on the earth</i>	Translation

	Theme	Textuality
	Finite	Mood
Circumstance	Process + Phenomenon	Transitivity

וְרֵאִיתִיהָ. Theme: textual > clause conj + Theme: experiential / Finite > weqatal 1cs / Process > qal ראה + Phenomenon > pronoun suffix 3fs, antecedent is הַקֶּשֶׁת *the bow* in the prior clause.

לְזָכַר בְּרִית עוֹלָם בֵּין אֱלֹהִים וּבֵין כָּל־נֶפֶשׁ חַיָּה בְּכָל־
[[אֲשֶׁר עַל־הָאָרֶץ]]. (i) Circumstance: cause, purpose >>
Textuality > embedded prep clause / Transitivity > mental: cognition.
This embedded purpose clause has within it an embedded relative
clause that expands the Head of the final prepositional phrase.

בְּרִית עוֹלָם בֵּין אֱלֹהִים וּבֵין כָּל־נֶפֶשׁ חַיָּה בְּכָל־בָּשָׂר [[אֲשֶׁר עַל־הָאָרֶץ]]	לְזָכַר	Constituents
<i>a covenant of eternity between deity and between all living being in all flesh which is on the earth</i>	<i>to remem- ber</i>	Translation
	Theme	Textuality
Phenomenon	Process	Transitivity

לְזָכַר. Theme: textual > prep + Theme: experiential / Process > inf
const qal זכר.

בְּרִית עוֹלָם בֵּין אֱלֹהִים וּבֵין כָּל־נֶפֶשׁ חַיָּה בְּכָל־בָּשָׂר
[[אֲשֶׁר עַל־הָאָרֶץ]. Phenomenon > nominal group: Head + Post-
modifier.

בְּרִית עוֹלָם. Head > nominal group: noun common fs const +
noun common ms.

בֵּין אֱלֹהִים וּבֵין כָּל־נֶפֶשׁ חַיָּה בְּכָל־בָּשָׂר [[אֲשֶׁר עַל־
[[הָאָרֶץ]. Post-modifier > prep phrase complex: prep phrase 1 + prep
phrase 2 (prep phrase + Post-modifier). The presence of אֱלֹהִים *deity*

here when we might expect a 1cs pronoun suffix, since this is part of a quote, may suggest this Post-modifier is a narrator's addition.

בֵּין אֱלֹהִים. Prep phrase 1 > prep | noun common mp.

וּבֵין כָּל־נֶפֶשׁ חַיָּה בְּכָל־בֶּשֶׂר אֲשֶׁר עַל־הָאָרֶץ. Group conj + Prep phrase 2 > Head + Post-modifier.

בֵּין כָּל־נֶפֶשׁ חַיָּה. Head > prep | noun common collective ms const - noun common fs | adj fs.

בְּכָל־בֶּשֶׂר אֲשֶׁר עַל־הָאָרֶץ. Post-modifier > Head + Post-modifier.

בְּכָל־בֶּשֶׂר. Head > prep phrase: prep + noun common collective ms const - noun common ms.

אֲשֶׁר עַל־הָאָרֶץ. (a') Post-modifier >> Textuality > embedded expansion: relative clause / Mood > declarative: non-past / Transitivity > relational: attribution.

עַל־הָאָרֶץ	אֲשֶׁר	Constituents
<i>on the earth</i>	<i>which</i>	Translation
	Theme	Textuality
Complement	Subject	Mood
Attribute	Carrier	Transitivity

אֲשֶׁר. Theme: textual and experiential / Subject > ms (כָּל) / Carrier > pronoun relative, antecedent is כָּל־בֶּשֶׂר *all flesh*.

עַל־הָאָרֶץ. Complement / Attribute > prep phrase: prep - def art + noun common fs.

9:17 // וַיֹּאמֶר אֱלֹהִים אֶל־נֹחַ // זֹאת אֹת־הַבְּרִית אֲשֶׁר
הִקְמַתִּי בֵּינִי וּבֵין כָּל־בֶּשֶׂר אֲשֶׁר עַל־הָאָרֶץ: פ

וַיֹּאמֶר אֱלֹהִים אֶל־נֹחַ. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > verbal.

אֱלֹהִים	וַיֹּאמֶר	Constituents
<i>to Noah</i>	<i>and he said</i>	Translation
	Theme	Textuality
Subject	Finite	Mood
Receiver	Sayer	Transitivity

וַיֹּאמֶר. Theme: textual > clause conj + Theme: experiential / Finite
> wayyiqtol / Process > qal אָמַר.

אֱלֹהִים. Subject > mp / Sayer > nominal group: noun common.

אֶל־נֹחַ. Receiver > prep phrase: prep - noun proper ms.

זֹאת אוֹת־הַבְּרִית]] אֲשֶׁר הִקְמַתִּי בֵּינִי וּבֵין כָּל־בָּשָׂר
[[אֲשֶׁר עַל־הָאָרֶץ. (b) Textuality > appositive paratactic projec-
tion: quote / Mood > declarative: non-past / Transitivity > relational:
identification. Compare 9:12(b) which has the same structure. *This is
the covenant...* is found in that clause as in this clause.

אֲשֶׁר עַל־הָאָרֶץ	זֹאת	Constituents
אֲשֶׁר הִקְמַתִּי בֵּינִי וּבֵין כָּל־בָּשָׂר	<i>this</i>	Translation
<i>the sign of the covenant which I established between me and between all flesh which on the earth</i>	Theme	Textuality
Complement	Subject	Mood
Identifier	Identified	Transitivity

זֹאת. Theme: experiential / Subject > 3fs / Identified > pronoun
demonstrative, antecedent is הַקֶּשֶׁת *the bow*, in 9:16(a). NJPS trans-
lates the זֹאת in 9:12(b) *this* and the זֹאת in the present clause *that*,
illustrating how זֹאת is a text pronoun, otherwise called a deictic pro-
noun, that can be cataphoric (forward pointing) or anaphoric (back-
ward pointing).

אות־הַבְּרִית [[אֲשֶׁר הִקְמַתִּי בֵּינִי וּבֵין כָּל־בָּשָׂר]] אֲשֶׁר
[[[עַל־הָאָרֶץ]]. Complement > cs (אות) / Identifier > nominal group:
Head + Post-modifier.

אות־הַבְּרִית. Head > nominal group: noun common cs const -
def art + noun common fs.

[[אֲשֶׁר הִקְמַתִּי בֵּינִי וּבֵין כָּל־בָּשָׂר]] אֲשֶׁר עַל־הָאָרֶץ. (i)
Post-modifier >> Textuality > embedded expansion: relative clause /
Mood > declarative: past / Transitivity > material: action. The Subject
/ Actor is the Sayer, אֱלֹהִים *deity*.

Constituents	אֲשֶׁר	הִקְמַתִּי	בֵּינִי וּבֵין כָּל־בָּשָׂר [[אֲשֶׁר עַל־ הָאָרֶץ]]
Translation	<i>which</i>	<i>I established</i>	<i>between me and between all flesh which on the earth</i>
Textuality	Theme		
Mood		Finite	
Transitivity	Goal	Process	Beneficiary

אֲשֶׁר. Theme: textual > pronoun relative and Theme: experiential
/ Goal > antecedent אות־הַבְּרִית *the sign of the covenant*.

הִקְמַתִּי. Finite > qatal 1cs / Process > hifil קום.

[[אֲשֶׁר עַל־הָאָרֶץ]] אֲשֶׁר בֵּינִי וּבֵין כָּל־בָּשָׂר. Beneficiary > prep
phrase complex: prep phrase 1 + prep phrase 2.

בֵּינִי. Prep phrase 1 > prep + pronoun suffix 1cs, antecedent is the
Sayer, אֱלֹהִים *deity*.

[[אֲשֶׁר עַל־הָאָרֶץ]] וּבֵין כָּל־בָּשָׂר. Group conj + Prep phrase
2 > Head + Post-modifier.

בֵּין כָּל־בָּשָׂר. Head > prep | noun common ms const - noun com-
mon ms.

אֲשֶׁר עַל־הָאָרֶץ. (a') Post-modifier >> Textuality > embedded
expansion: relative clause / Mood > declarative: non-past / Transitivity
> relational: attribution.

עַל־הָאָרֶץ	אֲשֶׁר	Constituents
<i>on the earth</i>	<i>which</i>	Translation
	Theme	Textuality
Complement	Subject	Mood
Attribute	Carrier	Transitivity

אֲשֶׁר. Theme: textual > pronoun relative and Theme: experiential / Subject > ms / Carrier > antecedent כָּל־בָּשָׂר *all flesh*.

עַל־הָאָרֶץ. Complement / Attribute > prep phrase: prep + def art + noun common fs.

Genesis 9:18-19

¹⁸And the sons of Noah, the ones exiting from the ark, were Shem and Cham and Yefet. And Cham, he was the father of Kena'an. ¹⁹These three are the sons of Noah. And from these all of the earth dispersed.

9:18 /// וַיְהִי בְנֵי־נֹחַ הַיִּצְאִים מִן־הַתֵּבָה שֵׁם וְחָם וְיֶפֶת
// וְחָם הוּא אָבִי כְנָעַן:

(a) וַיְהִי בְנֵי־נֹחַ [[הַיִּצְאִים מִן־הַתֵּבָה]] שֵׁם וְחָם וְיֶפֶת
Textuality > conj paratactic expansion / Mood > declarative: past /
Transitivity > relational: identification.

שֵׁם וְחָם וְיֶפֶת	בְנֵי־נֹחַ [[הַיִּצְאִים מִן־הַתֵּבָה]]	וַיְהִי	Constituents
<i>Shem and Cham and Yefet</i>	<i>the sons of Noah, the ones exiting from the ark</i>	<i>and they were</i>	Translation
		Theme	Textuality
	Subject	Finite	Mood
Identifier	Identified	Process	Transitivity

וַיְהִי. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3mp / Process > qal היה.

בְּיֵנֶה הֵצֵאִים מִן־הַתֵּבָה. Subject > mp (בְּיֵנֶה) / Identified > nominal group: Head + Post-modifier.

בְּיֵנֶה. Head > nominal group: noun common mp const - noun proper ms.

הֵצֵאִים מִן־הַתֵּבָה. (i) Post-modifier >> Textuality > embedded ptc clause / Mood > declarative: non-past / Transitivity > material: action.

מִן־הַתֵּבָה	הֵצֵאִים	Constituents
<i>from the ark</i>	<i>the ones exiting</i>	Translation
	Theme	Textuality
Circumstance	Actor / Process	Transitivity

הֵצֵאִים. Theme: experiential / Actor > ptc mp / Process > qal יצא.

מִן־הַתֵּבָה. Circumstance: location, place > prep phase: prep - def art + noun common fs.

וְחָם וְיָפֶת. Identifier > nominal group: noun proper ms | group conj + noun proper ms | group conj + noun proper ms.

וְחָם הוּא אָבִי כְנָעַן. (b) Textuality > conj paratactic expansion / Mood > declarative: non-past / Transitivity > relational: identification.

אָבִי כְנָעַן	הוּא	וְחָם	Constituents
<i>the father of Kena'an</i>	<i>he</i>	<i>and Cham</i>	Translation
		Theme	Textuality
Complement	Subject	Subject	Mood
Identifier	Identified	Identified	Transitivity

וְחָם. Theme: textual > clause conj + Theme: experiential / Subject > ms / Identified > noun proper ms. This structure is called a preposed Theme. Typically a preposed Theme is the subject of the clause, and later a pronoun substitutes for it at the normal place in the clause.

הוא. Subject > ms / Identified > pronoun personal 3ms, antecedent is חם *Cham*.

אָבִי כְנָעַן. Complement > 3ms (אָבִי) / Identifier > nominal group: noun common ms const | noun proper ms.

9:19 // שְׁלֹשָׁה אֱלֹהֵי בְנֵי־נֹחַ // וּמֵאֵלֶּה נִפְצָה כָּל־הָאָרֶץ:

שְׁלֹשָׁה אֱלֹהֵי בְנֵי־נֹחַ. (a) Textuality > appositive paratactic expansion / Mood > declarative: non-past / Transitivity > relational: identification.

בְּנֵי־נֹחַ	שְׁלֹשָׁה אֱלֹהֵי	Constituents
<i>the sons of Noah</i>	<i>these three</i>	Translation
	Theme	Textuality
Complement	Subject	Mood
Identifier	Identified	Transitivity

שְׁלֹשָׁה אֱלֹהֵי. Theme: experiential / Subject > mp / Identified > nominal group: numeral ms | pronoun demonstrative 3p, antecedent is שֵׁם וְחָם וְיֶפֶת *Shem and Cham and Jēfēt* in 9:18(a).

בְּנֵי־נֹחַ. Complement > mp (בְּנֵי) / Identifier > nominal group: noun common mp const - noun proper ms.

וּמֵאֵלֶּה נִפְצָה כָּל־הָאָרֶץ. (b) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: event.

כָּל־הָאָרֶץ	נִפְצָה	וּמֵאֵלֶּה	Constituents
<i>all of the earth</i>	<i>she dispersed</i>	<i>and from these</i>	Translation
		Theme	Textuality
Subject	Finite		Mood
Actor	Process	Circumstance	Transitivity

וּמֵאֵלֶּה. Theme: textual > clause conj + Theme: experiential / Circumstance: manner, means > prep phrase: prep + pronoun demon-

strative 3p, antecedent is בְּנֵי־נֹחַ *sons of Noah*. It is unusual for a demonstrative pronoun to be the object of a preposition; ordinarily the referring word would be a pronoun suffix, in this case resulting in מֵהֶם.

נִפְצָה. Finite > qatal 3fs / Process > qal נִפְץ. GKC 67dd suggests this could be read as nifal of פוּץ to provide a passive voice: *all of the earth was dispersed*.

כָּל־הָאָרֶץ. Subject > ms (כָּל) or fs (הָאָרֶץ) / Actor > nominal group: noun common collective ms const - def art + noun common fs. If this nominal group is, in fact, the Subject of the clause, the Mood structure would be incongruent. Normally, the first noun in a construct noun phrase is the grammatical Subject. But the Finite is 3fs. Most likely, then, הָאָרֶץ is the logical and grammatical Subject rather than כָּל. In this context, *the earth* presumably means the people of the earth, or the inhabited earth.

Genesis 9:20-28

²⁰And Noah began to be a man of the ground. And he planted a vineyard. ²¹And he drank from the wine. And he was drunk. And he uncovered himself inside his tent. ²²And Cham, the father of Kena'an, saw the nakedness of his father. And he told his two brothers outside. ²³And Shem and Yefet took the garment. And they put (it) on the shoulder of the two of them. And they walked backwards. And they covered the nakedness of their father. And their faces were backwards. And the nakedness of their father they saw not. ²⁴And Noah awoke from his wine. And he knew what his young son did to him. ²⁵And he said, "Cursed is Kena'an. Servant of servants he will be to his brothers." ²⁶And he said, "Blessed is YHVH, deity of Shem. May Kena'an be a servant to him. ²⁷May deity make space for Yefet. And may he dwell in the tents of Shem. And may Kena'an be a servant to him." ²⁸And Noah lived after the flood 350 years.

9:20 /// וַיֵּחַל נֹחַ אִישׁ הָאֲדָמָה // וַיִּטֵּעַ כָּרְם:

וַיַּחֲלֵ נֹחַ אִישׁ הָאֲדָמָה. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > relational: attribution.

אִישׁ הָאֲדָמָה	נֹחַ	וַיַּחֲלֵ	Constituents
<i>man of the ground</i>	<i>Noach</i>	<i>and he began</i>	Translation
		Theme	Textuality
Complement	Subject	Finite	Mood
Attribute	Carrier	Process	Transitivity

וַיַּחֲלֵ. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > hifil חָלַל. The notion of *begin* here could be taken in the sense of a cultural or civilizational first, or it could simply be that Noach became a man of the soil and began practicing what for him was a new vocation. After all, since the garden, people had been working the ground; see 2:5 and 2:15. This verb is typically found as the Finite element of a verbal group complex, followed by an infinitive construct. See 4:26(c) and 10:8(b) in our corpus, and more than twenty times elsewhere in the Hebrew Bible. Here no infinitive is present; if present presumably it would have been לְהִיזֹת as in 10:8(b). Its absence can be explained by the fact that the proposition *Noach is man of the ground* is essentially an attributive relational clause, for which an explicit verb form is not a requirement.

נֹחַ. Subject > ms / Carrier > nominal group: noun proper.

אִישׁ הָאֲדָמָה. Complement > ms / Attribute > nominal group: noun common ms const | def art + noun common fs. Normally, when the second element of a construct nominal group is definite, the first element is also definite. In this case however, the nominal group appears to provide a more generic characterization of Noach, such that he is *a man of the ground*, rather than *the man of the ground*.

וַיֵּטַע כְּפָרִים. (b) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: action. The Subject / Actor is נֹחַ *Noach*.

כָּרַם	וַיִּטֵּעַ	Constituents
<i>a vineyard</i>	<i>and he planted</i>	Translation
	Theme	Textuality
	Finite	Mood
Goal	Process	Transitivity

וַיִּטֵּעַ. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > qal נָטַע.

כָּרַם. Goal > nominal group: noun common ms.

9:21 // וַיִּשְׁתֵּי מִזֶּהֵיין // וַיִּשְׁכֹּר // וַיִּתְּגַל בְּתוֹךְ אֶהֱלֶה:

וַיִּשְׁתֵּי מִזֶּהֵיין. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: action. The Subject / Actor is נֹחַ *Noach*.

מִזֶּהֵיין	וַיִּשְׁתֵּי	Constituents
<i>from the wine</i>	<i>and he drank</i>	Translation
	Theme	Textuality
	Finite	Mood
Circumstance	Process	Transitivity

וַיִּשְׁתֵּי. Theme: textual > clause conj + Theme: experiential / Finite > 3ms / Process > qal שָׁתָה.

מִזֶּהֵיין. Circumstance: location, place > prep phrase: prep - def art + noun common ms. This construction functions essentially as a Goal, though goals are typically nominal groups. Here we have a prep phrase, perhaps to be understood with מִן functioning as partitive, meaning *some of*.

וַיִּשְׁכֹּר. (b) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > relational: attribution. The Subject / Carrier is נֹחַ *Noach*.

וַיִּשְׁכַּר	Constituents
<i>and he was drunk</i>	Translation
Theme	Textuality
Finite	Mood
Process	Transitivity

וַיִּשְׁכַּר. Theme: textual > clause conj + Theme: experiential / Finite > 3ms / Process > qal שכר. This is a stative verb, which is a category of verb that encodes an attributive relational process.

וַיִּתְגַּל בְּתוֹךְ אֹהֶלָה. (c) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: state. The Subject / Actor is נֹחַ *Noach*, and Actor = Goal.

בְּתוֹךְ אֹהֶלָה	וַיִּתְגַּל	Constituents
<i>in the midst of his tent</i>	<i>and he uncovered himself</i>	Translation
	Theme	Textuality
	Finite	Mood
Circumstance	Process	Transitivity

וַיִּתְגַּל. Theme: textual > clause conj + Theme: experiential / Finite > 3ms / Process > hitpael גלה. The transitivity structure of a hitpael process has the Actor also functioning as the Goal.

בְּתוֹךְ אֹהֶלָה. Circumstance: location, place > prep phrase: prep + noun common ms const | noun common ms const + pronoun suffix 3ms, antecedent is נֹחַ *Noach*.

9:22 וַיֵּרָא חָם אָבִי כְנָעַן אֶת עֶרְוַת אָבִיו // וַיַּגֵּד לְשְׁנֵי-
אָחָיו בְּחוּץ:

וַיֵּרָא חָם אָבִי כְנָעַן אֶת עֶרְוַת אָבִיו. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > mental: perception.

אֶת עֶרְוַת אָבִיו	חָם אָבִי כְנָעַן	וַיֵּרָא	Constituents
<i>the nakedness of his father</i>	<i>Cham, the father of Kena'an</i>	<i>and he saw</i>	Translation
		Theme	Textuality
	Subject	Finite	Mood
Phenomenon	Senser	Process	Transitivity

וַיֵּרָא. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > qal ראה.

חָם אָבִי כְנָעַן. Subject > ms / Senser > nominal group: Head + Post-modifier.

חָם. Head > nominal group: noun proper ms.

אָבִי כְנָעַן. Post-modifier > nominal group: noun common ms const | noun proper ms.

אֶת עֶרְוַת אָבִיו. Phenomenon > nominal group: goal marker | noun common fs const | noun common ms const + pronoun suffix 3ms, antecedent is נֹחַ *Noach*.

וַיֵּגֵד לְשְׁנֵי-אָחָיו בַּחוּץ. (b) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > verbal. The Subject / Sayer is חָם *Cham*. There is no explicit Verbiage in this clause, in other words, no record of the actual words that he said.

בַּחוּץ	לְשְׁנֵי-אָחָיו	וַיֵּגֵד	Constituents
<i>in the outside</i>	<i>to the two of his brothers</i>	<i>and he told</i>	Translation
		Theme	Textuality
		Finite	Mood
Circumstance	Receiver	Process	Transitivity

וַיֵּגֵד. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > hifil נגד.

לְשְׁנֵי-אָחָיו. Receiver > prep phrase: prep + numeral mp const - noun common mp const + pronoun suffix 3ms, antecedent is חָם *Cham*.

בַּחוּץ. Circumstance: location, place > prep phrase: prep + noun
common ms.

9:23 // וַיִּקַּח שֵׁם וַיֶּפֶת אֶת־הַשָּׂמֶלָה // וַיִּשְׂמוּ עָלָיָהּ
שֵׁם שְׁנֵיהֶם // וַיֵּלְכוּ אַחֲרָנִית // וַיִּכְסּוּ אֶת עֲרוֹת
אֲבֵיהֶם // וּפְנֵיהֶם אַחֲרָנִית // וְעֲרוֹת אֲבֵיהֶם לֹא
רָאוּ:

וַיִּקַּח שֵׁם וַיֶּפֶת אֶת־הַשָּׂמֶלָה. (a) Textuality > conj paratactic
expansion / Mood > declarative: past / Transitivity > material: action.

אֶת־הַשָּׂמֶלָה	שֵׁם וַיֶּפֶת	וַיִּקַּח	Constituents
<i>the garment</i>	<i>Shem and Yefet</i>	<i>and he took</i>	Translation
		Theme	Textuality
	Subject	Finite	Mood
Goal	Actor	Process	Transitivity

וַיִּקַּח. Theme: textual > clause conj + Theme: experiential / Finite
> wayyiqtol 3ms / Process > qal לקח.

שֵׁם וַיֶּפֶת. Subject > mp / Actor > nominal group: noun proper
ms | group conj + noun proper ms. Notice that the Subject is logically
plural in so far as it consists of both Shem and Yafet, while the Finite
is 3ms in form. However, this pair of proper nouns is united with
the hendiadys conjunction ׀ which has the effect of creating a pair of
words that function as a unit. This explains why it is labeled a nomi-
nal group rather than a nominal group complex. This may account
for the singular verb.

אֶת־הַשָּׂמֶלָה. Goal > nominal group: goal marker - def art + noun
common fs. A definite noun, though no garment specifically had been
mentioned before. However, if Noach uncovered himself, obviously
a garment was left behind somewhere, presumably outside the tent
given the action that follows. NJPS says they *took a cloth*.

וַיִּשְׂמוּ עַל-שִׁכְם שְׁנֵיהֶם. (b) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: action. The Subject / Actor is שֵׁם וַיָּפֶת *Shem and Yafet*. The Goal is הַשְׂמָלָה *the garment* in the prior clause, absent here by ellipsis.

עַל-שִׁכְם שְׁנֵיהֶם	וַיִּשְׂמוּ	Constituents
<i>on the shoulder of the two of them</i>	<i>and they put</i>	Translation
	Theme	Textuality
	Finite	Mood
Circumstance	Process	Transitivity

וַיִּשְׂמוּ. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3mp / Process > qal שֵׁם.

עַל-שִׁכְם שְׁנֵיהֶם. Circumstance: location, place > prep phrase: prep - noun common ms const | numeral mp + pronoun suffix 3mp, antecedent is שֵׁם וַיָּפֶת *Shem and Yafet*.

וַיֵּלְכוּ אַחֲרָיָה. (c) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: action. The Subject / Actor is שֵׁם וַיָּפֶת *Shem and Yafet*.

אַחֲרָיָה	וַיֵּלְכוּ	Constituents
<i>backwards</i>	<i>and they walked</i>	Translation
	Theme	Textuality
	Finite	Mood
Adjunct	Process	Transitivity

וַיֵּלְכוּ. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3mp / Process > qal הֵלֵךְ.

אַחֲרָיָה. Adjunct: experiential > circumstance: manner.

וַיִּכְסּוּ אֶת עֵרוֹת אֲבֵיהֶם. (d) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: action. The Subject / Actor is שֵׁם וַיָּפֶת *Shem and Yafet*.

אֶת עֲרוֹת אָבִיהֶם	וַיִּכְסּוּ	Constituents
<i>the nakedness of their father</i>	<i>and they covered</i>	Translation
	Theme	Textuality
	Finite	Mood
Goal	Process	Transitivity

וַיִּכְסּוּ. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3mp / Process > piel כסה.

אֶת עֲרוֹת אָבִיהֶם. Goal > nominal group: goal marker | noun common fs const | noun common ms const + pronoun suffix 3mp, antecedent is שֵׁם וַיַּפֶּת *Shem and Yafet*.

וּפְנֵיהֶם אַחֲרָנִית. (e) Textuality > conj paratactic expansion / Mood > declarative: non-past / Transitivity > relational: attribution.

אַחֲרָנִית	וּפְנֵיהֶם	Constituents
<i>backwards</i>	<i>and their faces</i>	Translation
	Theme	Textuality
Complement	Subject	Mood
Adjunct = Attribute	Carrier	Transitivity

וּפְנֵיהֶם. Theme: textual > clause conj + Theme: experiential / Subject > mp / Carrier > nominal group: noun common mp const + pronoun suffix 3mp, antecedent is שֵׁם וַיַּפֶּת *Shem and Yafet*.

אַחֲרָנִית. Complement / Attribute / Adjunct: experiential > circumstance: manner.

וְעֲרוֹת אָבִיהֶם לֹא רָאוּ. (f) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > mental: perception.

רָאוּ	לֹא	וְעֲרוֹת אָבִיהֶם	Constituents
<i>they saw</i>	<i>not</i>	<i>and the nakedness of their father</i>	Translation
		Theme	Textuality
Finite	Adjunct		Mood
Process		Goal	Transitivity

וְעָרוֹת אֲבִיהֶם. Theme: textual > clause conj + Theme: experiential / Goal > nominal group: noun common fs const | noun common ms const + pronoun suffix 3mp, antecedent is שֵׁם וַיֶּפֶת *Shem and Yafet*.

לֹא. Adjunct: interpersonal > polarity: negative.

רָאָה. Finite > qatal 3cp / Process > qal רָאָה.

9:24 // וַיִּיקָץ נֹחַ מִיֵּינוֹ // וַיֵּדַע אֶת אֲשֶׁר־עָשָׂה-לּוֹ בָּנוֹ
הַקָּטָן:

וַיִּיקָץ נֹחַ מִיֵּינוֹ. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: action.

מִיֵּינוֹ	נֹחַ	וַיִּיקָץ	Constituents
<i>from his wine</i>	<i>Noach</i>	<i>and he awoke</i>	Translation
		Theme	Textuality
	Subject	Finite	Mood
Scope	Actor	Process	Transitivity

וַיִּיקָץ. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > qal יָקָץ.

נֹחַ. Subject > ms / Actor > nominal group: noun proper.

מִיֵּינוֹ. Scope > prep phrase: prep + noun common ms const + pronoun suffix 3ms, antecedent is נֹחַ *Noach*.

[[אֲשֶׁר־עָשָׂה-לּוֹ בָּנוֹ הַקָּטָן]] וַיֵּדַע אֶת. (b) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > mental: cognition. Subject / Senser is נֹחַ *Noach*.

אֶת [[אֲשֶׁר־עָשָׂה-לּוֹ בָּנוֹ הַקָּטָן]]	וַיֵּדַע	Constituents
<i>that which he did to him his young son</i>	<i>and he knew</i>	Translation
	Theme	Textuality
	Finite	Mood
Phenomenon	Process	Transitivity

וַיֵּדַע. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > qal יָדַע.

[[אֲשֶׁר-עָשָׂה-לוֹ בְּנוֹ הַקָּטָן]]. Phenomenon > nominal group: (Head) + Post-modifier.

אֵת. (Head) > goal marker. This particle alone stands as the nominal group indicator. Actually, the following relative clause stands without a Head or antecedent. Normally a word such as כָּל would stand as the Head.

אֲשֶׁר-עָשָׂה-לוֹ בְּנוֹ הַקָּטָן. (i) Post-modifier >> Textuality > embedded expansion: relative clause / Mood > declarative: past / Transitivity > material: action.

בְּנוֹ הַקָּטָן	לוֹ	עָשָׂה	אֲשֶׁר	Constituents
<i>his young son</i>	<i>to him</i>	<i>he did</i>	<i>which</i>	Translation
			Theme	Textuality
Subject		Finite		Mood
Actor	Beneficiary	Process	Goal	Transitivity

אֲשֶׁר. Theme: textual > pronoun relative / Goal > the antecedent is the event narrated in 9:22(a) and cannot be tracked to a more specific word or phrase.

עָשָׂה. Finite > qatal 3ms / Process > qal עָשָׂה.

לוֹ. Beneficiary > prep phrase: prep + pronoun suffix 3ms, antecedent is נֹחַ *Noach*.

בְּנוֹ הַקָּטָן. Subject > ms / Actor > nominal group: noun common ms const + pronoun suffix 3ms, antecedent is נֹחַ *Noach* + def art + adj ms.

9:25 // וַיֹּאמֶר // אֲרוּר כְּנָעַן // עֶבֶד עֲבָדִים יִהְיֶה לְאַחִיו:

וַיֹּאמֶר. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > verbal. Even though reference to Cham is

nearest (בְּנוֹ הַקָּטָן) in the prior clause), the Subject / Sayer is presumably נֹחַ *Noach*. The reference to Cham is in an embedded clause. The most recent Subject of a dominant clause is Noach.

וַיֹּאמֶר	Constituents
<i>and he said</i>	Translation
Theme	Textuality
Finite	Mood
Process	Transitivity

וַיֹּאמֶר. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > qal אָמַר.

כְּנָעַן. אָרַר. (b) Textuality > appositive paratactic projection: quote / Mood > declarative: non-past / Transitivity > relational: attribution. This clause is worded as a declarative statement. However, this is probably supposed to be understood as a directive rather than as a declarative. This is an example of grammatical metaphor. A grammatical metaphor utilizes one grammatical wording when it really intends a different one. In this case a declarative wording is intended to be a jussive directive.

כְּנָעַן	אָרַר	Constituents
<i>Kena'an</i>	<i>cursed</i>	Translation
	Theme	Textuality
Subject	Complement	Mood
Carrier	Attribute	Transitivity

אָרַר. Theme: experiential / Complement > ptc passive ms / Attribute > qal אָרַר.

כְּנָעַן. Subject > ms / Carrier > nominal group: noun proper.

כְּנָעַן. עֶבֶד עֲבָדִים יְהִי לְאֶחָיו. (c) Textuality > appositive paratactic projection: quote / Mood > declarative: non-past / Transitivity > relational: attribution. The Subject / Carrier is כְּנָעַן *Kena'an*.

לְאָחָיו	יְהִיָּה	עֶבֶד עֲבָדִים	Constituents
<i>to his brothers</i>	<i>he will be</i>	<i>servant of servants</i>	Translation
		Theme	Textuality
	Finite		Mood
Beneficiary	Process	Attribute	Transitivity

עֶבֶד עֲבָדִים. Theme: experiential / Attribute > nominal group: noun common ms const | noun common mp.

יְהִיָּה. Finite > yiqtol 3ms / Process > qal היה.

לְאָחָיו. Beneficiary > prep phrase: prep + noun common mp const + pronoun suffix 3ms, antecedent is כְּנָעַן *Kena'an*.

9:26 // וַיֹּאמֶר // בְּרוּךְ יְהוָה אֱלֹהֵי שָׁם // וְיִהְיֶה כְנָעַן
עֶבֶד לָמוֹ:

וַיֹּאמֶר. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > verbal. The Subject / Sayer is נֹחַ *Noach*.

וַיֹּאמֶר	Constituents
<i>and he said</i>	Translation
Theme	Textuality
Finite	Mood
Process	Transitivity

וַיֹּאמֶר. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > qal אמר.

בְּרוּךְ יְהוָה אֱלֹהֵי שָׁם. (b) Textuality > appositive paratactic projection: quote / Mood > declarative: non-past / Transitivity > relational: attribution. Again, as with the curse clause, this clause is worded as a declarative statement but is a command; again, a grammatical metaphor.

יְהוָה אֱלֹהֵי שֵׁם	בָּרוּךְ	Constituents
<i>YHWH deity of Shem</i>	<i>blessed</i>	Translation
	Theme	Textuality
Subject	Complement	Mood
Carrier	Attribute	Transitivity

בָּרוּךְ. Theme: experiential / Complement > ptc passive ms / Attribute > qal ברך.

יְהוָה אֱלֹהֵי שֵׁם. Subject > ms (יְהוָה) / Carrier > nominal group: Head + Post-modifier.

יְהוָה. Head > noun proper ms.

אֱלֹהֵי שֵׁם. Post-modifier > nominal group: noun common mp const | noun proper ms.

וַיְהִי כִנְעַן עֶבֶד לָמוֹ. (c) Textuality > conj paratactic projection: quote / Mood > directive: jussive / Transitivity > relational: attribution.

לָמוֹ	עֶבֶד	כִּנְעַן	וַיְהִי	Constituents
<i>to him</i>	<i>a servant</i>	<i>Kena'an</i>	<i>may he be</i>	Translation
			Theme	Textuality
		Subject	Finite	Mood
Beneficiary	Attribute	Carrier	Process	Transitivity

וַיְהִי. Theme: textual > clause conj + Theme: experiential / Finite > jussive 3ms / Process > qal היה.

כִּנְעַן. Subject > ms / Carrier > nominal group: noun proper.

עֶבֶד. Attribute > nominal group: noun common ms.

לָמוֹ. Beneficiary > prep phrase: prep + pronoun suffix 3ms, antecedent is שֵׁם *Shem* in the prior clause, though technically is could instead be יְהוָה in the preceding clause.

9:27 // יִפֶּתְ אֱלֹהִים לְיִפֶּתְ // וַיֵּשְׁבֶן בְּאֹהֶל־שָׁם // וַיְהִי
כִנְעַן עֶבֶד לָמוֹ:

יִפֶּתְ אֱלֹהִים לְיִפֶּתְ. (a) Textuality > appositive paratactic projection: quote / Mood > directive: jussive / Transitivity > material: action.

לִיפֶתְ	אֱלֹהִים	יִפֶּתְ	Constituents
<i>for Yefet</i>	<i>deity</i>	<i>may he make space</i>	Translation
		Theme	Textuality
	Subject	Finite	Mood
Beneficiary	Actor	Process	Transitivity

יִפֶּתְ. Theme: textual > clause conj + Theme: experiential / Finite > jussive 3ms / Process > hifil פתה.

אֱלֹהִים. Subject > mp / Actor > nominal group: noun common.

לְיִפֶּתְ. Beneficiary > prep phrase: prep + noun proper ms.

וַיֵּשְׁבֶן בְּאֹהֶל־שָׁם. (b) Textuality > conj paratactic projection: quote / Mood > declarative: non-past / Transitivity > material: action. The Subject / Actor is יִפֶּתְ *Yefet*.

בְּאֹהֶל־שָׁם	וַיֵּשְׁבֶן	Constituents
<i>in the tents of Shem</i>	<i>and he will dwell / and may he dwell</i>	Translation
	Theme	Textuality
	Finite	Mood
Circumstance	Process	Transitivity

וַיֵּשְׁבֶן. Theme: textual > clause conj + Theme: experiential / Finite > yiqtol 3ms / Process > qal שכן. The yiqtol form may be read also as a jussive, since both have the same form. The context of the clause complex argues for the jussive, which would translate as *and may he dwell*.

בְּאֹהֶל־שָׁם. Circumstance: location, place > prep phrase: prep + noun common mp const - noun proper ms.

וַיְהִי כִנְעַן עֶבֶד לָמוֹ. (c) Textuality > conj paratactic projection: quote / Mood > directive: jussive / Transitivity > relational: attribution.

לָמוֹ	עֶבֶד	כִּנְעַן	וַיְהִי	Constituents
<i>to him</i>	<i>a servant</i>	<i>Kena'an</i>	<i>and may he be</i>	Translation
			Theme	Textuality
		Subject	Finite	Mood
Beneficiary	Attribute	Carrier	Process	Transitivity

וַיְהִי. Theme: textual > clause conj + Theme: experiential / Finite > jussive 3ms / Process > qal היה.

כִּנְעַן. Subject > ms / Carrier > nominal group: noun proper.

עֶבֶד. Attribute > nominal group: noun common ms.

לָמוֹ. Beneficiary > prep phrase: prep + pronoun suffix 3ms, antecedent is שֵׁם *Shem*.

9:28 // וַיְחִי־נֹחַ אַחֲרֵי הַמָּבּוּל שְׁלֹשׁ מֵאוֹת שָׁנָה
וַחֲמִשִּׁים שָׁנָה:

וַיְחִי־נֹחַ אַחֲרֵי הַמָּבּוּל שְׁלֹשׁ מֵאוֹת שָׁנָה וַחֲמִשִּׁים שָׁנָה.
(a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: event.

שְׁלֹשׁ מֵאוֹת שָׁנָה וַחֲמִשִּׁים שָׁנָה	אַחֲרֵי הַמָּבּוּל	נֹחַ	וַיְחִי	Constituents
<i>three hundred years and fifty years</i>	<i>after the flood</i>	<i>Noach</i>	<i>and he lived</i>	Translation
			Theme	Textuality
		Subject	Finite	Mood
Scope	Circumstance	Actor	Process	Transitivity

וַיְחִי־. Theme: textual > clause conj + Theme: experiential / Finite
> wayyiqtol 3ms / Process > qal חיה.

נָח. Subject > ms / Actor > nominal group: noun proper.

אַחֲרֵי הַמָּבּוּל. Circumstance: location, time > prep phrase: prep |
def art + noun common ms.

שָׁלֹשׁ מֵאוֹת שָׁנָה וַחֲמִשִּׁים שָׁנָה. Scope > nominal group:
numeral | numeral | noun common fs | group conj + numeral | noun
common fs.

וַיְהִי כִּלְי־מִינוֹחַ תִּשַׁע מֵאוֹת שָׁנָה וַחֲמִשִּׁים שָׁנָה // 9:29
וַיָּמָת: פ

וַיְהִי כִּלְי־מִינוֹחַ תִּשַׁע מֵאוֹת שָׁנָה וַחֲמִשִּׁים שָׁנָה. (a) Tex-
tuality > conj paratactic expansion / Mood > declarative: past / Tran-
sitivity > relational: attribution.

תִּשַׁע מֵאוֹת שָׁנָה וַחֲמִשִּׁים שָׁנָה	כִּלְי־מִינוֹחַ	וַיְהִי	Constituents
<i>nine hundred years and fifty years</i>	<i>all the days of Noah</i>	<i>and they were</i>	Translation
		Theme	Textuality
	Subject	Finite	Mood
Attribute	Carrier	Process	Transitivity

וַיְהִי. Theme: textual > clause conj + Theme: experiential / Finite
> wayyiqtol 3mp / Process > qal היה.

כִּלְי־מִינוֹחַ. Subject > ms / Carrier > nominal group: noun com-
mon collective ms const - noun common mp const - noun proper ms.
The grammatical Subject, given the form of the Finite, is יָמֵי *the days
of*, rather than the head of the construct noun phrase כָּל *all*, or *all* is
understood in its distributive rather than collective sense. See also
5:5(a).

תִּשַׁע מְאוֹת שָׁנָה וְחֲמִשִּׁים שָׁנָה. Attribute > nominal group complex: numeral fs | numeral fp | noun common fs | group conj + numeral fs | noun common fs.

וַיָּמָת. (b) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: event. The Subject / Actor is נֹחַ Noach.

וַיָּמָת	Constituents
<i>and he died</i>	Translation
Theme	Textuality
Finite	Mood
Process	Transitivity

וַיָּמָת. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > qal מוֹת.

Genesis 10:1

¹And these are the outcomes of the sons of Noach, Shem Cham and Yefet. And sons were born to them after the flood.

10:1 וַאֲלֵה תוֹלְדֹת בְּנֵי־נֹחַ שֵׁם חָם וְיֶפֶת // וַיֹּלְדוּ
לָהֶם בָּנִים אַחֵר הַמָּבּוּל:

וַאֲלֵה תוֹלְדֹת בְּנֵי־נֹחַ שֵׁם חָם וְיֶפֶת. (a) Textuality > conj paratactic expansion / Mood > declarative: non-past / Transitivity > relational: identification.

תוֹלְדֹת בְּנֵי־נֹחַ שֵׁם חָם וְיֶפֶת	וַאֲלֵה	Constituents
<i>the outcomes of the sons of Noach, Shem Cham and Yefet</i>	<i>and these</i>	Translation
Complement	Theme	Textuality
Identifier	Subject	Mood
Identified	Identified	Transitivity

וַאֲלֵהָ. Theme: textual > clause conj + Theme: experiential / Subject > 3cp / Identified > pronoun demonstrative, referent is the following clause complex.

תּוֹלְדֹת בְּנֵי־נֹחַ שֵׁם חָם וִיפֶת. Complement / Identifier > nominal group: Head + Post-modifier.

תּוֹלְדֹת בְּנֵי־נֹחַ. Head > nominal group: noun common fp const | noun common mp const + noun proper ms.

שֵׁם חָם וִיפֶת. Post-modifier > nominal group: noun proper ms | noun proper ms | group conj + noun proper ms. This appositive group specifically expands בְּנֵי־נֹחַ *the sons of Noah* in the preceding nominal group.

וַיִּוְלְדוּ לָהֶם בָּנִים אַחֵר הַמָּבּוּל. (b) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: action.

אֶחֶר הַמָּבּוּל	בָּנִים	לָהֶם	וַיִּוְלְדוּ	Constituents
<i>after the flood</i>	<i>sons</i>	<i>to them</i>	<i>and they were born</i>	Translation
			Theme	Textuality
	Subject		Finite	Mood
Circumstance	Goal	Beneficiary	Process	Transitivity

וַיִּוְלְדוּ. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3mp / Process > nifal יָלַד.

לָהֶם. Beneficiary > prep phrase: prep + pronoun suffix 3mp, antecedent is תּוֹלְדֹת בְּנֵי־נֹחַ שֵׁם חָם וִיפֶת *the sons of Noah, Shem Cham and Yefet*.

בָּנִים. Subject > mp / Goal > nominal group: noun common mp.

אַחֵר הַמָּבּוּל. Circumstance: location, place > prep phrase: prep | def art + noun common ms.

Genesis 10:2-5

²The sons of Yefet are Gomer and Magog and Maday and Yavan and Tuval and Meshekh and Tiras. ³And the sons of Gomer are 'Ashkenaz and Rifat and Togarma. ⁴And the sons of Yavan are Elisha and Tarshish Kittim and Dodanim. ⁵From these the islands of the nations were dispersed in their lands a man to his tongue to their families in their nations.

10:2 /// בְּנֵי יֶפֶת גֹּמֶר וּמָגוֹג וּמָדַי וַיֵּן וְתַבָּל וּמִשְׁכָּךְ וְתִירָס:

בְּנֵי יֶפֶת גֹּמֶר וּמָגוֹג וּמָדַי וַיֵּן וְתַבָּל וּמִשְׁכָּךְ וְתִירָס. (a) Textuality > appositive paratactic expansion / Mood > declarative: non-past / Transitivity > relational: identification. This is the first of a number of verses in this chapter which are identically structured as Identified > בְּנֵי + proper noun, followed by the Identifier which is a collection of proper nouns. In each case, with only a slight variation in 10:4, the Identifier collection of proper nouns uses the group conjunction to join the nouns into a constituent unit. In this type of relational clause structure, there is no obvious marker that separates the Identified from the Identifier. However, the fact that all the components of the Identifier are conjoined with the group conjunction, which serves to combine them into a unit, may serve at the same time to separate it from the Identified.

גֹּמֶר וּמָגוֹג וּמָדַי וַיֵּן וְתַבָּל וּמִשְׁכָּךְ וְתִירָס	בְּנֵי יֶפֶת	Constituents
<i>Gomer and Magog and Maday and Yavan and Tuval and Meshekh and Tiras</i>	<i>the sons of Yefet</i>	Translation
	Theme	Textuality
Complement	Subject	Mood
Identifier	Identified	Transitivity

בְּנֵי יֶפֶת. Theme: experiential / Subject > mp / Identified > nominal group: noun common mp const | noun proper ms.

גֹּמֶר וּמִגּוֹג וּמָדִי וַיּוֹן וְתָבֶל וּמִשְׁכָּךְ וְתִירָס. Complement / Identifier > nominal group: seven conjoined proper nouns. Notice the different forms of the group conjunction: normally וְ, but וַ before *bet*, *mem* or *pe* (the so-called *bumaf* rule).

10:3 // וּבְנֵי גֹמֶר אֲשֶׁכְנָז וְרִיפַת וְתֹגַרְמָה:

וּבְנֵי גֹמֶר אֲשֶׁכְנָז וְרִיפַת וְתֹגַרְמָה. (a) Textuality > conj paratactic expansion / Mood > declarative: non-past / Transitivity > relational: identification.

אֲשֶׁכְנָז וְרִיפַת וְתֹגַרְמָה	וּבְנֵי גֹמֶר	Constituents
<i>Ashkenaz and Rifat and Togarma</i>	<i>and the sons of Gomer</i>	Translation
	Theme	Textuality
Complement	Subject	Mood
Identifier	Identified	Transitivity

וּבְנֵי גֹמֶר. Theme: textual > clause conj + Theme: experiential / Subject > mp / Identified > nominal group: noun common mp const | noun proper ms.

אֲשֶׁכְנָז וְרִיפַת וְתֹגַרְמָה. Complement / Identifier > nominal group: three conjoined proper nouns.

10:4 // וּבְנֵי יוֹן אֱלִישָׁה וְתַרְשִׁישׁ כְּתִים וְדַדְנִים:

וּבְנֵי יוֹן אֱלִישָׁה וְתַרְשִׁישׁ כְּתִים וְדַדְנִים. (a) Textuality > conj paratactic expansion / Mood > declarative: non-past / Transitivity > relational: identification.

אֱלִישָׁה וְתַרְשִׁישׁ כְּתִים וְדָדָנִים	וּבְנֵי יָוָן	Constituents
<i>Elisha and Tarshish Kittim and Dodanim</i>	<i>and the sons of Yavan</i>	Translation
	Theme	Textuality
Complement	Subject	Mood
Identifier	Identified	Transitivity

וּבְנֵי יָוָן. Theme: textual > clause conj + Theme: experiential / Subject > mp / Identified > nominal group: noun common mp const | noun proper ms.

אֱלִישָׁה וְתַרְשִׁישׁ כְּתִים וְדָדָנִים. Complement > mp / Identifier > nominal group complex: four proper nouns, conjoined in pairs.

10:5 // מֵאֵלֶּה נִפְרְדּוּ אֵי גְּזוּיִם בְּאַרְצֹתָם אִישׁ לְלִשְׁנֹו
לְמִשְׁפַּחְתָּם בְּגוֹיֵהֶם:

מֵאֵלֶּה נִפְרְדּוּ אֵי גְּזוּיִם בְּאַרְצֹתָם אִישׁ לְלִשְׁנֹו לְמִשְׁפַּחְתָּם בְּגוֹיֵהֶם. (a) Textuality > appositive paratactic expansion / Mood > declarative; past / Transitivity > material: action. The last constituent is especially challenging; it is difficult to determine specifically what is expanding what.

בְּאַרְצֹתָם אִישׁ לְלִשְׁנֹו לְמִשְׁפַּחְתָּם בְּגוֹיֵהֶם	אֵי גְּזוּיִם	נִפְרְדּוּ	מֵאֵלֶּה	Constituents
<i>in their lands a man to his tongue to their families in their nations</i>	<i>the islands of the nations</i>	<i>they were dispersed</i>	<i>from these</i>	Translation
			Theme	Textuality
	Subject	Finite		Mood
Circumstance	Goal	Process	Circumstance	Transitivity

מֵאֶלֶה. Theme: experiential / Circumstance: location, place > prep phrase: prep + pronoun demonstrative, antecedent is either all of 10:2-4, or just 10:4. The **אֶלֶה** in this clause is anaphoric; the **אֶלֶה** in 10:1(a) was cataphoric.

נִפְרְדּוּ. Finite > qatal 3cp / Process > nifal 3cp.

אֵי הַגּוֹיִם. Subject > mp (**אֵי**) / Goal > nominal group: noun common mp const | def art + noun common mp.

בְּאֶרְצָתָם אִישׁ לְלִשְׁנוֹ לְמִשְׁפָּחָתָם בְּגוֹיָהֶם. Circumstance: location, place > prep phrase complex: Head + Post-modifier.

בְּאֶרְצָתָם אִישׁ לְלִשְׁנוֹ. Head > Head + Post-modifier. *In their lands, each to its language.*

בְּאֶרְצָתָם. Head > prep phrase: prep + noun common fp const + pronoun suffix 3mp, antecedent is **אֵי הַגּוֹיִם** *islands of the nations*.

אִישׁ לְלִשְׁנוֹ. Post-modifier > head (noun common ms) + Post-modifier (prep phrase: prep + noun common ms const + pronoun suffix 3ms, antecedent is **אִישׁ** *man* or *each*). *Each to his tongue/language.*

לְמִשְׁפָּחָתָם בְּגוֹיָהֶם. Post-modifier > head (prep phrase: prep + noun common fp const + pronoun suffix 3mp, antecedent is **אֵי הַגּוֹיִם** *islands of the nations*) + Post-modifier (prep phrase: prep + noun common mp const + pronoun suffix 3mp, antecedent is **אֵי הַגּוֹיִם** *islands of the nations*). *To their families within their nations.*

Genesis 10:6-7

⁶*And the sons of Cham are Kush and Mitsrayim and Put and Kena'an.*

⁷*And the sons of Kush are Seva' and Chavila and Sabta and Ra'ma and Sabtekha'. And the sons of Ra'ma are Sheva' and Dedan.*

10:6 /// **וּבְנֵי חָם כּוּשׁ וּמִצְרַיִם וּפּוּט וּכְנַעַן:**

וּבְנֵי חָם כּוּשׁ וּמִצְרַיִם וּפּוּט וּכְנַעַן. (a) Textuality > conj paratactic expansion / Mood > declarative: non-past / Transitivity > relational: identification.

כּוֹשׁ וּמִצְרַיִם וּפּוֹט וּכְנָעַן	וּבְנֵי חָם	Constituents
<i>Kush and Mitsrayim and Put and Kena'an</i>	<i>and the sons of Cham</i>	Translation
	Theme	Textuality
Complement	Subject	Mood
Identifier	Identified	Transitivity

וּבְנֵי חָם. Theme: textual > clause conj + Theme: experiential / Subject > mp / Identified > nominal group: noun common mp const | noun proper ms.

כּוֹשׁ וּמִצְרַיִם וּפּוֹט וּכְנָעַן. Complement / Identifier > nominal group complex: four conjoined proper nouns.

10:7 // וּבְנֵי כּוֹשׁ סְבָא וְחַוִּילָה וְסַבְתָּה וְרַעְמָה וְסַבְתָּכָא
// וּבְנֵי רַעְמָה שְׁבָא וִידְדָן:

וּבְנֵי כּוֹשׁ סְבָא וְחַוִּילָה וְסַבְתָּה וְרַעְמָה וְסַבְתָּכָא. (a) Textuality > conj paratactic expansion / Mood > declarative: non-past / Transitivity > relational: identification.

סְבָא וְחַוִּילָה וְסַבְתָּה וְרַעְמָה וְסַבְתָּכָא	וּבְנֵי כּוֹשׁ	Constituents
<i>Seva' and Chavila and Sabta and Ra'ma and Sabtekha'</i>	<i>and the sons of Kush</i>	Translation
	Theme	Textuality
Complement	Subject	Mood
Identifier	Identified	Transitivity

וּבְנֵי כּוֹשׁ. Theme: textual > clause conj + Theme: experiential / Subject > mp / Identified > nominal group: noun common mp const | noun proper ms.

סְבָא וְחַוִּילָה וְסַבְתָּה וְרַעְמָה וְסַבְתָּכָא. Complement / Identifier > nominal group complex: five conjoined proper nouns.

וּבְנֵי רַעְמָה שְׂבָא וְדָדָן. (b) Textuality > conj paratactic expansion / Mood > declarative: non-past / Transitivity > relational: identification.

שְׂבָא וְדָדָן	וּבְנֵי רַעְמָה	Constituents
<i>Sheva' and Dedan</i>	<i>and the sons of Ra'ma</i>	Translation
	Theme	Textuality
Complement	Subject	Mood
Identifier	Identified	Transitivity

וּבְנֵי רַעְמָה. Theme: textual > clause conj + Theme: experiential / Subject > mp / Identified > nominal group: noun common mp const | noun proper ms.

שְׂבָא וְדָדָן. Complement / Identifier > nominal group complex: two conjoined proper nouns.

Genesis 10:8-12

⁸And Kush fathered Nimrod. He began to be a warrior in the earth. ⁹For such it will be said, "like Nimrod, a warrior of game, before YHVH." ¹⁰And the first of his kingdom was Babel and 'Erehk and 'Akkad and Kalne in the land of Shinar. ¹¹And from that land 'Ashur exited. And he built Nineve and Rechovot city and Kalach ¹²and Resen between Nineve and between Kalach. It is the big city.

10:8 וְכֹשׁ יָלַד אֶת־נִמְרֹד // הוּא הֵחָל לְהִיזֹת גְּבֹר
בְּאַרְצָּ:

וְכֹשׁ יָלַד אֶת־נִמְרֹד. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: action.

אֶת־נִמְרֹד	יָלַד	וְכוֹשׁ	Constituents
<i>Nimrod</i>	<i>fathered</i>	<i>and Kush</i>	Translation
		Theme	Textuality
	Finite	Subject	Mood
Goal	Process	Actor	Transitivity

וְכוֹשׁ. Theme: textual > clause conj + Theme: experiential / Subject > ms / Actor > nominal group: noun proper ms.

יָלַד. Finite > qatal 3ms / Process > qal יָלַד.

אֶת־נִמְרֹד. Goal > nominal group: goal marker - noun proper ms.

הוא החל להיות גבר בארץ. (b) Textuality > appositive paratactic expansion / Mood > declarative: past / Transitivity > relational: attribution.

בְּאֶרֶץ	גִּבּוֹר	לְהִיט	הֵחֵל	הוּא	Constituents
<i>in the earth</i>	<i>a warrior</i>	<i>to be</i>	<i>began</i>	<i>he</i>	Translation
				Theme	Textuality
	Comple- ment	Comple- ment	Finite	Subject	Mood
Circumstance	Attribute	Process	Process	Carrier	Transitivity

הוא. Theme: experiential / Subject > ms / Carrier > pronoun personal 3ms, antecedent is נִמְרֹד *Nimrod* in the preceding clause.

הֵחֵל לְהִיט. Process > verbal group complex: Finite + Complement. As with most verbal group complexes, the non-finite form is the main semantic process in the clause.

הֵחֵל. Finite > qatal 3ms / Process > hifil חָלַל.

לְהִיט. Complement > prep phrase: prep + Process > inf const qal היה.

גִּבּוֹר. Attribute > noun common ms (*warrior*) or adj ms (*mighty*).

בְּאֶרֶץ. Circumstance: location, place > prep phrase: prep + def art + noun common fs.

10:9 // הוּא־הִיָּה גִבּוֹר־צִיד לִפְנֵי יְהוָה // עַל־כֵּן יֵאמָר //
בְּנִמְרֹד גִּבּוֹר צִיד לִפְנֵי יְהוָה:

הוּא־הִיָּה גִבּוֹר־צִיד לִפְנֵי יְהוָה. (a) Textuality > appositive paratactic expansion / Mood > declarative: past / Transitivity > relational: attribution.

לִפְנֵי יְהוָה	גִּבּוֹר־צִיד	הִיָּה	הוּא־	Constituents
<i>before YHVH</i>	<i>a warrior of game</i>	<i>he was</i>	<i>he</i>	Translation
			Theme	Textuality
	Complement	Finite	Subject	Mood
Circumstance	Attribute	Process	Carrier	Transitivity

הוּא־. Theme: experiential / Subject > ms / Carrier > pronoun personal 3ms, antecedent is presumably נִמְרֹד *Nimrod*.

הִיָּה. Finite > qatal 3ms / Process > qal.

גִּבּוֹר־צִיד. Complement / Attribute > nominal group: noun common ms const - noun common ms.

לִפְנֵי יְהוָה. Circumstance: location, place > prep phrase: prep + noun common mp const | noun proper ms.

עַל־כֵּן יֵאמָר. (b) Textuality > conj paratactic expansion / Mood > declarative: non-past / Transitivity > verbal.

יֵאמָר	עַל־כֵּן	Constituents
<i>he will be said</i>	<i>on such</i>	Translation
	Theme	Textuality
Finite		Mood
Process		Transitivity

עַל־כֵּן. Theme: textual > conj adjunct. This references the preceding clause complex.

יֵאָמֶר. Finite > yiqtol 3ms / Process > nifal

כְּנִמְרֹד גִּבּוֹר צִיד לִפְנֵי יְהוָה. (c) Textuality > appositive paratactic projection: quote / Mood > declarative: non-past / Transitivity > relational: attribution. This is a clause fragment in so far as it lacks a process. But the prepositional group would probably be used as the Attribute in an attributive relational clause in which a Carrier is compared to this Nimrod. Apparently this group was a well-known saying that had application to a certain type of person.

לִפְנֵי יְהוָה	כְּנִמְרֹד גִּבּוֹר צִיד	Constituents
<i>before YHVH</i>	<i>like Nimrod a warrior of game</i>	Translation
Circumstance	Attribute	Transitivity

כְּנִמְרֹד גִּבּוֹר צִיד. Attribute > prep phrase: prep + Head + Post-modifier.

נִמְרֹד. Head > noun proper ms.

גִּבּוֹר צִיד. Post-modifier > nominal group: noun common ms const - noun common ms.

לִפְנֵי יְהוָה. Circumstance: location, place > prep + noun common mp const | noun proper ms.

וְתָהִי רֵאשִׁית מַמְלַכְתּוֹ בָּבֶל וְאַרְדּוֹ וְאַכַּד וְכַלְנֶה
בְּאַרְץ שִׁנְעָר:

וְתָהִי רֵאשִׁית מַמְלַכְתּוֹ בָּבֶל וְאַרְדּוֹ וְאַכַּד וְכַלְנֶה בְּאַרְץ
שִׁנְעָר. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > relational: identification.

בְּאֶרֶץ שִׁנְעָר	בְּבֶל וְאֶרֶץ וַאֲכַד וְכַלְנֵה	רְאשִׁית מַמְלַכְתּוֹ	וְתָהִי	Constituents
<i>in the land of Shinar</i>	<i>Babel and 'Erekh and 'Akkad and Kalne</i>	<i>the first of his kingdom</i>	<i>and she was</i>	Translation
			Theme	Textuality
		Subject	Finite	Mood
Circumstance	Identifier	Identified	Process	Transitivity

וְתָהִי. Theme: textual > clause conj + Theme: experiential / Finite
> wayyiqtol 3fs / Process > qal היה.

רְאשִׁית מַמְלַכְתּוֹ. Subject > 3fs (רְאשִׁית) / Identified > nominal
group: numeral cardinal | noun common fs const + pronoun suffix 3ms,
antecedent is נִמְרוֹד Nimrod. First may be intended in the sense of best.

בְּבֶל וְאֶרֶץ וַאֲכַד וְכַלְנֵה. Identifier > nominal group complex:
four conjoined proper nouns.

בְּאֶרֶץ שִׁנְעָר. Circumstance: location, place > prep phrase: prep +
noun common fs const | noun proper.

10:11-12 // מִן־הָאָרֶץ הַהִוא יֵצֵא אַשּׁוּר // וַיֵּבֶן אֶת־
נִינֻוֹה וְאֶת־רֹחַבֶּת עִיר וְאֶת־כָּלֶח: וְאֶת־רֶסֶן בֵּין
נִינֻוֹה וּבֵין כָּלֶח // הוּא הָעִיר הַגְּדֹלָה:

מִן־הָאָרֶץ הַהִוא יֵצֵא אַשּׁוּר. (a) Textuality > appositive
paratactic expansion / Mood > declarative: past / Transitivity > mate-
rial: action.

אַשּׁוּר	יֵצֵא	מִן־הָאָרֶץ הַהִוא	Constituents
<i>Ashur</i>	<i>he exited</i>	<i>from that land</i>	Translation
		Theme	Textuality
Subject	Finite		Mood
Actor	Process	Circumstance	Transitivity

מִן־הָאָרֶץ הַהוּא. Theme: experiential / Circumstance: location, place > prep phrase: prep - def art + noun common fs | def art + pronoun demonstrative 3fs, antecedent is אֶרֶץ שִׁנְעָר *the land of Shinar* in the preceding clause.

יֵצֵא. Finite > qatal 3ms / Process > qal

אִשׁוּר. Subject > ms / Actor > nominal group: noun proper.

וַיְבִן אֶת־נִינְוָה וְאֶת־רַחֲבַת עִיר וְאֶת־כַּלַּח וְאֶת־רֶסֶן בֵּין כַּלַּח וְנִינְוָה וּבֵין כַּלַּח. (b) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: action.

אֶת־נִינְוָה וְאֶת־רַחֲבַת עִיר וְאֶת־כַּלַּח וְאֶת־רֶסֶן בֵּין נִינְוָה וּבֵין כַּלַּח	וַיְבִן	Constituents
<i>Nineve and Rechohot city and Kalach and Resen between Nineve and between Kalach.</i>	<i>and he built</i>	Translation
	Theme	Textuality
	Finite	Mood
Goal	Process	Transitivity

וַיְבִן. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > qal

אֶת־נִינְוָה וְאֶת־רַחֲבַת עִיר וְאֶת־כַּלַּח וְאֶת־רֶסֶן בֵּין נִינְוָה וּבֵין כַּלַּח. Goal > nominal group complex: four conjoined nominal groups, the last post-modified by a prepositional group.

אֶת־נִינְוָה. Nominal group 1 > goal marker - noun proper.

וְאֶת־רַחֲבַת עִיר. Nominal group 2 > group conj + goal marker - noun proper.

וְאֶת־כַּלַּח. Nominal group 3 > group conj + goal marker - noun proper.

וְאֶת־רֶסֶן בֵּין נִינְוָה וּבֵין כַּלַּח. Nominal group 4 > Head + Post-modifier.

וְאֶת־רֶסֶן. Head > group conj + goal marker - noun proper.

בֵּין נִינוּה וּבֵין כָּלַח. Post-modifier > prep phrase (prep | noun proper) + prep phrase (group conj + prep | noun proper).

הוא העיר הגדלה. (c) Textuality > appositive paratactic expansion / Mood > declarative: non-past / Transitivity > relational: identification.

העיר הגדלה	הוא	Constituents
<i>the big city</i>	<i>she</i>	Translation
	Theme	Textuality
Complement	Subject	Mood
Identifier	Identified	Transitivity

הוא. Theme: experiential / Subject > 3fs / Identified > pronoun personal or demonstrative 3fs, antecedent is presumably רֶסֶן *Resen*, which is the last of the series of four in the preceding clause; or, it could be the last mentioned city in that clause, which is כָּלַח *Kalach*; or, it could go all the way back to *Ashur* in 11(a), which was the capital of Assyria.

העיר הגדלה. Complement / Identifier > nominal group: def art + noun common fs | def art + adj fs. Perhaps *big* in this context means head city or capital city.

Genesis 10:13-14

¹³And Egypt fathered Luds and 'Anams and Lehavs and Naftuchs ¹⁴and Patruses and Kasluchs, from which Pelishts exited, and Kafirors.

וּמִצְרַיִם יָלַד אֶת־לוּדִים וְאֶת־עַנְמִיטִים
וְאֶת־לְהָבִים וְאֶת־נַפְתֻּחִים: וְאֶת־פַּתְרֻסִים
וְאֶת־כַּסְלֻחִים אֲשֶׁר יָצְאוּ מִשָּׁם פְּלִשְׁתִּים וְאֶת־
כַּפְרִיִּים: ס

וּמִצְרַיִם יָלַד אֶת־לוּדִים וְאֶת־עֲנָמִים וְאֶת־לְהָבִים וְאֶת־
נַפְתָּחִים וְאֶת־פְּתָרְסִים וְאֶת־כַּסְלֻחִים]] אֲשֶׁר יֵצְאוּ מִשָּׁם
פְּלִשְׁתִּים [[וְאֶת־כְּפָתָרִים. (a) Textuality > conj paratactic expan-
sion / Mood > declarative; past / Transitivity > material: action.

אֶת־לוּדִים וְאֶת־עֲנָמִים וְאֶת־לְהָבִים וְאֶת־נַפְתָּחִים וְאֶת־פְּתָרְסִים וְאֶת־כַּסְלֻחִים]] אֲשֶׁר יֵצְאוּ מִשָּׁם פְּלִשְׁתִּים [[וְאֶת־כְּפָתָרִים	יָלַד	וּמִצְרַיִם	Constituents
<i>Luds and 'Anams and Lehavs and Naftuchs and Patruses and Kasluchs, which exited from there Pelishts, and Kaftors</i>	<i>fathered</i>	<i>and Egypt</i>	Translation
		Theme	Textuality
	Finite	Subject	Mood
Goal	Process	Actor	Transitivity

וּמִצְרַיִם. Theme: textual > clause conj + Theme: experiential /
Subject > ms / Actor > noun proper.

יָלַד. Finite > qatal 3ms / Process > qal.

אֶת־לוּדִים וְאֶת־עֲנָמִים וְאֶת־לְהָבִים וְאֶת־נַפְתָּחִים וְאֶת־
פְּתָרְסִים וְאֶת־כַּסְלֻחִים]] אֲשֶׁר יֵצְאוּ מִשָּׁם פְּלִשְׁתִּים [[
וְאֶת־כְּפָתָרִים. Goal > nominal group complex: seven conjoined
nominal groups; the penultimate one is expanded by a relative clause
post-modifier. Each of the nominal groups is a gentilic noun, that is, a
national or ethnic designation ending in the plural morpheme -ים.

אֶת־לוּדִים. Nominal group 1 > goal marker - noun proper.

וְאֶת־עֲנָמִים. Nominal group 2 > group conj + goal marker - noun
proper.

וְאֶת־לְהָבִים. Nominal group 3 > group conj + goal marker - noun
proper.

וְאֶת־נַפְתָּחִים. Nominal group 4 > group conj + goal marker -
noun proper.

וְאֶת־פְּתָרְסִים. Nominal group 5 > group conj + goal marker - noun proper.

[[אֲשֶׁר יֵצְאוּ מִשָּׁם פְּלִשְׁתִּים]]. Nominal group complex: Head + Post-modifier.

וְאֶת־כְּסֻלִּים. Nominal group 6 > group conj + goal marker - noun proper.

אֲשֶׁר יֵצְאוּ מִשָּׁם פְּלִשְׁתִּים. (i) Post-modifier >> Textuality > embedded expansion: relative clause / Mood > declarative: past / Transitivity > material: action.

פְּלִשְׁתִּים	מִשָּׁם	יֵצְאוּ	אֲשֶׁר	Constituents
<i>Pelishts</i>	<i>from there</i>	<i>exited</i>	<i>which</i>	Translation
			Theme	Textuality
Subject		Finite		Mood
Actor	Circumstance	Process		Transitivity

אֲשֶׁר. Theme: textual > pronoun relative, antecedent is כְּסֻלִּים *Kasluchs*, the preceding nominal group.

יֵצְאוּ. Finite > qatal 3cp / Process > qal יֵצָא.

מִשָּׁם. Circumstance: location, place > prep phrase: prep + Adjunct: experiential > circumstance, place. This points back to כְּסֻלִּים *Kasluchs*.

פְּלִשְׁתִּים. Subject > mp / Actor > noun proper. The *Pelishts* are the Philistines.

וְאֶת־כְּפָתָרִים. Nominal group 7 > group conj + goal marker - noun proper. NRSV and NJPS read the preceding relative clause as post-modifying this nominal group. There is no linguistic justification for this, only an argument based on Amos 9:7, which connects the Philistines with Kaftor.

Genesis 10:15-20

¹⁵And Kena'an fathered Tsidon his firstborn and Chet ¹⁶and the

Yevusite and the 'Amorite and the Girgashite ¹⁷and the Chivite and the 'Arqite and the Sinite ¹⁸and the 'Arvadite and the Tsemarite and the Chamatite. ¹⁹And the border of the Kena'anite was from Sidon, your going to Gerar up to 'Azza, your going to Sedom and 'Amora and 'Adma and Tsevoyim up to Lasha'. ²⁰These are the sons of Cham to their families to their tongues in their lands in their nations.

10:15-18 /// וְכָנַעַן יָלַד אֶת־צִידֹן בְּכֹרֹו וְאֶת־חֶת: וְאֶת־
הַיְבוּסִי וְאֶת־הָאֲמֹרִי וְאֶת־הַגִּרְגָּשִׁי: וְאֶת־הַחִיטִי
וְאֶת־הָעֶרְקִי וְאֶת־הַסִּינִי: וְאֶת־הָאֲרֻדִּי וְאֶת־
הַצְּמָרִי וְאֶת־הַחֲמָתִי // וְאַחֲרֵי נִפְצוּ מִשְׁפְּחוֹת
הַכְּנַעֲנִי:

וְכָנַעַן יָלַד אֶת־צִידֹן בְּכֹרֹו וְאֶת־חֶת וְאֶת־הַיְבוּסִי וְאֶת־
הָאֲמֹרִי וְאֶת־הַגִּרְגָּשִׁי וְאֶת־הַחִיטִי וְאֶת־הָעֶרְקִי וְאֶת־הַסִּינִי
וְאֶת־הָאֲרֻדִּי וְאֶת־הַצְּמָרִי וְאֶת־הַחֲמָתִי (a) Textuality > conj
paratactic expansion / Mood > declarative: past / Transitivity > mate-
rial: action.

אֶת־צִידֹן בְּכֹרֹו וְאֶת־חֶת וְאֶת־הַיְבוּסִי וְאֶת־הָאֲמֹרִי וְאֶת־הַגִּרְגָּשִׁי וְאֶת־הַחִיטִי וְאֶת־הָעֶרְקִי וְאֶת־הַסִּינִי וְאֶת־הָאֲרֻדִּי וְאֶת־הַצְּמָרִי וְאֶת־הַחֲמָתִי	יָלַד	וְכָנַעַן	Constituents
<i>Tsidon his firstborn and Chet and the Yevusite and the 'Amorite and the Girgashite and the Chivite and the 'Arqite and the Sinite and the 'Arvadite and the Tsemarite and the Chamatite</i>	<i>fathered</i>	<i>and Kena'an</i>	Translation
		Theme	Textuality
	Finite	Subject	Mood
Goal	Process	Actor	Transitivity

וְכָנַעַן. Theme: textual > clause conj + Theme: experiential / Subject > ms / Actor > noun common ms.

יָלַד. Finite > qatal 3ms / Process > qal יָלַד.

אֶת־צִידֵן בְּכֹרוֹ וְאֶת־חֶת וְאֶת־הַיְבוּסִי וְאֶת־הָאֱמֹרִי וְאֶת־הַגְּרִגְשִׁי וְאֶת־הַחֹזִי וְאֶת־הָעֶרְקִי וְאֶת־הַסִּינִי וְאֶת־הָאֲרֹדִי וְאֶת־הַחֲמָתִי. Goal > nominal group complex: eleven conjoined nominal groups, the first of which has a post-modifier. The first two are proper nouns (names), and the nine nouns that follow are all singular gentilities with the definite article. Compare these to the plural gentilities without a definite article in 10:13(a).

אֶת־צִידֵן בְּכֹרוֹ. Nominal group 1 > Head (goal marker - noun proper) + Post-modifier (noun common ms const + pronoun suffix 3ms, antecedent is כָּנַעַן *Kena'an*).

וְאֶת־חֶת. Nominal group 2 > group conj + goal marker - noun proper.

וְאֶת־הַיְבוּסִי. Nominal group 3 > group conj + goal marker - def art + noun proper.

וְאֶת־הָאֱמֹרִי. Nominal group 4 > group conj + goal marker - def art + noun proper.

וְאֶת־הַגְּרִגְשִׁי. Nominal group 5 > group conj + goal marker | def art + noun proper.

וְאֶת־הַחֹזִי. Nominal group 6 > group conj + goal marker - def art + noun proper.

וְאֶת־הָעֶרְקִי. Nominal group 7 > group conj + goal marker - def art + noun proper.

וְאֶת־הַסִּינִי. Nominal group 8 > group conj + goal marker - def art + noun proper.

וְאֶת־הָאֲרֹדִי. Nominal group 9 > group conj + goal marker - def art + noun proper.

וְאֶת־הַצְמָרִי. Nominal group 10 > group conj + goal marker - def art + noun proper.

וְאֶת־הַחֲמָתִי. Nominal group 11 > group conj + goal marker - def art + noun proper.

וְאַחַר נָפְצוּ מִשְׁפָּחוֹת הַכְּנַעֲנִי. (b) Textuality > conj hypotactic expansion / Mood > declarative: past / Transitivity > material: action. NRSV and NJPS analyze this as an independent clause. Here it is analyzed as a hypotactic temporal clause dependent on the following clause, because *אחַר* *after* followed by a Finite is often so used.

מִשְׁפָּחוֹת הַכְּנַעֲנִי	נָפְצוּ	וְאַחַר	Constituents
<i>the families of the Kena'anite</i>	<i>they dispersed</i>	<i>and after</i>	Translation
		Theme	Textuality
Subject	Finite		Mood
Actor	Process	Adjunct	Transitivity

וְאַחַר. Theme: textual > clause conj + Theme: experiential / Adjunct: experiential > circumstance: time.

נָפְצוּ. Finite > qatal 3cp / Process > nifal פּוֹץ.

מִשְׁפָּחוֹת הַכְּנַעֲנִי. Subject > fp / Actor > nominal group: noun common fp const | def art + noun proper ms.

10:19 // וַיְהִי גְבוּל הַכְּנַעֲנִי מִצִּידֹן בְּאֶכָה גִּרְרָה עַד־עֵזָה
בְּאֶכָה סְדֹמָה וְעֹמְרָה וְאַדְמָה וְצָבִים עַד־לָשַׁע:

וַיְהִי גְבוּל הַכְּנַעֲנִי מִצִּידֹן בְּאֶכָה גִּרְרָה עַד־עֵזָה בְּאֶכָה
סְדֹמָה וְעֹמְרָה וְאַדְמָה וְצָבִים עַד־לָשַׁע. (a) Textuality > conj
paratactic expansion / Mood > declarative: past / Transitivity > rela-
tional: attribution.

מַצִּידִן בְּאֶכָּה גְרָרָה עַד־עֶזְרָה בְּאֶכָּה סְדֹמָה וְעִמְרָה וְאַדְמָה וְצִבְיִים עַד־לָשָׁע	גְּבוּל הַכְּנַעֲנִי	וַיְהִי	Constituents
<i>from Sidon, your going to Gerar up to 'Azza, your going to Sedom and 'Amora and 'Adma and Tsevoyim up to Lasha'</i>	<i>the border of the Kena'anite</i>	<i>and he was</i>	Translation
		Theme	Textuality
	Subject	Finite	Mood
Attribute	Carrier	Process	Transitivity

וַיְהִי. Theme: textual > clause conj + Theme: experiential > Finite > wayyiqtol 3ms / Process > qal היה.

גְּבוּל הַכְּנַעֲנִי. Subject > ms (גְּבוּל) / Carrier > nominal group: noun common ms const | def art + noun proper.

מַצִּידִן בְּאֶכָּה גְרָרָה עַד־עֶזְרָה בְּאֶכָּה סְדֹמָה וְעִמְרָה וְאַדְמָה וְצִבְיִים עַד־לָשָׁע. Attribute > prep phrase complex: Head + Post-modifier.

מַצִּידִן. Head > prep phrase: prep + noun proper.

בְּאֶכָּה גְרָרָה עַד־עֶזְרָה בְּאֶכָּה סְדֹמָה וְעִמְרָה וְאַדְמָה וְצִבְיִים עַד־לָשָׁע. Post-modifier > verbal group + verbal group. These two verbal groups use participle constructions to indicate geographical directions, and they do so in a form of direct address to the reader. This is how the first group might be rendered: *when you go toward Gerar as far as 'Azza*.

בְּאֶכָּה גְרָרָה עַד־עֶזְרָה. (i) Verbal group 1 >> Textuality > embedded expansion: ptc clause / Transitivity > material. action.

גֵּרָרָה עַד־עֶזְרָה	בְּאֶכָּה	Constituents
<i>to Gerar up to 'Azza</i>	<i>your going</i>	Translation
	Theme	Textuality
	Finite + Subject	Mood
Circumstance	Process + Actor	Transitivity

בְּאֶכָּה. Theme: experiential / Finite > ptc ms / Process > qal בוא + Subject > 2ms / Actor > pronoun suffix 2ms, referent is the audience.

גֵּרָרָה עַד־עֶזְרָה. Circumstance: extent, place > nominal group: Head + Post-modifier.

גֵּרָרָה. Head > nominal group: noun proper + directive adjunct.

עַד־עֶזְרָה. Post-modifier > prep phrase: prep - noun proper.

בְּאֶכָּה סְדֹמָה וְעִמְרָה וְאַדְמָה וְצִבְיִם עַד־לָשָׁע. (ii) Verbal group 2 >> Textuality > embedded expansion: ptc clause / Transitivity > material: action.

סְדֹמָה וְעִמְרָה וְאַדְמָה וְצִבְיִם עַד־לָשָׁע	בְּאֶכָּה	Constituents
<i>to Sedom and 'Amora and 'Adma and Tsevoyim up to Lasha'</i>	<i>your going</i>	Translation
	Theme	Textuality
	Finite + Subject	Mood
Circumstance	Process + Actor	Transitivity

בְּאֶכָּה. Theme: experiential / Finite > ptc ms / Process > qal בוא + Subject > 2ms / Actor > pronoun suffix 2ms, antecedent is the audience.

סְדֹמָה וְעִמְרָה וְאַדְמָה וְצִבְיִם עַד־לָשָׁע. Circumstance: extent, place > nominal group complex: Head + Post-modifier.

סְדֹמָה וְעִמְרָה וְאַדְמָה וְצִבְיִם. Head > nominal group complex: noun proper + directive adjunct | group conj + noun proper | group conj + noun proper | group conj + noun proper. Notice that the

עַד-לְשֶׁנָּה. Post-modifier > prep phrase: prep - noun proper.

10:20 // אֵלֶּה בְּנֵיהֶם לְמִשְׁפָּחָתָם לְלִשְׁנָתָם בְּאַרְצָתָם
בְּגוֹיֵיהֶם: ס

(a) אֵלֶּה בְּנֵי־חַם לְמִשְׁפַּחְתָּם לְלִשְׁנָתָם בְּאֶרְצָתָם בְּגוֹיֵיהֶם

Textuality > appositive paratactic expansion / Mood > declarative: non-past / Transitivity > relational: identification.

בְּאַרְצֵתֶם בְּגוֹיֵיהֶם	לְמִשְׁפְּחֹתֶם לְלִשָּׁנֹתֶם	בְּנֵי־חָם	אֵלֶּה	Constituents
<i>in their lands in their nations</i>	<i>to their families to their tongues</i>	<i>the sons of Cham</i>	<i>these</i>	Translation
			Theme	Textuality
		Comple- ment	Subject	Mood
Circum- stance	Range	Identifier	Identified	Transitivity

אָלע. Theme: experiential / Subject > 3cp / Identified > pronoun demonstrative, referent is the preceding clause complex; **אָלע** is anaphoric. This clause is a generalizing summary statement that draws the clause complex to a conclusion.

בְּיָחָם. Complement > mp (בְּיָ) / Identifier > nominal group:
noun common mp const - noun proper.

לְמִשְׁפָּחָתָם לְשִׁנָּתָם. Range > prep phrase complex: Head + Post-modifier.

לְמִשְׁפַּחָתָם. Head > prep phrase: prep + noun common fp const + pronoun suffix 3mp, antecedent is בְּנֵי *the sons of (Cham)*.

לְלִשְׁנָתָם. Post-modifier > prep phrase: prep + noun common fp const + pronoun suffix 3mp, antecedent is בְּנֵי the sons of (Cham).

בְּאֶרְצָתָם בְּגוֹיָהֶם. Circumstance: location, place > prep phrase complex: Head + Post-modifier.

בְּאֶרְצָתָם. Head > prep phrase: prep + noun common fp const + pronoun suffix 3mp, antecedent is בְּנֵי the sons of (Cham).

בְּגוֹיָהֶם. Post-modifier > prep phrase: prep + noun common mp const + pronoun suffix 3mp, antecedent is בְּנֵי the sons of (Cham).

Genesis 10:21-31

²¹And to Shem was born also he, the father of all of the sons of 'Ever, the big brother of Yefet. ²²The sons of Shem are 'Elam and 'Ashur and 'Arpakhshad and Lud and 'Aram. ²³And the sons of 'Aram are 'Uts and Chul and Geter and Mash. ²⁴And 'Arpakhshad fathered Shalach. And Shalach fathered 'Ever. ²⁵And to 'Ever was born two sons. The name of the one is Peleg, because in his days the earth was divided. And the name of his brother is Yoqtan. ²⁶And Yoqtan fathered 'Almodad and Shalef and Chatsarmavet and Yarach ²⁷and Hadoram and 'Uzal and Diqla ²⁸and 'Oval and 'Avima'el and Sheva' ²⁹and 'Ofir and Chavila and Yovav. All of these are the sons of Yoqtan. ³⁰And their dwelling was from Mesha' your going to Sefara, mountain of the east. ³¹These are the sons of Shem to their families to their tongues in their lands to their nations.

10:21 /// וְלִשְׁם יֵלֵד גַּם־הוּא אָבִי כָּל־בְּנֵי־עֶבֶר אָחִי יָפֶת הַגָּדוֹל:

(a) וְלִשְׁם יֵלֵד גַּם־הוּא אָבִי כָּל־בְּנֵי־עֶבֶר אָחִי יָפֶת הַגָּדוֹל. Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: action. The Subject / Goal of the process is not specified and is assumed by NRSV and NJPS to be *children*, though this does not account for the 3ms form of the Finite.

גַּם־הוּא אָבִי כָּל־בְּנֵי־עֶבֶר אָחִי יֶפֶת הַגָּדוֹל	יָלַד	וּלְשֵׁם	Constituents
<i>also he, the father of all of the sons of 'Ever, the big brother of Yefet</i>	<i>he was born</i>	<i>and to Shem</i>	Translation
		Theme	Textuality
	Finite		Mood
Beneficiary	Process	Beneficiary	Transitivity

וּלְשֵׁם. Theme: textual > clause conj + Theme: experiential / Beneficiary > prep phrase: prep + noun proper.

יָלַד. Finite > qatal 3ms / Process > pual (or passive qal) יָלַד. The Subject / Goal is left unspecified. It is possible that the 3ms form of the Finite matches שֵׁם *Shem* as a logical Subject, rather than an assumed Subject such as *children*.

גַּם־הוּא אָבִי כָּל־בְּנֵי־עֶבֶר אָחִי יֶפֶת הַגָּדוֹל. Beneficiary > nominal group: Head + Post-modifier. This complex is an expansion of the Beneficiary שֵׁם expressed in the Theme.

גַּם־הוּא. Head > nominal group.

גַּם. Adjunct: textual > addition. The textual adjunct גַּם *also* conditions the following word and implies that other children were born to other fathers, and indeed this is detailed in the preceding clause complex.

הוּא. Pronoun personal 3ms, antecedent is שֵׁם *Shem*. See 4:26(a) for a very similar structure.

אָבִי כָּל־בְּנֵי־עֶבֶר אָחִי יֶפֶת הַגָּדוֹל. Post-modifier > nominal group complex: two nominal groups linked by apposition.

אָבִי כָּל־בְּנֵי־עֶבֶר. Nominal group > noun common ms const | noun common collective ms const - noun common mp const - noun proper.

אָחִי יֶפֶת הַגָּדוֹל. Nominal group > noun common ms const | noun proper | def art + adj ms.

10:22 // בְּנֵי שֵׁם עֵילָם וְאַשּׁוּר וְאַרְפַּכְשָׁד וְלוּד וְאַרָם:

בְּנֵי שֵׁם עֵילָם וְאַשּׁוּר וְאַרְפַּכְשָׁד וְלוּד וְאַרָם. (a) Textuality
> appositive paratactic expansion / Mood > declarative: non-past /
Transitivity > relational: identification.

עֵילָם וְאַשּׁוּר וְאַרְפַּכְשָׁד וְלוּד וְאַרָם	בְּנֵי שֵׁם	Constituents
<i>'Elam and 'Ashur and 'Arpakhshad and Lud and 'Aram</i>	<i>the sons of Shem</i>	Translation
	Theme	Textuality
Complement	Subject	Mood
Identifier	Identified	Transitivity

בְּנֵי שֵׁם. Theme: experiential / Subject > mp (בְּנֵי) / Identified >
nominal group: noun common mp const | noun proper ms.

עֵילָם וְאַשּׁוּר וְאַרְפַּכְשָׁד וְלוּד וְאַרָם. Complement > mp /
Identifier > nominal group complex: five conjoined proper nouns.

10:23 וּבְנֵי אָרָם עֹז וְחוּל וְגֶטֶר וּמָשׁ:

וּבְנֵי אָרָם עֹז וְחוּל וְגֶטֶר וּמָשׁ. (a) Textuality > conj paratactic
expansion / Mood > declarative: non-past / Transitivity > relational:
identification.

עֹז וְחוּל וְגֶטֶר וּמָשׁ	וּבְנֵי אָרָם	Constituents
<i>'Uts and Chul and Geter and Mash</i>	<i>and the sons of 'Aram</i>	Translation
	Theme	Textuality
Complement	Subject	Mood
Identifier	Identified	Transitivity

וּבְנֵי אָרָם. Theme: textual > clause conj + Theme: experiential /
Subject > mp (וּבְנֵי) / Identified > nominal group: noun common mp
const | noun proper ms.

עוֹן וְחוּל וְגִתָּר וּמֶשֶׁ. Complement / Identifier > nominal group
complex: four conjoined proper nouns.

10:24 // וְאַרְפַּכְשָׁד יָלַד אֶת־שֹׁלַח // וְשֹׁלַח יָלַד אֶת־
עֵבֶר:

וְאַרְפַּכְשָׁד יָלַד אֶת־שֹׁלַח. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: action.

אֶת־שֹׁלַח	יָלַד	וְאַרְפַּכְשָׁד	Constituents
<i>Shalach</i>	<i>fathered</i>	<i>and 'Arpakhshad</i>	Translation
		Theme	Textuality
	Finite	Subject	Mood
Goal	Process	Actor	Transitivity

וְאַרְפַּכְשָׁד. Theme: textual > clause conj + Theme: experiential / Subject > ms / Actor > nominal group: noun proper.

יָלַד. Finite > qatal 3ms / Process > qal

אֶת־שֹׁלַח. Goal > nominal group: goal marker - noun proper ms.

וְשֹׁלַח יָלַד אֶת־עֵבֶר. (b) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: action.

אֶת־עֵבֶר	יָלַד	וְשֹׁלַח	Constituents
<i>'Ever</i>	<i>fathered</i>	<i>and Shalach</i>	Translation
		Theme	Textuality
	Finite	Subject	Mood
Goal	Process	Actor	Transitivity

וְשֹׁלַח. Theme: textual > clause conj + Theme: experiential / Subject > ms / Actor > nominal group: noun proper.

יָלַד. Finite > qatal 3ms / Process > qal

אֶת־עֵבֶר. Goal > nominal group: goal marker - noun proper ms.

10:25 // וְלֵעָבֵר יָלַד שְׁנֵי בָנִים // שֵׁם הָאֶחָד פֶּלֶג / בִּימֵיו נִפְלְגָה הָאָרֶץ // וְשֵׁם אֶחָיו יֶקְטָן:

וְלֵעָבֵר יָלַד שְׁנֵי בָנִים. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: action. Compare 10:21(a) where the Finite also appears to match the Beneficiary.

שְׁנֵי בָנִים	יָלַד	וְלֵעָבֵר	Constituents
<i>two sons</i>	<i>he was born</i>	<i>and to 'Ever</i>	Translation
		Theme	Textuality
Subject	Finite		Mood
Goal	Process	Beneficiary	Transitivity

וְלֵעָבֵר. Theme: textual > clause conj + Theme: experiential / Beneficiary > prep phrase: prep + noun proper.

יָלַד. Finite > qatal 3ms / Process > pual (or passive qal) יָלַד. The Finite is singular but the Subject is plural.

שְׁנֵי בָנִים. Subject > md (שְׁנֵי) / Goal > nominal group: numeral md const | noun common mp.

שֵׁם הָאֶחָד פֶּלֶג. (b) Textuality > appositive paratactic expansion / Mood > declarative: non-past / Transitivity > relational: identification.

פֶּלֶג	שֵׁם הָאֶחָד	Constituents
<i>Peleg</i>	<i>the name of the one</i>	Translation
	Theme	Textuality
Complement	Subject	Mood
Identifier	Identified	Transitivity

שֵׁם הָאֶחָד. Theme: experiential / Subject > ms / Identified > nominal group: noun common ms const | def art + numeral ms. The cardinal numeral *one* here is used in the sense of the ordinal numeral *first*.

פָּלַג. Complement > ms / Identifier > nominal group: noun proper.

בִּי בִימֵיו נִפְלְגָה הָאָרֶץ. (c) Textuality > conj hypotactic expansion / Mood > declarative: past / Transitivity > material: action.

הָאָרֶץ	נִפְלְגָה	בִּימֵיו	בִּי	Constituents
<i>the earth</i>	<i>she was divided</i>	<i>in his days</i>	<i>because</i>	Translation
		Theme	Theme	Textuality
Subject	Finite			Mood
Actor	Process	Circumstance		Transitivity

בִּי. Theme: textual > conj.

בִּימֵיו. Theme: experiential / Circumstance: location, time > prep phrase: prep + noun common mp const + pronoun suffix 3ms, antecedent is פָּלַג *Peleg*.

נִפְלְגָה. Finite > qatal 3fs / Process > nifal פִּלַּג.

הָאָרֶץ. Subject > fs / Actor > nominal group: def art + noun common fs.

וְשֵׁם אָחִיו יֻקָּטָן. (d) Textuality > conj paratactic expansion / Mood > declarative: non-past / Transitivity > relational: identification.

יֻקָּטָן	וְשֵׁם אָחִיו	Constituents
<i>Yoqtan</i>	<i>and the name of his brother</i>	Translation
	Theme	Textuality
Complement	Subject	Mood
Identifier	Identified	Transitivity

וְשֵׁם אָחִיו. Theme: textual > clause conj + Theme: experiential / Subject > ms (שֵׁם) / Identified > nominal group: noun common ms const | noun common ms const + pronoun suffix 3ms, antecedent is פָּלַג *Peleg*.

יֻקָּטָן. Complement > ms / Identifier > nominal group: noun proper.

10:26-29 // וַיִּקְטֹן יֶלֶד אֶת־אֱלֹמוֹדָד וְאֶת־שֹׁלֵף וְאֶת־
 חֲצַרְמוֹת וְאֶת־יָרַח: וְאֶת־הַדּוֹרָם וְאֶת־אוּזַל וְאֶת־
 דִּקְלָה: וְאֶת־עוֹבֵל וְאֶת־אַבִּימָאֵל וְאֶת־שָׁבָא:
 וְאֶת־אוֹפֵר וְאֶת־חִוִּילָה וְאֶת־יוֹבָב // כָּל־אֵלֶּה
 בְּנֵי יִקְטָן:

וַיִּקְטֹן יֶלֶד אֶת־אֱלֹמוֹדָד וְאֶת־שֹׁלֵף וְאֶת־חֲצַרְמוֹת וְאֶת־
 יָרַח וְאֶת־הַדּוֹרָם וְאֶת־אוּזַל וְאֶת־דִּקְלָה וְאֶת־עוֹבֵל וְאֶת־
 אַבִּימָאֵל וְאֶת־שָׁבָא וְאֶת־אוֹפֵר וְאֶת־חִוִּילָה וְאֶת־יוֹבָב (a)
 Textuality > conj paratactic expansion / Mood > declarative: past /
 Transitivity > material: action.

אֶת־אֱלֹמוֹדָד וְאֶת־שֹׁלֵף וְאֶת־חֲצַרְמוֹת וְאֶת־יָרַח וְאֶת־הַדּוֹרָם וְאֶת־אוּזַל וְאֶת־דִּקְלָה וְאֶת־עוֹבֵל וְאֶת־אַבִּימָאֵל וְאֶת־שָׁבָא וְאֶת־ אוֹפֵר וְאֶת־חִוִּילָה וְאֶת־יוֹבָב	יֶלֶד	וַיִּקְטֹן	Constitu- ents
<i>'Almodad and Shalef and Chatsarmavet and Yarach and Hadoram and 'Uzal and Digla and 'Oval and 'Avima'el and Sheva' and 'Ofir and Chavila and Yovav</i>	<i>fathered</i>	<i>and Yogtan</i>	Translation
		Theme	Textuality
	Finite	Subject	Mood
Goal	Process	Actor	Transitivity

וַיִּקְטֹן. Theme: textual > clause conj + Theme: experiential / Sub-
 ject > ms / Actor > nominal group: noun proper.

יֶלֶד. Finite > qatal 3ms / Process > qal.

אֶת־אֱלֹמוֹדָד וְאֶת־שֹׁלֵף וְאֶת־חֲצַרְמוֹת וְאֶת־יָרַח וְאֶת־
 הַדּוֹרָם וְאֶת־אוּזַל וְאֶת־דִּקְלָה וְאֶת־עוֹבֵל וְאֶת־אַבִּימָאֵל

וְאֶת־שָׁבָא וְאֶת־אוֹפֶר וְאֶת־חִוִּלָּה וְאֶת־יוֹבָב. Goal > nominal group complex: thirteen conjoined nominal groups.

אֶת־אֱלִמְדָּד. Nominal group 1 > goal marker - noun proper.

וְאֶת־שֹׁלֵף. Nominal group 2 > group conj + goal marker - noun proper.

וְאֶת־חֲצָרְמוֹת. Nominal group 3 > group conj + goal marker - noun proper.

וְאֶת־יִרְחָ. Nominal group 4 > group conj + goal marker - noun proper.

וְאֶת־הַדּוֹרִם. Nominal group 5 > group conj + goal marker - noun proper.

וְאֶת־אוּזָל. Nominal group 6 > group conj + goal marker - noun proper.

וְאֶת־דִּקְלָה. Nominal group 7 > group conj + goal marker - noun proper.

וְאֶת־עוֹבָל. Nominal group 8 > group conj + goal marker - noun proper.

וְאֶת־אַבִּימָאֵל. Nominal group 9 > group conj + goal marker - noun proper.

וְאֶת־שָׁבָא. Nominal group 10 > group conj + goal marker - noun proper.

וְאֶת־אוֹפֶר. Nominal group 11 > group conj + goal marker - noun proper.

וְאֶת־חִוִּלָּה. Nominal group 12 > group conj + goal marker - noun proper.

וְאֶת־יוֹבָב. Nominal group 13 > group conj + goal marker - noun proper.

כָּל־אֵלֶּה בְּנֵי יֶקֶטָן. (b) Textuality > appositive paratactic expansion / Mood > declarative: non-past / Transitivity > relational: identification.

בְּנֵי יֻקְטָן	כָּל־אֵלֶּה	Constituents
<i>the sons of Yoqtan</i>	<i>all of these</i>	Translation
	Theme	Textuality
Complement	Subject	Mood
Identifier	Identified	Transitivity

כָּל־אֵלֶּה. Theme: experiential / Subject > ms / Identified > nominal group: noun common collective ms const - pronoun demonstrative 3mp, antecedent is the Goal of the preceding clause. The pronoun אֵלֶּה is anaphoric.

בְּנֵי יֻקְטָן. Complement > mp / Identifier > nominal group: noun common mp const | noun proper.

10:30 // וַיְהִי מוֹשְׁבָם מִמֶּשָׁא בְּאֶחָה סְפָרָה הָר הַקָּדָם:

וַיְהִי מוֹשְׁבָם מִמֶּשָׁא בְּאֶחָה סְפָרָה הָר הַקָּדָם. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > relational: attribution.

מִמֶּשָׁא בְּאֶחָה סְפָרָה הָר הַקָּדָם	מוֹשְׁבָם	וַיְהִי	Constituents
<i>from Mesha' your going to Sefara, mountain of the east</i>	<i>their dwelling</i>	<i>and he was</i>	Translation
		Theme	Textuality
Complement	Subject	Finite	Mood
Attribute	Carrier	Process	Transitivity

וַיְהִי. Theme: textual > clause conj + Theme: experiential > Finite > wayyiqtol 3ms / Process > qal היה.

מוֹשְׁבָם. Subject > ms / Carrier > nominal group: noun common ms const + pronoun suffix 3mp, antecedent is בְּנֵי יֻקְטָן *the sons of Yoqtan*.

מִמֶּשָׁא בְּאֶחָה סְפָרָה הָר הַקָּדָם. Complement / Attribute > prep phrase complex: Head + Post-modifier.

מִמָּשָׂא. Head > prep phrase: prep + noun proper.

בְּאֶכָּה הַר הַקָּדָם. (i) Verbal group >> Textuality > embedded ptc clause / Transitivity > material: action.

סְפָרָה הַר הַקָּדָם	בְּאֶכָּה	Constituents
<i>to Sefara, the mountain of the east</i>	<i>your going</i>	Translation
	Theme	Textuality
Circumstance	Process + Actor	Transitivity

בְּאֶכָּה. Theme: experiential / Process > ptc ms qal בּוֹא + Subject > 2ms / Actor > pronoun suffix 2ms, antecedent is the audience.

סְפָרָה הַר הַקָּדָם. Circumstance: extent, place > Head + Post-modifier.

סְפָרָה. Head > nominal group: noun proper + directive adjunct.

הַר הַקָּדָם. Post-modifier > nominal group: noun common ms const | def art + noun common ms. This nominal group is in apposition to the preceding one, giving it further specification.

10:31 // אֵלֶּה בְּנֵי־שֵׁם לְמִשְׁפְּחֹתָם לְלִשְׁנָתָם בְּאֶרְצֹתָם
לְגוֹיֵיהֶם:

(a) אֵלֶּה בְּנֵי־שֵׁם לְמִשְׁפְּחֹתָם לְלִשְׁנָתָם בְּאֶרְצֹתָם לְגוֹיֵיהֶם. Textuality > appositive paratactic expansion / Mood > declarative: non-past / Transitivity > relational: identification.

לְמִשְׁפְּחֹתָם לְלִשְׁנָתָם בְּאֶרְצֹתָם לְגוֹיֵיהֶם	בְּנֵי־שֵׁם	אֵלֶּה	Constituents
<i>to their families to their tongues in their lands to their nations</i>	<i>the sons of Shem</i>	<i>these</i>	Translation
		Theme	Textuality
	Complement	Subject	Mood
Circumstance	Identifier	Identified	Transitivity

אֵלֶּה. Theme: experiential / Subject > 3cp / Identified > pronoun demonstrative 3cp, referent is the preceding clause complex.

בְּנֵי־שֵׁם. Complement > ms (בְּנֵי) / Identifier > nominal group: noun common mp const - noun proper.

לְמִשְׁפַּחָתָם לְלִשְׁנָתָם בְּאֶרֶצָתָם לְגוֹיָהֶם. Circumstance: location, place > prep phrase complex: four prep phrases. This is virtually the same as the Circumstance in 10:20(a).

לְמִשְׁפַּחָתָם. Prep phrase 1 > prep + noun common fp const + pronoun suffix 3mp, antecedent is בְּנֵי *the sons of (Shem)*.

לְלִשְׁנָתָם. Prep phrase 2 > prep + noun common fp const + pronoun suffix 3mp, antecedent is בְּנֵי *the sons of (Shem)*.

בְּאֶרֶצָתָם. Prep phrase 3 > prep + noun common fp const + pronoun suffix 3mp, antecedent is בְּנֵי *the sons of (Shem)*.

לְגוֹיָהֶם. Prep phrase 4 > prep + noun common mp const + pronoun suffix 3mp, antecedent is בְּנֵי *the sons of (Shem)*.

Genesis 10:32

³²*These are the families of the sons of Noah to their outcomes in their nations. And from these the nations were dispersed in the earth after the flood.*

// אֵלֶּה מִשְׁפַּחַת בְּנֵי־נֹחַ לְתוֹלְדָתָם בְּגוֹיָהֶם // 10:32
וּמֵאֵלֶּה נִפְרְדּוּ הַגּוֹיִם בָּאָרֶץ אַחֲרַיִם הַמָּבּוּל: פ

אֵלֶּה מִשְׁפַּחַת בְּנֵי־נֹחַ לְתוֹלְדָתָם בְּגוֹיָהֶם. (a) Textuality > appositive paratactic expansion / Mood > declarative: non-past / Transitivity > relational: identification.

לְתוֹלְדֹתָם בְּגוֹיֵהֶם	מִשְׁפַּחַת בְּנֵי־נֹחַ	אֵלֶּה	Constituents
<i>to their outcomes in their nations</i>	<i>the families of the sons of Noah</i>	<i>these</i>	Translation
		Theme	Textuality
	Complement	Subject	Mood
Circumstance	Identifier	Identified	Transitivity

אֵלֶּה. Theme: experiential / Subject > 3cp / Identified > pronoun demonstrative. The pronoun is anaphoric and the referent is the entire chapter going back to 10:2. This clause forms an inclusion with 10:1(a) וְאֵלֶּה תּוֹלְדֹת בְּנֵי־נֹחַ שֶׁם חָם וְיֶפֶת. The demonstrative pronoun אֵלֶּה in 10:1(a) is cataphoric and the one in 10:32(a) here is anaphoric.

מִשְׁפַּחַת בְּנֵי־נֹחַ. Complement > fp (מִשְׁפַּחַת) / Identifier > nominal group: noun common fp const | noun common mp const - noun proper.

לְתוֹלְדֹתָם בְּגוֹיֵהֶם. Circumstance: location, place > prep phrase complex: two prep phrases.

לְתוֹלְדֹתָם. Prep phrase 1 > prep + noun common fp const + pronoun suffix 3mp, antecedent is מִשְׁפַּחַת בְּנֵי־נֹחַ *the families of the sons of Noah*. Notice the occurrence of תּוֹלְדֹת *outcomes* here, which brackets its occurrence in 10:1(a).

בְּגוֹיֵהֶם. Prep phrase 2 > prep + noun common mp const + pronoun suffix 3mp, antecedent is מִשְׁפַּחַת בְּנֵי־נֹחַ *the families of the sons of Noah*.

וּמֵאֵלֶּה נִפְרְדּוּ הַגּוֹיִם בְּאֶרֶץ אַחֵר הַמְּבוּל. (b) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: action. This is the summary conclusion of the preceding clause complex. Notice how verbose and complete it is, with a fully articulated Transitivity structure: Circumstance + Process + Goal + Circumstance + Circumstance; and a complete Mood structure: Finite + Subject.

אָחֵר הַמָּבּוּל	בְּאֶרֶץ	הַגּוֹיִם	נִפְרְדּוּ	וּמֵאֵלֶּה	Constituents
<i>after the flood</i>	<i>in the earth</i>	<i>the nations</i>	<i>they were dispersed</i>	<i>and from these</i>	Translation
				Theme	Textuality
		Subject	Finite		Mood
Circum-stance	Circum-stance	Goal	Process	Circum-stance	Transitivity

וּמֵאֵלֶּה. Theme: textual > clause conj + Theme: experiential / Circumstance: location, place > prep phrase: prep + pronoun demonstrative 3cp, antecedent is מִשְׁפַּחַת בְּנֵי־נֹחַ *the families of the sons of Noah* in the preceding clause.

נִפְרְדּוּ. Finite > qatal 3cp / Process > nifal פרד.

הַגּוֹיִם. Subject > mp / Goal > nominal group: def art + noun common mp.

בְּאֶרֶץ. Circumstance: location, place > prep phrase: prep + def art + noun common fs.

אָחֵר הַמָּבּוּל. Circumstance: location, time > prep phrase: prep + def art + noun common ms.

Genesis 11:1-2

¹And all the earth was one language and the same words. ²And it was when they traveled from east, and they found a valley in the land of Shinar. And they settled there.

11:1 // וַיְהִי כִלְהֵאָרֶץ שָׁפָּה אֶחָת וּדְבָרִים אֶחָדִים:

וַיְהִי כִלְהֵאָרֶץ שָׁפָּה אֶחָת וּדְבָרִים אֶחָדִים. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > relational: attribution. This clause is in effect the Theme of the clause complex. The form וַיְהִי is often used to posit a setting for following

action, either with a relational process as here, or with a **בְּ** or **בִּי** embedded prep clause as in the next clause.

שָׁפָה אֶחָת וּדְבָרִים אֶחָדִים	כָּל-הָאָרֶץ	וַיְהִי	Constituents
<i>one lip and one words</i>	<i>all the earth</i>	<i>and he was</i>	Translation
		Theme	Textuality
	Subject	Finite	Mood
Attribute	Carrier	Process	Transitivity

וַיְהִי. Theme: textual / clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > qal היה.

כָּל-הָאָרֶץ. Subject > ms (כָּל) / Carrier > nominal group: noun common collective ms const - def art + noun common fs.

שָׁפָה אֶחָת וּדְבָרִים אֶחָדִים. Attribute > nominal group complex: noun common fs | numeral cardinal fs | group conj + noun common mp | numeral cardinal mp. It is a bit strange for the numeral one to be found in the plural modifying a plural noun. Perhaps it has the sense here of *same*, as in the *same lip and same words*.

11:2 // וַיְהִי בִּנְסֻעָם מִקֶּדֶם // וַיִּמְצְאוּ בְּקֶעֱהָ בְּאֶרֶץ
שֹׁנֵעַר // וַיָּשְׁבוּ שָׁם:

[[בִּנְסֻעָם מִקֶּדֶם]] **וַיְהִי**. (a) Textuality > conj hypotactic expansion / Mood > declarative: past / Transitivity > existential. **וַיְהִי** plus a **בְּ** prep phrase is a specialized thematic structure that creates a hypotactic temporal clause which conditions the following clause.

[[בִּנְסֻעָם מִקֶּדֶם]]	וַיְהִי	Constituents
<i>in their traveling from east</i>	<i>and he was</i>	Translation
	Theme	Textuality
	Finite	Mood
Circumstance	Process	Transitivity

וַיְהִי. Theme: textual / clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > qal הָיָה. The Subject is not expressed and may be equivalent to the English *it*, used in similar English thematic structures.

בְּנִסְעָם מִקֶּדֶם. (i) Circumstance >> Textuality > embedded expansion: prep clause / Transitivity > material: action. Rendered as an independent clause before the embedding procedure it would have been *they traveled from east*.

מִקֶּדֶם	בְּנִסְעָם	Constituents
<i>from east</i>	<i>in their traveling</i>	Translation
	Theme	Textuality
	Complement + Subject	Mood
Circumstance	Process + Actor	Transitivity

בְּנִסְעָם. Theme: textual > prep + Theme: experiential / Complement > inf const / Process > qal נָסַע + Subject > mp / Actor > pronoun suffix 3mp, the antecedent of the pronoun suffix is presumably the collective noun כָּל *all* from 11:1(a); however, in that clause, it is treated as 3ms by the verb וַיְהִי.

מִקֶּדֶם. Circumstance: location, place > prep phrase: prep + noun common ms.

וַיִּמְצְאוּ בְּקֶעָה בְּאֶרֶץ שִׁנְעָר. (b) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: action.

בְּאֶרֶץ שִׁנְעָר	בְּקֶעָה	וַיִּמְצְאוּ	Constituents
<i>in the land of Shinar</i>	<i>a valley</i>	<i>and they found</i>	Translation
		Theme	Textuality
		Finite	Mood
Circumstance	Goal	Process	Transitivity

וַיִּמְצְאוּ. Theme: textual / clause conj + Theme: experiential / Finite > wayyiqtol 3mp / Process > qal מִצָּא.

בְּקָעָה. Goal > nominal group: noun common fs.

בְּאַרְצָ שִׁנְעָר. Circumstance > prep phrase: prep + noun common fs const | noun proper.

וַיֵּשְׁבוּ שָׁם. (c) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: action. A material process of happening does not take a Goal. Again, the Subject / Actor is כָּל *all* from 11:1(a), absent by ellipsis.

שָׁם	וַיֵּשְׁבוּ	Constituents
<i>there</i>	<i>and they settled</i>	Translation
	Theme	Textuality
	Finite	Mood
Circumstance	Process	Transitivity

וַיֵּשְׁבוּ. Theme: textual / clause conj + Theme: experiential / Finite > wayyiqtol 3mp / Process > qal יֵשֵׁב.

שָׁם. Circumstance: location, place > pronoun textual. The antecedent is אֶרֶץ שִׁנְעָר *land of Shinar* in the prior clause.

Genesis 11:3-4

³And a man said to his neighbor, “Come. Let us brick bricks. And let us burn (them) for a burning.” And the brick for them became stone. And the tar became for them clay. ⁴And they said, “Come. Let us build for ourselves a city and a tower and its head in the heavens. And let us make for ourselves a name, so that we not scatter on the face of all the earth.”

וַיֹּאמְרוּ אִישׁ אֶל-רֵעֵהוּ // הָבָה // נִלְבְּנָה 11:3
 לִבְנִים // וְנִשְׂרָפָה לְשִׂרְפָּה // וְתָהִי לָהֶם הַלִּבְנָה
 לְאֶבֶן // וְהָחֵמָר הִיָּה לָהֶם לְחֵמָר:

וַיֹּאמְרוּ אִישׁ אֶל־רֵעֵהוּ. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > verbal.

אֶל־רֵעֵהוּ	אִישׁ	וַיֹּאמְרוּ	Constituents
<i>to his neighbor</i>	<i>a man</i>	<i>and they said</i>	Translation
		Theme	Textuality
	Subject	Finite	Mood
Receiver	Sayer	Process	Transitivity

וַיֹּאמְרוּ. Theme: textual / clause conj + Theme: experiential / Finite > wayyiqtol 3mp / Process > qal אמר.

אִישׁ. Subject > ms / Sayer > noun common. Notice that the Subject is singular while the Finite is plural. This is presumably because the interlocutors are talking to each other, so more than one is talking.

אֶל־רֵעֵהוּ. Receiver > prep phrase: prep - noun common ms const + pronoun suffix 3ms, antecedent is אִישׁ *man*.

הָבָה. (b) Textuality > appositive paratactic projection: quote / Mood > directive: imperative / Transitivity > material: action. This Finite is singular, *you come*, directed as it is to the neighbor.

הָבָה	Constituents
<i>come</i>	Translation
Theme	Textuality
Finite	Mood
Process	Transitivity

הָבָה. Theme: experiential / Finite > impv ms / Process > qal יהב.

נִלְבְּנָה לְבָנִים. (c) Textuality > appositive paratactic projection: quote / Mood > directive: cohortative / Transitivity > material: action. In contrast to the preceding clause, the Finite is now plural, *let us*. . . and the Subject is a man and his neighbor.

לְבָנִים	נִלְבְּנָה	Constituents
<i>bricks</i>	<i>let us brick</i>	Translation
	Theme	Textuality
	Finite	Mood
Goal	Process	Transitivity

נִלְבְּנָה. Theme: experiential / Finite > cohort 1cp / Process > qal לָבַן.

לְבָנִים. Goal > noun common mp. Notice that the Goal is cognate with the Process, both being from the root לָבַן.

וְנִשְׂרָפָה לְשִׂרָפָה. (d) Textuality > conj paratactic projection: quote / Mood > directive: cohortative / Transitivity > material: action. As with the prior clause, the Subject is a man and his neighbor. The Goal of the material process is לְבָנִים from the prior clause, textually absent here by ellipsis.

לְשִׂרָפָה	וְנִשְׂרָפָה	Constituents
<i>for a burning</i>	<i>let us burn</i>	Translation
	Theme	Textuality
	Finite	Mood
Range	Process	Transitivity

וְנִשְׂרָפָה. Theme: textual / clause conj + Theme: experiential / Finite > cohort 1cp / Process > qal שָׂרַף.

לְשִׂרָפָה. Range > prep phrase: prep + noun common fs. The object of the prep here is cognate with the verb, both deriving from שָׂרַף. As Range, this prep phrase extends the force of the material process, *let us burn them for a burning*, suggesting, *let us fire them until they cannot be fired any more*.

וַתְּהִי לָהֶם הַלְבָּנָה לְאֹבֶן. (e) Textuality > conj paratactic expansion / Mood > declarative / Transitivity > relational: attribution. After three prior clauses of quotes, the text returns to narration.

לְאֶבֶן	הַלֶּבֶנָה	לָהֶם	וְהָיָה	Constituents
<i>for stone</i>	<i>the brick</i>	<i>to them</i>	<i>and she was</i>	Translation
			Theme	Textuality
	Subject		Finite	Mood
Attribute	Carrier	Beneficiary	Process	Transitivity

וְהָיָה. Theme: textual / clause conj + Theme: experiential / Finite > wayyiqtol 3fs / Process > qal הָיָה. The verb *הָיָה* with prep לְ is the process of becoming; *and brick became stone for them*.

לָהֶם. Beneficiary > prep phrase: prep + pronoun suffix 3mp, antecedent is man and his neighbor.

הַלֶּבֶנָה. Subject > 3fs / Carrier > noun common.

לְאֶבֶן. Attribute > prep phrase: prep + noun common fs. Notice the pausal lengthening: אֶבֶן to אָבֶן. *For stone* meaning, to be used for stone.

וְהָיָה לָהֶם לְחֶמֶר. (f) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > relational: attribution.

לְחֶמֶר	לָהֶם	הָיָה	וְהָיָה	Constituents
<i>for clay</i>	<i>to them</i>	<i>he was</i>	<i>and the tar</i>	Translation
			Theme	Textuality
		Finite	Subject	Mood
Attribute	Beneficiary	Process	Carrier	Transitivity

וְהָיָה לָהֶם לְחֶמֶר. Theme: textual / clause conj + Theme: experiential / Subject > ms / Carrier > def art + noun common. In contrast to the preceding clause, the Theme is not the Finite constituent, which necessitates the use of a qatal verb instead of a wayyiqtol verb. This designates temporal simultaneity rather than temporal sequence.

הָיָה. Finite > qatal 3ms / Process > qal הָיָה.

לָהֶם. Beneficiary > prep phrase: prep + pronoun suffix 3mp, antecedent is man and his neighbor.

לַחֲמֹר. Attribute > prep phrase: prep + noun common ms.

11:4 // וַיֹּאמְרוּ // הִבֵּה | // נִבְנֶה-לָנוּ עִיר וּמִגְדָּל //
וְרִאשׁוֹ בְשָׂמַיִם // וְנַעֲשֶׂה-לָנוּ שֵׁם / פֶּן-נִפְּזֵן עַל-
פְּנֵי כָל-הָאָרֶץ:

וַיֹּאמְרוּ. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > verbal.

וַיֹּאמְרוּ	Constituents
<i>and they said</i>	Translation
Theme	Textuality
Finite	Mood
Process	Transitivity

וַיֹּאמְרוּ. Theme: textual / clause conj + Theme: experiential / Finite > wayyiqtol 3mp / Verbal Process > qal אמר.

הִבֵּה. (b) Textuality > appositive paratactic projection: quote / Mood > directive: imperative / Transitivity > material: action. This Finite is singular, *you come*, directed as it is to the neighbor.

הִבֵּה	Constituents
<i>come</i>	Translation
Theme	Textuality
Finite	Mood
Process	Transitivity

יִהֶב. Theme: experiential / Finite > impv ms / Process > qal יִהֶב.

נִבְנֶה-לָנוּ עִיר וּמִגְדָּל וְרִאשׁוֹ בְשָׂמַיִם. (c) Textuality > appositive paratactic projection: quote / Mood > directive: cohortative / Transitivity > material: action. The Subject is the speaker *we*, implicit in the Finite.

עִיר וּמִגְדָּל וְרֹאשׁוֹ בַּשָּׁמַיִם	לָנוּ	נִבְנֶה	Constituents
<i>a city and a tower and his head in the heavens</i>	<i>for ourselves</i>	<i>let us build</i>	Translation
		Theme	Textuality
		Finite	Mood
Goal	Beneficiary	Process	Transitivity

נִבְנֶה. Theme: experiential / Finite > cohort 1cp / Process > qal בנה.

לָנוּ. Beneficiary > prep phrase: prep + pronoun suffix 1cp, antecedent is the Subject of the Process, *we*. Notice the *dagesh lene* in the *lamed*; it, along with the *meteg*, binds the Beneficiary tightly to the Process.

עִיר וּמִגְדָּל וְרֹאשׁוֹ בַּשָּׁמַיִם. Goal > nominal group complex: three goals realized as conjoined nominal groups.

עִיר. Goal 1 > nominal group: noun common fs.

וּמִגְדָּל. Group conj + Goal 2 > nominal group: noun common ms.

וְרֹאשׁוֹ בַּשָּׁמַיִם. Group conj + Goal 3 > nominal group complex: Head + Post-modifier. This group almost has the look of an embedded attributive relational clause that has been inserted to expand מִגְדָּל: *and his head is in the heavens*. But it is worded as a third goal.

וְרֹאשׁוֹ. Head > nominal group: noun common ms + pronoun suffix 3ms, antecedent is מִגְדָּל *tower*.

בַּשָּׁמַיִם. Post-modifier > prep phrase: prep + def art + noun common mp. The lack of *dagesh lene* in the *bet* binds this prep phrase closely to the preceding word.

וְנִבְנֶה-לָנוּ שֵׁם. (d) Textuality > conj paratactic projection: quote / Mood > directive: cohortative / Transitivity > material: action. The Subject / Sayer is the speaker *we*, implicit in the Finite.

שֵׁם	לָנוּ	וְנַעֲשֶׂה	Constituents
<i>a name</i>	<i>for ourselves</i>	<i>and let us make</i>	Translation
		Theme	Textuality
		Finite	Mood
Goal	Beneficiary	Process	Transitivity

וְנַעֲשֶׂה. Theme: textual / clause conj + Theme: experiential / Finite > cohort 1cp / Process > qal עֲשֵׂה.

לָנוּ. Beneficiary > prep phrase: prep + pronoun suffix 1cp, antecedent is the Subject of the Process, *we*. See clause (c).

שֵׁם. Goal > nominal group: noun common ms.

פֶּן־נִפְּוֹן עַל־פָּנֵי כָּל־הָאָרֶץ. (e) Textuality > conj hypotactic expansion / Mood > declarative: non-past / Transitivity > material: event. The Subject / Sayer is *we*, implicit in the Finite.

עַל־פָּנֵי כָּל־הָאָרֶץ	נִפְּוֹן	פֶּן	Constituents
<i>on the face of all the earth</i>	<i>we will scatter</i>	<i>so that not</i>	Translation
	Theme	Theme	Textuality
	Finite	Adjunct	Mood
Circumstance	Process		Transitivity

פֶּן. Theme: textual and interpersonal / Adjunct > negative.

נִפְּוֹן. Theme: experiential / Finite > yiqtol 1cp / Process > qal פּוֹץ. NRSV translates *we shall be scattered*, but the verb is not passive in form. Rather, this is a material process of event (a so-called intransitive verb), which means the Actor is also the Goal of the Process. This is in distinction from a material process of doing, which has an expressed or implicit Goal distinct from the Actor.

עַל־פָּנֵי כָּל־הָאָרֶץ. Circumstance > prep phrase: prep - noun common mp const | noun common ms const - def art + noun common fs.

Genesis 11:5-7

⁵And YHVH descended to see the city and the tower which the sons of humankind built. ⁶And YHVH said, “One people! And they all have one language! And this is the beginning of what they will do. And now, all which they plan to make will not be insurmountable for them. ⁷Come. Let us descend. And let us confuse there their language, which they will not hear, each man the language of his neighbor.”

11:5 /// וַיֵּרֶד יְהוָה לִרְאוֹת אֶת־הָעִיר וְאֶת־הַמִּגְדָּל אֲשֶׁר
בָּנוּ בְנֵי הָאָדָם:

וַיֵּרֶד יְהוָה [[לִרְאוֹת אֶת־הָעִיר וְאֶת־הַמִּגְדָּל]] אֲשֶׁר בָּנוּ
[[[[בְּנֵי הָאָדָם]]. (a) Textuality > conj paratactic expansion / Mood
> declarative: past / Transitivity > material: action.

[[לִרְאוֹת אֶת־הָעִיר וְאֶת־הַמִּגְדָּל]] [[אֲשֶׁר בָּנוּ בְּנֵי הָאָדָם]]	יְהוָה	וַיֵּרֶד	Constituents
<i>to see the city and the tower which the sons of the humankind built</i>	YHVH	<i>and he descended</i>	Translation
		Theme	Textuality
	Subject	Finite	Mood
Circumstance	Actor	Process	Transitivity

וַיֵּרֶד. Theme: textual / clause conj + Theme: experiential / Finite >
wayyiqtol 3ms / Process > qal ירד.

יְהוָה. Subject > ms / Actor > nominal group: noun proper.

[[לִרְאוֹת אֶת־הָעִיר וְאֶת־הַמִּגְדָּל]] אֲשֶׁר בָּנוּ בְּנֵי
[[[[בְּנֵי הָאָדָם]]. (i) Circumstance: cause, purpose >> Textuality >
embedded prep clause / Transitivity > mental: perception. The Sub-
ject / Sensor of the mental process is יְהוָה YHVH, also the Subject of
dominant clause (a). This embedded clause extends the meaning of
the dominant clause by adding the purpose for YHVH's descending.

[[אֲשֶׁר בָּנוּ בְנֵי הָאָדָם]]	לִרְאוֹת	Constituents
<i>the city and the tower which the sons of the human built</i>	<i>to see</i>	Translation
	Theme	Textuality
Phenomenon	Process	Transitivity

לִרְאוֹת. Theme: textual > prep + Theme: experiential / Complement > inf const / Process > qal ראה.

[[אֲשֶׁר בָּנוּ בְנֵי הָאָדָם]]. Phenomenon > nominal group complex: Head + Post-modifier.

אֲתֵּהֱעִיר וְאֵת־הַמִּגְדָּל. Head > goal marker - def art + noun common fs | group conj + goal marker - def art + noun common ms. This nominal group is the Phenomenon of the mental process (i.e. the thing seen) of the embedded clause, and is not a constituent of the dominant clause.

אֲשֶׁר בָּנוּ בְנֵי הָאָדָם. (ii) Post-modifier >> Textuality > embedded expansion: relative clause / Mood > declarative: past / Transitivity > material: action. The Goal of the material process is the antecedent of the relative pronoun, אֲתֵּהֱעִיר וְאֵת־הַמִּגְדָּל *the city and the tower*, from the prior embedded clause. Alternately, it is possible, though not likely, that the relative embedded clause modifies only הַמִּגְדָּל and not both Goal nouns. The dominant clause of this embedded clause is the prior embedded clause.

בְנֵי הָאָדָם	בָּנוּ	אֲשֶׁר	Constituents
<i>the sons of the humankind</i>	<i>they built</i>	<i>which</i>	Translation
		Theme	Textuality
Subject	Finite		Mood
Actor	Process	Goal	Transitivity

אֲשֶׁר. Theme: textual > pronoun relative / Theme: experiential / Goal > antecedent אֲתֵּהֱעִיר וְאֵת־הַמִּגְדָּל *the city and the tower* from the prior clause.

בָּנָה. Finite > qatal 3p / Process > material doing: qal

בְּנֵי הָאָדָם. Subject > mp (בְּנֵי) / Actor > nominal group: noun
common mp const | def art + noun common ms.

11:6 // וַיֹּאמֶר יְהוָה // הֵן עַם אֶחָד // וּשְׂפָה אֶחָת
לְכֻלָּם // וְזֶה הַחֹלָם לַעֲשׂוֹת // וַעֲתָה לֹא־יִבְצֹר
מֵהֶם כָּל אֲשֶׁר יִזְמוּ לַעֲשׂוֹת:

וַיֹּאמֶר יְהוָה. (a) Textuality > conj paratactic expansion / Mood >
declarative: past / Transitivity > verbal.

יְהוָה	וַיֹּאמֶר	Constituents
<i>YHVH</i>	<i>and he said</i>	Translation
	Theme	Textuality
Subject	Finite	Mood
Sayer	Process	Transitivity

וַיֹּאמֶר. Theme: textual / clause conj + Theme: experiential / Finite
> wayyiqtol 3ms / Process > qal אמר.

יְהוָה. Subject > ms / Sayer > nominal group: noun proper ms.

הֵן עַם אֶחָד. (b) Textuality > appositive paratactic projection:
quote / Mood > declarative: exclamative / Transitivity > N/A. This
clause does not have a Transitivity structure, because there is no Pro-
cess. It may be best to analyze it as an exclamative minor clause. The
entire exclamative is thematic. *One people!*

עַם אֶחָד	הֵן	Constituents
<i>one people</i>	<i>now</i>	Translation
	Theme	Textuality
Subject		Mood
		Transitivity

הֵן. Theme: textual / Adjunct: textual > contra-expectation. This textual adjunct indicates that the following constituent represents a new and noteworthy development. It has a role in the Textual structure of the clause, but not in the Mood structure or the Transitivity structure (because there is none). See also 3:22(b), 4:14(a) and the discussion of הֵנָּה in 1:29(b).

עַם אֶחָד. Theme: interpersonal / Subject > nominal group: noun common collective ms | numeral ms. Note that עַם is a non-definite noun, indicating it has not been defined in the text yet. In fact, this is the first time עַם occurs in Genesis.

וְשָׁפָה אֶחָת לְכָל־ם. (c) Textuality > conj paratactic projection: quote / Mood > declarative: non-past / Transitivity > relational: attribution. The prep לְ is used to establish a relationship of possession. *And to all of them is one lip, i.e. they all have one language.*

לְכָל־ם	וְשָׁפָה אֶחָת	Constituents
<i>to all of them</i>	<i>and one lip</i>	Translation
	Theme	Textuality
Complement	Subject	Mood
Attribute	Carrier	Transitivity

וְשָׁפָה אֶחָת. Theme: textual / clause conj + Theme: experiential / Subject > 3fs / Carrier > nominal group: noun common fs | numeral cardinal fs.

לְכָל־ם. Complement / Attribute > prep phrase: prep + noun common collective ms const + pronoun suffix 3mp, antecedent is עַם *people* in the prior clause understood in its plural form.

וְזֶה הַחֵלֶם לַעֲשׂוֹת. (d) Textuality > conj paratactic projection: quote / Mood > declarative: non-past / Transitivity > relational: attribution. *And this is their beginning to make, i.e. and this is the beginning of what they will do.*

הַחֲלֵם לַעֲשׂוֹת	וְזֶה	Constituents
<i>their beginning to make</i>	<i>and this</i>	Translation
	Theme	Textuality
Complement	Subject	Mood
Attribute	Carrier	Transitivity

וְזֶה. Theme: textual / clause conj + Theme: experiential / Subject > ms / Carrier > pronoun demonstrative 3ms. The demonstrative pronoun *this* does not have a specific textual referent, rather it appears to reference the general situation that people have brought about with their building activities, as summarized in the preceding clause complex.

הַחֲלֵם לַעֲשׂוֹת. (i) Complement / Attribute >> Textuality > embedded verbal group complex / Transitivity > material: action.

לַעֲשׂוֹת	הַחֲלֵם	Constituents
<i>to make</i>	<i>their beginning</i>	Translation
	Theme	Textuality
Process		Transitivity

הַחֲלֵם לַעֲשׂוֹת. Process > verbal group complex: Head + Complement.

הַחֲלֵם. Head > def art + Process > inf const hifil חָלַל + Actor > pronoun suffix 3mp, antecedent is עַם *people* in clause (b).

לַעֲשׂוֹת. Complement > prep + Process > inf const qal עָשָׂה. The Complement is the core meaning of the Process.

וְעַתָּה לֹא־יִבָּצֵר מֵהֶם כָּל אֲשֶׁר יִזְמוּ לַעֲשׂוֹת. (e) Textuality > conj paratactic projection: quote / Mood > declarative: non-past / Transitivity > material: action. This is a passive clause formation, and it puts כָּל *all* in the 3ms Subject role.

כל [[אֲשֶׁר יִזְמוּ לַעֲשׂוֹת]]	מֵהֶם	יִבְצֹר	לֹא־	וְעַתָּה	Constituents
<i>all which they plan to make</i>	<i>from them</i>	<i>he will be insurmountable</i>	<i>not</i>	<i>and now</i>	Translation
				Theme	Textuality
Subject		Finite	Adjunct		Mood
Goal	Range	Process		Adjunct	Transitivity

וְעַתָּה. Theme: textual / clause conj + Theme: experiential / Adjunct: experiential > circumstance: time. *And now*, meaning, *from this point on*. The element וְעַתָּה comes to function as a conjunctive adjunct marking the beginning of a new clause complex that is temporally and logically consequent on the preceding clause complex.

לֹא־. Theme: interpersonal / Adjunct: interpersonal > polarity: negative.

יִבְצֹר. Finite > yiqtol 3ms / Process > nifal בצר.

מֵהֶם. Range > prep phrase: prep + pronoun suffix 3mp, antecedent is the unified עם *people* mentioned in 11:6(b).

כל [[אֲשֶׁר יִזְמוּ לַעֲשׂוֹת]]. Subject > ms / Goal > nominal group complex: Head + Post-modifier. This is the Goal because the process is passive.

כל. Head > noun common ms.

אֲשֶׁר יִזְמוּ לַעֲשׂוֹת. (i) Post-modifier >> Textuality > embedded expansion: relative clause / Mood > declarative: non-past / Transitivity > mental: cognition.

לַעֲשׂוֹת	יִזְמוּ	אֲשֶׁר	Constituents
<i>to make</i>	<i>they will plan</i>	<i>which</i>	Translation
		Theme	Textuality
Complement	Finite		Mood
Process	Process	Phenomenon	Transitivity

אֲשֶׁר. Theme: textual > relative pronoun / Phenomenon: antecedent כל *all*, the Head of the Subject / Goal.

יִזְמוּ לַעֲשׂוֹת. Process > verbal group complex: Finite + Complement.

יִזְמוּ. Finite > yiqtol 3mp / Process > qal זָמַם.

לַעֲשׂוֹת. Complement > prep + Process > inf const qal עָשָׂה.

11:7 // הָבָה // נִרְדָּה // וְנִבְלָה שֵׁם שְׁפָתָם אֲשֶׁר לֹא
יִשְׁמְעוּ אִישׁ שְׁפַת רֵעֵהוּ:

הָבָה. (a) Textuality > appositive paratactic projection: quote / Mood > directive: imperative / Transitivity > material: action.

הָבָה	Constituents
<i>come</i>	Translation
Theme	Textuality
Finite	Mood
Process	Transitivity

יָהֵב. Theme: experiential / Finite > impv ms / Process > qal יָהָב.

נִרְדָּה. (b) Textuality > appositive paratactic projection: quote / Mood > directive: cohortative / Transitivity > material: event.

נִרְדָּה	Constituents
<i>let us descend</i>	Translation
Theme	Textuality
Finite	Mood
Process	Transitivity

נִרְדָּה. Theme: experiential / Finite > cohort 1cp / Process > qal יָרַד.

וְנִבְלָה שֵׁם שְׁפָתָם. (c) Textuality > conj paratactic projec-

tion: quote / Mood > directive: cohortative / Transitivity > material: action.

שְׁפָתָם] [אֲשֶׁר לֹא יִשְׁמְעוּ אִישׁ שְׁפַת רֵעֵהוּ ] [	שָׁם	וְנִבְלָה	Constituents
<i>their lip, which they will not hear, a man the lip of his neighbor</i>	<i>there</i>	<i>and let us confuse</i>	Translation
		Theme	Textuality
		Finite	Mood
Goal	Circumstance	Process	Transitivity

וְנִבְלָה. Theme: textual > clause conj + Theme: experiential / Finite > cohort 1cp / Process > qal נבל.

שָׁם. Circumstance: location, place > pronoun textual, referring to the city and the tower of 11:5(a).

שְׁפָתָם] [אֲשֶׁר לֹא יִשְׁמְעוּ אִישׁ שְׁפַת רֵעֵהוּ] [. Goal > nominal group: Head + Post-modifier.

שְׁפָתָם. Head > nominal group: noun common fs const + pronoun suffix 3mp, antecedent is עַם in 11:6(b).

אֲשֶׁר לֹא יִשְׁמְעוּ אִישׁ שְׁפַת רֵעֵהוּ. (i) Post-modifier >> Textuality > embedded expansion: relative clause / Mood > declarative: non-past / Transitivity > mental: perception.

שְׁפַת רֵעֵהוּ	אִישׁ	יִשְׁמְעוּ	לֹא	אֲשֶׁר	Constituents
<i>the lip of his neighbor</i>	<i>a man</i>	<i>they will hear</i>	<i>not</i>	<i>which</i>	Translation
				Theme	Textuality
	Subject	Finite	Adjunct	Subject	Mood
Phenomenon	Actor	Process		Actor	Transitivity

אֲשֶׁר. Theme: textual and experiential > relative pronoun, antecedent is עַם / Subject > mp / Actor > antecedent *them*. The 3mp

antecedent was most recently referenced by the pronoun suffix of the prior word שָׁפְתָם in clause (c).

לֹא. Adjunct: interpersonal > polarity: negative.

יִשְׁמְעוּ. Finite > yiqtol 3mp / Process > qal שמע. *Hear* in the sense of meaningfully hear, or *comprehend*.

אִישׁ. Subject > nominal group: noun common ms. This noun takes the plural Subject *they* and gives it a distributive meaning. *They will not hear, each man, the lip of his neighbor*.

שִׁפְתֵי רֵעֵהוּ. Phenomenon > nominal group: noun common fs const | noun common ms const + pronoun suffix 3ms, antecedent is אִישׁ.

Genesis 11:8-9

⁸And YHVH scattered them from there on the face of all the earth. And they ceased to build the city. ⁹Therefore he called its name Babel, because there YHVH confused the language of all the earth. And from there YHVH scattered them upon the face of all the earth.

11:8 /// וַיִּפֶּץ יְהוָה אֹתָם מִשָּׁם עַל־פְּנֵי כָל־הָאָרֶץ //

וַיַּחְדְּלוּ לְבִנּוֹת הָעִיר:

וַיִּפֶּץ יְהוָה אֹתָם מִשָּׁם עַל־פְּנֵי כָל־הָאָרֶץ. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: action.

עַל־פְּנֵי כָל־ הָאָרֶץ	מִשָּׁם	אֹתָם	יְהוָה	וַיִּפֶּץ	Constituents
<i>on the face of all the earth</i>	<i>from there</i>	<i>them</i>	<i>YHVH</i>	<i>and he scattered</i>	Translation
				Theme	Textuality
			Subject	Finite	Mood
Circum- stance	Circum- stance	Goal	Actor	Process	Transitivity

וַיִּפֹּץ. Theme: textual / clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > hifil פּוֹץ.

יְהוָה. Subject > ms / Actor > noun proper.

אֹתָם. Goal > goal marker + pronoun suffix 3mp, antecedent is עַם.

מִשָּׁם. Circumstance: location, place > prep phrase: prep + Adjunct: experiential > circumstance: place.

עַל-פְּנֵי כָל-הָאָרֶץ. Circumstance: location, place > prep phrase: prep - noun common mp const | noun common ms const - def art + noun common fs.

וַיִּחְדְּלוּ לְבִנֹּת הָעִיר. (b) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: action. The Subject / Actor of this clause is textually absent by ellipsis.

הָעִיר	לְבִנֹּת	וַיִּחְדְּלוּ	Constituents
<i>the city</i>	<i>to build</i>	<i>and they ceased</i>	Translation
		Theme	Textuality
	Complement	Finite	Mood
Goal	Process	Process	Transitivity

וַיִּחְדְּלוּ לְבִנֹּת. Process > verbal group complex: Finite + Complement.

וַיִּחְדְּלוּ. Theme: textual > clause conj + Theme: experiential / Finite > wayyiqtol 3mp / Process > qal חדל.

לְבִנֹּת. Complement / Process > inf const qal בנה.

הָעִיר. Goal > nominal group: def art + noun common fs.

11:9 // עַל-כֵּן קָרָא שְׁמָהּ בָּבֶל / כִּי-שָׁם בָּלַל יְהוָה
שְׁפַת כָּל-הָאָרֶץ // וּמִשָּׁם הִפִּיצָם יְהוָה עַל-פְּנֵי
כָּל-הָאָרֶץ: פ

עַל־כֵּן קָרָא שְׁמָהּ בָּבֶל. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > verbal. The Subject / Sayer is not textually expressed but presumes YHVH from 11:8(a), and is picked up again in clause (b) following.

בָּבֶל	שְׁמָהּ	קָרָא	עַל־כֵּן	Constituents
<i>Babel</i>	<i>her name</i>	<i>he called</i>	<i>therefore</i>	Translation
		Theme	Adjunct	Textuality
		Finite		Mood
Verbiage	Target	Process		Transitivity

עַל־כֵּן. Theme: textual / Adjunct > prep phrase: prep + pronoun textual. Literally, *upon so*. This is a conjunctive adjunct. It signals that this clause is a consequence and conclusion of the preceding clauses in its clause complex.

קָרָא. Theme: experiential / Finite > qatal 3ms / Process > qal קָרָא.

שְׁמָהּ. Target > nominal group: noun common ms const + pronoun suffix 3fs, antecedent is הָעִיר in the prior clause.

בָּבֶל. Verbiage > nominal group: noun proper. This is the proper noun *Babylon*. Everywhere else בָּבֶל occurs in the Hebrew Bible, the versions translate it *Babylon*.

בִּי-שֵׁם בָּלָל יְהוָה שִׁפְתַּי כָּל-הָאָרֶץ. (b) Textuality > conj hypotactic expansion / Mood > declarative: past / Transitivity > material: action. In this clause all the functional roles of the process are specified.

שִׁפְתַּי כָּל-הָאָרֶץ	יְהוָה	בָּלָל	שֵׁם	בִּי-	Constituents
<i>the lip of all the earth</i>	<i>YHVH</i>	<i>he confused</i>	<i>there</i>	<i>because</i>	Translation
			Theme	Theme	Textuality
	Subject	Finite			Mood
Goal	Actor	Process	Circumstance		Transitivity

כִּי־. Theme: textual > conj.

שָׁם. Theme: experiential / Circumstance: location, place > pronoun textual, antecedent is בָּבֶל *Babylon*.

בָּלַל. Finite > qatal 3ms / Process > qal בָּלַל.

יְהוָה. Subject > ms / Actor > noun proper.

שָׁפַת כָּל־הָאָרֶץ. Goal > nominal group: noun common fs const | noun common ms const - def art + noun common fs.

וּמִשָּׁם הִפִּיצָם יְהוָה עַל־פְּנֵי כָל־הָאָרֶץ. (c) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: action. This is the concluding clause of the clause complex in which it is found. Notice the fully explicit transitivity structure, with Process, Actor, Goal, and Circumstance. This is a characteristic of clauses that draw clause complexes and episodes to a conclusion.

עַל־פְּנֵי כָל־ הָאָרֶץ	יְהוָה	הִפִּיצָם	וּמִשָּׁם	Constituents
<i>upon the face of all the earth</i>	YHVH	<i>he scattered them</i>	<i>and from there</i>	Translation
			Theme	Textuality
	Subject	Finite		Mood
Circumstance	Actor	Process + Goal	Circumstance	Transitivity

וּמִשָּׁם. Theme: textual / clause conj + Theme: experiential / Circumstance: location, place > prep phrase: prep + pronoun textual, antecedent is בָּבֶל *Babylon*. Since the textual pronoun שָׁם is anaphoric, as is the Goal, this clause is paratactic with the preceding clauses in its complex. Making the Circumstance the Theme sublimates the notion of sequential action and focuses the clause on place, in particular Babylon.

הִפִּיצָם. Finite > qatal 3ms / Process > hifil פוּץ + Goal > pronoun suffix 3mp, antecedent is עַם. Notice how long it has been since *them* has been identified or renominalized.

יְהוֹנָה. Subject > ms / Actor > noun proper ms.

עַל־פְּנֵי כָל־הָאָרֶץ. Circumstance: location, place > prep phrase:
prep - noun common mp const | noun common ms const - def art +
noun common fs.

Genesis 11:10-11

¹⁰These are the outcomes of Shem. Shem is 100 years old. And he fathered Arpakhshad two years after the flood. ¹¹And Shem lived, after his fathering Arpakhshad, 500 years. And he fathered sons and daughters.

11:10 /// אֵלֶּה תּוֹלְדֹת שֵׁם // שֵׁם בֶּן־מֵאָת שָׁנָה // וַיּוֹלֵד
אֶת־אַרְפַּכְשָׁד שְׁנַתִּים אַחֲרֵי הַמָּבּוּל:

אֵלֶּה תּוֹלְדֹת שֵׁם. (a) Textuality > appositive paratactic expansion / Mood > declarative: non-past / Transitivity > relational: identification. This אֵלֶּה clause functions as the Theme of its clause complex. Note that אֵלֶּה is cataphoric, befitting its role of introducing a text unit. In this case it introduces not just its own clause complex, but also the larger text unit that extends through verse 26.

תּוֹלְדֹת שֵׁם	אֵלֶּה	Constituents
<i>the outcomes of Shem</i>	<i>these</i>	Translation
	Theme	Textuality
Complement	Subject	Mood
Identified	Identifier	Transitivity

אֵלֶּה. Theme: experiential / Subject > 3cp / Identifier > pronoun demonstrative 3cp. *These* is congruent with תּוֹלְדֹת, and refers to the content of following clauses (b) and (c), and in an extended sense, all the subsequent generations up to and including Terach.

תּוֹלְדֹת שֵׁם. Complement / Identified > nominal group: noun common fs const | noun proper.

שֵׁם בֶּן־מֵאָת שָׁנָה. (b) Textuality > appositive paratactic expansion / Mood > declarative: non-past / Transitivity > relational: attribution.

שֵׁם בֶּן־מֵאָת שָׁנָה	שֵׁם	Constituents
<i>a son of a hundred years</i>	<i>Shem</i>	Translation
	Theme	Textuality
Complement	Subject	Mood
Attribute	Carrier	Transitivity

שֵׁם. Theme: experiential / Subject > ms / Carrier > noun proper.

בֶּן־מֵאָת שָׁנָה. Complement > ms / Attribute > nominal group: noun common ms const - numeral fs const | noun common fs.

וַיּוֹלֶד אֶת־אַרְפַּכְשָׁד שְׁנַתִּים אַחֲרֵי הַמָּבּוּל. (c) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: action. The Subject / Actor שֵׁם *Shem* from the prior clause is textually absent here by ellipsis.

שְׁנַתִּים אַחֲרֵי הַמָּבּוּל	אֶת־אַרְפַּכְשָׁד	וַיּוֹלֶד	Constituents
<i>two years after the flood</i>	<i>'Arpakhshad</i>	<i>and he fathered</i>	Translation
		Theme	Textuality
		Finite	Mood
Circumstance	Goal	Process	Transitivity

וַיּוֹלֶד. Theme: textual / clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > hifil יָלַד.

אֶת־אַרְפַּכְשָׁד. Goal > nominal group: goal marker - noun proper.

שְׁנַתִּים אַחֲרֵי הַמָּבּוּל. Circumstance: location, time > nominal group complex: Head + Post-modifier.

שְׁנַתִּים. Head > nominal group: noun numeral fd.

אַחֲרֵי הַמָּבּוּל. Post-modifier > prep phrase: prep | def art + noun common ms.

11:11 // וַיְחִי-שֵׁם [[אַחֲרֵי הוֹלִידוֹ אֶת-אַרְפַּכְשָׁד]]
 חֲמֵשׁ מֵאוֹת שָׁנָה // וַיֹּלֶד בָּנִים וּבָנוֹת: ס

וַיְחִי-שֵׁם [[אַחֲרֵי הוֹלִידוֹ אֶת-אַרְפַּכְשָׁד]]
 חֲמֵשׁ מֵאוֹת שָׁנָה. (a) Textuality > conj paratactic expansion / Mood > declarative:
 past / Transitivity > material: event.

חֲמֵשׁ מֵאוֹת שָׁנָה	[[אַחֲרֵי הוֹלִידוֹ אֶת-אַרְפַּכְשָׁד]]	שֵׁם	וַיְחִי-	Constituents
<i>five hundred years</i>	<i>after his fathering 'Arpakhshad</i>	<i>Shem</i>	<i>and he lived</i>	Translation
			Theme	Textuality
		Subject	Finite	Mood
Range	Circumstance	Actor	Process	Transitivity

וַיְחִי-. Theme: textual / clause conj + Theme: experiential / Finite
 > wayyiqtol 3ms / Process > qal חִיָּה.

שֵׁם. Subject > ms / Actor > nominal group: noun proper.

אַחֲרֵי הוֹלִידוֹ אֶת-אַרְפַּכְשָׁד. (i) Circumstance: location, time
 >> Textuality > embedded prep clause / Transitivity > material:
 action.

אֶת-אַרְפַּכְשָׁד	הוֹלִידוֹ	אַחֲרֵי	Constituents
<i>'Arpakhshad</i>	<i>his fathering</i>	<i>after</i>	Translation
	Theme	Theme	Textuality
Goal	Process + Actor		Transitivity

אַחֲרֵי. Theme: textual > prep.

הוֹלִידוֹ. Theme: experiential / Process > inf const hifil יָלַד + Actor
 > pronoun suffix 3ms, antecedent is שֵׁם.

אֶת-אַרְפַּכְשָׁד. Goal > nominal group: goal marker - noun proper
 ms.

חֲמֵשׁ מֵאוֹת שָׁנָה. Range > nominal group: numeral fs const | noun common fp const | noun common fs. The first numeral conditions *hundreds* rather than *year*.

וַיּוֹלֶד בָּנִים וּבָנוֹת. (b) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: action. The Subject / Actor is שֵׁם.

בָּנִים וּבָנוֹת	וַיּוֹלֶד	Constituents
<i>sons and daughters</i>	<i>and he fathered</i>	Translation
	Theme	Textuality
	Finite	Mood
Goal	Process	Transitivity

וַיּוֹלֶד. Theme: textual / clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > hifil יָלַד.

בָּנִים וּבָנוֹת. Goal > nominal group: noun common mp | group conj + noun common fp.

Genesis 11:12-13

¹²And 'Arpakhshad is alive 35 years. And he fathered Shelach. ¹³And 'Arpakhshad lived, after his fathering Shelach, 403 years. And he fathered sons and daughters.

וַיּוֹלֶד // וְאַרְפַּכְשָׁד חַי חֲמֵשׁ וּשְׁלֹשִׁים שָׁנָה // 11:12
אֶת־שֵׁלַח:

וְאַרְפַּכְשָׁד חַי חֲמֵשׁ וּשְׁלֹשִׁים שָׁנָה. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > relational: attribution. This clause does not specify tense, which is nonetheless clear from the context and from the fact that it has to do with the span of a life that obviously by then had already ended.

חֲמִשׁ וּשְׁלֹשִׁים שָׁנָה	חַי	וְאַרְפַּכְשָׁד	Constituents
<i>five and thirty years</i>	<i>alive</i>	<i>and 'Arpakhshad</i>	Translation
		Theme	Textuality
	Complement	Subject	Mood
Range	Attribute	Carrier	Transitivity

וְאַרְפַּכְשָׁד. Theme: experiential / Subject > ms / Carrier > nominal group: noun proper.

חַי. Complement > 3ms / Attribute > adj ms.

חֲמִשׁ וּשְׁלֹשִׁים שָׁנָה. Range > nominal group complex: numeral fs | group conj + numeral fp | noun common fs.

וַיֹּלֶד אֶת־שֵׁלַח. (b) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: action. The Subject / Actor אַרְפַּכְשָׁד *'Arpakhshad* is not specified because it is presumed from the prior clause, absent here by ellipsis.

אֶת־שֵׁלַח	וַיֹּלֶד	Constituents
<i>Shelach</i>	<i>and he fathered</i>	Translation
	Theme	Textuality
	Finite	Mood
Goal	Process	Transitivity

וַיֹּלֶד. Theme: textual / clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > hifil יָלַד.

אֶת־שֵׁלַח. Goal > nominal group: goal marker - noun proper ms. The *qamets* is due to stress lengthening.

וַיְחִי אַרְפַּכְשָׁד אַחֲרֵי הוֹלִידוֹ אֶת־שֵׁלַח שָׁלֹשׁ שָׁנִים וְאַרְבַּע מֵאוֹת שָׁנָה // וַיֹּלֶד בָּנִים וּבָנוֹת: ס 11:13

וַיְחִי אַרְפַּכְשָׁד [[אַחֲרֵי הוֹלִידוֹ אֶת־שֵׁלַח]] שָׁלֹשׁ שָׁנִים

וְאַרְבַּע מֵאוֹת שָׁנָה. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: event.

שְׁלֹשׁ שָׁנִים וְאַרְבַּע מֵאוֹת שָׁנָה	]] אַחֲרֵי הוֹלִידוֹ [[אֶת־שֶׁלַח	אַרְפַּכְשָׁד	וַיְחִי־	Constituents
<i>three years and four hundred years</i>	<i>after his fathering Shelach</i>	<i>'Arpakhshad</i>	<i>and he lived</i>	Translation
			Theme	Textuality
		Subject	Finite	Mood
Range	Circumstance	Actor	Process	Transitivity

וַיְחִי־. Theme: textual / clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > qal חיה.

אַרְפַּכְשָׁד. Subject > ms / Actor > nominal group: noun proper.

אַחֲרֵי הוֹלִידוֹ אֶת־שֶׁלַח. (i) Circumstance: location, time >> Textuality > embedded expansion: prep clause / Transitivity > material: action.

אֶת־שֶׁלַח	הוֹלִידוֹ	אַחֲרֵי	Constituents
<i>Shelach</i>	<i>his fathering</i>	<i>after</i>	Translation
	Theme	Theme	Textuality
Goal	Process + Actor		Transitivity

אַחֲרֵי. Theme: textual > prep.

הוֹלִידוֹ. Theme: experiential / Process > inf const hifil ילד + Actor > pronoun suffix 3ms, antecedent is אַרְפַּכְשָׁד.

אֶת־שֶׁלַח. Goal > nominal group: goal marker - noun proper ms.

שְׁלֹשׁ שָׁנִים וְאַרְבַּע מֵאוֹת שָׁנָה. Range > nominal group complex: numeral fs const | noun common fp const | numeral fs | numeral fp | noun common fs.

וַיּוֹלֶד בָּנִים וּבָנוֹת. (b) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: action. The Subject / Actor is אַרְפַּכְשָׁד.

בָּנִים וּבָנוֹת	וַיּוֹלֵד	Constituents
<i>sons and daughters</i>	<i>and he fathered</i>	Translation
	Theme	Textuality
	Finite	Mood
Goal	Process	Transitivity

וַיּוֹלֵד. Theme: textual / clause conj + Theme: experiential / Finite
> wayyiqtol 3ms / Process > hifil ילד.

בָּנִים וּבָנוֹת. Goal > nominal group: noun common mp | group
conj + noun common fp.

Genesis 11:14-15

¹⁴And Shelach is alive 30 years. And he fathered 'Ever'. ¹⁵And Shelach lived, after his fathering 'Ever', 403 years. And he fathered sons and daughters.

11:14 /// וְשֶׁלַח חַי שְׁלֹשִׁים שָׁנָה // וַיּוֹלֵד אֶת־עֵבֶר:

וְשֶׁלַח חַי שְׁלֹשִׁים שָׁנָה. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > relational: attribution.

שְׁלֹשִׁים שָׁנָה	חַי	וְשֶׁלַח	Constituents
<i>thirty years</i>	<i>alive</i>	<i>and Shelach</i>	Translation
		Theme	Textuality
		Subject	Mood
Range	Attribute	Carrier	Transitivity

וְשֶׁלַח. Theme: experiential / Subject > ms / Carrier > nominal group: noun proper.

חַי. Complement > 3ms / Attribute > adjective ms.

שְׁלֹשִׁים שָׁנָה. Range > nominal group: numeral fs | noun common fs.

וַיֹּלֶד אֶת־עֵבֶר. (b) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: action.

אֶת־עֵבֶר	וַיֹּלֶד	Constituents
<i>'Ever</i>	<i>and he fathered</i>	Translation
	Theme	Textuality
	Finite	Mood
Goal	Process	Transitivity

וַיֹּלֶד. Theme: textual / clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > hifil יָלַד.

אֶת־עֵבֶר. Goal > nominal group: goal marker - noun proper ms.

וַיְחִי־שֵׁלַח אַחֲרֵי הוֹלִידוֹ אֶת־עֵבֶר שְׁלֹשׁ שָׁנִים // 11:15
וַאֲרָבַע מֵאוֹת שָׁנָה // וַיֹּלֶד בָּנִים וּבָנוֹת: ס

וַיְחִי־שֵׁלַח [[אַחֲרֵי הוֹלִידוֹ אֶת־עֵבֶר]] שְׁלֹשׁ שָׁנִים
וַאֲרָבַע מֵאוֹת שָׁנָה. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: event.

שְׁלֹשׁ שָׁנִים וַאֲרָבַע מֵאוֹת שָׁנָה	[[אַחֲרֵי הוֹלִידוֹ אֶת־עֵבֶר]]	שֵׁלַח	וַיְחִי־	Constituents
<i>three years and four hundred years</i>	<i>after his father- ing 'Ever</i>	<i>Shelach</i>	<i>and he lived</i>	Translation
			Theme	Textuality
		Subject	Finite	Mood
Range	Circumstance	Actor	Process	Transitivity

וַיְחִי־. Theme: textual / clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > qal חָיָה.

שָׁלַח. Subject > ms / Actor > nominal group: noun proper.

אַחֲרֵי הוֹלִידוֹ אֶת־עֶבֶר. (i) Circumstance: location, time >> Textuality > embedded expansion: prep clause / Transitivity > material: action.

אַת־עֶבֶר	הוֹלִידוֹ	אַחֲרֵי	Constituents
<i>'Ever</i>	<i>his fathering</i>	<i>after</i>	Translation
	Theme	Theme	Textuality
Goal	Process + Actor		Transitivity

אַחֲרֵי. Theme: textual > prep.

הוֹלִידוֹ. Theme: experiential / Process > inf const hifil יָלַד + Actor > pronoun suffix 3ms, antecedent is שָׁלַח.

אֶת־עֶבֶר. Goal > nominal group: goal marker - noun proper ms.

שְׁלֹשׁ שָׁנִים וְאַרְבַּע מֵאוֹת שָׁנָה. Range > nominal group complex: numeral fs const | noun common fp const | numeral fs | numeral fp | noun common fs.

וַיּוֹלֶד בָּנִים וּבָנוֹת. (b) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: action. The Subject / Actor is שָׁלַח.

בָּנִים וּבָנוֹת	וַיּוֹלֶד	Constituents
<i>sons and daughters</i>	<i>and he fathered</i>	Translation
	Theme	Textuality
	Finite	Mood
Goal	Process	Transitivity

וַיּוֹלֶד. Theme: textual / clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > hifil יָלַד.

בָּנִים וּבָנוֹת. Goal > nominal group: noun common mp | group conj + noun common fp.

Genesis 11:16-17

¹⁶And 'Ever lived 34 years. And he fathered Peleg. ¹⁷And 'Ever lived, after his fathering Peleg, 430 years. And he fathered sons and daughters.

11:16 // וַיְחִי-עֵבֶר אַרְבַּע וּשְׁלֹשִׁים שָׁנָה // וַיֹּלֶד אֶת-פֶּלֶג:

וַיְחִי-עֵבֶר אַרְבַּע וּשְׁלֹשִׁים שָׁנָה. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: event. Compare this to 11:14 etc. which use **חִי** rather than a verb. The verb construes a material rather than relational process.

אַרְבַּע וּשְׁלֹשִׁים שָׁנָה	עֵבֶר	וַיְחִי-	Constituents
<i>four and thirty years</i>	<i>'Ever</i>	<i>and he lived</i>	Translation
		Theme	Textuality
	Subject	Finite	Mood
Range	Actor	Process	Transitivity

וַיְחִי-. Theme: textual / clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > qal חִיה.

עֵבֶר. Subject > ms / Actor > nominal group: noun proper.

אַרְבַּע וּשְׁלֹשִׁים שָׁנָה. Range > nominal group complex: numeral fs | group conj + numeral fp | noun common fs.

וַיֹּלֶד אֶת-פֶּלֶג. (b) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: action. The Subject / Actor is עֵבֶר.

אֶת-פֶּלֶג	וַיֹּלֶד	Constituents
<i>Peleg</i>	<i>and he fathered</i>	Translation
	Theme	Textuality
	Finite	Mood
Goal	Process	Transitivity

וְיֹלְדֹ. Theme: textual / clause conj + Theme: experiential / Finite
> wayyiqtol 3ms / Process > hifil ילד.

אֶת־פֶּלֶג. Goal > nominal group: goal marker - noun proper ms.

וְיַחֲיֶֽעֱבֵר אַחֲרֵי הוֹלִידוֹ אֶת־פֶּלֶג שְׁלֹשִׁים שָׁנָה // 11:17
וְאַרְבַּע מֵאוֹת שָׁנָה // וְיֹלְדֹ בָנִים וּבָנוֹת: ס

וְיַחֲיֶֽעֱבֵר [[אַחֲרֵי הוֹלִידוֹ אֶת־פֶּלֶג]] שְׁלֹשִׁים שָׁנָה וְאַרְבַּע
שָׁנָה. (a) Textuality > conj paratactic expansion / Mood
> declarative: past / Transitivity > material: event.

שְׁלֹשִׁים שָׁנָה וְאַרְבַּע מֵאוֹת שָׁנָה	[[אַחֲרֵי הוֹלִידוֹ אֶת־פֶּלֶג]]	עֵבֶר	וְיַחֲיֶֽ	Constituents
<i>thirty years and four hundred years</i>	<i>after his fathering Peleg</i>	<i>'Ever</i>	<i>and he lived</i>	Translation
			Theme	Textuality
		Subject	Finite	Mood
Range	Circumstance	Actor	Process	Transitivity

וְיַחֲיֶֽ. Theme: textual / clause conj + Theme: experiential / Finite
> wayyiqtol 3ms / Process > qal חיה.

עֵבֶר. Subject > ms / Actor > nominal group: noun proper.

אַחֲרֵי הוֹלִידוֹ אֶת־פֶּלֶג. (i) Circumstance: location, time >> Textuality > embedded expansion: prep clause / Transitivity > material: action.

אֶת־פֶּלֶג	הוֹלִידוֹ	אַחֲרֵי	Constituents
<i>Peleg</i>	<i>his fathering</i>	<i>after</i>	Translation
	Theme	Theme	Textuality
Goal	Process + Actor		Transitivity

אַחֲרֵי. Theme: textual > prep.

הוֹלִידוּ. Theme: experiential / Process > inf const hifil ילד + Actor
> pronoun suffix 3ms, antecedent is עֶבֶר.

אֶת־פֶּלֶג. Goal > nominal group: goal marker - noun proper ms.

שְׁלֹשִׁים שָׁנָה וְאַרְבַּע מֵאוֹת שָׁנָה. Range > nominal group
complex: numeral fs | noun common fs | group conj + numeral fs |
numeral fp | noun common fs. The numeral conditions *hundreds*
rather than *year*.

וַיּוֹלֶד בָּנִים וּבָנוֹת. (b) Textuality > conj paratactic expansion /
Mood > declarative: past / Transitivity > material: action. The Subject
/ Actor is עֶבֶר.

בָּנִים וּבָנוֹת	וַיּוֹלֶד	Constituents
<i>sons and daughters</i>	<i>and he fathered</i>	Translation
	Theme	Textuality
	Finite	Mood
Goal	Process	Transitivity

וַיּוֹלֶד. Theme: textual / clause conj + Theme: experiential / Finite
> wayyiqtol 3ms / Process > hifil ילד.

בָּנִים וּבָנוֹת. Goal > nominal group: noun common mp | group
conj + noun common fp.

Genesis 11:18-19

¹⁸And Peleg lived 30 years. And he fathered Re'u. ¹⁹And Peleg lived,
after his fathering Re'u, 209 years. And he fathered sons and daughters.

11:18 /// וַיְחִי־פֶלֶג שְׁלֹשִׁים שָׁנָה // וַיּוֹלֶד אֶת־רְעֻוֹ:

וַיְחִי־פֶלֶג שְׁלֹשִׁים שָׁנָה. (a) Textuality > conj paratactic expansion /
Mood > declarative: past / Transitivity > material: event.

שְׁלִשִּׁים שָׁנָה	פֶּלֶג	וַיְחִי־	Constituents
<i>thirty years</i>	<i>Peleg</i>	<i>and he lived</i>	Translation
		Theme	Textuality
	Subject	Finite	Mood
Range	Actor	Process	Transitivity

וַיְחִי־. Theme: textual / clause conj + Theme: experiential / Finite
> wayyiqtol 3ms / Process > qal חיה.

עֶבֶר. Subject > ms / Actor > noun proper.

שְׁלִשִּׁים שָׁנָה. Range > nominal group: numeral fp | noun common fs.

וַיּוֹלֶד אֶת־רֵעֻ. (b) Textuality > conj paratactic expansion / Mood
> declarative: past / Transitivity > material: action. The Subject / Actor
is פֶּלֶג.

אֶת־רֵעֻ	וַיּוֹלֶד	Constituents
<i>Re'u</i>	<i>and he fathered</i>	Translation
	Theme	Textuality
	Finite	Mood
Goal	Process	Transitivity

וַיּוֹלֶד. Theme: textual / clause conj + Theme: experiential / Finite
> wayyiqtol 3ms / Process > hifil ילד.

אֶת־רֵעֻ. Goal > nominal group: goal marker - noun proper ms.

11:19 // וַיְחִי־פֶלֶג אַחֲרֵי הוֹלִידוֹ אֶת־רֵעֻ תֵּשַׁע שָׁנִים
וּמֵאֲתַיִם שָׁנָה // וַיּוֹלֶד בָּנִים וּבָנוֹת: ס

וַיְחִי־פֶלֶג [[אַחֲרֵי הוֹלִידוֹ אֶת־רֵעֻ]] תֵּשַׁע שָׁנִים וּמֵאֲתַיִם
שָׁנָה. (a) Textuality > conj paratactic expansion / Mood > declarative:
past / Transitivity > material: event.

תִּשַׁע שָׁנִים וּמֵאתַיִם שָׁנָה	]] אַחֲרֵי הוֹלִידוֹ [[אֶת־רְעוֹ	פֶּלֶג	וַיְחִי־	Constituents
<i>nine years and two hundred years</i>	<i>after his fathering Re'u</i>	<i>Peleg</i>	<i>and he lived</i>	Translation
			Theme	Textuality
		Subject	Finite	Mood
Range	Circumstance	Actor	Process	Transitivity

וַיְחִי־. Theme: textual / clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > qal חיה.

פֶּלֶג. Subject > ms / Actor > nominal group: noun proper.

אַחֲרֵי הוֹלִידוֹ אֶת־רְעוֹ. (i) Circumstance: location, time >> Textuality > embedded expansion: prep clause / Transitivity > material: action.

אֶת־רְעוֹ	הוֹלִידוֹ	אַחֲרֵי	Constituents
<i>Re'u</i>	<i>his fathering</i>	<i>after</i>	Translation
	Theme	Theme	Textuality
Goal	Process + Actor		Transitivity

אַחֲרֵי. Theme: textual > prep.

הוֹלִידוֹ. Theme: experiential / Process > inf const hifil ילד + Actor > pronoun suffix 3ms, antecedent is פֶּלֶג.

אֶת־רְעוֹ. Goal > nominal group: goal marker - noun proper ms.

תִּשַׁע שָׁנִים וּמֵאתַיִם שָׁנָה. Range > nominal group complex: numeral fs | noun common fp | group conj + numeral fd | noun common fs.

וַיּוֹלֵד בָּנִים וּבָנוֹת. (b) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: action. The Subject / Actor is פֶּלֶג.

בָּנִים וּבָנוֹת	וַיּוֹלֵד	Constituents
<i>sons and daughters</i>	<i>and he fathered</i>	Translation
	Theme	Textuality
	Finite	Mood
Goal	Process	Transitivity

וַיּוֹלֵד. Theme: textual / clause conj + Theme: experiential / Finite
> wayyiqtol 3ms / Process > hifil ילד.

בָּנִים וּבָנוֹת. Goal > nominal group: noun common mp | group
conj + noun common fp.

Genesis 11:20-21

²⁰And Re'u lived 32 years. And he fathered Serug. ²¹And Re'u lived, after his fathering Serug, 207 years. And he fathered sons and daughters.

11:20 /// וַיְחִי רְעוּ שְׁתַּיִם וּשְׁלֹשִׁים שָׁנָה // וַיּוֹלֵד אֶת־
שְׂרוּג:

וַיְחִי רְעוּ שְׁתַּיִם וּשְׁלֹשִׁים שָׁנָה. (a) Textuality > conj paratactic
expansion / Mood > declarative: past / Transitivity > material: event.

שְׁתַּיִם וּשְׁלֹשִׁים שָׁנָה	רְעוּ	וַיְחִי־	Constituents
<i>two and thirty years</i>	<i>Re'u</i>	<i>and he lived</i>	Translation
		Theme	Textuality
	Subject	Finite	Mood
Range	Actor	Process	Transitivity

וַיְחִי־. Theme: textual / clause conj + Theme: experiential / Finite
> wayyiqtol 3ms / Process > qal חיה.

רְעוּ. Subject > ms / Actor > nominal group: noun proper.

שְׁתַּיִם וּשְׁלֹשִׁים שָׁנָה. Range > nominal group: numeral fd |
group conj + numeral fp | noun common fs.

וַיֹּלֶד אֶת־שְׂרוּג (b) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: action. The Subject / Actor is רָעוּ.

אֶת־שְׂרוּג	וַיֹּלֶד	Constituents
<i>Serug</i>	<i>and he fathered</i>	Translation
	Theme	Textuality
	Finite	Mood
Goal	Process	Transitivity

וַיֹּלֶד. Theme: textual / clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > hifil יָלַד.

אֶת־שְׂרוּג. Goal > nominal group: goal marker - noun proper ms.

וַיְחִי רָעוּ אַחֲרֵי הוֹלִידוֹ אֶת־שְׂרוּג שְׁבַע שָׁנִים // 11:21
וּמֵאֲתָיִם שָׁנָה // וַיֹּלֶד בָּנִים וּבָנוֹת: ס

וַיְחִי רָעוּ [[אַחֲרֵי הוֹלִידוֹ אֶת־שְׂרוּג]] שְׁבַע שָׁנִים וּמֵאֲתָיִם שָׁנָה. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: event.

שְׁבַע שָׁנִים וּמֵאֲתָיִם שָׁנָה	[[אַחֲרֵי הוֹלִידוֹ אֶת־שְׂרוּג]]	רָעוּ	וַיְחִי־	Constituents
<i>seven years and two hundred years</i>	<i>after his fathering Serug</i>	<i>Re'u</i>	<i>and he lived</i>	Translation
			Theme	Textuality
		Subject	Finite	Mood
Range	Circumstance	Actor	Process	Transitivity

וַיְחִי־. Theme: textual / clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > qal חָיָה.

רָעוּ. Subject > ms / Actor > nominal group: noun proper.

אֲחֵרֵי הוֹלִידוֹ אֶת־שְׂרוּג. (i) Circumstance: location, time >> Textuality > embedded expansion: prep clause.

אֶת־שְׂרוּג	הוֹלִידוֹ	אֲחֵרֵי	Constituents
<i>Serug</i>	<i>his fathering</i>	<i>after</i>	Translation
	Theme	Theme	Textuality
Goal	Process + Actor		Transitivity

אֲחֵרֵי. Theme: textual > prep.

הוֹלִידוֹ. Theme: experiential / Process > inf const hifil יִלַּד + Actor > pronoun suffix 3ms, antecedent is רָעוּ.

אֶת־שְׂרוּג. Goal > nominal group: goal marker - noun proper ms.

שִׁבְעַ שָׁנִים וּמֵאֲתַיִם שָׁנָה. Range > nominal group complex: numeral fs | noun common fp | group conj + numeral fd | noun common fs.

וַיּוֹלֶד בָּנִים וּבָנוֹת. (b) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: action. The Subject / Actor is רָעוּ.

בָּנִים וּבָנוֹת	וַיּוֹלֶד	Constituents
<i>sons and daughters</i>	<i>and he fathered</i>	Translation
	Theme	Textuality
	Finite	Mood
Goal	Process	Transitivity

וַיּוֹלֶד. Theme: textual / clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > hifil יִלַּד.

בָּנִים וּבָנוֹת. Goal > nominal group: noun common mp | group conj + noun common fp.

Genesis 11:22-23

²²And Serug lived 30 years. And he fathered Nachor. ²³And Serug lived, after his fathering Nachor, 200 years. And he fathered sons and daughters.

11:22 /// וַיְחִי שְׂרוּג שְׁלֹשִׁים שָׁנָה // וַיּוֹלֶד אֶת־נָחֹר:

וַיְחִי שְׂרוּג שְׁלֹשִׁים שָׁנָה. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: event.

שְׁלֹשִׁים שָׁנָה	שְׂרוּג	וַיְחִי־	Constituents
<i>thirty years</i>	<i>Serug</i>	<i>and he lived</i>	Translation
		Theme	Textuality
	Subject	Finite	Mood
Range	Actor	Process	Transitivity

וַיְחִי־. Theme: textual / clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > qal חיה.

שְׂרוּג. Subject > ms / Actor > nominal group: noun proper.

שְׁלֹשִׁים שָׁנָה. Range > nominal group: numeral fp | noun common fs.

וַיּוֹלֶד אֶת־נָחֹר. (b) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: action. The Subject / Actor is שְׂרוּג.

אֶת־נָחֹר	וַיּוֹלֶד	Constituents
<i>Nachor</i>	<i>and he fathered</i>	Translation
	Theme	Textuality
	Finite	Mood
Goal	Process	Transitivity

וַיּוֹלֶד. Theme: textual / clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > hifil ילד.

אֶת־נָחוֹר. Goal > nominal group: goal marker - noun proper ms.

וַיְחִי שְׂרוּג אַחֲרֵי הוֹלִידוֹ אֶת־נָחוֹר מֵאֲתַיִם שָׁנָה // 11:23
וַיּוֹלֶד בָּנִים וּבָנוֹת: ס //

(a) וַיְחִי שְׂרוּג [[אַחֲרֵי הוֹלִידוֹ אֶת־נָחוֹר]] מֵאֲתַיִם שָׁנָה
Textuality > conj paratactic expansion / Mood > declarative: past /
Transitivity > material: event.

מֵאֲתַיִם שָׁנָה	[[אַחֲרֵי הוֹלִידוֹ אֶת־נָחוֹר]]	שְׂרוּג	וַיְחִי־	Constituents
<i>two hundred years</i>	<i>after his father- ing Nachor</i>	<i>Serug</i>	<i>and he lived</i>	Translation
		Theme	Theme	Textuality
		Subject	Finite	Mood
Range	Circumstance	Actor	Process	Transitivity

וַיְחִי־. Theme: textual / clause conj + Theme: experiential / Finite
> wayyiqtol 3ms / Process > qal חיה.

שְׂרוּג. Subject > ms / Actor > nominal group: noun proper.

אַחֲרֵי הוֹלִידוֹ אֶת־נָחוֹר. (i) Circumstance: location, time >>
Textuality > embedded expansion: prep clause / Transitivity > mate-
rial: action.

אֶת־נָחוֹר	הוֹלִידוֹ	אַחֲרֵי	Constituents
<i>Nachor</i>	<i>his fathering</i>	<i>after</i>	Translation
	Theme	Theme	Textuality
Goal	Process + Actor		Transitivity

אַחֲרֵי. Theme: textual > prep.

הוֹלִידוֹ. Theme: experiential / Process > inf const hifil ילד + Actor
> pronoun suffix 3ms, antecedent is שְׂרוּג.

אֶת־נָחוֹר. Goal > nominal group: goal marker - noun proper ms.

מֵאֲתַיִם שָׁנָה. Range > nominal group: numeral fd | noun common fs.

וַיֹּלֶד בָּנִים וּבָנוֹת. (b) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: action. The Subject / Actor is שָׂרָה.

בָּנִים וּבָנוֹת	וַיֹּלֶד	Constituents
<i>sons and daughters</i>	<i>and he fathered</i>	Translation
	Theme	Textuality
	Finite	Mood
Goal	Process	Transitivity

וַיֹּלֶד. Theme: textual / clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > hifil יָלַד.

בָּנִים וּבָנוֹת. Goal > nominal group: noun common mp | group conj + noun common fp.

Genesis 11:24-25

²⁴And Nachor lived 29 years. And he fathered Terach. ²⁵And Nachor lived, after his fathering Terach, 119 years. And he fathered sons and daughters.

11:24 /// וַיְחִי נָחוֹר תֵּשַׁע וְעֶשְׂרִים שָׁנָה // וַיֹּלֶד אֶת־
תֶּרַח:

וַיְחִי נָחוֹר תֵּשַׁע וְעֶשְׂרִים שָׁנָה. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: event.

תֵּשַׁע וְעֶשְׂרִים שָׁנָה	נָחוֹר	וַיְחִי	Constituents
<i>nine and twenty years</i>	<i>Nachor</i>	<i>and he lived</i>	Translation
		Theme	Textuality
	Subject	Finite	Mood
Range	Actor	Process	Transitivity

וַיְחִי־. Theme: textual / clause conj + Theme: experiential / Finite
> wayyiqtol 3ms / Process > qal חיה.

נָחֹר. Subject > ms / Actor > nominal group: noun proper.

וַיַּשֶּׁע וַעֲשֶׂרִים שָׁנָה. Range > nominal group: numeral fp | group
conj + numeral fp | noun common fs.

וַיֹּלֶד אֶת־תֶּרַח. (b) Textuality > conj paratactic expansion /
Mood > declarative: past / Transitivity > material: action. The Subject
/ Actor is נָחֹר.

אֶת־תֶּרַח	וַיֹּלֶד	Constituents
<i>Terach</i>	<i>and he fathered</i>	Translation
	Theme	Textuality
	Finite	Mood
Goal	Process	Transitivity

וַיֹּלֶד. Theme: textual / clause conj + Theme: experiential / Finite
> wayyiqtol 3ms / Process > hifil ילד.

אֶת־תֶּרַח. Goal > nominal group: goal marker - noun proper ms.

11:25 // וַיְחִי נָחֹר אַחֲרֵי הוֹלִידוֹ אֶת־תֶּרַח תִּשְׁע־עָשָׂרָה
שָׁנָה וּמֵאָת שָׁנָה // וַיֹּלֶד בָּנִים וּבָנוֹת: ס

וַיְחִי נָחֹר [[אַחֲרֵי הוֹלִידוֹ אֶת־תֶּרַח]] תִּשְׁע־עָשָׂרָה שָׁנָה
וּמֵאָת שָׁנָה. (a) Textuality > conj paratactic expansion / Mood >
declarative: past / Transitivity > material: event.

תשע־עשרה שנה ומאת שנה	]] אחרי הולידו את־תרח [[	נחור	ויחי־	Constituents
<i>nineteen years and a hundred years</i>	<i>after his father- ing Terach</i>	<i>Nachor</i>	<i>and he lived</i>	Translation
			Theme	Textuality
		Subject	Finite	Mood
Range	Circumstance	Actor	Process	Transitivity

ויחי־. Theme: textual / clause conj + Theme: experiential / Finite
> wayyiqtol 3ms / Process > qal חיה.

נחור. Subject > ms / Actor > nominal group: noun proper.

אחרי הולידו את־תרח. (i) Circumstance: location, time >>
Textuality > embedded expansion: prep clause / Transitivity > mater-
ial: action.

את־תרח	הולידו	אחרי	Constituents
Terach	<i>his fathering</i>	<i>after</i>	Translation
	Theme	Theme	Textuality
Goal	Process + Actor		Transitivity

אחרי. Theme: textual > prep.

הולידו. Theme: experiential / Process > inf const hifil ילד + Actor
> pronoun suffix 3ms, antecedent is נחור.

את־תרח. Goal > nominal group: goal marker - noun proper ms.

תשע־עשרה שנה ומאת שנה. Range > nominal group com-
plex: numeral fs - numeral fs | noun common fs | group conj + numeral
fs | noun common fs.

ויולד בנים ובנות. (b) Textuality > conj paratactic expansion /
Mood > declarative: past / Transitivity > material: action. The Subject
/ Actor is נחור.

בָּנִים וּבָנוֹת	וַיּוֹלֵד	Constituents
<i>sons and daughters</i>	<i>and he fathered</i>	Translation
	Theme	Textuality
	Finite	Mood
Goal	Process	Transitivity

וַיּוֹלֵד. Theme: textual / clause conj + Theme: experiential / Finite
> wayyiqtol 3ms / Process > hifil ילד.

בָּנִים וּבָנוֹת. Goal > nominal group: noun common mp | group
conj + noun common fp.

Genesis 11:26

²⁶And Terach lived 40 years. And he fathered 'Avram, Nachor, and Haran.

וַיְחִי־תֵרַח שְׁבַעִים שָׁנָה // וַיּוֹלֵד אֶת־אַבְרָם
אֶת־נָחוֹר וְאֶת־הָרָן: 11:26

וַיְחִי־תֵרַח שְׁבַעִים שָׁנָה. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: event.

שְׁבַעִים שָׁנָה	תֵּרַח	וַיְחִי־	Constituents
<i>forty years</i>	<i>Terach</i>	<i>and he lived</i>	Translation
		Theme	Textuality
	Subject	Finite	Mood
Range	Actor	Process	Transitivity

וַיְחִי־. Theme: textual / clause conj + Theme: experiential / Finite
> wayyiqtol 3ms / Process > qal חיה.

תֵּרַח. Subject > ms / Actor > nominal group: noun proper.

שְׁבַעִים שָׁנָה. Range > nominal group: numeral fp | noun common fs.

וַיֹּלֶד אֶת־אַבְרָם אֶת־נָחוֹר וְאֶת־הָרָן (b) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: action. The Subject / Actor is תֵּרַח.

אֶת־אַבְרָם אֶת־נָחוֹר וְאֶת־הָרָן	וַיֹּלֶד	Constituents
<i>'Avram Nachor and Haran</i>	<i>and he fathered</i>	Translation
	Theme	Textuality
	Finite	Mood
Goal	Process	Transitivity

וַיֹּלֶד. Theme: textual / clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > hifil ילד.

אֶת־אַבְרָם אֶת־נָחוֹר וְאֶת־הָרָן. Goal > nominal group complex: goal marker - noun proper ms | goal marker - noun proper ms | group conj + goal marker - noun proper ms. Regarding the name נָחוֹר, the genealogy could get confusing in so far as this *Nachor* has a grandfather named *Nachor*; see 11:22-25.

Genesis 11:27-30

²⁷And these are the outcomes of Terach. Terach fathered 'Avram, Nachor, and Haran. And Haran fathered Lot. ²⁸And Haran died before Terach his father in the land of his birth, in 'Ur of the Kasids. ²⁹And 'Avram and Nachor each took for themselves women. The name of the woman of 'Avram is Sarai. And the name of the woman of Nachor is Milka, daughter of Haran, father of Milka and father of Yiska. ³⁰And Sarai was barren. She has no boy.

וַיֹּלֶד אֶת־אַבְרָם אֶת־נָחוֹר וְאֶת־הָרָן // וְאֵלֶּה תּוֹלְדֵי תֵּרַח // 11:27
אֶת־נָחוֹר וְאֶת־הָרָן // וְהֵרָן הוֹלִיד אֶת־לֹוט:

וְאֵלֶּה תּוֹלְדֵי תֵּרַח. (a) Textuality > conj paratactic expansion / Mood > declarative: non-past / Transitivity > relational: identifica-

tion. This clause serves to introduce a new clause complex and is not itself another moment in the narration of past happenings.

תולדת תרח	ואלה	Constituents
<i>the outcomes of Terach</i>	<i>and these</i>	Translation
	Theme	Textuality
Complement	Subject	Mood
Identified	Identifier	Transitivity

ואלה. Theme: textual / clause conj + Theme: experiential / Subject > cp / Identifier > pronoun demonstrative. The referent of the pronoun is the content of the text that follows. This pronoun is cataphoric, meaning it looks forward, rather than anaphoric or backward looking, as is typical with pronouns.

תולדת תרח. Complement > fp / Identified > nominal group: noun common fp const | noun proper ms.

תרח הוליד את־אברם את־נחור ואת־הרן. (b) Textuality > appositive paratactic expansion / Mood > declarative: past / Transitivity > material: action. This clause articulates all constituents without ellipsis, and this is consistent with its status as the first clause of a clause complex.

את־אברם את־נחור ואת־הרן	הוליד	תרח	Constituents
<i>'Avram Nachor and Haran</i>	<i>he fathered</i>	<i>Terach</i>	Translation
		Theme	Textuality
	Finite	Subject	Mood
Goal	Process	Actor	Transitivity

תרח. Theme: experiential / Subject > ms / Actor > nominal group: noun proper.

הוליד. Finite > qatal 3ms / Process > hifil.

את־אברם את־נחור ואת־הרן. Goal > nominal group com-

plex: goal marker - noun proper ms | goal marker - noun proper ms |
group conj + goal marker - noun proper ms.

וְהָרָן הוֹלִיד אֶת-לוֹט. (c) Textuality > conj paratactic expansion /
Mood > declarative: past / Transitivity > material: action.

אֶת-לוֹט	הוֹלִיד	וְהָרָן	Constituents
<i>Lot</i>	<i>he fathered</i>	<i>and Haran</i>	Translation
		Theme	Textuality
	Finite	Subject	Mood
Goal	Process	Actor	Transitivity

וְהָרָן. Theme: textual / clause conj + Theme: experiential / Subject
> ms / Actor > noun proper.

הוֹלִיד. Finite > qatal 3ms / Process > hifil ילד.

אֶת-לוֹט. Goal > nominal group: goal marker - noun proper ms.

וַיָּמָת הָרָן עַל-פְּנֵי תֶרַח אָבִיו בְּאֶרֶץ מוֹלְדוֹתוֹ // 11:28
בְּאוֹר כְּשָׂדִים:

וַיָּמָת הָרָן עַל-פְּנֵי תֶרַח אָבִיו בְּאֶרֶץ מוֹלְדוֹתוֹ בְּאוֹר כְּשָׂדִים.
(a) Textuality > conj paratactic expansion / Mood > declarative: past /
Transitivity > material: event.

בְּאוֹר כְּשָׂדִים מוֹלְדוֹתוֹ בְּאוֹר	עַל-פְּנֵי תֶרַח אָבִיו	הָרָן	וַיָּמָת	Constituents
<i>in the land of his birth in 'Ur of the Kasids</i>	<i>before Terach his father</i>	<i>Haran</i>	<i>and he died</i>	Translation
			Theme	Textuality
		Subject	Finite	Mood
Circumstance	Circumstance	Actor	Process	Transitivity

וַיָּמָת. Theme: textual / clause conj + Theme: experiential / Finite
> wayyiqtol 3ms / Process > qal מות.

הָרָן. Subject > ms / Actor > nominal group: noun proper.

עַל־פְּנֵי תֶרַח אָבִיו. Circumstance: location, time > prep phrase complex: prep + Head + Post-modifier.

עַל־פְּנֵי. Prep: prep - noun common mp const. *On the face of*, meaning, *before*.

תֶּרַח. Head > noun common mp const | noun proper 3ms.

אָבִיו. Post-modifier > noun common ms const + pronoun suffix 3ms, antecedent is הָרָן *Haran*.

בְּאֶרֶץ מוֹלְדֹתוֹ בְּאוּר כַּשְׂדִּים. Circumstance: location, place > prep phrase complex: Head + Post-modifier.

בְּאֶרֶץ מוֹלְדֹתוֹ. Head > prep phrase 1: prep + noun common fs const | noun common fs const + pronoun suffix 3ms, antecedent is הָרָן *Haran*.

בְּאוּר כַּשְׂדִּים. Post-modifier > prep phrase 2: prep + noun proper fs | noun proper mp. This prep phrase is an expansion of the preceding prep phrase and gives it greater specificity.

11:29 // וַיִּקַּח אַבְרָם וְנָחֹר לָהֶם נָשִׁים // וְשֵׁם אִשְׁתִּי
אַבְרָם שָׂרִי // וְשֵׁם אִשְׁתִּי נָחֹר מְלִכָּה בֶּת־הָרָן
אֲבִי־מְלִכָּה וְאֲבִי יִסְכָּה:

וַיִּקַּח אַבְרָם וְנָחֹר לָהֶם נָשִׁים. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: action. *And each took, 'Avram and Nachor, for themselves, women.*

נָשִׁים	לָהֶם	אַבְרָם וְנָחֹר	וַיִּקַּח	Constituents
women	for themselves	'Avram and Nachor	and he took	Translation
			Theme	Textuality
		Subject	Finite	Mood
Goal	Beneficiary	Actor	Process	Transitivity

וַיִּקַּח. Theme: textual / clause conj + Theme: experiential / Finite
> wayyiqtol 3ms / Process > qal לקח.

אֲבָרָם וְנָחֹר. Subject > mp! / Actor > nominal group complex:
noun proper | group conj + noun proper. The Subject is logically plu-
ral in so far as it consists of two persons. Thus, we might be led to
expect the Finite to be plural, but here it is singular. Perhaps we can
infer that each, hence singular, took a wife for himself, and that the
distributive sense of the process is indicated by the singular rather
than a plural form. Compare 9:23(a).

לָהֶם. Beneficiary > prep phrase: prep + pronoun suffix 3mp, ante-
cedent is וְנָחֹר אֲבָרָם 'Avram and Nachor.

נָשִׁים. Goal > nominal group: noun common fp.

שָׁם אֵשֶׁת-אֲבָרָם שָׂרַי. (b) Textuality > appositive paratactic
expansion / Mood > declarative: non-past / Transitivity > relational:
identification.

שָׂרַי	שָׁם אֵשֶׁת-אֲבָרָם	Constituents
<i>Sarai</i>	<i>the name of the woman of 'Avram</i>	Translation
	Theme	Textuality
Subject	Complement	Mood
Identifier	Identified	Transitivity

שָׁם אֵשֶׁת-אֲבָרָם. Theme: experiential / Complement > ms (שָׁם)
/ Identified > nominal group: noun common ms const | noun com-
mon fs const - noun proper ms.

שָׂרַי. Identifier > nominal group: noun proper fs.

וַיִּשָּׂם אֵשֶׁת-נָחֹר מִלְכָּה בַת-הָרֶן אֲבִי-מִלְכָּה וְאֲבִי יִסְכָּה.
(c) Textuality > conj paratactic expansion / Mood > declarative: non-
past / Transitivity > relational: identification.

מִלְכָּה בַת־הָרָן אֲבִי־מִלְכָּה וְאָבִי יִסְכָּה	וְשֵׁם אִשְׁת־נָחוֹר	Constituents
<i>Milka, daughter of Haran, father of Milka and father of Yiska.</i>	<i>and the name of the woman of Nachor</i>	Translation
	Theme	Textuality
Subject	Complement	Mood
Identifier	Identified	Transitivity

וְשֵׁם אִשְׁת־נָחוֹר. Theme: textual / clause conj + Theme: experiential / Complement > ms (שֵׁם) / Identified > nominal group: noun common ms const | noun common fs const - noun proper ms.

מִלְכָּה בַת־הָרָן אֲבִי־מִלְכָּה וְאָבִי יִסְכָּה. Subject > fs (מִלְכָּה) / Identifier > nominal group complex: Head + Post-modifier 1 + Post-modifier 2.

מִלְכָּה. Head > noun proper fs.

בַּת־הָרָן. Post-modifier 1 > nominal group: noun common fs const - noun proper ms. This post-modifier group adds specification to the preceding noun מִלְכָּה *Milka*.

אֲבִי־מִלְכָּה וְאָבִי יִסְכָּה. Post-modifier 2 > nominal group complex: noun common ms const - noun proper fs | group conj + noun common ms const | noun proper fs. This post-modifier complex adds specification, not to the head of the Identifier complex, but to the immediately preceding proper noun הָרָן *Haran*.

11:30 // וַתְּהִי שָׂרִי עֲקָרָה // אֵין לָהּ וָלֵד:

וַתְּהִי שָׂרִי עֲקָרָה. (a) Textuality > conj paratactic extension / Mood > declarative: past / Transitivity > relational: attribution.

עֲקָרָה	שָׂרַי	וְתָהִי	Constituents
<i>barren</i>	<i>Sarai</i>	<i>and she was</i>	Translation
		Theme	Textuality
	Subject	Finite	Mood
Attribute	Carrier	Process	Transitivity

וְתָהִי. Theme: textual / clause conj + Theme: experiential / Finite > wayyiqtol 3fs / Process > qal הָיָה.

שָׂרַי. Subject > fs / Carrier > nominal group: noun proper.

עֲקָרָה. Attribute > adj fs.

אֵין לָהּ וְלֹד. (b) Textuality > appositive paratactic expansion / Mood > declarative: non-past / Transitivity > existential. This concluding clause of its clause complex is not past sequential, but posits a notable, and what turns out to be enduring, condition.

וְלֹד	לָהּ	אֵין	Constituents
<i>a boy</i>	<i>to her</i>	<i>is not</i>	Translation
		Theme	Textuality
Subject		Adjunct	Mood
Existent	Beneficiary	Process	Transitivity

אֵין. Theme: interpersonal and experiential / Adjunct: interpersonal > negative / Process > existential: negative.

לָהּ. Beneficiary > prep phrase: prep + pronoun suffix 3fs, antecedent is שָׂרַי *Sarai* in the prior clause.

וְלֹד. Subject > ms / Existent > nominal group: noun common. This is a notable instance of the noun normally spelled יֶלֶד *boy*, in so far as it reflects a primitive Semitic form.

Genesis 11:31-32

³¹And Terach took 'Avram, his son, and Lot, the son of Haran, the son of his son, and Sarai, his daughter-in-law, the woman of 'Avram, his son.

And they departed with them from 'Ur of Kasids to go toward the land of Kena'an. And they came to Charan. And they dwelled there.³² And the days of Terach were 205 years. And Terach died in Charan.

11:31 /// וַיֵּקַח תֶּרַח אֶת־אַבְרָם בְּנוֹ וְאֶת־לוֹט בְּן־הָרָן
בְּן־בְּנוֹ וְאֵת שָׂרִי כַלְתּוֹ אִשְׁת־אַבְרָם בְּנוֹ // וַיֵּצְאוּ
אֹתָם מֵאוּר כַּשְׁדִּים לָלֶכֶת אֶרֶץ חַרָן // וַיָּבֹאוּ
עַד־חָרָן // וַיָּשְׁבוּ שָׁם:

וַיֵּקַח תֶּרַח אֶת־אַבְרָם בְּנוֹ וְאֶת־לוֹט בְּן־הָרָן בְּן־בְּנוֹ וְאֵת
שָׂרִי כַלְתּוֹ אִשְׁת־אַבְרָם בְּנוֹ. (a) Textuality > conj paratactic
expansion / Mood > declarative: past / Transitivity > material: action.
Notice the fully explicit transitivity structure that marks this initial
clause of its complex. Also notice the elaborate Goal, which does not
present new information, but gathers previous information together
into a summarizing statement that connects to the prior clause com-
plex in order to bring the narration to a new stage.

אֶת־אַבְרָם בְּנוֹ וְאֶת־לוֹט בְּן־הָרָן בְּן־בְּנוֹ וְאֵת שָׂרִי כַלְתּוֹ אִשְׁת־אַבְרָם בְּנוֹ	תֶּרַח	וַיֵּקַח	Constituents
<i>'Avram, his son, and Lot, the son of Haran, the son of his son, and Sarai, his daughter-in-law, the woman of 'Avram, his son.</i>	<i>Terach</i>	<i>and he took</i>	Translation
		Theme	Textuality
	Subject	Finite	Mood
Goal	Actor	Process	Transitivity

וַיֵּקַח. Theme: textual / clause conj + Theme: experiential / Finite
> wayyiqtol 3ms / Process > qal לקח.

תֶּרַח. Subject > ms / Actor > noun proper.

אֶת־אַבְרָם | בְּנוֹ // וְאֶת־לוֹט | בְּן־הָרָן | בְּן־בְּנוֹ // וְאֵת

שָׂרִי | כָּלְתּוּ | אִשֶּׁת אַבְרָם | בְּנוֹ. Goal > nominal group complex: nominal group complex 1 + nominal group complex 2 + nominal group complex 3. The structure of this nominal group complex is both intricate and elegant. The Goal consists of three nominal group complexes that constitutes one very large nominal group complex. Each of the three individual nominal group complexes is introduced with a goal marker, and the three complexes are both delineated by and conjoined with group conjunctions. Also, each nominal group complex is internally structured with one or more appositive nominal groups that expand the meaning of the head noun of the complex by specifying relatedness to Terach.

אֶת-אַבְרָם בְּנוֹ. Nominal group complex 1 > Head + Post-modifier.

אֶת-אַבְרָם. Head > goal marker - noun proper.

בְּנוֹ. Post-modifier > noun common ms const + pronoun suffix 3ms, antecedent is תֵּרַח *Terach*.

וְאֵת-לוֹט בֶּן-הָרֶן בֶּן-בְּנוֹ. Nominal group complex 2 > Head + Post-modifier 1 + Post-modifier 2. Both post-modifier noun groups modify the head noun.

וְאֵת-לוֹט. Head > group conj + goal marker - noun proper ms.

בֶּן-הָרֶן. Post-modifier 1 > noun common ms const - noun proper ms.

בֶּן-בְּנוֹ. Post-modifier 2 > noun common ms const - noun common ms const + pronoun suffix 3ms, antecedent is תֵּרַח *Terach*.

וְאֵת שָׂרִי כָּלְתּוּ אִשֶּׁת אַבְרָם בְּנוֹ. Nominal group complex 3 > Head + Post-modifier 1 + Post-modifier 2.

וְאֵת שָׂרִי. Head > group conj + goal marker | noun proper fs.

כָּלְתּוּ. Post-modifier 1 > noun common fs const + pronoun suffix 3ms, antecedent is תֵּרַח *Terach*.

אִשֶּׁת אַבְרָם בְּנוֹ. Post-modifier 2 > Head + Post-modifier.

אֲשֶׁת אַבְרָם. Head > nominal group: noun common fs const | noun proper ms.

בְּנוֹ. Post-modifier > nominal group: noun common ms const + pronoun suffix 3ms, antecedent תֵּרַח *Terach*. This post-modifier nominal group does not modify the head of nominal group complex 3, which is שָׂרַי *Sarai*, but rather it modifies the preceding proper noun אַבְרָם *Avram*.

[[לָלֶכֶת אֶרֶצָה בְּנֹעַן]]. (b) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: action. The Subject (3mp) / Actor is not specified but is easily constructed from the preceding clause and consists of *Terach*, *Avram*, *Lot*, and *Sarai*.

[[לָלֶכֶת אֶרֶצָה בְּנֹעַן]]	מֵאֹר כְּשָׂדִים	אִתָּם	וַיֵּצְאוּ	Constituents
<i>to go to the land of Kena'an</i>	<i>from 'Ur of Kasids</i>	<i>with them</i>	<i>and they departed</i>	Translation
			Theme	Textuality
			Finite	Mood
Circumstance	Circumstance	Circumstance	Process	Transitivity

וַיֵּצְאוּ. Theme: textual / clause conj + Theme: experiential / Finite > wayyiqtol 3mp / Process > qal יֵצָא.

אִתָּם. Circumstance: manner > prep phrase: prep + pronoun suffix 3mp, antecedent is opaque and difficult to identify with certainty. The problem of identifying *them* has given rise to text emendations, some of which find support in the versions (see Wenham 266, note 31d). If the existing text is to be the basis of interpretation, then there are at least two possibilities for identifying *them*: the עַם of the Babel/Babylon story, or the Kasdim of this clause. In other words, it may be implying that members of Terach's family left Babylon in a general dispersion, as part of a larger group.

מֵאֹרֶץ כְּנָעַן. Circumstance: location, place > prep phrase: prep + noun proper | noun proper mp.

לֵלְכָתָּ אֶרֶץ כְּנָעַן. (i) Circumstance: cause, purpose >> Textuality > embedded prep clause / Transitivity > material: action.

אֶרֶץ כְּנָעַן	לֵלְכָתָּ	Constituents
<i>to the land of Kena'an</i>	<i>to go</i>	Translation
	Theme	Textuality
	Complement	Mood
Circumstance	Process	Transitivity

לֵלְכָתָּ. Theme: textual / prep + Theme: experiential / Complement > inf const / Process > qal הִלַּךְ.

אֶרֶץ כְּנָעַן. Circumstance: location, place > nominal group: noun common fs + directive suffix | noun proper. The post-positional **–הָ** of **אֶרֶץ** indicates direction toward.

וַיָּבֹאוּ עַד-חָרָן. (c) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: action.

עַד-חָרָן	וַיָּבֹאוּ	Constituents
<i>to Charan</i>	<i>and they came</i>	Translation
	Theme	Textuality
	Finite	Mood
Circumstance	Process	Transitivity

וַיָּבֹאוּ. Theme: textual / clause conj + Theme: experiential / Finite > wayyiqtol 3mp / Process > qal בּוֹא.

עַד-חָרָן. Circumstance > location: prep phrase: prep - noun proper.

וַיָּשְׁבוּ שָׁם. (d) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: action.

שם	ויִשְׁבוּ	Constituents
<i>there</i>	<i>and they dwelled</i>	Translation
	Theme	Textuality
	Finite	Mood
Circumstance	Process	Transitivity

ויִשְׁבוּ. Theme: textual / clause conj + Theme: experiential / Finite > wayyiqtol 3mp / Process > qal יֵשֵׁב.

שָׁם. Circumstance: location, place > pronoun textual, antecedent is חָרָן *Charan* in the preceding clause.

11:32 /// וַיְהִי וַיִּמְתָּרַח חֲמֵשׁ שָׁנִים וּמֵאֲתַיִם שָׁנָה //
וַיָּמָת תָּרַח בְּחָרָן: ס

וַיְהִי וַיִּמְתָּרַח חֲמֵשׁ שָׁנִים וּמֵאֲתַיִם שָׁנָה. (a) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > relational: attribution.

חֲמֵשׁ שָׁנִים וּמֵאֲתַיִם שָׁנָה	וַיִּמְתָּרַח	וַיְהִי	Constituents
<i>five years and two hundred years</i>	<i>the days of Terach</i>	<i>and they were</i>	Translation
		Theme	Textuality
	Subject	Finite	Mood
Attribute	Carrier	Process	Transitivity

וַיְהִי. Theme: textual / clause conj + Theme: experiential / Finite > wayyiqtol 3mp / Process > qal הָיָה.

וַיִּמְתָּרַח. Subject > mp (יָמָי) / Carrier > nominal group: noun common mp const - noun proper. The first word of the group is the Subject.

חֲמֵשׁ שָׁנִים וּמֵאֲתַיִם שָׁנָה. Attribute > nominal group complex: numeral fs | noun common fp | group conj + numeral fd | noun common fs.

וַיָּמָת תֵּרַח בְּחָרָן. (b) Textuality > conj paratactic expansion / Mood > declarative: past / Transitivity > material: event.

בְּחָרָן	תֵּרַח	וַיָּמָת	Constituents
<i>in Charan</i>	<i>Terach</i>	<i>and he died</i>	Translation
		Theme	Textuality
	Subject	Finite	Mood
Circumstance	Actor	Process	Transitivity

וַיָּמָת. Theme: textual / clause conj + Theme: experiential / Finite > wayyiqtol 3ms / Process > qal מוֹת.

תֵּרַח. Subject > ms / Actor > noun proper.

בְּחָרָן. Circumstance: location, place > prep phrase: prep + noun proper.

GLOSSARY

Each term is identified in relation to the metafunctional system within which it operates. This is indicated by the category in parentheses after the definition of the head term. In the definitions, words that designate functions are capitalized.

action—The type of material process in which the doing of the Process acts upon a Goal. (Transitivity)

actor—The doer of the action in a clause; the action is represented by the clause Process. (Transitivity)

adjunct—A word that is not a core component of a metafunctional system but is an optional enhancement; for example, a modal adjunct is not a component of the Mood structure of a clause (meaning it is not a Subject or Finite); likewise for textual and experiential adjuncts. (All metafunctions)

anaphora, anaphoric—An element that refers to an earlier element in the text. (Textuality)

antecedent—Regarding pronouns, the earlier element in the text to which the pronoun refers. (Textuality)

apposition, appositive—Placing one element next to another element without the benefit of a formal connective word; this is realized by conjunction-less juxtaposition rather than by conjunction. (Textuality)

aside—A clause or clause complex this is enclosed within another clause, but which is not part of the structure of the enclosing clause; it is linked to the enclosing clause only by a nonstructural cohesive reference. (Textuality) See Gen 6:4(a).

- aspect**—Viewing the form of Finite verbs as indicating the completeness or incompleteness of the action indicated by the verb, in distinction from viewing the form of finite verbs as indicating tense. (Mood)
- attribute, attribution**—Used with relational processes, an Attribute describes or characterizes the Carrier in some way; typically realized by an indefinite nominal group or a prepositional phrase. (Transitivity)
- behavior**—Found in behavioral processes, the Behavior is the participant who exhibits the Behavior encoded in the verb process. (Transitivity)
- behavior**—Found in behavioral processes, the Behavior is what the Behavior does. (Transitivity)
- behavioral process**—A verb process in the middle voice that characterizes the behavior of the Behavior, who is also the Subject of the Finite verb. (Transitivity)
- beneficiary**—The Participant that benefits from the performance of a material process; in traditional grammar it is called the indirect object. (Transitivity)
- carrier**—Found in relational processes of attribution, the Carrier is the entity described by the Attribute. (Transitivity)
- cataphora, cataphoric**—An element that refers to a later element in the text; the opposite of anaphora. (Textuality)
- circumstance**—One of the three main components of the transitivity system, along with Process and Participant; it specifies the location or conditions of the Process. (Transitivity)
- clause**—The basic unit of textual meaning, minimally constituted by a Process with at least one Participant; also called a major clause; a minor clause is one which lacks a process, such as an exclamation. (All metafunctions)
- clause complex**—A collection of clauses that forms a cohesive text unit; the beginning of a clause complex is indicated by three slashes, *///*. (Textuality)

- cognate**—Having the same linguistic derivation or root as another word. (Textuality)
- cohortative**—A first person finite verb form in the class of directives; the first person “command” form of the verb. (Mood)
- complement**—A nominal group found outside the mood structure (i.e., the Subject plus Finite structure of the clause) but which could have been chosen as the Subject. (Mood)
- complex**—A complex is two or more of the same class of constituent which together function as one constituent at the clause level; clause complexes, verbal group complexes, nominal group complexes, and prepositional phrase complexes all exist in BH. (Textuality)
- conjunction, conjunctive**—A clause conjunction joins clauses into a clause complex, primarily וְ and כִּי; the group conjunction וְ joins words, phrases, or groups of the same rank into a single clause constituent; when present, a clause conjunction is obligatorily a component of the clause theme. (Textuality)
- conjunctive adjunct**—Constituent that links a clause to a prior clause complex, such as אֲלֵכֶּם. (Textuality)
- constituent**—A component of a clause, a group, or a phrase; in clause analysis tables, a constituent is a functional component of the clause, depending on which function is under analysis; it may be a word, a component of a word, a phrase, a group, or an embedded clause. (All metafunctions)
- declarative**—A clause that makes a statement. (Mood)
- dependent clause**—In reference to logical dependency relationships, a dependent clause is subordinate to a dominant clause; see also parataxis and hypotaxis. (Textuality)
- directive**—A clause that issues a command; realized as cohortative, imperative, or jussive. (Mood)
- ellipsis**—The intentional omission of an element from a clause to avoid needless repetition, because the speaker knows the hearer will insert it from a previous clause or the context. (Textuality)

- embedding, embedded clause**—A clause that has been transformed and rank-shifted from independent to dependent so that it can be included within another clause; indicated by [[double square brackets]]. (Textuality)
- event**—The type of material process in which the happening of the Process acts upon the Actor itself rather than upon a Goal; in traditional grammar, an intransitive verb. (Transitivity)
- existent**—Found in existential process clauses, the Participant whose existence or non-existence is posited. (Transitivity)
- existential process**—The process type which affirms the existence or non-existence of the Existent. (Transitivity)
- expansion**—Used in reference to logical semantic relations; it labels a clause that expands in some way upon the meaning of the prior clause. (Textuality)
- finite**—A verb form that defines the person, gender, and number of its Subject, or in the case of a participle, the gender and number. (Mood)
- goal marker**—The function word **לְ**, **לָ** used primarily in a material process of action to identify the Goal of the Process. (Transitivity)
- goal**—The doing of a material process is directed at the Goal; in traditional grammar this is called the direct object. (Transitivity)
- group**—One or more words that function together as a unit in the structure of the clause; nominal, adjectival, and verbal groups exist. (Textuality)
- hapax legomenon***—A word that occurs only once in a text corpus, which in our case is the Masoretic Text of the Hebrew Bible. (General)
- head**—The core element in a nominal or verbal group, which may be expanded by a second element that classifies or specifies it, typically a Post-modifier. (Textuality)

- hendiadys**—Literally, one through two; a special type of group in which two elements combine to communicate what is essentially one notion, which then functions as a single constituent within the structure of the clause; occurs with nouns, adjectives, and absolute infinitives. (Textuality)
- hypotaxis, hypotactic relationship**—A pair of clauses in which one clause is dependent upon the other; indicated by a single slash, /. (Textuality)
- identified**—Used in relational processes of identification to designate the known Participant which will be tagged by the Identifier. (Transitivity)
- identifier**—Used in relational processes of identification to label the nominal group that provides specific identification of the Participant that is the Identified. (Transitivity)
- imperative**—A second person finite verb form in the class of directives; the second person “command” form of the verb. (Mood)
- included clause**—A clause that interrupts the clause in which it is inserted, without being embedded in it; indicated by double wedge brackets, << >>; see 3:3(a). (Textuality)
- indicative**—An independent clause that either makes an offer (declarative) or issues a request (interrogative). (Mood)
- jussive**—A third person finite verb form in the class of directives; the third person “command” form of the verb. (Mood)
- juxtaposition**—Placement of one element directly next to another element without conjunction; also see apposition. (Textuality)
- major clause**—A clause that consists minimally of a Process and one Participant, in distinction from a minor clause. (Transitivity)
- marked, unmarked**—Used in reference to a variety of clause structures, whereby a structure is considered statistically normal (unmarked or default) or rare (marked), meaning infrequent or otherwise unusual. (Textuality)

- material process**—In reference to basic transitivity types, a material process is a Process of doing or happening involving an Actor and optionally a Goal, Beneficiary, and Circumstances; two sub-types are identified, action (in traditional grammar, a transitive verb) and event (in traditional grammar, an intransitive verb). (Transitivity)
- mental process**—A basic transitivity process type that involves a Senser and a Phenomenon, and can be realized in the sub-types perception, emotion, and cognition. (Transitivity)
- minor clause**—A clause that lacks a fully formed transitivity structure and consists only of a Participant or other non-process element. (Transitivity)
- modal, modality**—Modal constituents of a clause express the speaker's attitude or something about the Finite. (Mood)
- mood**—In reference to the interpersonal view of the clause, this metafunction has to do with how the clause is structured as the interaction between two parties; the Mood structure proper is the Subject and the Finite constituents of the clause, all else being the Residue. (Metafunction)
- nominal group**—A noun that functions as a constituent in a clause, along with any other words and phrases that modify that noun; somewhat counterintuitively then, a nominal group can be a single word or a head noun along with the words and phrases that qualify it; a nominal group complex is constituted by two or more nominal groups. (Textuality)
- non-finite**—A verb form that does not specify person, gender, and number; an infinitive. (Mood)
- parataxis, paratactic relationship**—A relationship between two clauses characterized by equality rather than dependency; indicated by double slashes, //. (Textuality)
- participant**—In reference to transitivity structures, Participant is one of the core components, along with the Process; participants

are labeled differently depending on the particular process type. (Transitivity)

past, non-past—In the interpersonal view of clauses, the event time of the Finite is identified as past or non-past; the finite verbal system is binary in the sense that qatal and wayyiqtol both reference past time (yet differing in their textuality), while yiqtol and weqatal both reference non-past time, either present or future; relational clauses do not select for tense unless הִיהַ is used; also see tense. (Mood)

phenomenon—A participant in mental processes, the Phenomenon is the thought, perception, or feeling apprehended by the Senser of the Process. (Transitivity)

polarity—Positive or negative polarity define the validity of a proposition; positive is the default polarity. (Mood)

post-modifier—The second element of a nominal group complex that expands the head; it can be realized by an adjective, a nominal group in apposition, a pronoun suffix, a noun in construct relationship, or an embedded relative clause; it can also be the second element of a verbal group complex, typically realized as an infinitive construct. (Textuality)

preposed theme—The device of fronting a clause constituent for textuality reasons, then substituting this constituent later in the clause with a pronoun. (Textuality)

process—In reference to transitivity structure, the Process is the doing or happening encoded in the clause; the Process is performed by a Participant under certain Circumstances. (Transitivity)

projection—One of two basic logical semantic relations between clauses, the other being expansion; in projection, an original language event in the outside world is incorporated into the message of a text, either as a quote or as the report of a quote. (Textuality)

quote—In reference to logical semantic relations between clauses, a report is one type of projection clause; it records more or less

accurately the original wording of a prior language event external to the text and brings it into the text. (Textuality)

range—Specifies the range or domain of the Process, often realized by a prepositional phrase; distinguishable from Circumstance and Scope. (Transitivity)

receiver—Used in connection with verbal processes, the Receiver is the one to whom the statement is made. (Transitivity)

relational process—One of the six general types of processes, a relational process establishes a relationship between two clause constituents; in attributive relational processes the relationship is between the Carrier and the Attribute, and in identifying relational processes it is between the Identified and the Identifier. (Transitivity)

relative clause—An embedded clause that post-modifies its antecedent in the enclosing clause; the relative pronoun **אשר** is the first constituent of a relative clause, except for asyndetic relative clauses, and it functions as the textual Theme of its clause. (Textuality)

report—In reference to logical semantic relations between clauses, a report is one type of projection clause; in distinction from a quote, a report does not duplicate the original message but rewords the quote to fit the wording of the text. (Textuality)

residue—In the interpersonal view, the constituents of a clause minus the Mood structure of Subject and Finite. (Mood)

rheme—In the textuality view, all the constituents of a clause minus the Theme. (Textuality)

sayer—Used in reference to verbal processes, the Sayer is the one making the verbal statement. (Transitivity)

scope—Used with material processes, a nominal group that works together with a verbal group to express the process of the clause, for example, sing a song; Scope may look like a Goal because it is a nominal group and not a prepositional phrase, but it is

not a genuine Participant; rather, it is more like a circumstantial element because it specifies something about the Process. (Transitivity)

subject—Used in reference to the Mood structure of clauses, the Subject is the constituent in a clause about which the speaker makes a claim to the hearer, and the item upon which the validity of the clause hangs. (Mood)

substitution—A word which substitutes for a prior constituent or clause, for example, **١٢**. (Textuality)

target—Used in reference to verbal processes, the Target is the Participant about which the statement is made; to be distinguished from the Receiver, which is the Participant to whom the statement is delivered. (Transitivity)

taxis—General category of logical dependency, realized as parataxis or hypotaxis. (Textuality)

tense—Declarative clauses evidence either past tense or non-past tense; past tense is realized by wayyiqtol or qatal; non-past is realized by yiqtol, weqatal, or participle, and in verbless relational clauses by juxtaposition. (Mood)

textuality—In reference to the structure of clauses and texts, this has to do with how messages are worded in order to constitute cohesive units. (Metafunction)

theme—Used in reference to the textual structure of clauses, the Theme is the first experiential constituent of the clause and anything that might come before that constituent, such as a conjunction or a textual adjunct. (Textuality)

transitivity—In reference to the experiential view of the clause, the Transitivity structure refers to the Process, Participants and Circumstances. (Metafunction)

verbal group complex—Two verbs in one clause: a finite followed by an infinite; the second verb expresses the main clause process, not the first; typically, it is the job of the first of the two verbs to

indicate how the process unfolds, whether starting, continuing, or concluding. (Textuality)

verbal process—A process of saying, and can be followed by a quote or a report of a quote. (Transitivity)

verbiage—A nominal group that is the message of a verbal process; it functions as a Participant in the Process. (Transitivity)

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