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AN INVESTIGATIVE COMPARISON BETWEEN
FOUR APPROACHES TO DISCOURSE
ANALYSIS USING MT ESTHER
AS A TEST CASE

A Dissertation
Presented to
the Faculty of
The Southern Baptist Theological Seminary

In Partial Fulfillment
of the Requirements for the Degree
Doctor of Philosophy

by
Malcolm Goh Sze Kuay
May 2026

APPROVAL SHEET

AN INVESTIGATIVE COMPARISON BETWEEN
FOUR APPROACHES TO DISCOURSE
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AS A TEST CASE

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Date 9 April 2026

For the glory of God

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LIST OF ABBREVIATIONS

BHHB	Baylor Handbook on the Hebrew Bible
<i>BO</i>	<i>Bibliotheca Orientalis</i>
ConBOT	Coniectanea Biblica: Old Testament Series
EEC	Evangelical Exegetical Commentary
HSS	Harvard Semitic Studies
JSOT	Journal for the Study of the Old Testament
JSOTSup	Journal for the Study of the Old Testament Supplement Series
JPS	Jewish Publication Society
<i>JSS</i>	<i>Journal of Semitic Studies</i>
LDHB	Lexham Discourse Hebrew Bible
LHBOTS	Library of Hebrew Bible/Old Testament Studies
LSAWS	Linguistic Studies in Ancient West Semitic
NAC	New American Commentary
NIVAC	NIV Application Commentary
NSBT	New Studies in Biblical Theology
OTL	Old Testament Library
SBLDS	Society of Biblical Literature Dissertation Series
SSLL	Studies in Semitic Languages and Linguistics
SSN	Studia Semitica Neerlandica
TOTC	Tyndale Old Testament Commentaries
WBC	Word Biblical Commentary
<i>ZAH</i>	<i>Zeitschrift für Althebräistik</i>

ZAW *Zeitschrift für die alttestamentliche Wissenschaft*

ZECOT Zondervan Exegetical Commentary on the Old Testament

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PREFACE

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Malcolm Goh

Singapore

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CHAPTER 1

INTRODUCTION

Thesis

In this dissertation, I aim to utilize an investigative approach to compare four approaches to discourse analysis using the Masoretic Text (MT) book of Esther as a test case.¹ Discourse analysis differs from traditional exegesis in that it moves beyond analyzing a word, phrase, or sentence's grammar and syntax to examine the linguistic relationships encompassing the larger discourse. In his book *Advances in the Study of Biblical Hebrew and Aramaic: New Insights for Reading the Old Testament*, Benjamin J. Noonan identifies four approaches biblical scholars favor in applying discourse analysis to the Hebrew Bible.² I shall use Noonan's work concerning discourse analysis as my primary interlocutor. These four approaches are not all-encompassing of every method biblical scholars use to conduct discourse analysis but represent the majority approach. Some scholars employ an eclectic approach, usually constituting a blend of these four approaches while sometimes including other methods.

The book of Esther is selected as a test case due to its unity of textual tradition and composition. It is a self-contained narrative written in late biblical Hebrew and displays a coherent storyline with a clear narrative arc. I am currently unaware of any published work on an investigative approach comparing these four approaches to

¹ This dissertation compares four methods of discourse analysis using the Masoretic Text of Esther as a test case. Allow me to clarify some conventions I will be utilizing throughout this dissertation. The tetragrammaton יהוה will be written as YHWH and sometimes referred to as "Lord." The Old Testament in Hebrew will also be referred to as the Masoretic Text (MT). Unless otherwise specified, Scripture will be cited in the English Standard Version (ESV). In appendix 1, I have included my own translation of Esther.

² Benjamin J. Noonan, *Advances in the Study of Biblical Hebrew and Aramaic: New Insights for Reading the Old Testament* (Grand Rapids: Zondervan, 2020), 145–79.

discourse analysis utilizing MT Esther as a test case. This study aims to determine if any of the four approaches is superior to the others, if an eclectic approach with a combination of methods is better, or, for that matter, if solely relying on traditional exegesis is sufficient. Traditional exegesis refers to examining grammar and syntax, which seldom extends beyond the immediate clause, sentence, or paragraph.

Noonan investigates four approaches to discourse analysis: the tagmemic, the interclausal, the information structure, and the distributional approach. Tagmemics utilizes, amongst other things, a system of ranking verbs within various distinct genres. Observing various tagmemes differentiates between the surface text and its notional structure. The interclausal approach considers the macrostructure, focusing on boundaries and transitions and the interrelationships between clauses through their particles, conjunctions, disjunctions, and contrasts.³ The information structure approach seeks to determine the pericope's theme, rheme, topic, and focus.⁴ The distributional approach primarily utilizes computer software whose biblical words are encoded to examine their distribution and any supra-structures, plots, or episodes within the discourse.

Matthew Patton and Frederick Putnam authored *Basics of Hebrew Discourse: A Guide to Working with Hebrew Prose and Poetry*, in which they suggest an eclectic approach for discourse analysis of the Hebrew narrative: (1) segregate the text into clauses, (2) observe the interclausal relationships, (3) consider the relationships in lieu of the entire discourse, and (4) determine discourse relationships through the use of discourse markers, verb sequence, word order preposing phrases, and verbless clauses.⁵

³ Noonan, *Advances in the Study of Biblical Hebrew and Aramaic*, 152–69.

⁴ Sebastiaan Jonathan Floor, “From Topic, Focus and Information Structure to Theme in Biblical Hebrew Narrative” (DLitt diss., University of Stellenbosch, 2004), 256–60, 262ff.

⁵ Matthew Patton and Frederick Putnam, *Basics of Hebrew Discourse: A Guide to Working with Hebrew Prose and Poetry*, ed. Miles V. Van Pelt (Grand Rapids: Zondervan, 2019), 97–112.

There is currently no uniform eclectic approach, and the methodology that Patton and Putnam suggested is one of the many biblical Hebrew scholars may utilize.

Methodology

In this dissertation, I intend to compare the four above-mentioned discourse analytical approaches to the text of MT Esther. The Greek texts will not be discussed. I will first elucidate the scheme of the four discourse analysis methods. An analysis of MT Esther utilizing these four methods will then be conducted or referenced if such a work exists.⁶ These preexisting works and analyses will be compared against selected commentaries on Esther, which may explicitly utilize some method of discourse analysis or simply apply traditional exegesis. The findings will subsequently be consolidated.

Survey of Scholarly Literature

General Survey

The following will be a very brief survey of various contributions by scholars to the field of discourse analysis of the Hebrew Bible. More specifically, it will focus on the four approaches that will be compared in this study. A more detailed examination will be conducted in chapter 2 of the dissertation.

Commentaries Using Discourse Analysis

One Bible and two commentary series employ discourse analysis as their primary approach. They are the Lexham Discourse Hebrew Bible (LDHB), the Zondervan Exegetical Commentary on the Old Testament (ZECOT) series, and the Baylor Handbook on the Hebrew Bible (BHHB) series. The Bible and commentaries in these series will be studied in terms of their approach to discern the discourse analysis

⁶ For the information structure approach to MT Esther, see John Screnock and Robert D. Holmstedt, *Esther: A Handbook on the Hebrew Text*, BHHB (Waco, TX: Baylor University Press, 2015).

devices they employ, be it one of the approaches mentioned above or an eclectic scheme. Other commentaries and works that specifically utilize the four methods may also be referenced.⁷

Commentaries on Esther

Commentaries on the book of Esther will also be considered.⁸ The objective is to see how the conclusions and learnings are similar to or differ from using only one of the four methodologies. It is expected that most scholars would mainly employ a traditional grammatical-syntactical analysis in their work. When discourse analysis is applied, an eclectic approach utilizing two or more of the four methods is anticipated. Currently, of the four methods, only the work by John Screnock and Robert D. Holmstedt in the BHHB series provides the information structure approach.

Scholarly Views on Esther

Current scholarship surrounding MT Esther has generally viewed it as having some literary macrostructure. As an example of the variety of views concerning Esther's structure, Barry G. Webb takes chapters 1 and 2 to be an introduction and believes Esther's "main action" begins in chapter 3.⁹ Adele Berlin concurs with Webb that "the

⁷ David Allan Dawson, *Text-Linguistics and Biblical Hebrew*, Bloomsbury Academic Collections, Biblical Studies: Biblical Languages (London: Bloomsbury Academic, 2015); Roy L. Heller, *Narrative Structure and Discourse Constellations: An Analysis of Clause Function in Biblical Hebrew Prose*, HSS 55 (Winona Lake, IN: Eisenbrauns, 2004); Robert E. Longacre, *Joseph: A Story of Divine Providence; A Text Theoretical and Text Linguistic Analysis of Genesis 37 and 39–48*, 2nd ed. (Winona Lake, IN: Eisenbrauns, 2003); Robert E. Longacre and Andrew C. Bowling, *Understanding Biblical Hebrew Verb Forms: Distribution and Function across Genres*, SIL International Publications in Linguistics 151 (Dallas: SIL International, 2015); A. Pyles "Sam(p)son's Advent: A Comparative Discourse Analysis of Judges 13 in Hebrew and Greek," in *Modeling Biblical Language: Selected Papers from the McMaster Divinity College Linguistics Circle*, ed. Stanley E. Porter, Gregory P. Fewster, and Christopher D. Land (Leiden: Brill, 2016).

⁸ See bibliography under the heading *Commentaries on Esther* for list of works.

⁹ Barry G. Webb, *Five Festal Garments: Christian Reflections on the Song of Songs, Ruth, Lamentations, Ecclesiastes, Esther*, NSBT 10 (Downers Grove, IL: InterVarsity Press, 2000), 114.

first two chapters serve as prologues to the main action,” but Berlin additionally believes “parts of chapter 9 and chapter 10 serve as epilogues” to Esther.¹⁰

For scholars who view Esther as having a chiasmic pattern, there is still debate on the center of such a chiasmic arrangement. Jeanette Matthews and Jon D. Levenson focus on chapter 6 for the book’s pivot.¹¹ Yehudah T. Radday agrees that the turning point is in chapter 6 and further specifies it in verse 6:1, “During that night the king’s sleep fled from him.” Michael V. Fox thinks instead that it should be 6:9, “Thus it shall be done to the man whom the king desires to honor.” Sandra Berg points to the pivot at 4:13–14: “Who knows whether you have not attained royalty for such a time as this?”, whereas Anthony Tomasino believes that the pivot is to be found in 5:1–8.¹²

Four Discourse Analysis Approaches

Tagmemic Approach

Kenneth L. Pike developed tagmemic analysis, which is currently used by the Summer Institute of Linguistics (SIL).¹³ Tagmemics distinguishes itself from the other three approaches by seeking to identify both the surface and notional structures of discourse. When these two structures are coincident, it can be argued that tagmemics will not uncover anything noteworthy from the other methods or even traditional exegesis.

¹⁰ Adele Berlin, introduction to *Esther*, JPS Bible Commentary (Philadelphia: Jewish Publication Society, 2001), xxiii.

¹¹ Jeanette Mathews, *Reading the Megillot: A Literary and Theological Commentary*, Reading the Old Testament (Macon, GA: Smyth & Helwys), 222. For viewing chapter 6 as a pivot, see also Debra Reid, *Esther: An Introduction and Commentary*, TOTC 13 (Downers Grove, IL: InterVarsity Press, 2008), 36; Karen H. Jobes, *Esther*, NIVAC (Grand Rapids: Zondervan, 1999), 50–51; Mervin Breneman, *Ezra, Nehemiah, Esther*, NAC 10 (Nashville: Broadman & Holman, 1993), 288.

¹² Y. T. Radday, “Chiasm in Joshua, Judges and Others,” *Linguistica Biblica* 3 (1973): 6–13; Michael V. Fox, “The Structure of the Book of Esther,” in *Isac Leo Seeligman Volume: Essays on the Bible and the Ancient World*, ed. Alexander Rofé and Yir Zakovitch III (Jerusalem: Rubenstein, 1983), 291–303; Sandra Berg, *The Book of Esther: Motifs, Themes and Structure*, SBLDS 44 (Missoula, MT: Scholars Press, 1979), 103–13; Jon D. Levenson, *Esther: A Commentary*, OTL (Louisville: Westminster John Knox Press, 1997), 5–12; Anthony Tomasino, *Esther*, EEC (Bellingham, WA: Lexham Press, 2016), 105–6.

¹³ Walter A. Cook, *Introduction to Tagmemic Analysis* (New York: Holt Rinehart and Winston, 1969), 13.

However, tagmemics may be better positioned to elucidate the different schemes within a discourse where the notional structure differs from the surface structure, such as in a fable or a parable.

Robert E. Longacre

The tagmemic approach to discourse analysis is described by Robert E. Longacre in his books *The Grammar of Discourse* and *Joseph: A Story of Divine Providence: A Text Theoretical and Text Linguistic Analysis of Genesis 37 and 39–48*. Longacre identifies various notational types to which the tagmemic approach to discourse analysis may be applied. It begins by first determining the genre of the passage in question.¹⁴ Tagmemics then applies a pre-determined grid of verb sequences onto the passage. The normative sequences are observed, and deviations from the sequence are noted. Longacre developed a system of verb rank within the genres of narrative, predictive, expository, and hortatory discourse.¹⁵ Longacre then lays out the passage according to the main verbs and classifies the clauses according to his verb-rank schedule. He then classifies the laid-out segments into etic paragraphs. A notional structure is then realized. In this notional structure, we see the pattern: exposition, inciting moment, developing conflict, climax, denouement, final suspense, and conclusion.¹⁶

Andrew C. Bowling

In addition to determining the notational types, Longacre and Andrew C. Bowling published a book, *Understanding Biblical Hebrew Verb Forms*, which utilizes a

¹⁴ Robert E. Longacre, *The Grammar of Discourse*, 2nd ed. (New York: Springer, 2013); Longacre, *Joseph*; Robert E. Longacre, "Tagmemics," *WORD* 36, no. 2 (1985): 137–77.

¹⁵ Longacre, *Joseph*, 79, 121.

¹⁶ Longacre, *Joseph*, 58, 71.

tagmemic approach to discourse analysis of the Hebrew Bible.¹⁷ They studied verbal distribution across various genres of the Hebrew Bible. During their study, they developed a comprehensive category of genres to which they classified the multiple forms of discourse in the Hebrew Scriptures. They introduced eight distinct genres, four in addition to Longacre’s narrative, predictive, expository, and hortatory discourse types. For each genre, there is a distinct verb-rank table. This is a welcome addition to Longacre’s previous works in that it provides clear structures and verb-rank sequences for the different genres in Hebrew discourse.

David Allan Dawson

David Allan Dawson states, “Tagmemics has nonetheless produced one of the most functional and profitable text-linguistic theories available to those who take up an interest in the issue.”¹⁸ Dawson believes each text type harnesses a specific clause to indicate the narrative’s foreground or the discourse’s background. He views the *wayyiqtol* as the Hebrew narrative’s primary clause type, the *weqatal* for the predictive, volitive forms for hortatory, and the verbless clause for expository passages. Dawson further observes the distinction of clause types between reported speech and non-reported speech.¹⁹ While he reiterates quite a bit of the material from *The Grammar of Discourse*, he has made successful attempts to simplify it from Longacre’s dense presentation.

Bryan M. Rocine

Bryan M. Rocine writes his grammar to educate students on discourse grammar and analysis.²⁰ He provides examples of how to conduct a discourse analysis

¹⁷ Longacre and Bowling, *Understanding Biblical Hebrew Verb Forms*, 5–12.

¹⁸ Dawson, *Text-Linguistics and Biblical Hebrew*, 74.

¹⁹ Dawson, *Text-Linguistics and Biblical Hebrew*, 70–122.

²⁰ Bryan M. Rocine, *Learning Biblical Hebrew: A New Approach Using Discourse Analysis* (Macon, GA: Smyth & Helwys, 2000).

through eight readings from the Hebrew Bible.²¹ He distinguishes genre using two descriptors: (1) the generic task or intention of the discourse and (2) the recognized grammatical constructions for the discourse type.²² Rocine follows the steps of defining the boundaries, marking the discourse, and tracing the mainlines. He notes that the most common verb form functioning as the mainline for a Hebrew narrative is the *wayyiqtol*. The off-the-line verb forms assist the mainline by providing background, detail, and explanation. These work together to form a discourse profile, or “discourse shape.”²³ Additionally, verbless clauses provide scene-setting for the Hebrew narratives with a subject-predicate formulation.²⁴

Roy L. Heller

Roy L. Heller views Longacre’s method as a refinement of P. J. Hopper’s foregrounding and backgrounding and Alviero Niccacci’s work in *The Syntax of the Verb in Classical Hebrew Prose*.²⁵ Heller notes Longacre’s four basic categories of narrative predictive, expository, and hortatory discourse but adds a fifth, interrogative discourse.²⁶ Heller notes that כִּי and אֲשֶׁר signal subordinate or dependent clauses to the main clause.²⁷ He also uses a system of labels for numbering clauses, with three numbers separated by periods indicating chapter, verse, and clause. For example, the verse Esther 1:2, transcribed to reflect the clause number, may be written as 1.2.005.

²¹ Rocine, *Learning Biblical Hebrew*, 279–390.

²² Rocine, *Learning Biblical Hebrew*, 1.

²³ Rocine, *Learning Biblical Hebrew*, 1.

²⁴ Rocine, *Learning Biblical Hebrew*, 10.

²⁵ Heller, *Narrative Structure and Discourse Constellations*; P. J. Hopper, “Aspect and Foregrounding in Discourse,” in *Discourse and Syntax*, vol. 12 of *Syntax and Semantics*, ed. T. Givón (New York: Academic, 1979), 213–24; Alviero Niccacci, *The Syntax of the Verb in Classical Hebrew Prose*, trans. Wilfred G. E. Watson, JSOTSup 86 (Sheffield: Sheffield Academic, 2009).

²⁶ Heller, *Narrative Structure and Discourse Constellations*, 31.

²⁷ Heller, *Narrative Structure and Discourse Constellations*, 28.

Distributional Approach

The distributional approach harnesses computer database programming to encode words, phrases, and clauses into categories to realize patterns and larger linguistic units.²⁸ Distributional approach discourse analysis concerns formal pattern recognition, whereas functional analysis utilizes traditional grammatical units based on human interpretation.²⁹ The distributional approach reveals patterns in grammatical constructions from statistical analysis.³⁰ This approach is used even amongst scholars who utilize different discourse approaches, and is made more accessible through computers and coding.

The Eep Talstra Centre for Bible and Computer (ETCBC) maintains a database of the *Werkgroep Informatica at the Free University in Amsterdam* (WIVU), where they have encoded the morphology, syntax, and text-level features of the words contained in the Hebrew Bible. Other than the ETCBC, there are also other databases fitting varying linguistic systems, like the *Holmstedt-Abegg Hebrew Syntactic Database*, which focuses on clause syntax and leans towards the information structure approach; the *Anderson-Forbes Analyzed Text of the Hebrew Bible*, which encodes the biblical words down to the morpheme and leans towards the interclausal approach; and the *J. Alan Groves Center for Advanced Biblical Research*, which tags particularly for clause boundaries and constituent and phrasal hierarchical relations.³¹

²⁸ Cody Kingham and Wido van Peursen, “The ETCBC Database of the Hebrew Bible,” *Journal for Semitics* 27, no. 1 (2018): 2.

²⁹ Kingham and van Peursen, *The ETCBC Database*, 5.

³⁰ Francis I. Andersen and A. Dean Forbes, *Biblical Hebrew Grammar Visualized*, LSAWS 6 (Winona Lake, IN: Eisenbrauns, 2012), 4.

³¹ Jan H. Kroeze, Machdel C. Matthee, and Theo J. D. Bothma, “Computational Information Systems: Biblical Hebrew,” in *Encyclopedia of Hebrew Language and Linguistics Online*, ed. G. Khan (Leiden: Brill, 2013), 1: 527–34.

Eep Talstra

The distributional approach utilizes pure data, is closely related to the structuralist and functional linguistic approaches, and usually includes some form of computational analysis.³² The ETCBC database parses the text syntactically. It also provides a level of grammatical analysis tagged to clause relation type. For example, we can search for all the clauses with a *waw-X-qatal* arrangement. This tool is powerful in the hands of a researcher. However, Elizabeth Robar doubts if the distributional approach can, as Christo van der Merwe and Eep Talstra claim, “render significant insight to linguistic phenomena beyond the level of the clause.”³³ The ETCBC database is available in the Accordance Bible software, making it highly accessible.

Alviero Niccacci

Rather than keeping to the simple categories of narrative and speech, Alviero Niccacci further delineates discourses into historical narrative or oral narrative and speech into direct or indirect speech.³⁴ He distinguishes between clauses beginning with a verb and nominal clauses, believing that nominal clauses possibly mark new information, subordination, or topicalization. Niccacci considers the Hebrew texts on three horizons: (1) linguistic attitude, (2) foregrounding, and (3) linguistic perspective. For the linguistic attitude, taking the Hebrew narrative as an example would primarily be *wayyiqtol*s and the *waw-X-qatal* verb forms, with the volitive forms, simple nominals, and indicatives

³² Eep Talstra, “Hebrew Syntax: Clause Types and Clause Hierarchy,” in *Studies in Hebrew and Aramaic Syntax Presented to Professor J. Hoftijzer on the Occasion of His Sixty-Fifth Birthday*, ed. Karel Jongeling, Hendrika L. Murre-van den Berg, and Lucas van Rompay, SSSL 17 (Leiden: Brill, 1991), 180–93; Eep Talstra, “Text Grammar and the Hebrew Bible 1: Elements of a Theory,” *BO* 35 (1978): 168–74; Eep Talstra, “Text Grammar and the Hebrew Bible 2: Syntax and Semantics,” *BO* 39 (1982): 26–38; Eep Talstra, “Text Linguistics: Biblical Hebrew,” in *Encyclopedia of Hebrew Language and Linguistics Online*, ed. G. Khan (Leiden: Brill, 2013).

³³ Christo H. J. van der Merwe and Eep Talstra, “Biblical Hebrew Word Order: The Interface of Information Structure and Formal Features,” *ZAH* 15/16 (2002): 68; however, Elizabeth Robar expresses this doubt in *The Verb and the Paragraph in Biblical Hebrew* (Leiden: Brill, 2014), 1.

³⁴ Alviero Niccacci, “On the Hebrew Verbal System,” in *Biblical Hebrew and Discourse Linguistics*, ed. Robert D. Bergen (Dallas: Summer Institute of Linguistics, 1994), 117–37.

signaled by the *X-yiqtol*, *weqatal*, and the *X-qatal* forms. For foregrounding and backgrounding, again, taking the example of the Hebrew narrative, the *wayyiqtol*s would imply foreground and the *weqatal* the background. Concerning the linguistic perspective of the Hebrew narrative, recovered information is indicated by the *waw-X-qatal*, degree zero (level of the story) by the *wayyiqtol*, and the *yiqtol* would point to anticipated details.³⁵ These patterns may easily be found in a search in Accordance Bible software using the ETCBC database and the appropriate search constructs.

Nicolai Winther-Nielsen

Nicolai Winther-Nielsen merges the functional grammar approach with computational analysis and applies it to the book of Joshua.³⁶ He views the clause as layered, containing the nucleus, the core, and the periphery. The clausal relations are based upon functional grammar and describe the Hebrew verb with respect to aspect, specifically, perfectivity and sequentiality. Four forms are identified: *qatal* (perfective, non-sequential), *yiqtol* (non-perfective, non-sequential), *wayyiqtol* (perfective, sequential), and *weqatal* (non-perfective, sequential). The shackling of *weqatal* clauses is similar to chaining *wayyiqtol* clauses, except *weqatals* are utilized for direct discourse and *wayyiqtol*s are for narratives. Three considerations of functional grammar include clause combining, sequencing of predicates, and referential coherence.³⁷ Winther-Nielsen also takes time to explain that clause reduction and expansion are additional aspects of clause coherence.³⁸

³⁵ Niccacci, *The Syntax of the Verb in Classical Hebrew Prose*, 20–21.

³⁶ Nicolai Winther-Nielsen, *A Functional Discourse Grammar of Joshua: A Computer-Assisted Rhetorical Structure Analysis*, ConBOT 40 (Stockholm: Almqvist & Wiksell, 1995).

³⁷ Winther-Nielsen, *A Functional Discourse Grammar of Joshua*, 44–52.

³⁸ Winther-Nielsen, *A Functional Discourse Grammar of Joshua*, 53–78.

A. F. den Exter Blokland

A. F. den Exter Blokland applies computational analysis to 1 Kings 1–2.³⁹ He compares Longacre’s tagmemic method with Francis I. Andersen’s interclausal approach. He then suggests a text-syntactic segmentation model, paying particular attention to participant references.⁴⁰ He proposes a model that moves from form to function rather than Longacre and Andersen’s model, which he alleges moves from function to form.⁴¹ He suggests an ascending syntactical segmentation model for analyzing texts using syntactic features of continuity and discontinuity and differentiating foreground and background in the narrative.⁴² This ascending model contrasts with a descending syntactical segmentation model, where breaks in the discourse between clauses are identified.

Blokland presents eleven steps to his model through a series of waves, going through the passage over eleven times.⁴³ The eleven steps are as follows: (1) Connect the meta-clauses to the discourse segments that follow them (commonly marked with *לִיאֹמֵר, לִיאֹמֵר*). (2) Connect a non-*wayyiqtol* clause to the following non-*wayyiqtol* clause with the same subject. (3) Connect select syndetic participial clauses to any syndetic clause negated with *לֹא*. (4) Connect specific non-*wayyiqtol* clauses with *wayyiqtol* clauses. (5) Connect the preceding *wayyiqtol* clause to the immediately following *wayyiqtol* clause. (6) Connect the *waw-X-לֹא-qatal* to the preceding *wayyiqtol* clause or mixed segment. (7) Now that all clauses are part of a segment, connect the segment to the preceding segment if the preceding segment is headed by a *wayyiqtol* clause (but not a *וַיְהִי*). (8) Connect segments that share two subjects. Steps 9–11 concern connecting the

³⁹ A. F. den Exter Blokland, *In Search of Text Syntax: Towards a Syntactic Text-Segmentation Model for Biblical Hebrew*, Applicatio 14 (Amsterdam: Uitgeverij, 1995).

⁴⁰ Blokland, *In Search of Text Syntax*, 135–200.

⁴¹ Blokland, *In Search of Text Syntax*, 136.

⁴² Blokland, *In Search of Text Syntax*, 138–60.

⁴³ Blokland, *In Search of Text Syntax*, 169–79.

remaining segments, yet unjointed, to the preceding segments depending upon what heads up the clause.⁴⁴

Lénart J. de Regt

Lénart J. de Regt develops a parametric model for studying a textual corpus from Deuteronomy.⁴⁵ By parametric model, de Regt refers to grammatical features, or “parameters,” which describe morphological and syntactic levels, discourse-level functions, and morphological paradigms of the perfect and imperfect Hebrew verb.⁴⁶ He lists the parameters of the Hebrew elements along with their categories.⁴⁷ He then sets up one-way frequency tables to illustrate the text according to the categories mentioned above.⁴⁸ Following this is a two-way frequency table, which allows for cross-tabulation across two parameters.⁴⁹ The investigation is to ascertain textual normalcy. The exegete should be alert when rare combinations and combinations of categories with different parameters occur.⁵⁰

Information Structure Approach

The information structure approach primarily investigates the discourse at the clause level. Screnock and Holmstedt have published a commentary utilizing the information structure approach for MT Esther, and this work will be referenced in this study as representative of the methodology.

⁴⁴ Blokland, *In Search of Text Syntax*, 169–79.

⁴⁵ Lénart J. de Regt, *A Parametric Model for Syntactic Studies of a Textual Corpus, Demonstrated on the Hebrew of Deuteronomy 1–30*, SSN 23 (Assen: Van Gorcum, 1988).

⁴⁶ De Regt, *A Parametric Model for Syntactic Studies*, 3.

⁴⁷ De Regt, *A Parametric Model for Syntactic Studies*, 9.

⁴⁸ De Regt, *A Parametric Model for Syntactic Studies*, 62–78.

⁴⁹ De Regt, *A Parametric Model for Syntactic Studies*, 79–113.

⁵⁰ De Regt, *A Parametric Model for Syntactic Studies*, 114.

Sebastiaan Jonathan Floor

Sebastiaan Jonathan Floor utilizes the information structure approach to discourse analysis.⁵¹ He elucidates four stages: The first is the literary overview, for topic, focus, and theme. Second is the testing of the incidence from the data. Third is developing a model of theme analysis and theme tracing. Fourth is the application of the model to data.⁵²

The theme is the developing idea or thread forming a discourse's coherent core. It is understood that this theme develops linearly. This theme is both cognitive and semantic within the embedded pragmatics of the discourse. The core is optionally marked in the morphosyntax or lexicography of the discourse.⁵³ So, discourse analysis utilizing the informational structure approach begins with a theme trace.⁵⁴ It then moves on to recognize any motifs or author focus, which can be observed from word order, chiasm, alliteration, or assonance. Any markers of prominence or markedness should also be noted. These come in the form of infrequent syntax or lexicography, contrast, left dislocation, and the like. The results are then consolidated.

Katsuomi Shimasaki

Katsuomi Shimasaki defines information-structure analysis as being the examination of “the state of information of a referent (old-new or presupposed-asserted) at the level of definiteness of a referent in the mind of participants (activation states), the

⁵¹ Sebastiaan Jonathan Floor, “From Word Order to Theme in Biblical Hebrew Narrative: Some Perspectives from Information Structure,” *Journal for Semitics* 12, no. 2 (2003): 197–236; Floor, “From Topic, Focus and Information Structure,” 243.

⁵² Floor, “From Topic, Focus and Information Structure,” 11.

⁵³ Floor, “From Topic, Focus and Information Structure,” 243; Floor, “From Word Order to Theme,” 197–236.

⁵⁴ Floor, “From Topic, Focus and Information Structure,” 256–60, 262ff.

distribution of prominent information (focus), and the topic-comment relationship.”⁵⁵ The referent may have deferring activation states and be delineated into active, assessable, inactive, unidentifiable, or brand new.⁵⁶ Focus marks an item as informationally prominent or highlights it. It can be through word order and pitch prominence and may manifest itself prosodically, morphologically, or syntactically.⁵⁷ Shimasaki follows a triadic focus structure of predicative (predicate focus), identificational (argument focus), and presentative (clause focus).⁵⁸ Concerning biblical Hebrew, Shimasaki presents two elements of focus and three focus structures. The two elements of focus are (1) focus on word order or the clause-initial arrangement and (2) focus on pitch prominence. Pre-verbal elements or fronted elements are said to have high-pitch prominence. The three focus structures are (1) predicate-focus, (2) argument-focus, and (3) clause-focus.⁵⁹ Additionally, four terms are essential in information-structure analysis: emphasis, intensification, contrast, and focus.⁶⁰

Jean-Marc Heimerdinger

Jean-Marc Heimerdinger writes to refute Longacre’s conclusions.⁶¹ He views foregrounding as multifaceted and disagrees with Longacre’s proposal due to its circularity.⁶² He feels that “the notion of foreground-background, based on the nature of

⁵⁵ Katsuomi Shimasaki, “Focus Structure in Biblical Hebrew: A Study of Word Order and Information Structure with special reference to Deuteronomy” (PhD diss., Cheltenham and Gloucester College of Higher Education, 1999), 41.

⁵⁶ Shimasaki, “Focus Structure in Biblical Hebrew,” 43–45.

⁵⁷ Shimasaki, “Focus Structure in Biblical Hebrew,” 46, 232.

⁵⁸ Shimasaki, “Focus Structure in Biblical Hebrew,” 53.

⁵⁹ Shimasaki, “Focus Structure in Biblical Hebrew,” 59–63.

⁶⁰ Shimasaki, “Focus Structure in Biblical Hebrew,” 66–83.

⁶¹ Jean-Marc Heimerdinger, *Topic, Focus and Foreground in Ancient Hebrew Narratives*, JSOTSup 295 (Sheffield: Sheffield Academic Press, 1999), 10.

⁶² Heimerdinger, *Topic, Focus and Foreground*, 98.

the information contained in classes,” is a problem.⁶³ Instead, to properly examine prominence, Heimerdinger suggests that we need to analyze the clause pragmatically. This means that the pragmatic assertion, identifiability, topic, and focus of a clause must be primarily identified.⁶⁴ Heimerdinger’s analytical chapter against Longacre is noteworthy.⁶⁵ He questions Longacre’s Westernized idea of emplotment in producing the notional structure. He also highlights the subjectivity of the categorizations, contrasting W. Lee Humphrey’s analysis with Longacre and again Longacre with Allen Ross.⁶⁶

Robert D. Holmstedt

Robert D. Holmstedt focuses his attention on the sentence level.⁶⁷ He discerns between the first layer containing the theme and rheme and the second layer with topic and focus.⁶⁸ John A. Cook and Holmstedt have produced a grammar, *Beginning Biblical Hebrew*, utilizing a generative approach to information structure.⁶⁹ Additionally, Holmstedt and Screnock have authored a commentary on Esther. This work will be referenced as representative of the information structure perspective of Esther.

⁶³ Heimerdinger, *Topic, Focus and Foreground*, 12.

⁶⁴ Heimerdinger, *Topic, Focus and Foreground*, 14.

⁶⁵ Heimerdinger, *Topic, Focus and Foreground*, 52–100.

⁶⁶ Heimerdinger, *Topic, Focus and Foreground*, 63–64.

⁶⁷ Robert D. Holmstedt, John A. Cook, and Phillip S. Marshall, *Qoheleth: A Handbook on the Hebrew Text*, BHHB (Waco, TX: Baylor University Press, 2017); Robert D. Holmstedt, *Linguistic Studies on Biblical Hebrew*, SSSL 102 (Leiden: Brill, 2021); Robert D. Holmstedt, *Ruth: A Handbook on the Hebrew Text*, BHHB (Waco, TX: Baylor University Press, 2010); Robert D. Holmstedt, “Word Order and Information Structure in Ruth and Jonah: A Generative-Typological Analysis,” *JSS*, 54, no. 1 (Spring 2009): 111–39; Robert D. Holmstedt and John Screnock, “Whither Esther? A Linguistic Profile of the Book of Esther” (paper presented at the Annual Meeting at Society of Biblical Literature, Baltimore, 2013); John Screnock and Holmstedt, *Esther*.

⁶⁸ Noonan, *Advances in the Study of Biblical Hebrew and Aramaic*, 161.

⁶⁹ John A. Cook and Robert D. Holmstedt, *Beginning Biblical Hebrew: A Grammar and Illustrated Reader* (Grand Rapids: Baker Academic, 2013).

Interclausal Approach

The interclausal approach pays attention to the text's cohesion, coherence, and relations between the units and is described in Robar's *The Verb and the Paragraph in Biblical Hebrew* and Andersen and Forbes's *Biblical Hebrew Grammar Visualized*.

Elizabeth Robar

Robar advocates combining the interclausal approach with cognitive linguistics to conduct discourse analysis. She suggests a method of "chunking" whereby the exegete delimits the pericope into hierarchical units.⁷⁰ Robar's twin roles of chunking and prominence seek to explain the discourse structure and the author's intention. Chunking requires the reader to be provided with graspable amounts of information. Cognitive prominence organizes the chunks through time. Deictic chronology and prominence together provide linguistic markedness.⁷¹ The organization and observation of the "chunks" may provide insight into any cognitive prominence intended by the author and highlight any linguistic markedness.⁷² Robar also denotes the term "schema" for the structure of the minimal discourse unit under investigation. Continuity is found in the development of a paragraph, and discontinuity is seen when there is disruption.⁷³

Francis I. Andersen

Andersen organizes discourse into clause, sentence, and paragraph levels.⁷⁴ Andersen and A. Dean Forbes have written a book, *Biblical Hebrew Grammar Visualized*, that helps the reader gain better access to the interclausal approach to discourse analysis. Anderson approaches discourse analysis via eight aspects: (1) a

⁷⁰ Robar, *The Verb and the Paragraph*, 189.

⁷¹ Robar, *The Verb and the Paragraph*, 1–60.

⁷² Robar, *The Verb and the Paragraph*, 189.

⁷³ Robar, *The Verb and the Paragraph*, 61–188.

⁷⁴ Francis I. Andersen, *The Sentence in Biblical Hebrew*, Janua Linguarum Series Practica 231 (The Hague: Mouton, 1974).

unified approach in the interface with syntax; (2) four realized genres: exposition, narration, indirect speech, and dialogue; (3) identification of discourse cohesion, structure, and semantics; (4) cue phrases forming the basic units for analysis; (5) consideration of the discourse regarding informational, intentional, textual, and exchange dimensions; (6) reliance on the graph and discourse representation structure; (7) observation of rules and logic plus a fusion of evidence; (8) admission of evidence from clausal information, semantic networks, cognitive models, and world knowledge.⁷⁵

Yoshinobu Endo

Yoshinobu Endo examines the parameters of word order, tense, aspect, modality, clause type, and sequentiality in the Joseph story. A distinction was made between direct discourse and narrative. Endo examines the one-clause verbal utterance, the two-clause, and then the three-clause verbal utterances, distinguishing between the main clause and the subordinate clauses, being concerned with only the main clauses in her study.⁷⁶ The one-, two-, or three-clause verbal utterances occur only in the *X-qatal* and *X-yiqtol* verbal sequence. It may sometimes occur with a null-X, which appears to be fronted with a *qatal* or *yiqtol*. The main clause of direct discourse never appears with the *wayyiqtol* or *weqatal* verb form in the initial position.⁷⁷ In the following formulae, “C1, C2, and C3” represent individual clauses, the equals sign “=” signifies juxtaposition, and the arrow “→” represents a sequential relationship. For the two-clause segment, they appear to be juxtaposed (C1 = C2) or sequential (C1 → C2). The three-clause type tends to be either juxtaposed (C1 = C2 = C3) or juxtaposed and sequenced [(C1 → C2 = C3)

⁷⁵ Andersen and Forbes, *Biblical Hebrew Grammar Visualized*, 325.

⁷⁶ Yoshinobu Endo, *The Verbal System of Classical Hebrew in the Joseph Story: An Approach from Discourse Analysis*, SSN 32 (Assen: Van Gorcum, 1996), 31.

⁷⁷ Endo, *The Verbal System of Classical Hebrew in the Joseph Story*, 62.

(C1= C2 → C3)].⁷⁸ For instances with multiple clauses, the combination may denote (1) past: *qatal* → *wayyiqtol*(s); (2) future, modal, present, or timeless: *yiqtol* → *weqatal*(s). Nominal clauses or participle clauses can be circumstantial or describe background. When fronted with nominals or participles, it may denote (3) past: nominal/ participle → *wayyiqtol* or (4) future: nominal/ participle → *weqatal*.⁷⁹ Endo views three oppositions between clauses. For past events, the *wayyiqtol* indicates the sequential and the *qatal* for the non-sequential. For non-past events, the *weqatal* is for the sequential, and the *yiqtol* indicates the non-sequential. Volitive events have the *weqatal* for the sequential and the imperative, jussive, or cohortative for the non-sequential.⁸⁰

Reason for Research

In this paper, I aim to investigate the four methods of discourse analysis as laid out by Noonan using the book of MT Esther as a test case. Tagmemics seeks to discover any discrepancy between a discourse's surface and notional structures. The interclausal approach seeks cohesion throughout the discourse. Distributional analysis is concerned with formal pattern recognition of the text. The information structure approach examines the topic, focus, and theme as they present themselves in the discourse. Each has a place, and it may well be that differing genres require different approaches. We are concerned with the Hebrew narrative of MT Esther here.

⁷⁸ Endo, *The Verbal System of Classical Hebrew in the Joseph Story*, 115.

⁷⁹ Endo, *The Verbal System of Classical Hebrew in the Joseph Story*, 145.

⁸⁰ Endo, *The Verbal System of Classical Hebrew in the Joseph Story*, 321.

Significance

As of the time of this study, no commentaries on Esther comparing the four approaches to discourse analysis have been published. This research will examine the effectiveness and relevance of the various approaches to discourse analysis in the study of MT Esther to commentaries that do not explicitly state that they harness discourse analysis but utilize traditional exegesis. This study may conclude that one method may prove advantageous or that all the methods are equally informative. It may also be determined that most of the things uncovered in these four discourse analyses are evident on a surface level. Thus, the return on investment in learning these methods is limited in proportion to the amount of labor involved compared to traditional exegesis.

Argument

Chapter 1 introduces the discourse analysis approaches favored by biblical scholars as recorded by Noonan in his work, *Advances in the Study of Biblical Hebrew and Aramaic*, and briefly overviews the four approaches. Chapter 2 surveys the four selected approaches to discourse analysis. Commentaries and works employing one of the four approaches exclusively are examined. Commentary series explicitly utilizing discourse analysis as their methodology are studied to determine their approach to discourse analysis. Finally, a select number of commentaries are examined to review their approaches to learning the text of MT Esther and what they gleaned from their respective approaches. Chapter 3 reviews the various ways the four approaches to discourse analysis have been carried out by various scholars. The precise steps to each approach may differ from scholar to scholar. The specific strategy for each, and deemed most suitable for the study of MT Esther, is outlined. Chapter 4 analyzes Esther following the four approaches to discourse analysis. The chapter follows the various steps laid out in chapter 3. Chapter 5 contains the observations and analysis of the findings. Each method's similarities, differences, strengths, and perceived weaknesses are discussed. Chapter 6 concludes the

study, presents the summary of the findings, and makes an appraisal of the value of each approach for interpreting MT Esther.

CHAPTER 2

LITERATURE REVIEW

This chapter reviews four key approaches to discourse analysis—tagmemic, distributional, information structure, and interclausal—and evaluates their application in the study of biblical Hebrew (BH) discourse. The objective is to identify the most effective methodologies for analyzing narrative structures, verb usage, and coherence in biblical texts.

The tagmemic approach is based on a study of comparable languages and finds unity in how these languages work. It then applies this to a particular language, in this case, BH. Tagmemics works on the principle that every tagmeme has two elements—a slot and a filler. These successively build upon each other to give rise to the discourse as a whole. Robert E. Longacre and Andrew C. Bowling have further specified specific verb sequences in a series of bands according to the various types of discourse found in the Hebrew Bible (HB). This verb rank, or cline, forms the backbone of what they understand as normative for BH within their unique notational structures.

The distributional approach uses data as its foundational investigative method. It analyzes the passage via its elements' distribution, like the sequencing of verb-subject or synonyms and repetitions in its analysis. This technique appears more targeted than the tagmemic approach. However, because it deals only with the passage it is studying, it may not fully encompass the entirety of the language but is confined to the unit's parameters. This method is also potentially subject to the author's stylistic leanings.

Information structure falls in the ballpark discipline of pragmatics in the linguistic world. Its cognitive approach to the study of discourse, which includes syntax and semantics, makes it a method appropriate to elicit the pragmatics of a particular

pericope. It identifies the topic, the focus, the theme, the rheme, and the prominence of each clause and discourse chunk.

In the interclausal approach, each word is labeled, and each word or word group is further categorized into a clause immediate constituent (CIC). The aim is to find coherence and prominence where present by observing the foregrounding and backgrounding throughout the discourse.

Below are the snippets of the contributions made by various scholars to the discussion on the different methods of conducting discourse analysis.

Discourse Analysis Approaches

Tagmemic Approach

Robert E. Longacre

The tagmemic approach considers hierarchical patterns in the discourse.¹ In Robert E. Longacre's book, *The Grammar of Discourse*, he identifies various notational types to which the tagmemic approach to discourse analysis may be applied. He then applies a pre-determined type-specific grid of verb sequences onto the passage. The normative sequences are observed, and deviations from the sequence are noted. The table on notational types from Longacre's book is reproduced below.

¹ Benjamin J. Noonan, *Advances in the Study of Biblical Hebrew and Aramaic: New Insights for Reading the Old Testament* (Grand Rapids: Zondervan, 2020), 152–55.

Table 1. Robert Longacre’s diagram on notational types²

	+ Agent Orientation	– Agent Orientation	
+ Contingent Succession	Narrative	Procedural	
	Prophecy	How to do it	+ Projection
	Story	How it was done	– Projection
– Contingent Succession	Behavioral	Expository	
	Hortatory Promissory	Budget Proposal Futuristic Essay	+ Projection
	Eulogy	Scientific paper	– Projection

Longacre exhibited his methodology using the Joseph narrative (Gen 37, 39–48) in his book, *Joseph: A Story of Divine Providence*.³ He demonstrated how the tagmemic discourse analysis approach is applied to a biblical Hebrew narrative. As part of the process, Longacre identifies the macrostructures (underlying notional structure—do not confuse with the notational types as illustrated in the table above), for example, the thesis, the sub-theses, and the peak and post-peak episodes of the discourse. He also developed a sophisticated presentation format for his analysis.

In addition to determining the notational types, Longacre and Bowling, in their book *Understanding Biblical Hebrew Verb Forms*, studied Hebrew verbal distribution according to occurrence and hierarchy across various notational categories of narrative, predictive, procedural, and instructional. They came up with comprehensive and extensive categories of verb clines according to the genres into which they classified texts.⁴ A composite summary from various tables in their book is provided below.

² Robert E. Longacre, *The Grammar of Discourse*, 2nd ed. (New York: Springer, 2013), 10.

³ Robert E. Longacre, *Joseph: A Story of Divine Providence; A Text Theoretical and Text Linguistic Analysis of Genesis 37 and 39–48*, 2nd ed. (Winona Lake, IN: Eisenbrauns, 2003).

⁴ Robert E. Longacre and Andrew C. Bowling, *Understanding Biblical Hebrew Verb Forms: Distribution and Function across Genres*, SIL International Publications in Linguistics 151 (Dallas: SIL International, 2015), 5–12.

Table 2. Summary of Longacre and Bowling's tagmemic system⁵

Narrative	Predictive/ Projection	Procedural	Instructional
Wayyiqtol Wayyiqtol (<i>and or</i>) Noun + Qatal Yiqtol (acting as Wayyiqtols) Yiqtol (<i>iterative past</i>) Weqatal (<i>marking it as pivotal/climatic</i>) (<i>Participial clauses and verbless clauses provide expositional background.</i>)	Weqatal Yiqtol Noun + Yiqtol (<i>foregrounded</i>) Qatal Yiqtol Informal Prediction Yiqtol Noun + Yiqtol Weqatal/ Qatal	How to do it Weqatal Weqatal כי אם אם Noun + Yiqtol (<i>Off the line</i>) Weqatal How it was done Weqatal Yiqtol	Imperative clause (or Yiqtol Jussive) Weqatal Weqatal Noun + Yiqtol
Riyb (indictment/complaint)	Qinah (lament)	Exhortation/ Hortatory	Exposition (and also description)
Courtroom-like (<i>Usually past-time</i>) Qatal Qatal Yiqtol (past iterative) Yiqtol (clause-initial preterite as <i>Wayyiqtol</i>) Yiqtol (<i>sometimes for ongoing activities</i>)	Qatal Qatal Wayyiqtol (usually continue function and meaning of initial Qatal form) Yiqtol (in rhetorical imperatives/ questions)	Imperatives + Yiqtol Jussives Yiqtol Cohortative (rarely) Qatal (off-line) Yiqtol (off-line)	Nominal Verbless clause Participial Clause היה Qatal X-Qatal Yiqtol (present) Irrealis scene Dependent clause with qatal/ yiqtol

It seems that Longacre, having written much and early in the arena of discourse analysis, has become one of the more prominent scholars in the field to date. Many scholars referenced in the remainder of this chapter do, at least occasionally, refer to, or engage with Longacre to some degree. Some methods even build on the tagmemic approach popularized by Longacre.

⁵ Longacre and Bowling, *Understanding Biblical Hebrew Verb Forms*, 4–39.

David Allan Dawson

David Allan Dawson bases his book on the thesis that “the constituent structure of a text would be marked by divergences from the main-line form in all text types, and that other types of marking devices will confirm the off-line marking of constituent structure.”⁶ Dawson evaluates Hebrew text linguistics based on two criteria: integrity of description and effectiveness of communication. He identifies various theoretical elements, including the necessity of clarity in methodology, the significance of language universals, and the relationship between micro-syntax and macro-syntax. Dawson additionally considers the works by Alviero Niccacci, Mats Eskhult, and Francis I. Andersen. He discusses some of their works in relation to their strengths, weaknesses, and limitations in addressing Hebrew syntax.⁷

In Dawson’s reading of Alviero Niccacci’s work in *The Syntax of the Verb in Classical Hebrew Prose*, which presents a text-linguistic approach to Hebrew verb usage, he notes Niccacci’s penchant for moving away from traditional grammatical descriptions.⁸ Dawson notes that Niccacci calls out the inadequacies of classical grammars in general and argues for an understanding of the function of the *wayyiqtol* and *qatal* forms in context and its crucial role in providing for an accurate translation. Dawson also notes that Niccacci identifies two key features for analyzing Hebrew syntax: linguistic attitude and word order within clauses.

Dawson takes issue with Niccacci’s broad categorization of conversational material as “discourse,” claiming that this approach lacks internal consistency and fails to differentiate between various text types. Dawson opines that Niccacci’s analysis often

⁶ David Allan Dawson, *Text-Linguistics and Biblical Hebrew*, JSOT 177 (Sheffield: Sheffield Academic Press, 1994), 207.

⁷ Dawson, *Text-Linguistics and Biblical Hebrew*, 74.

⁸ Alviero Niccacci, *The Syntax of the Verb in Classical Hebrew Prose*, trans. Wilfred G. E. Watson, JSOTSup 86 (Sheffield: JSOT Press, 1990), 28–30.

remains at the clause level, neglecting larger text structures and, thus, limiting the depth of his findings.⁹

Dawson evaluates Mats Eskhult as focusing on the aspectual contrasts in BH, particularly their role in narrative technique.¹⁰ Dawson claims that Eskhult employs theoretical linguistics to address complexities in Hebrew syntax, emphasizing the importance of distinguishing between narrative and background clauses. Dawson concludes that Eskhult's analysis centers on the (*we*)subject-*qatal* clause, which Eskhult argues is a structural element in narrative texts.¹¹ Dawson acknowledges Eskhult's observation of the interplay between micro-syntax and macro-syntax. Still, Dawson is concerned with Eskhult's lack of attention to text types, which results in a generalization in Eskhult's observation of clause distribution.¹²

Dawson's analysis of Andersen's work appreciates that Anderson introduces concepts such as "deep" versus "surface" grammar that require a certain level of understanding of the underlying theories.¹³ Anderson employs "bottom-up" and "top-down" approaches to describe the structure and context of Hebrew sentences. Dawson notes that Anderson bemoans the loose use of grammatical and linguistic terminologies. Dawson opines that using precise definitions in linguistic analysis can help scholars with clarity in their discussions.¹⁴

⁹ Dawson, *Text-Linguistics and Biblical Hebrew*, 31.

¹⁰ See Mats Eskhult, *Studies in Verbal Aspect and Narrative Technique in Biblical Hebrew Prose* (Uppsala: Uppsala University, 1990), 9.

¹¹ Eskhult, *Studies in Verbal Aspect*, 102.

¹² Dawson, *Text-Linguistics and Biblical Hebrew*, 41–46.

¹³ Francis I. Andersen, *The Sentence in Biblical Hebrew*, *Janua Linguarum Series Practica* 231 (The Hague: Mouton, 1974), 23.

¹⁴ Andersen, *The Sentence in Biblical Hebrew*, 21–22.

Dawson commends Longacre's introduction of linguistic concepts.¹⁵ Dawson explains Longacre's methodology in a seemingly more accessible fashion than Longacre himself. In addition to Longacre's notational text types, mainline versus off-line clause types, and constituent structure of texts, Dawson suggests a method that includes reported speech as an added feature.¹⁶ Reported speech is thus used by Dawson as an added layer to the Hebrew narrative notational type in addition to those proposed by Longacre.

The method Dawson proposes is first to identify the discourse type as per Longacre's notational categories and then relate this to their correlated verb clines. For example, (1) the mainline clause typifying narrative history is the *wayyiqtol* + prefix clause; (2) the mainline for predictive discourse is signified by the *wayyiqtol* + suffix clause; (3) the hortatory mainline is the 'command' form; and (4) the verbless clause typifies the expository text mainlines.¹⁷ Dawson then subsequently lists the clauses into four columns by their sub-classification: subordinated reported speech, unsubordinated reported speech, subordinated narration, and unsubordinated narration.

Dawson's significant contribution is in considering that reported speech is possibly distinct from the narrative *per se*. However, in his examination of the Jephthah, whose narrative is found in Judges 10:6–12:7, Dawson concluded from his study that narrative history in reported speech is not significantly different from non-reported speech.¹⁸ He affirms,

Narrative history texts are formulated according to the same principles whether in reported speech or non-reported speech (albeit within reported speech, it is), subject to restrictions with regard to its initial clause (usually the opening clause indicating

¹⁵ Dawson, *Text-Linguistics and Biblical Hebrew*, 68.

¹⁶ Dawson, *Text-Linguistics and Biblical Hebrew*, 114.

¹⁷ Dawson, *Text-Linguistics and Biblical Hebrew*, 115.

¹⁸ Dawson, *Text-Linguistics and Biblical Hebrew*, 174.

itself as an embedded clause to introduce to a speech and not to be taken as clause-initial).¹⁹

Bryan M. Rocine

Bryan M. Rocine provides specific grammar rules for his students, and I have reproduced a sampling of them here in block quotes. Concerning the verbless clause, he states,

- (1) When two nouns or a noun and pronoun are put together so that one renames the other, we have a noun sentence, otherwise known as a verbless clause, requiring the English verb *to be* for translation.
- (2) The verbless clause gives scene-setting information in a historical narrative.
- (3) The standard word order for a verbless clause is S-P. Any deviation from this standard word order will move some elements to the first position in the clause, thereby creating a focus on the “fronted” element.²⁰

Concerning the *X-qatal* occurrence,

- (1) In a historical narrative, a *qatal* verb form will almost never occur in the first position of a clause called the *clause-initial* position.
- (2) The fronted X-element of a Hebrew clause might be the clause’s subject, direct object, indirect object, or prepositional phrase.
- (3) When we find X-V word order in a biblical Hebrew clause, use the following construction for translation, e.g., It was (fronted “X” element) who(that) (remainder of clause), i.e., (It was to X that V).
- (4) In a historical narrative, the *X-qatal* has a focus-shifting function called topicalization.
- (5) When a preposition plus *qatal* follows *וְהָיָה* in Historical Narrative, the entire construction has a scene-setting function, usually identifying the time of the scene. This construction places the *qatal* in a low-ranking function in the Historical Narrative, like the participle.²¹

¹⁹ Dawson, *Text-Linguistics and Biblical Hebrew*, 175.

²⁰ Bryan M. Rocine, *Learning Biblical Hebrew: A New Approach Using Discourse Analysis* (Macon, GA: Smyth & Helwys, 2000), 10–11.

²¹ Rocine, *Learning Biblical Hebrew*, 22–23, 261.

Rocine then presents a discourse profile of the historical narrative:

1. Mainline: *Wayyiqtol*

Off-the-line:

2. Topicalization: *X-qatal*

3. Embedded direct speech

4. Relative past background: *אֲשֶׁר* and *qatal* in dependent clauses

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

6. Backgrounded activities: Participle

7. Embedded procedural discourse

8. Transition marker: *Wayyiqtol* of *היה*

9. Scene setting: Verbless clause

10. Irrealis scene setting: Negation of any verb by *אִלּוּ*.²²

Of the *weqatal*, *yiqtol*, and hortatory discourse, Rocine opines,

(1) The *weqatal* verb form is the mainline of several direct speech genres, which are “plus projection (+projection).”

(2) Plus, projection genres are forward-looking. They are genres in which the speaker is expressing the way things will be or the way he wants them to be.

(3) An isolated *weqatal* that stands in for a *wayyiqtol* within a *wayyiqtol* string marks a climactic or pivotal event in a narrative. The isolated *weqatal* is a surrogate mainline in the historical narrative.

(4) The *yiqtol* verb form, when in a dependent clause in any genre, expresses an action that is a relative non-past background. Relative non-past background does not refer to what is non-past for the speaker and his audience but what is in non-past relative to the time of the main clause.

(5) A *yiqtol* verb form, when used in a main clause rather than a dependent clause in procedural discourse, refers to repeated or habitual action in the past.

(6) The *X-yiqtol* construction in the +projection genres has the multi-faceted function topicalization. Translate *X-yiqtol* constructions in the +projection genres in future or present time as follows: Future: It will be (fronted X-element) who(that) will (remainder of clause). Present: It is (fronted X-element who(that) (remainder of present time clause).

(7) In hortatory discourse, the *weqatal* is a continuation form. It generally continues the string of commands that was begun by one or more imperatives. The *weqatal* gives commands in a softened or mitigated style as compared to the direct order of the imperative.

²² Rocine, *Learning Biblical Hebrew*, 210.

(8) A *weqatal* or series of *weqatals* that are subordinate to or serve the mainline of a hortatory discourse are off-the-line verb forms used to give consequence or purpose.

(9) A series of *weqatals* within a historical narrative represents the mainline of an embedded procedural discourse that tells how something was done repeatedly in the past.²³

Rocine has also provided a profile for the hortatory discourse:

1. Mainline:
 - 1a. Imperative
 - 1b. Jussive
 - 1c. Cohortative
 - 1d. *Weqatal* (for Mitigated Hortatory Discourse)

Off-the-line:

2. Topicalization: X-Imperative (or Jussive or Cohortative)
3. Prohibitive commands: לֹא or אַל + *yiqtol*
4. Express possibility: *Yiqtol*
5. Consequence, purpose: *Weqatal*
6. Consequence, purpose: אַל or אֲנִי + *yiqtol*
7. Consequence, purpose: Embedded Predictive Narrative
8. Identification of problem: Embedded Historical Narrative
9. Backgrounded activities: Participle
10. Scene setting: Verbless clause.²⁴

Rocine believes that the mainline is signified by the *wayyiqtol* for the historical discourse, with the X-*qatal* signaling the off-line clauses. The mainline is signaled with the *weqatal* for the predictive narrative, and the off-line is signaled with X-*yiqtol*. Instructional discourses follow the predictive narrative, whose mainline is the *weqatal*, and the off-line is indicated with the X-*yiqtol*.²⁵

Roy L. Heller

Roy L. Heller conducts a historical survey of the approaches to the Hebrew verb. He covers tense-based, historical-comparative, aspect-based, and discourse-linguistic-based approaches.²⁶ Early on, the Hebrew grammarians, using a tense-based

²³ Rocine, *Learning Biblical Hebrew*, 64–66, 111, 203, 206, 212.

²⁴ Rocine, *Learning Biblical Hebrew*, 267.

²⁵ Rocine, *Learning Biblical Hebrew*, 103.

²⁶ Roy L. Heller, *Narrative Structure and Discourse Constellations: An Analysis of Clause Function in Biblical Hebrew Prose*, HSS 55 (Winona Lake, IN: Eisenbrauns, 2004), 3–24.

approach to the Hebrew verb, noticed that the *qatal* represented the past tense and the *yiqtol* represented the future tense.²⁷ The presence of an attached *waw*, or *we*, could convert the meaning to its opposite and would make the *weqatal* (and even the *weyiqtol*) the future and the *wayyiqtol* the past. The attached *waw* was also known as the *waw* conversive. This tense-based theory to explain the Hebrew verb proved unsatisfactory.²⁸

In the historical-comparative approach, Heller notes that when comparing Hebrew to Akkadian, the *qatal* was considered a present tense rather than the past tense form. The *yiqtol* also seemed to function as an aorist tense and the *qatal* as a present participle.²⁹ Considering the aspect-based approach, some scholars began thinking of the *qatal* as the perfective form and the *yiqtol* as the imperfective form.³⁰ As for the discourse-linguistic approach, it was aimed to progress beyond the grammatical syntax of the sentence in studying the Hebrew verb.³¹

Heller notes two presuppositions of discourse-linguistics: (1) that the “meaning” of a verb can only be derived from its context, and (2) that interactions between sentences and elements within a sentence are often similar.³² Differing genres of discourse text types are observed to follow their respective distinctive patterns.³³

Heller proposes another way to analyze the Hebrew verb, which is by categorizing them as foregrounding or backgrounding.³⁴ Foregrounded clauses (which constitute the actual narration) tend to favor the perfective aspect, and background

²⁷ Heller, *Narrative Structure and Discourse Constellations*, 3.

²⁸ Heller, *Narrative Structure and Discourse Constellations*, 5.

²⁹ Heller, *Narrative Structure and Discourse Constellations*, 6–7.

³⁰ Heller, *Narrative Structure and Discourse Constellations*, 8–9.

³¹ Heller, *Narrative Structure and Discourse Constellations*, 17.

³² Heller, *Narrative Structure and Discourse Constellations*, 20.

³³ Heller, *Narrative Structure and Discourse Constellations*, 20–21.

³⁴ Heller, *Narrative Structure and Discourse Constellations*, 21.

material (supporting, amplifying, or commenting on the narration) relates to the durative, stative, and iterative and prefers to indulge imperfect tenses.³⁵ Heller identifies five text types in two categories: narratives or proper discourse, which can be of three varieties—a narrative discourse, a predictive discourse, or an expository discourse—and discourses or comments, where the author addresses the listener directly and in which there are two kinds—the interrogative discourse and the hortatory discourse.³⁶ Heller notes that in a basic Hebrew narrative whose backbone is made up of *wayyiqtol*s, the occurrence of the verbal forms *qatal*, *yiqtol*, or *weqatal* and the non-verbal clauses comprising participial, verbless, or partial clauses will signal a non-sequential, “backgrounded” information or identify boundaries between episodes.³⁷

Anthony Pyles

Anthony Pyles does a superb job of summarizing the tagmemic method.³⁸ He then applies Longacre’s tagmemic approach to the Hebrew and Greek text of Judges 13. While the picture on a macro level seems similar to both language texts, the micro level differs somewhat. Pyle notes that the *qatal* in the Hebrew hortatory texts is variously translated into Greek by utilizing “aorist indicatives, aorist participles, and both perfect and imperfect indicatives.”³⁹ Pyles concludes that verb clines similar to those used to

³⁵ Heller, *Narrative Structure and Discourse Constellations*, 21.

³⁶ Heller, *Narrative Structure and Discourse Constellations*, 26.

³⁷ Heller, *Narrative Structure and Discourse Constellations*, 26.

³⁸ Anthony Pyles, “Sam(p)son’s Advent: A Comparative Discourse Analysis of Judges 13 in Hebrew and Greek,” in *Modeling Biblical Language: Selected Papers from the McMaster Divinity College Linguistics Circle*, ed. Stanley E. Porter, Gregory P. Fewster, and Christopher D. Land (Leiden: Brill, 2016), 175–83.

³⁹ Pyles, “Sam(p)son’s Advent,” 197.

analyze the Hebrew texts need to be developed for the Greek text.⁴⁰ Pyles concludes his study by proposing such a Greek verb cline.⁴¹

Distributional Approach

A biblical Hebrew database containing linguistically analyzed data should provide information beyond simply relating words to phrases, clauses, and discourses. It should be able to reveal natural language.⁴² The Stuttgart Electronic Study Bible (SESB) aims to achieve this. However, the problems faced by the editors of the SESB are numerous. Amongst the issues are the definition of a clause and the fact that the verses' division does not always align with a syntactical segmentation of the text.⁴³

The SESB employs an iterative process of computer-assisted grammatical analysis. It focuses on identifying and segmenting phrase-atoms and clause-atoms within the textual corpus. It first recognizes patterns based on predefined phrase and clause structures. These are then verified and corrected by a team of scholars. At the phrasal level, word-level information and phrase-sets identify the phrase atoms. These phrase atoms are further analyzed to understand the relationships between their components. At the clause level, the phrase-level analysis includes matching recognized phrase atoms to established clause patterns. Finally, at the discourse level, integrating the information from previous levels acknowledges the relationships between clauses and helps to incorporate a hierarchy of clauses. The method includes much observation, preliminary labeling, correction, and consistency checks to develop a comprehensive grammatical understanding of the corpus.⁴⁴ The SESB is based on the *Werkgroep Informatica Vrije*

⁴⁰ Pyles, "Sam(p)son's Advent," 198.

⁴¹ Pyles, "Sam(p)son's Advent," 199.

⁴² Eep Talstra and Christof Hardmeier, *SESB Editors' Introduction* (Stuttgart: Deutsche Bibelgesellschaft, 2004), §1.2.

⁴³ Talstra and Hardmeier, *SESB Editors' Introduction*, §2.2.

⁴⁴ Talstra and Hardmeier, *SESB Editors' Introduction*, §2.5.

Universiteit (WIVU) database. The WIVU database was renamed the Eep Talstra Centre for Bible and Computer (ETCBC) in 2012 in honor of Eep Talstra upon his retirement.

Eep Talstra

Eep Talstra was concerned that the computational coding of words in the Hebrew Bible should reflect not just its grammatical form in a sentence but also its function.⁴⁵ To illustrate his point, Talstra cites an example using 1 Kings 2:8–9. To get to the function, he suggests identifying the deep structure. This is done through a series of steps Talstra employs. The first is identifying clause-openers to separate the discourse into various clauses. The clauses are then classified according to their openings, for example, *wayyiqtol*, *X-qatal*, and verbless. The distribution of the different types of clauses is then compared with all the clauses in 1 Kings. Unique relationships between two clauses are identified, and this correlation is carried over to the discourse under study. The appropriate syntactical hierarchy is then applied by observing the occurrences of other paired clauses.⁴⁶

Language is not about simply stringing together words to form a sentence but rather formulating coherent structures of thought.⁴⁷ As such, Talstra proposes that the discourse as a whole is the largest unit of grammatical description, not merely the sentence.⁴⁸ Talstra engages with Wolfgang Schneider’s grammar and concludes, “A consistent formal approach is more fruitful both for grammatical and literary analysis of biblical texts than a grammatical model largely dependent on interpretation and

⁴⁵ Eep Talstra, “Hebrew Syntax: Clause Types and Clause Hierarchy,” in *Studies in Hebrew and Aramaic Syntax Presented to Professor J. Hoftijzer on the Occasion of His Sixty-Fifth Birthday*, ed. Karel Jongeling, Hendrika L. Murre-van den Berg, and Lucas van Rompay, SSSL 17 (Leiden: Brill, 1991), 180–82.

⁴⁶ Talstra, “Hebrew Syntax,” 188–93.

⁴⁷ Eep Talstra, “Text Grammar and the Hebrew Bible 1: Elements of a Theory,” *BO* 35 (1978): 168.

⁴⁸ Talstra, “Text Grammar and the Hebrew Bible 1,” 168.

psychological speculation concerning an author's mind and purposes."⁴⁹ However, Talstra maintains that a proper understanding of a text must include syntax (linguistic form), which is what grammars provide, and semantics (communicative function).⁵⁰

Talstra additionally proposes that two types of verbal forms may exist within a discourse. The syntactical functions between the two types are discursive speech and narrative speech. The discursive verbal form implies that the characters involved are all present in the speech act. This form is usually typified by the fronted imperfect *yiqtol* followed by the perfect *qatal* and consecutive perfect *weqatal*. The narrative verbal forms concern persons who are not present in the described action. Typifying this form is the consecutive imperfect *wayyiqtol* with the supporting perfect *qatal*.⁵¹ A dialogue embedded within a narrative utilizes the discursive verbal form.

Talstra's work is monumental, and the team of scholars' continued work on the database deserves salutation. The genius in coding and the scholarship in identifying how the words and elements fit the syntax and semantics is beyond words. The database is an excellent contribution to biblical Hebrew scholarship.

Alviero Niccacci

Alviero Niccacci comments that "the main problem of Hebrew syntax (is that) the five verb forms *qatal*, *weqatal*, *yiqtol*, *weyiqtol* and *wayiqqtol*, have been translated by nearly all the tenses of modern languages, by every mood (except by the imperative for *wayyiqtol*) and by both aspects or 'modes of action' (complete and incomplete)."⁵² He believes that the starting point of analyzing any biblical narrative is the author's

⁴⁹ Talstra, "Text Grammar and the Hebrew Bible 1," 174; Wolfgang Schneider, *Grammatik des biblischen Hebräisch: Völlig neue Bearbeitung der 'Hebräische Grammatik für den akademischen Unterricht' von Oskar Grether* (Munich: Claudius Verlag, 1974).

⁵⁰ Talstra, "Text Grammar and the Hebrew Bible 1," 174; Eep Talstra, "Text Grammar and the Hebrew Bible 2: Syntax and Semantics," *BO* 39 (1982), 26.

⁵¹ Talstra, "Text Grammar and the Hebrew Bible 1," 170.

⁵² Niccacci, *The Syntax of the Verb in Classical Hebrew Prose*, 17.

perspective in presenting the information rather than a logical flow of chronological events.⁵³ Niccacci asserts that the verb form provides the main clue.⁵⁴ Two principal attitudes are identified: the narration, where neither the author nor reader is addressed, and the comment (direct speech), where the author or speaker addresses the listener or reader directly.⁵⁵

Concerning mainline sentences, for the narratives, there is only the *wayyiqtol*. For direct speech or comment, signaling the past is the *qatal*, indicating the present is the nominal or verbless clause, and identifying the future is the *X-yiqtol*.⁵⁶ For non-mainline sentences they follow the pattern of the comment.⁵⁷ In discourses, contiguous verbal sentences are considered a sign of connection, whether the *wayyiqtol*s for the narratives or the *weqatal*s for the direct speech. Interruptions in the discourse are often signaled with a nominative clause.⁵⁸ Niccacci notes that while syntax can identify a break in the discourse, it is unable to elaborate on its significance.⁵⁹ Niccacci thus recommends a two-step evaluation of discourse: the syntactical analysis and the macro-syntactical.⁶⁰

Niccacci's contribution is in the recognition that discourse analysis should be done both on the syntactical and macro-syntactical levels. His attention to the five verb forms and their translations into varied verb forms is enlightening.

⁵³ Alviero Niccacci, "Analysis of Biblical Narrative," in *Biblical Hebrew and Discourse Linguistics*, ed. Robert D. Bergen (Dallas: Summer Institute of Linguistics, 1994), 175.

⁵⁴ Niccacci, "Analysis of Biblical Narrative," 175.

⁵⁵ Niccacci, "Analysis of Biblical Narrative," 176.

⁵⁶ Niccacci, "Analysis of Biblical Narrative," 176–77.

⁵⁷ Niccacci, "Analysis of Biblical Narrative," 177.

⁵⁸ Niccacci, "Analysis of Biblical Narrative," 177.

⁵⁹ Niccacci, "Analysis of Biblical Narrative," 179.

⁶⁰ Niccacci, "Analysis of Biblical Narrative," 181.

Nicolai Winther-Nielsen applies the distributional approach to the book of Joshua.⁶¹ Winther-Nielsen acknowledges that within the linguistic structure of a discourse. He believes that the author has elected to express meaning and function through a motivated selection of text-linguistics and that the resultant text form is not merely due to a penchant for stylistic creativity.⁶² His analysis primarily focuses on the literary, surface-text reading rather than searching for underlying meanings.⁶³ In his work, Winther-Nielsen employs functional grammar, discourse grammar, computational linguistics, and literary criticism.⁶⁴

In applying functional grammar, which in this case includes functionalism and discourse-pragmatics, Winther-Nielsen explores “how meanings (semantics), expressions (syntax) and uses of language (pragmatics) are combined at clausal, interclausal and textual levels.”⁶⁵ He thus “examines syntax and semantics within a framework of pragmatics.”⁶⁶ Discourse grammar traces themes within a discourse beyond syntax onto the holistic organization of the work.⁶⁷ This macrostructure is traced by identifying the constituent structure of the discourse through its various segments, its opening and closing features, the overall narrative arc, and plot development.⁶⁸ Here, Winther-Nielsen

⁶¹ Nicolai Winther-Nielsen, *A Functional Discourse Grammar of Joshua: A Computer-Assisted Rhetorical Structure Analysis*, ConBOT 40 (Stockholm: Almqvist & Wiksell, 1995), 1.

⁶² Winther-Nielsen, *A Functional Discourse Grammar of Joshua*, 13–14.

⁶³ Winther-Nielsen, *A Functional Discourse Grammar of Joshua*, 16.

⁶⁴ Winther-Nielsen, *A Functional Discourse Grammar of Joshua*, 27.

⁶⁵ Winther-Nielsen, *A Functional Discourse Grammar of Joshua*, 28.

⁶⁶ Winther-Nielsen, *A Functional Discourse Grammar of Joshua*, 30.

⁶⁷ Winther-Nielsen, *A Functional Discourse Grammar of Joshua*, 79.

⁶⁸ Winther-Nielsen, *A Functional Discourse Grammar of Joshua*, 81–82.

adds to Longacre's notional structure the relational units of Rhetorical Structure Theory (RST).⁶⁹ The RST analysis is one that

allows for a description of how writer-intended relations are organized in texts. It provides an independent, pragmatic procedure for the discovery of grammatically or lexically unmarked relationships. It can be used to check functions of connectives and clause combining. It helps an analyst to point out which regions of a text present the topics of the discourse.⁷⁰

Winther-Nielsen uses computer-aided syntactic analysis to verify the structural relationships put forth by the pragmatically focused RST.⁷¹ The analysis proposed by Winther-Nielsen consists of five stages. It begins first with morphology and is followed by a semantic analysis.⁷² Then comes the phrase structure analysis, where phrases are assessed to form their proper combinations. The fourth step is to delimit the clause divisions. The final stage is determining the text hierarchical relations of the clauses, noting any morphological and syntactical correspondences. He also provides a helpful guide to the various Hebrew language elements, their functions, and how they contribute to coherence within discourse.⁷³

Winther-Nielsen's has done an excellent job of summarizing the journey of discourse analysis up to the point of writing. His contribution is the addition of the RST analysis to Longacre's tagmemic analysis.

A. F. den Exter Blokland

A. F. den Exter Blokland begins his work with the question of whether the biblical Hebrew text provides, within itself, syntactical data to corroborate the

⁶⁹ Winther-Nielsen, *A Functional Discourse Grammar of Joshua*, 82.

⁷⁰ Winther-Nielsen, *A Functional Discourse Grammar of Joshua*, 96.

⁷¹ Winther-Nielsen, *A Functional Discourse Grammar of Joshua*, 96.

⁷² Winther-Nielsen, *A Functional Discourse Grammar of Joshua*, 96–104.

⁷³ Winther-Nielsen, *A Functional Discourse Grammar of Joshua*, 277–91.

segmentations imposed upon it by its interpreters.⁷⁴ Blokland examines the connection between syntax, semantics, and pragmatics.⁷⁵ He suggests a model by which one may segment the text.⁷⁶ Rather than following a typical syntactic approach with a descendent analysis of a segment of text where breaks, disjunctives, and changes of subject are noticed, Blokland opts for an ascendant analysis, which begins at the clause level and notices how the various clauses are related to each other via coherence.⁷⁷ He does, however, exclude the רַשְׁמֵי clauses from the analysis, viewing them as still a syntagm of the clause that precedes it, albeit at a subordinated or lower level.⁷⁸ Blokland seems to accept that the *wayyiqtol*s signal narratives, the *weyiqtol*s are discursive, and the *weqatal*s express background.⁷⁹ Congruence between the narrative and discursive segments is observed.⁸⁰

Blokland presents why Longacre's tagmemic approach and Anderson's interclausal approach are descendants in their method and are ultimately insufficient to adequately describe the semantics occurring in the biblical Hebrew text.⁸¹ Instead, he suggests an ascendant syntactical segmentation model to discover the semantic divisions arising from biblical Hebrew syntax.⁸² Two anchoring concepts of his model are directionality and reference tracking.⁸³ Directionality refers to the perspective of the

⁷⁴ A. F. den Exter Blokland, *In Search of Text Syntax: Towards a Syntactic Text-Segmentation Model for Biblical Hebrew*, Applicatio 14 (Amsterdam: Uitgeverij, 1995), 1.

⁷⁵ Blokland, *In Search of Text Syntax*, 4–7.

⁷⁶ Blokland, *In Search of Text Syntax*, 22.

⁷⁷ Blokland, *In Search of Text Syntax*, 14.

⁷⁸ Blokland, *In Search of Text Syntax*, 15.

⁷⁹ Blokland, *In Search of Text Syntax*, 16.

⁸⁰ Blokland, *In Search of Text Syntax*, 17.

⁸¹ Blokland, *In Search of Text Syntax*, 26–134.

⁸² Blokland, *In Search of Text Syntax*, 138–40.

⁸³ Blokland, *In Search of Text Syntax*, 138–39.

clause in question as to whether it is directed upward to the preceding clause or downward to the successive clause.⁸⁴ Associations between any particular segment type and its upward or downward directionality are noted.⁸⁵

Blokland has provided an eleven-step methodology in his analysis. He also carried out his analysis via various case studies. While he has made specific observations, more study will be required to determine whether these observations will be generally accurate and encompass only a particular genre or if they describe biblical Hebrew as a whole.

Lénart J. de Regt

Lénart J. de Regt introduces the concept of *consecutio temporum*, which is “constituted by the connections between clauses and their verb forms.”⁸⁶ This then develops into a parametric model for studying discourse. De Regt applies the distribution approach to analyze the *consecutio temporum* in Deuteronomy. He studies the connections between clauses and their verb forms and their relation as foregoer categories.⁸⁷ The relations are based first on the verb’s formal similarities with their clauses, but associations are established on interpretation where this does not seem present.⁸⁸

De Regt tabulates one-way and two-way frequency tables.⁸⁹ One-way frequency tables note the frequency of a category of a parameter. So, for example, the various occurrences of word order within a clause are tabulated, and the frequency is

⁸⁴ Blokland, *In Search of Text Syntax*, 140–43.

⁸⁵ Blokland, *In Search of Text Syntax*, 141.

⁸⁶ Lénart J. de Regt, *A Parametric Model for Syntactic Studies of a Textual Corpus, Demonstrated on the Hebrew of Deuteronomy 1–30*, SSN 23 (Assen: Van Gorcum, 1988), 50.

⁸⁷ De Regt, *A Parametric Model for Syntactic Studies*, 2.

⁸⁸ De Regt, *A Parametric Model for Syntactic Studies*, 2.

⁸⁹ De Regt, *A Parametric Model for Syntactic Studies*, 62–114.

stated and calculated as a percentage of the total number of clauses within Deuteronomy 1–30. Two-way frequency tables will present a crosstabulation between the data of two or more parameters. One variable is taken as the main, and the other is presented as a subcategory of the main or under a secondary classification. So, their form (e.g., participle, imperative, etc.) is cross-tabulated with their *binyamin for all the clauses*.

The work by de Regt is intriguing, but more work will have to be done throughout the biblical Hebrew corpus for the findings to be applicable as a standard in Hebrew grammar. De Regt's work helps us recognize that specific patterns that are unnoticeable if one were not looking for them may exist. It is thus valuable to make scholars aware of such possible nuances.

Information Structure Approach

Sebastiaan Jonathan Floor

The theoretical approach to information structure is to distinguish between the theme (old information) and rheme (new information) within a discourse. Sebastiaan Jonathan Floor studies how the topic (what the sentence is about) and focus (information added to the sentence's presupposition) contribute to the theme.⁹⁰ He studies this from a cognitive angle.

After identifying the topic and focus, he looks at how topic identification, activation, re-activation, and continuity lend themselves to the theme. He separates the larger discourse into smaller blocks and seeks to uncover the themes within each block. He does this by identifying the discourse topic of the particular block, the information about that topic, and any connections with the previous block.⁹¹ Concerning word order, he takes verb-subject-object (VSO) as normative for biblical Hebrew, a subject-verb-

⁹⁰ Sebastiaan Jonathan Floor, "From Word Order to Theme in Biblical Hebrew Narrative: Some Perspectives from Information Structure," *Journal for Semitics* 12, no. 2 (2003): 203.

⁹¹ Sebastiaan Jonathan Floor "From Topic, Focus, and Information Structure to Theme in Biblical Hebrew Narrative" (DLitt diss., University of Stellenbosch, 2004), 6.

object (SVO) ordering for participial clauses, and a subject-complement arrangement for verbless clauses.⁹²

Katsuomi Shimasaki

Katsuomi Shimasaki examines word order concerning information structure. Shimasaki uses the “focus structures” to indicate that the biblical Hebrew text is marking something as prominent informationally, namely, (1) word order and pitch prominence, (2) certain clause-initial positions marked for focus, and (3) particular clause types, like (a) Px predicate (P)-focus, which comments on the topic or adds some new information; (b) Xp argument (X)-focus, where X is a presupposed proposition unnamed, but providing identification; and (c) XP clause-focus, which occurs when the clause has specific pragmatic implications seen either at (i) the informational level, (ii) the interclausal level, or (iii) the text-unit level.⁹³

Other than the “three focus structures” of Hebrew providing prominence (i.e., predicate-focus, argument-focus, and clause-focus), Shimasaki additionally views the clause-initial position in Hebrew to represent pitch prominence much like it does in the English language.⁹⁴ Other than focus via focus structures brought about by word order, semantic contrasts also contribute to something being brought to attention by the author, regardless of whether the contrasted item appears in a focus position within a clause.⁹⁵ Emphasis and intensification are other facets of Hebrew literary flair, which may be observed through literary devices such as an additional and superfluous identification with a personal pronoun. Quite possibly, other devices such as a shared cognate root

⁹² Floor, “From Topic, Focus and Information Structure,” 9.

⁹³ Katsuomi Shimasaki, “Focus Structure in Biblical Hebrew: A Study of Word Order and Information Structure with special reference to Deuteronomy” (PhD diss., Cheltenham and Gloucester College of Higher Education, 1999), 54–55.

⁹⁴ Shimasaki, “Focus Structure in Biblical Hebrew,” 59–60.

⁹⁵ Shimasaki, “Focus Structure in Biblical Hebrew,” 67–71.

between juxtaposed infinitive absolute and a verb, alliteration, assonance, synonyms, and homonyms may be added to this list.

Jean-Marc Heimerdinger

Jean-Marc Heimerdinger looks at two paradigms in linguistics: the formalist and the functionalist.⁹⁶ The formalist approach views grammar as autonomous and should be analyzed unconsciously based on the function or intention of the speaker. The sentence is described via a hierarchical structure composed of elements. It functions deductively with lower-level units classified as clause types and higher-level components as paragraphs or episodes.⁹⁷ The functionalist approach is premised on the idea that language is chiefly a communication scheme. Thus, the aim is to discover the functional role of language in communication.⁹⁸

Consider a recorded utterance. What it represents is a text artifact. The text artifact is a product of a speaker with a mental representation of some topic they wish to communicate to the hearer. The speaker formulates a text representation of a possible discourse and produces it consistent with the hearer's familiarity with the subject and language. What is recorded in this exchange is the received text artifact, which discourse analysts try to reverse engineer.⁹⁹ In order to recover the original speaker's intent, the exegete needs to infer a variety of interpretative hurdles.¹⁰⁰

Heimerdinger takes issue with Longacre's attempt at developing a unified system to explain grammar derived from comparing constituents of various languages.¹⁰¹

⁹⁶ Jean-Marc Heimerdinger, *Topic, Focus and Foreground in Ancient Hebrew Narratives*, JSOTSup 295 (Sheffield: Sheffield Academic Press, 1999), 29.

⁹⁷ Heimerdinger, *Topic, Focus and Foreground*, 29–30.

⁹⁸ Heimerdinger, *Topic, Focus and Foreground*, 31.

⁹⁹ Heimerdinger, *Topic, Focus and Foreground*, 34.

¹⁰⁰ Heimerdinger, *Topic, Focus and Foreground*, 36.

¹⁰¹ Heimerdinger, *Topic, Focus and Foreground*, 52.

He also disagrees with Longacre’s forced plot structure (consisting of seven episode slots), derived from Aristotle’s genre of a Greek tragedy, onto Hebrew narrative discourses.¹⁰² Overall, Heimerdinger thinks Longacre’s categories and notion of narrative plot and peak are overly general and sometimes forced upon the discourse.

As an example of Heimerdinger’s disagreement with Longacre, the preterite היה “to be,” or the particle והנה “and behold,” + verbless clause, according to Longacre, is tagged as the “setting.” However, Heimerdinger believes that if the information is preceded by some circumstances that result in an unexpected situation, it should instead be considered foreground material.¹⁰³ As such, contrasted to the tagmemic system of grammaticalizing the foregrounding by considering the discourse purely based upon verb type and distinguishing between events and non-events, Heimerdinger analyzes the actual information and considers it as foregrounded if an unexpected or out-of-place piece of information interrupts the normative flow.

Heimerdinger raises an interesting viewpoint by challenging Longacre’s view. Most of the reviewed scholars agree with Longacre, and some even build upon Longacre’s work, but few aim to correct him.

Robert D. Holmstedt

Robert D. Holmstedt has made the syntax of the information structure approach available in the form of a diagrammatic representation on the Accordance Bible software platform.¹⁰⁴ Holmstedt, John A. Cook, Martin G. Abegg, and Roy B. Brown follow a hierarchical clause structure in their linguistic coding.¹⁰⁵ The syntax is derived

¹⁰² Heimerdinger, *Topic, Focus and Foreground*, 59.

¹⁰³ Heimerdinger, *Topic, Focus and Foreground*, 226.

¹⁰⁴ Robert Holmstedt, *Syntax of the Hebrew Bible* (OakTree Software, 2018). Available at <https://www.accordancebible.com/product/grammatical-syntax-add-on-to-hmt-w4/>.

¹⁰⁵ Robert D. Holmstedt et al., “A Brief User’s Guide for the Accordance Hebrew Syntax Database,” October 2016, 23–29, https://www.accordancefiles1.com/products/BriefUserGuideHebrewSyntaxDatabase_2016.pdf.

from a bottom-up approach, allowing the lexical elements to build upon itself, the highest level constituent being a clause.¹⁰⁶ Each clause has two primary parts: the subject phrase and the predicate or verb phrase.¹⁰⁷ They also utilize a cross-referencing scheme, permitting discontinuous constituents to be associated with each other, thereby folding in the linguistic elements of dislocation (*casus pendens*), resumption, and ellipsis.¹⁰⁸ They claim their “tagging scheme provides phrasal, clausal, and interclausal information to exclude semantic judgments, discourse relationships, and implicational pragmatics.”¹⁰⁹ This allows the reader to make their own conclusions.

Lexham Discourse Hebrew Bible

Steven E. Runge and Joshua R. Westbury are the editors of the Lexham Discourse Hebrew Bible (LDHB).¹¹⁰ Their methodology leans towards the information structure approach to discourse analysis. They have codified it and made it available in digital format, potentially making the data searchable and available to anyone who owns the LDHB. However, the codification favors the information structure methodology more than the distributional approach. It follows the mantra of “choice implies meaning,” where they are concerned with markedness, which seems similar to Longacre’s tagmemic approach.¹¹¹ The LDHB seeks to highlight prominence and contrast within the text.¹¹² It also seeks to distinguish between the text’s semantic meaning and its pragmatic effect.¹¹³

¹⁰⁶ Holmstedt et al., “A Brief User’s Guide,” 27.

¹⁰⁷ Holmstedt et al., “A Brief User’s Guide,” 28.

¹⁰⁸ Holmstedt et al., “A Brief User’s Guide,” 37.

¹⁰⁹ Holmstedt et al., “A Brief User’s Guide,” 38.

¹¹⁰ Steven E. Runge and Joshua R. Westbury, eds., *The Lexham Discourse Hebrew Bible: Introduction* (Bellingham, WA: Lexham Press, 2012).

¹¹¹ Runge and Westbury, *The Lexham Discourse Hebrew Bible*, §Choice and Meaning.

¹¹² Runge and Westbury, *The Lexham Discourse Hebrew Bible*, §Prominence, §Contrast.

¹¹³ Runge and Westbury, *The Lexham Discourse Hebrew Bible*, §Semantic meaning versus pragmatic effect.

The LDHB focuses on various highlighting devices. Among them are forward-pointing devices that slow a discourse, providing a pause. It also encompasses thematic devices that add or remind the reader of some information. These devices include over-specification, right dislocation, thematic address, thematic addition, near and far distinctions, and changed reference. Word order is another device that concerns the LDHB and its use in emphasis or providing a frame of reference. This digital and graphical representation is a valuable resource available on and through the LOGOS Bible software.

Interclausal Approach

Elizabeth Robar

In her book, Robar bases her study on the inherent need for the human mind to try to achieve coherence. An essential part of coherence is the ability to differentiate what constitutes prominence within the perception of the whole.¹¹⁴ Prominence is dependent upon consciousness. Consciousness may be active, dwelling on the foregrounded subject; semi-active, contextualizing with backgrounded information; or inactive, which may be later recalled through rehearsal. Consciousness determines prominence through alertness, orientation, and detection. How the mind then processes and retains the wealth of information it is presented is thought through a process of categorization called chunking. Chunking can be thought of as a unit or a packet of information. When the information is coherent, it is known as consolidated. The other end of the pole where the information presented seems irreconcilable (like a three-legged flying pink elephant) is entrenchment. A schema refers to chunks or chunks of information stored concerning a specific internal organization in one's mind.

¹¹⁴ Elizabeth Robar, *The Verb and the Paragraph in Biblical Hebrew* (Leiden: Brill, 2014), 4.

Robar understands schema as “an organized whole whose internal structure can be described as a sequence of sub-units.”¹¹⁵ These subunits are called “schematic steps” or “viewing frames.” Her organization allows her to better recognize schematic continuity and discontinuity within the discourse.¹¹⁶

Francis I. Andersen

Francis I. Anderson and A. Dean Forbes opine that discourse analysis, at the time of their writing, either separates any analysis from syntax or conducts the study as an extension of the traditional clause-level analysis.¹¹⁷ The interclausal approach promoted by Andersen and Forbes aligns with the second type, viewing “grammatical relations as transitioning smoothly into discourse.”¹¹⁸ Andersen and Forbes introduce “labeled bracketing,” where the constituents of a clause are labeled as sentence (S), verb phrase (VP), prepositional phrase (PP), proper noun (PN), verb (V), preposition (prep), and pronoun (pron).¹¹⁹ These labels are then reimagined as phrase markers, making a diagrammatic representation possible. The sentence (S) is replaced with the clause (CL) to make the diagrams more readable. The verb phrase (VP) is removed, and the constituent joins directly with the root node. A set of function-specifying labels of clause immediate constituents (CICs) is introduced. A clause’s immediate constituent (CIC) is the immediate constituent of a clause. Fourteen types of CIC are distinguished: predicators, aspectualizers, subjects, objects, complements, other participants, movement, space, time, scoping operators, enriching information, phrasal “discourse units,” syntactic

¹¹⁵ Robar, *The Verb and the Paragraph*, 15.

¹¹⁶ Robar, *The Verb and the Paragraph*, 191.

¹¹⁷ Francis I. Andersen and A. Dean Forbes, *Biblical Hebrew Grammar Visualized*, LSAWS 6 (Winona Lake: Eisenbrauns, 2012), 7, Accordance Bible Software.

¹¹⁸ Andersen and Forbes, *Biblical Hebrew Grammar Visualized*, 7.

¹¹⁹ Andersen and Forbes, *Biblical Hebrew Grammar Visualized*, 9.

isolates, and impermanents.¹²⁰ In order to assist in the segmentation of the Hebrew text, a few rules were applied, like לְאמֹר is understood as a quoting formula and thus usually followed by some form of quoted speech. A *waw*-sequential construction is also understood to initiate a new clause commonly. When a verse begins with a predicator, it probably begins a clause. The beginning of a new chapter also signals a new clause.¹²¹

A diagrammatic tree to this approach is available graphically and accessible on certain Bible software platforms.¹²² Andersen and Forbes introduced a five-level constituent hierarchy for their analysis of the Hebrew clause: (1) Supra-Clausal, (2) Clause, (3) Clause Immediate Constituent (CIC), (4) Phrase, and (5) Segment. They imagine a tree with the trunk being the supra-clausal column and the segments of the terminus or the leaves of the tree. The segment is thus usually a word, preposition, conjunction, or even a pronominal suffix. In some instances, they have elected to introduce their own terminology to describe linguistic features. For example, they do not use the label left dislocation but prefer the term discourse ready exocentric absolute to represent an element fronting the discourse proper. Each Clause Immediate Constituent (CIC) consists of a grammatical function (GF) and a semantic role (SF).

Anderson and Forbes have produced a valuable database (Andersen-Forbes Analyzed Text [AFAT]) that codifies and visualizes the biblical Hebrew text. The AFAT is an excellent addition to other codified Bible databases like the ETCBC and the Holmstedt databases. Each approaches the lexical and syntactical coding differently, allowing for a gastronomic buffet for the exegete.

¹²⁰ Andersen and Forbes, *Biblical Hebrew Grammar Visualized*, 11.

¹²¹ Andersen and Forbes, *Biblical Hebrew Grammar Visualized*, 18.

¹²² Francis I. Andersen and A. Dean Forbes, *The Hebrew Bible: Andersen-Forbes Phrase Marker Analysis* (Bellingham, WA: Logos Bible Software, 2009).

Yoshinobu Endo

Endo uses the clause as the primary building block for analyzing discourse. She treats biblical Hebrew prose as distinct from poetry. Endo distinguishes between direct discourse and narrative. Endo's examination is further delineated for direct discourse into one, two, three, and multiple-clause utterances.

Endo notes the normative sequence for the Hebrew clause is verb-subject-object (VSO) or verb-object (VO). Thus, the *X-qatal* functions as an instrument for topicalization. In narrative discourses, Endo views the *X-qatal*, the verbless clause, or the participle clause as the initial non-sequential verb followed by the *wayyiqtol*.¹²³ Similar to the *X-qatal*, the *X-yiqtol* highlights the topic of the direct discourse.¹²⁴

Endo notes that the *qatal* verb form in utterances can function to declare an affirmative event, action, or state, a negative one, or as an interrogative. The *yiqtol* describes a process, a durative situation, or an event. Alternately, the *yiqtol* may present an irrealis prospect, promise, or wish.

In verbal utterances in direct discourse, the *qatal* signals past events, and sequential verbs are either the *wayyiqtol* or *yiqtol*. Non-past or non-complete events begin with the *yiqtol* and have either the *weqatal* or *qatal* describe their sequential events.¹²⁵ For utterances in volitive discourse, the non-sequential starting verb is the imperative, jussive, or cohortative, with the *weqatal* and *qatal* forming the subsequent sequential verbs.¹²⁶

¹²³ Yoshinobu Endo, *The Verbal System of Classical Hebrew in the Joseph Story*, SSN 32 (Assen: Van Gorcum, 1996), 296.

¹²⁴ Endo, *The Verbal System of Classical Hebrew in the Joseph Story*, 62.

¹²⁵ Endo, *The Verbal System of Classical Hebrew in the Joseph Story*, 188.

¹²⁶ Endo, *The Verbal System of Classical Hebrew in the Joseph Story*, 230.

Commentaries Using the Distributional Approach

Donald B. Redford

Donald B. Redford begins his study by identifying the word order in the clauses within the passage. He identifies the order verb-subject-object-complement as the most frequently occurring pattern of verbal clauses in Genesis 37–50.¹²⁷ Redford similarly investigates nominal clauses, participial clauses, asyndeton clauses, bound clauses, verbal noun clauses, and clauses containing uninflected verbal morphemes (infinitive absolute).¹²⁸ He also investigates sixty-nine words used idiomatically and fifty-two words in late Hebrew and Aramaic.¹²⁹ He also conducted a comparative analysis using documents and stories from the Ancient Near East.¹³⁰

Redford additionally differentiates the text through source analysis.¹³¹ He concludes that the J and E segmentation of the documentary hypothesis cannot be upheld and instead suggests his hypothesis on developing the discourse.¹³² Redford demonstrates how to use the distributional approach to discourse analysis to determine the segmentations, appreciate the coherence and cohesion of the text, choose the original core document, and trace the developmental editions.

¹²⁷ Donald B. Redford, *A Study of the Biblical Story of Joseph (Genesis 37–50)* (Leiden: Brill, 2014), 32–33.

¹²⁸ Redford, *A Study of the Biblical Story of Joseph*, 33–45.

¹²⁹ Redford, *A Study of the Biblical Story of Joseph*, 46–65.

¹³⁰ Redford, *A Study of the Biblical Story of Joseph*, 107–30.

¹³¹ Redford, *A Study of the Biblical Story of Joseph*, 178–86.

¹³² Redford, *A Study of the Biblical Story of Joseph*, 251–53.

Commentaries and Bible Using the Information Structure Approach

Robert D. Holmstedt

Robert D. Holmstedt has written and co-authored multiple commentaries using his method.¹³³ Holmstedt and Screnock’s commentary on Esther utilizes the information structure approach to Hebrew discourse analysis. They provide a comprehensive “how-to” at the beginning of their commentary, which is extremely helpful for readers unfamiliar with the information structure approach to Hebrew discourse analysis.¹³⁴

Ilya Yakubovich

Ilya Yakubovich studies the information structure and word order in the Aramaic of Daniel and says that scholarly consensus concerning word order in biblical Aramaic is inconclusive.¹³⁵ Yakubovich instead asserts that “each Biblical Aramaic sentence . . . has its pragmatic structure that is logically independent of its semantic content but may be reflected in its morphosyntax and prosody.”¹³⁶

In biblical Aramaic, prepositions mark thematic roles. For example, the preposition *le* introduces indirect objects and certain classes of direct objects.¹³⁷

Yakubovich also takes the predicate focus (e.g., “*My neck HURTS*”) as the clausal topic.

¹³³ Robert D. Holmstedt, John A. Cook, and Phillip S. Marshall, *Qoheleth: A Handbook on the Hebrew Text*, BHHB (Waco, TX: Baylor University Press, 2017); Robert D. Holmstedt, *Linguistic Studies on Biblical Hebrew*, SSSL 102 (Leiden: Brill, 2021); Robert D. Holmstedt, *Ruth: A Handbook on the Hebrew Text*, BHHB (Waco, TX: Baylor University Press, 2010); Robert D. Holmstedt, “Word Order and Information Structure in Ruth and Jonah: A Generative-Typological Analysis,” *JSS*, 54, no. 1 (Spring 2009): 111–39; Robert D. Holmstedt and John Screnock, “Whither Esther? A Linguistic Profile of the Book of Esther” (paper presented at the Annual Meeting at Society of Biblical Literature, Baltimore, 2013); John Screnock and Robert D. Holmstedt, *Esther: A Handbook on the Hebrew Text*, BHHB (Waco, TX: Baylor University Press, 2015).

¹³⁴ Screnock and Holmstedt, *Esther*, 1–16.

¹³⁵ Ilya Yakubovich, “Information Structure and Word Order in the Aramaic of the Book of Daniel,” in *Narratives of Egypt and the Ancient Near East: Literary and Linguistic Approaches*, ed. Fredrik Hagen et al., *Orientalia Lovaniensia Analecta* (Louvain: Peeters, 2011), 374.

¹³⁶ Yakubovich, “Information Structure and Word Order,” 374.

¹³⁷ Yakubovich, “Information Structure and Word Order,” 376.

The predicate focus construction is taken as unmarked.¹³⁸ However, the clause-initial position or left dislocation may signal a discourse topic.¹³⁹ A sentence focus construction (e.g., “*My NECK hurts*”) usually lacks prior discourse presuppositions, such as a statement at the beginning of a narration or a response to a generic query.¹⁴⁰ Yakubovich aims to identify the markedness of a thing through word order and information structure.¹⁴¹

Commentary Series Using Discourse Analysis

Zondervan Exegetical Commentary on the Old Testament Series

Joel Barker

In his commentary on Joel, Joel Barker notes the role of key themes in providing cohesion throughout the work.¹⁴² Barker notes that the primary role of prophetic communication is persuasion.¹⁴³ Barker appears to approach the text using a rhetorical analysis methodology.¹⁴⁴ A rhetorical analysis would generally align somewhat along the steps of (1) identifying the rhetorical situation (context and audience), (2) analyzing the text for key rhetorical devices and literary features, (3) examining the authorial purpose and intended effect on the audience, (4) consider the historical and cultural background, and (5) interpret the overall rhetorical strategy used in the passage.

¹³⁸ Yakubovich, “Information Structure and Word Order,” 378–79.

¹³⁹ Yakubovich, “Information Structure and Word Order,” 386.

¹⁴⁰ Yakubovich, “Information Structure and Word Order,” 387.

¹⁴¹ Yakubovich, “Information Structure and Word Order,” 395.

¹⁴² Joel Barker, *Joel: Despair and Deliverance in the Day of the Lord*, ZECOT (Grand Rapids: Zondervan, 2020), 32.

¹⁴³ Barker, *Joel*, 35.

¹⁴⁴ Barker, *Joel*, 36.

Barker first begins by delimiting the passage.¹⁴⁵ Second, then consider the context of the discourse.¹⁴⁶ Third, he considers the rhetorical strategies of the author.¹⁴⁷ Finally, he considers the effect of the message on the listener.¹⁴⁸

Whereas most discourse analysis methods focus on the cohesion and coherence of the surface text and underlying notional thrust of the discourse, rhetorical analysis is more concerned with the audience, historical context, and pragmatic impact of the message on the listener. Joel's genre lends itself quite naturally to rhetorical analysis, studying the author's rhetorical strategy and pragmatic effect. A rhetorical analysis may thus possibly be the best strategy for such a book. While at first glance, rhetorical analysis may seem incompatible with deliberation based on the four discourse analysis methods considered in this study, it may bode well with Winther-Nielsen's Rhetorical Structure Theory (RST), aligned with the distributional approach and promoted as an addition to Longacre's notional structures associated with the tagmemic approach.

Daniel I. Block

Daniel I. Block, like Barker, seems to harness rhetorical analysis in his work on Obadiah.¹⁴⁹ Block examines the rhetor, the audience, the message, and the rhetorical strategy in his commentary.¹⁵⁰ There is excellent scholarship exhibited, but Block does not seem overly concerned with the typical interests of a discourse analyst but rather leans towards a rhetorical structure analysis, which is deemed more suitable for the genre encompassed by the biblical book of Obadiah.

¹⁴⁵ Barker, *Joel*, 36.

¹⁴⁶ Barker, *Joel*, 36.

¹⁴⁷ Barker, *Joel*, 37.

¹⁴⁸ Barker, *Joel*, 39.

¹⁴⁹ Daniel I. Block, *Obadiah: A Discourse Analysis of the Hebrew Bible*, 2nd ed., ZECOT (Grand Rapids: Zondervan, 2017), 28–41.

¹⁵⁰ Block, *Obadiah*, 28–41.

Daniel I. Block provides a diagram of Ruth's plot in his work on Ruth.¹⁵¹

Block's diagram seems to follow Longacre's tagmemic approach in his identification of the discourse's notional structure. The formatting of the translation and exegetical outline utilized also tracks well with the tagmemic method of adhering to the genre-specific verb-cline, with the *wayyiqtoles* forming the backbone of the narrative discourse. However, the included arrows hint at the inclusion of an interclausal approach. Indeed, in the commentary section, much of Block's study can be referenced back to an interclausal approach rather than a tagmemic one. Block notices many chiasms in the book of Ruth. This observation may also point to a slant towards an interclausal approach compared to the other three methods under consideration in this study. Both a combinative tagmemic and interclausal approach are employed in this work by Block on Ruth.

Mark J. Boda and Mary L. Conway

Mark J. Boda and Mary L. Conway use the scheme developed by Roy L. Heller.¹⁵² With their unique verbal configurations, the discourse constellations align with the tagmemic approach to discourse analysis.¹⁵³ Boda and Conway summarize Heller's methodology as it is utilized in their work.¹⁵⁴ They additionally augment a syntactical, rhetorical, and pragmatic analysis of Heller's model.¹⁵⁵

¹⁵¹ Daniel I. Block, *Ruth: A Discourse Analysis of the Hebrew Bible*, ZECOT (Grand Rapids: Zondervan, 2015), 41; Roy L. Heller, *Narrative Structure and Discourse Constellations: An Analysis of Clause Function in Biblical Hebrew Prose*, HSS 55 (Winona Lake, IN: Eisenbrauns, 2004).

¹⁵² Mark J. Boda and Mary L. Conway, *Judges: Longing for a Leader; Faltering in Faithfulness*, ZECOT (Grand Rapids: Zondervan, 2022), 53.

¹⁵³ Boda and Conway, *Judges*, 55.

¹⁵⁴ Boda and Conway, *Judges*, 56–64.

¹⁵⁵ Boda and Conway, *Judges*, 56.

Jerry Hwang

Jerry Hwang adopts the discourse-analytical concept of Steven Runge and Joshua Westbury in their work in *The Lexham Discourse Hebrew Bible* (LDHB), as well as that of Christo H. J. van der Merwe, Jackie A. Naudé, and Jan H. Kroeze's work, *A Biblical Hebrew Reference Grammar* (BHRG).¹⁵⁶ Runge and Westbury lean towards the informational structure approach, while van der Merwe, Naudé, and Kroeze prefer the distributional approach. Hwang specifically highlights four discourse features in his work. They are the shifting grammatical persons (and pleonastic pronouns), broken chiasms, pseudosorites, and wordplay.¹⁵⁷

Jay Sklar

In his commentary on Leviticus, Jay Sklar seems to take an informational structure approach, paying particular attention to the topic and comment.¹⁵⁸ He also appears to adopt Longacre's tagmemic verb-cline formulation.¹⁵⁹ It looks as if Sklar has developed his eclectic system of discourse analysis by combining the tagmemic with the informational structure approach.

Gary V. Smith

Gary V. Smith harnesses the interclausal approach to discourse analysis in his work. He begins with delimiting independent discourse units and subsequently determines how these units develop a common theme. The discourse units are discerned from (1) introductory comments starting a literary unit, (2) where the following verses change to a different theme, (3) a change in the style of writing, and (4) a summary

¹⁵⁶ Jerry Hwang, *Hosea: God's Reconciliation with His Estranged Household*, ed. Daniel I. Block, ZECOT (Grand Rapids: Zondervan Academic, 2021), 53fn104.

¹⁵⁷ Hwang, *Hosea*, 53–57.

¹⁵⁸ Jay Sklar, *Leviticus: The Lord's Holy People Living Out His Holy Character*, ZECOT (Grand Rapids: Zondervan Academic, 2023), 57.

¹⁵⁹ Sklar, *Leviticus*, 57.

statement ending a section. Once the units are observed, thematic connections are sought.¹⁶⁰

Daniel C. Timmer

Daniel C. Timmer takes the book of Nahum to essentially be an oracle. As such, he seems to be combining both the interclausal approach and rhetorical analysis in his work.¹⁶¹ He (1) identifies the historical context and situation, (2) considers the text with a slant for its rhetorical devices and features, (3) seeks out the pragmatic authorial purpose, and (4) looks at the rhetorical strategy.¹⁶²

W. Dennis Tucker Jr.

Using frames, W. Dennis Tucker Jr., in his commentary on *Malachi*, seems to be harnessing the tagmemic approach to discourse analysis.¹⁶³ Tucker notes particularly the direct discourses, which he notes as being “marked” with a variety of verbs (e.g., אָמַר, דָּבַר, עָנָה, שָׁבַע). He also notes verbs that remain “unmarked” in the case where there is an absence of such quotative frames.¹⁶⁴

Kenneth J. Turner

Kenneth J. Turner adopts the methodology focused on Hebrew poetry by Michael O’Connor, which was revisited by William Holladay.¹⁶⁵ O’Connor suggests that

¹⁶⁰ Gary V. Smith, *Ezra-Nehemiah: God’s Restoration of His People*, ZECOT (Grand Rapids: Zondervan, 2022), 54–61.

¹⁶¹ Daniel C. Timmer, *Nahum: The Divine Warrior as Avenger and Deliverer*, ZECOT (Grand Rapids: Zondervan, 2020), 52–53.

¹⁶² Timmer, *Nahum*, 45–6.

¹⁶³ W. Dennis Tucker Jr., *Malachi: Fidelity to the Great King*, ZECOT (Grand Rapids: Zondervan Academic, 2024), 12–19.

¹⁶⁴ Tucker, *Malachi*, 12–13.

¹⁶⁵ Kenneth J. Turner, *Habakkuk: The Judge of All the Earth Shall Do Right*, ZECOT (Grand Rapids: Zondervan Academic, 2023), 20; Michael P. O’Connor, *Hebrew Verse Structure* (Winona Lake, IN: Eisenbrauns, 1980); William L. Holladay, “*Hebrew Verse Structure Revisited* (I): Which Words

Hebrew poetry should be read syntactically rather than separated along meter lines.

O'Connor believes that the linguistic structures that make Hebrew poetry a discourse are four: gross structures, fine structures, figuration, and ornamentation.¹⁶⁶ Fine structures suggest that the methodology seemingly aligns with the interclausal approach.

The basic building block of poetry is the colon. O'Connor sets out some constraints for the colon, which were later summarized by Holladay: "A colon contains from zero to no more than three clause predictors."¹⁶⁷ "A colon contains at least one and no more than four constituents. A 'constituent' is roughly the full contents of a particular grammatical slot in a clause."¹⁶⁸ "A colon contains at least two and no more than five units. A 'unit' is, roughly, a word, a verb, or a 'nomen' (a noun, an adjective, or an independent pronoun) or a preposition with a suffix; 'particles' do not count."¹⁶⁹ Turner additionally references Francis I. Andersen's Anchor Bible commentary on Habakkuk, which further reinforces the idea that Turner utilizes an interclausal approach in his discourse analysis of Habakkuk.¹⁷⁰

Kevin J. Youngblood

Kevin J. Youngblood claims that six major devices help structure the book of Jonah: "parallelism, alternating scenes, verbal repetition, symbolic use of geography and climate, intertextuality, and textual information gaps."¹⁷¹ His separation of the book of Jonah into the notional categories of stage-setting, pre-peak, and peak episodes, suggests

'Count'?" *JBL* 118, no. 1 (1999): 19–32; William L. Holladay, "Hebrew Verse Structure Revisited (II): Conjoint Cola, and Further Suggestions," *JBL* 118, no. 3 (1999): 401–16.

¹⁶⁶ O'Connor, *Hebrew Verse Structure*, 422.

¹⁶⁷ Holladay, "Hebrew Verse Structure Revisited (I)," 21.

¹⁶⁸ Holladay, "Hebrew Verse Structure Revisited (I)," 23.

¹⁶⁹ Holladay, "Hebrew Verse Structure Revisited (I)," 24.

¹⁷⁰ Turner, *Habakkuk*, 21.

¹⁷¹ Kevin J. Youngblood, *Jonah: God's Scandalous Mercy*, 2nd ed., ZECOT (Grand Rapids: Zondervan Academic, 2019), 37–38.

that he utilized a tagmemic approach to discourse analysis in his work.¹⁷² This is further evidenced by his attention to Longacre's verb-cline structuring, as seen in Youngblood's formatting in the book's "Translation and Outline" sections.

Baylor Handbook on the Hebrew Bible Series

David W. Baker and Jason A. Riley

David W. Baker and Jason A. Riley, in their commentary on Genesis 37–50, reference Longacre, Rocine, and Heller, suggesting that the work sits squarely on the tagmemic approach to discourse analysis.¹⁷³ They also often quote Adina Moshavi when pointing to word order in the Hebrew text.¹⁷⁴ The two methods may be merged in Baker and Riley's work.

Barry L. Bandstra

Barry L. Bandstra, in his commentary on Genesis 1–11, seems to apply an interclausal approach to discourse analysis.¹⁷⁵ He investigates the clause constituents of the text and measures them according to their mood, transitivity, and textuality.¹⁷⁶ However, with his reference to the theme and rheme, he also seems to be incorporating the discourse analytic information structure approach.¹⁷⁷

¹⁷² Youngblood, *Jonah*, 38.

¹⁷³ David W. Baker and Jason A. Riley, *Genesis 37–50: A Handbook on the Hebrew Text*, BHHB (Waco, TX: Baylor University Press, 2014), 3–7.

¹⁷⁴ Adina Moshavi, *Word Order in the Biblical Hebrew Finite Clause: A Syntactic and Pragmatic Analysis of Preposing*, LSAWS 4 (Winona Lake, IN Eisenbrauns, 2010).

¹⁷⁵ Barry L. Bandstra, *Genesis 1–11: A Handbook on the Hebrew Text*, BHHB (Waco, TX: Baylor University Press, 2008), 2–4.

¹⁷⁶ Bandstra, *Genesis 1–11*, 3–11, 19–31.

¹⁷⁷ Bandstra, *Genesis 1–11*, 19–21.

Terry Eddinger

In his work on *Malachi*, Terry Eddinger believes the text to be a hybrid between prose and poetry, tending towards the hortatory genre.¹⁷⁸ From reading the commentary, it initially may seem like Eddinger is applying traditional exegesis in his commentary, but the charts in the appendix may suggest his utilization of the distributional approach.¹⁷⁹

Duane A. Garrett

Duane A. Garrett takes the majority of Amos to be made up of oracles.¹⁸⁰ His presentation of charts suggests the distributional approach.¹⁸¹ However, Garrett's analysis in the commentary section suggests an interclausal approach.¹⁸² Garrett notes the difficulty in separating prose from poetry.¹⁸³ Garrett appears to use an eclectic method, combining the interclausal with the distributional approach.

Max Rogland

Max Rogland, in his commentary on *Haggai and Zechariah 1–8*, stresses intertextuality and intratextuality, suggesting a slant towards information structure.¹⁸⁴ Rogland admits to following the conventions, by and large, from Holmstedt.¹⁸⁵ Similar to

¹⁷⁸ Terry Eddinger, *Malachi: A Handbook on the Hebrew Text*, BHHB (Waco, TX: Baylor University Press, 2012), 4.

¹⁷⁹ Eddinger, *Malachi*, 121–38.

¹⁸⁰ Duane A. Garrett, *Amos: A Handbook on the Hebrew Text* (Waco, TX: Baylor University Press, 2008), 2–4.

¹⁸¹ Garrett, *Amos*, 5–7.

¹⁸² Garrett, *Amos*, 8.

¹⁸³ Garrett, *Amos*, 8.

¹⁸⁴ Max Rogland, *Haggai and Zechariah 1–8: A Handbook on the Hebrew Text*, BHHB (Waco, TX: Baylor University Press, 2016), 8–9.

¹⁸⁵ Rogland, *Haggai and Zechariah 1–8*, 10.

Garrett, Rogland acknowledges the difficulty of separating and distinguishing prose from poetry in works such as Haggai and Zechariah.¹⁸⁶

Volumes in BHHB Series Using the Informational Structure Approach

The linguistic basis for the grammatical analysis in several volumes in the BHHB series all follow the informational structure approach. These include the volumes, *Aramaic Ezra and Daniel, Ruth, Esther, and Qoheleth*. The strategy is adopted to varying degrees by the following volumes: *Deuteronomy 1–11, Hosea, and Jonah*.¹⁸⁷ The same linguistic theory also undergirds the database by Holmstedt, which was developed for the Accordance Bible software.¹⁸⁸

The basic building block of a phrase is the constituent. A constituent identifies “individual words or phrases that have a syntactic role in a phrase or clause.”¹⁸⁹ These hierarchically build upon each other, forming clauses, sentences, paragraphs, and discourse. It is through tracing the constituents that the discourse finds its relations.¹⁹⁰ The valency of the verb phrase is noted, including whether it is monovalent, bi-valent, or multi-valent.¹⁹¹

Syntax, semantics, and pragmatics are three aspects considered in the analysis. Traditional exegesis studies syntax, which is primarily looking at how constituents relate

¹⁸⁶ Rogland, *Haggai and Zechariah 1–8*, 4–8.

¹⁸⁷ John A. Cook, *Aramaic Ezra and Daniel: A Handbook on the Aramaic Text*, BHHB (Waco, TX: Baylor University Press, 2019), 2; Holmstedt, *Ruth*; Srenock and Holmstedt, *Esther*; Holmstedt, Cook, and Marshall, *Qoheleth*; James E. Robson, *Deuteronomy 1–11: A Handbook on the Hebrew Text*, BHHB (Waco, TX: Baylor University Press, 2016); Eric J. Tully, *Hosea: A Handbook on the Hebrew Text*, BHHB (Waco, TX: Baylor University Press, 2018); W. Dennis Tucker Jr., *Jonah: A Handbook on the Hebrew Text*, rev. ed., BHHB (Waco, TX: Baylor University Press, 2018).

¹⁸⁸ Cook, *Aramaic Ezra and Daniel*, 2.

¹⁸⁹ Holmstedt, *Ruth*, 3.

¹⁹⁰ Cook, *Aramaic Ezra and Daniel*, 2–3.

¹⁹¹ Cook, *Aramaic Ezra and Daniel*, 3–7.

to each other. Semantics, however, concerns itself with how these constituents encompass meaning. A third angle is pragmatics. Pragmatics considers how the syntactic and semantic alternatives are directed in signaling some meaning beyond the surface discourse.¹⁹² Most of the explanation for the linguistic background information is situated in the commentaries on *Ruth* and *Esther* in the BHHB series, both of which are primarily authored by Holmstedt.

James E. Robson

James E. Robson uses the categories from Longacre's tagmemic system of underlying notional structures.¹⁹³ He also seems to harness the interclausal approach for identifying the conjunctives and disjunctives between clauses.¹⁹⁴ These, together with the identification of topic and focus, inform us that Robson may be employing an eclectic approach combining all the different approaches of tagmemics and the interclausal in his discourse analysis method.¹⁹⁵

Eric J. Tully

Eric J. Tully, by his admission, follows the informational structure approach in his commentary.¹⁹⁶ However, Tully employs a more traditional exegesis regarding the poetic elements of the book of Hosea. This is probably primarily due to the parallelisms in Hebrew poetry. It seems that discourse analysis of the four methods studies in this paper may not be ultimately suited for texts containing Hebrew poetry.

¹⁹² Holmstedt, *Ruth*, 9.

¹⁹³ Robson, *Deuteronomy 1–11*, 5–6.

¹⁹⁴ Robson, *Deuteronomy 1–11*, 6.

¹⁹⁵ Robson, *Deuteronomy 1–11*, 9.

¹⁹⁶ Tully, *Hosea*, 5–12.

W. Dennis Tucker Jr.

In his commentary on Jonah, W. Dennis Tucker Jr. attempts to confine himself to one approach but runs into difficulty as he reaches Hebrew poetry.¹⁹⁷ This is understandable since most discourse analysis methods focus on prose and narratives, and poetry has a varied vocabulary and grammar due to its artisan and creative nature.

Commentaries on Esther

Joyce G. Baldwin

Joyce G. Baldwin's work on Esther in the Tyndale Old Testament Commentaries Series appears to conform to traditional exegesis.¹⁹⁸ This should not be taken as a dismissive or derogatory comment. She has done good work in providing the details for the reader to which the commentary series was targeted. Baldwin sees it as a theology of two worldviews set against each other: Haman's opportunist with a chance-fate worldview against Mordecai's human initiative worldview.¹⁹⁹

Adele Berlin

Adele Berlin appears to approach Esther with a rhetorical analysis in mind, viewing it as a comedy.²⁰⁰ Berlin also seemingly harnesses traditional exegesis in her commentary. It looks as though she combines both traditional syntactical exegesis with rhetorical strategy in her analysis. Berlin provides a very insightful phrase-by-phrase background and commentary and additionally explores some rabbinic embellishments of the book of Esther.²⁰¹

¹⁹⁷ Tucker, *Jonah*, 9–14.

¹⁹⁸ Joyce G. Baldwin, *Esther: An Introduction and Commentary*, TOTC 12 (Downers Grove, IL: InterVarsity Press, 1984), 24–52.

¹⁹⁹ Baldwin, *Esther*, 37–38.

²⁰⁰ Adele Berlin, *Esther*, JPS Bible Commentary (Philadelphia: Jewish Publication Society, 2001), xvi–xviii.

²⁰¹ Berlin, *Esther*, lii–liv.

Sandra B. Berg

In *The Book of Esther*, Sandra B. Berg focuses her “attention upon the narrative and stylistic features of Esther as the primary locus.”²⁰² She mainly concerns herself with the stylistic features throughout the book of Esther rather than confining herself to individual units.²⁰³ Berg specifies that when she uses the term “motif,” she means “a situation, element or idea, which recurs.”²⁰⁴ She elaborates on auxiliary (limited in their use) and formulaic (resembling differing genres) motifs.²⁰⁵ The term “theme” is used by Berg to refer to the author’s message or idea conveyed through the employed motifs.²⁰⁶

Mervin Breneman

Mervin Breneman provides a decent running verse-by-verse commentary on the book of Esther. Breneman believes Esther’s primary purpose is instructing on God’s persistent relationship with Israel.²⁰⁷ Breneman, like many scholars, understands Esther to exhibit a chiasmic structure, but in Breneman’s case, he takes the center of the chiasm to stand at Esther 6:1.²⁰⁸

Fredric W. Bush

Fredric W. Bush views the book of Esther as being part of a primarily narrative genre and uses discourse plot structure to identify the various episodes.²⁰⁹ The elements

²⁰² Sandra B. Berg, *The Book of Esther: Motifs, Themes and Structure*, SBLDS 44 (Missoula, MT: Scholars Press, 1979), 15.

²⁰³ Berg, *The Book of Esther*, 15–16.

²⁰⁴ Berg, *The Book of Esther*, 16.

²⁰⁵ Berg, *The Book of Esther*, 17.

²⁰⁶ Berg, *The Book of Esther*, 17.

²⁰⁷ Mervin Breneman, *Ezra, Nehemiah, Esther*, NAC 10 (Nashville: Broadman & Holman, 1993), 287.

²⁰⁸ Breneman, *Ezra, Nehemiah, Esther*, 288, 343.

²⁰⁹ Fredric W. Bush, *Ruth, Esther*, WBC 9 (Dallas: Word, 1996), 311.

of plot structure include climax, prominence, resolution, and dénouement. This seems to align with Longacre's notional structuring. Besides the similarity of plot structuring to Longacre's tagmemic approach, however, Bush appears to favor a methodology which is more traditional syntactical and possibly inclined towards an interclausal discourse analytical approach.

Elaine Bernius

Elaine Bernius appears to apply narrative and possibly rhetorical criticism in her work.²¹⁰ Narrative criticism is the literary analysis, prioritizing the story and its setting. It considers various story elements, including plot, characterization, point of view, setting, and temporal dynamics. These are observed through literary features such as repetition, imagery, and symbolism. The pragmatics and intended message of the author is discerned. The sequence of events in the story includes the elements of rising action, climax, and resolution. How the characters are portrayed, their motivations, and their roles in the story are also noted in the narrative critical analysis.

Iain M. Duguid

Iain M. Duguid, in his work on Esther in the Reformed Expository Commentary, aims to set forth an exposition of Scripture.²¹¹ Outlined in prose, Duguid creates a retelling of the story of Esther. The commentary reads easily. Duguid's commentary does not seem to resemble any of the four discourse analytic methods concerned in this study.

²¹⁰ Sarah B. C. Derck, Joseph Coleson, and Elaine Bernius, *Ruth, Song of Songs, Esther: A Commentary in the Wesleyan Tradition*, New Beacon Bible Commentary (Kansas City, MO: Beacon Hill Press, 2020), 211.

²¹¹ Iain M. Duguid, *Esther, and Ruth*, Reformed Expository Commentary (Phillipsburg, NJ: P&R, 2005), vii–vix.

Karen H. Jobes

Karen H. Jobes believes the story of Esther is one of peripety. Peripety is “a sudden turn of events that reverses the expected outcome of a story.”²¹² She further suggests that “beneath the surface of seemingly insignificant human decisions and events, an unseen and uncontrollable power is at work that can be neither explained nor thwarted.”²¹³

William Sanford LaSor

William Sanford LaSor uses an inductive method to teach Hebrew by reading the book of Esther.²¹⁴ He advocates the incorporation of Masoretic accents in the exegesis.²¹⁵ He distinguishes between Hebrew prose and poetry, noting that the fundamental key to Hebrew poetry is the study of its parallelisms.²¹⁶

George Lawson

George Lawson delineates the book of Esther into sixteen discourses.²¹⁷ His presentation is easy to read and generally feels sermonic. Given that it was written in 1809, this is an example of exegesis before the “discourse analysis” era. His method does not seem to conform to any of the steps and strategies outlined by the four approaches studied herein.

²¹² Karen H. Jobes, *Esther*, NIVAC (Grand Rapids: Zondervan, 1999), 40–41.

²¹³ Jobes, *Esther*, 41.

²¹⁴ William Sanford LaSor, *Handbook of Biblical Hebrew: An Inductive Approach Based on the Hebrew Text of Esther* (Grand Rapids: Eerdmans, 1988), 1:xxv.

²¹⁵ LaSor, *Handbook of Biblical Hebrew*, 1:96.

²¹⁶ LaSor, *Handbook of Biblical Hebrew*, 1:116.

²¹⁷ George Lawson, *Discourses on the Whole Book of Esther*, 2nd ed. (Edinburgh: Oliphant & Balfour, 1809), 4.

Jon D. Levenson

Jon D. Levenson follows an adapted layout of Esther, according to Michael V. Fox.²¹⁸ In so doing, he sets out Esther into ten banquets, five sets of two.²¹⁹ He additionally notes that “the counterpoint to banqueting is fasting.”²²⁰ He provides a diagram exhibiting his view of a chiastic structure to Esther, the pivot being chapter 6.²²¹

Timothy K. Beal

Timothy K. Beal produced a commentary closely along the lines of rhetorical criticism, aligned with the principles set out by James Muilenburg.²²² Rhetorical criticism primarily looks at the particulars of the text, insisting that every detail is significant.²²³ Beal feels that rhetorical criticism enables him to better identify the boundaries of a pericope and recognize the pragmatics or intent of the passage.²²⁴

Jean-Daniel Macchi

Jean-Daniel Macchi segments the biblical book of Esther into sixteen segments, almost similar to Lawson.²²⁵ Like Levenson, Macchi also notices the ten

²¹⁸ Jon D. Levenson, *Esther*, OTL (Louisville: Westminster John Knox Press, 1997), 5; Michael V. Fox, *Character and Ideology in the Book of Esther*, Studies on Personalities of the Old Testament (Columbia: University of South Carolina Press, 1991), 157.

²¹⁹ Levenson, *Esther*, 6.

²²⁰ Levenson, *Esther*, 6.

²²¹ Levenson, *Esther*, 8.

²²² Tod Linafelt and Timothy K. Beale, “Acknowledgements,” in *Ruth, Esther*, ed. David Cotter, Berit Olam Studies in Hebrew Narrative and Poetry (Collegeville, MN: Liturgical Press, 1999), xi–xii; James Muilenburg, “Form Criticism and Beyond,” *JBL* 88, no. 1 (March 1969): 1–18; Phyllis Tribble, *Rhetorical Criticism: Context, Method, and the Book of Jonah*, Guides to Biblical Scholarship (Minneapolis: Fortress Press, 1994); Walter Brueggemann, *Theology of the Old Testament: Testimony, Dispute, Advocacy* (Minneapolis: Fortress Press, 1997), 54–60.

²²³ Linafelt and Beal, “Acknowledgements,” xii.

²²⁴ Linafelt and Beal, “Acknowledgements,” xii.

²²⁵ Jean-Daniel Macchi, *Esther*, trans. Carmen Palmer, International Exegetical Commentary on the Old Testament (Stuttgart: Verlag W. Kohlhammer, 2018), 52.

banquets in five pairs.²²⁶ Macchi examines Proto-Esther compared to the Masoretic Text, the Alpha Text, and the Greek versions of Esther. Macchi notes that the primary difference in Proto-Esther is the absence of plot reversals after Haman’s beheading. This means that there is no institution of *Purim* in Proto-Esther.²²⁷

Jeanette Mathews

Jeanette Mathews uses the discipline of performance criticism in her commentary.²²⁸ Performance criticism understands that the ancients presented the text to an audience (singularly, to a group, or to a multitude) through some sort of performance art, like drama or dramatic reading. As such, sounds, words, scene changes, and tone of voice all play a part in the dramatization of the content.

Carey A. Moore

Carey A. Moore believes that Esther’s author intended to provide the historical origins of Purim by entertainingly telling a story.²²⁹ Thus, the stress is not concentrated so much on the characters *per se* but, rather, on the action. Moore believes the language of Esther to be closer to Aramaic and describes it as being “awkward and labored” but admits that the language “remains clear and interesting.”²³⁰

Roger L. Omanson and Philip A. Noss

Roger L. Omanson and Philip A. Noss center the book of Esther around three feasts, namely, the feasts of Xerxes (1:1–2:18), the feasts of Esther (2:19–7:10), and the

²²⁶ Macchi, *Esther*, 54.

²²⁷ Macchi, *Esther*, 72–73, 285–96.

²²⁸ Jeanette Mathews, *Reading the Megillot: A Literary and Theological Commentary*, Reading the Old Testament Series (Macon, GA: Smyth & Helwys, 2023), 13.

²²⁹ Carey A. Moore, *Esther: Introduction, Translation, and Notes*, Anchor Yale Bible 7B (New Haven, CT: Yale University Press, 2007), liii.

²³⁰ Moore, *Esther*, lv.

feasts of Purim (8–10).²³¹ They reference Berg in observing the theme of reversals.²³² They also note that a number of scholars observe a chiasm of sorts extending the book's entirety.²³³ Omanson and Noss outlined their handbook on Esther based on a sequence of plots.²³⁴

Debra Reid

Debra Reid presents various possibilities for Esther's genre.²³⁵ The options are (1) a non-fictional historical narrative; (2) a fictional narrative or novella; (3) a document following contemporary literary genres, like a Persian chronicle, Greek romance, carnival tale, or a festival etiology; (4) a conformation to other biblical genres like a wisdom tale, or a narrated lament; and (5) is its literary form, like a comedic tale. Reid concludes it is probably a mishmash of some or all the categories suggested.²³⁶ Reid presents a table pitting the thesis against an antithesis, which results in an arrangement similar to a chiasmic structure.²³⁷

John Screnock and Robert D. Holmstedt

In their verse-by-verse commentary on Esther, John Screnock and Robert D. Holmstedt follow the informational structure approach to discourse analysis.²³⁸ The

²³¹ Roger L. Omanson and Philip A. Noss, *A Handbook on the Book of Esther: The Hebrew and Greek Texts*, UBS Handbook Series (New York: United Bible Societies, 1997), 3.

²³² Omanson and Noss, *A Handbook on the Book of Esther*, 3; Berg, *The Book of Esther*, 106–33.

²³³ Omanson and Noss, *A Handbook on the Book of Esther*, 3–4.

²³⁴ Omanson and Noss, *A Handbook on the Book of Esther*, 4.

²³⁵ Debra Reid, *Esther: An Introduction and Commentary*, TOTC 13 (Downers Grove, IL: InterVarsity Press, 2008), 30–4.

²³⁶ Reid, *Esther*, 34.

²³⁷ Reid, *Esther*, 36.

²³⁸ John Screnock and Robert D. Holmstedt, *Esther: A Handbook on the Hebrew Text*, BHHB (Waco, TX: Baylor University Press, 2015), 2.

constituent is taken as the basic unit of syntax.²³⁹ The constituents build upon each other into successively larger phrases until they form a clause. Each successive phrase will have a hierarchically higher constituent, which will be taken as the head. Depending on the word forming the head, these consequent higher-level constituents are further labeled nouns, verbs, adverb phrases, and such.²⁴⁰

When a verb is present as the head of a clause, its valency is considered. If there is no complement attached to the head verb within the clause, the verb is considered monovalent. With one complement other than itself, it is identified as bivalent. If it has two complements, trivalent is the term of choice. Valency usually has some correlations with the Hebrew verbal *binyamin* stems.²⁴¹ Hebrew head verbs are further considered in terms of their tense, aspect, and mood.²⁴² Next in the examination is the word order inside the syntax of the clause.²⁴³ The pragmatics and semantics of the clause, sentence, paragraph, and pericope are then subsequently inferred.²⁴⁴

Marion Ann Taylor

Marion Ann Taylor provides a variety of classifications for Esther—from being a wisdom tale, a historical short story, a historical novella, historical fiction, an etiology, to a festive comedy—but finally concludes that Esther is best described as a historical short story that explains the origins of Purim.²⁴⁵ Taylor also notes that Esther is

²³⁹ Screnock and Holmstedt, *Esther*, 2.

²⁴⁰ Screnock and Holmstedt, *Esther*, 3.

²⁴¹ Screnock and Holmstedt, *Esther*, 4.

²⁴² Screnock and Holmstedt, *Esther*, 4–7.

²⁴³ Screnock and Holmstedt, *Esther*, 7–8.

²⁴⁴ Screnock and Holmstedt, *Esther*, 8–14.

²⁴⁵ Marion Ann Taylor, *Ruth, Esther*, Story of God Bible Commentary (Grand Rapids: Zondervan, 2020), 87.

structured around ten banquets.²⁴⁶ Taylor additionally acknowledges, like some other scholars, the presence of chiasm spanning the entirety of the book.²⁴⁷ Stylistically, she also notices the repetitions and reversals occurring throughout the book.²⁴⁸ The methodology does not seem to differ from traditional syntactical exegesis employing narrative criticism.

Anthony Tomasino

Anthony Tomasino believes the biblical book of Esther to be “plot-driven as opposed to character-driven.”²⁴⁹ Rather than focusing mainly on the people involved, Tomasino believes the events should capture the audience’s interest. Tomasino admits that the book of Esther is structured around banquets and has some form of a chiasmic structure, but he advocates chapter 5:1–8 as being the pivotal point of the chiasm.²⁵⁰

Barry G. Webb

Barry G. Webb sets out his book as a Christian reflection, or a pastoral homily, and not so much a verse-by-verse commentary. He describes the festival of Purim as being noisy, merry, and largely secular in flavor, in contrast to Passover, which he claims is a more calm, meditative, and deeply religious event, even though both festivals celebrate similar themes.²⁵¹ He provides a Christian reflection from Esther’s perspective and receives it as a historical story.

²⁴⁶ Taylor, *Ruth, Esther*, 87.

²⁴⁷ Taylor, *Ruth, Esther*, 88.

²⁴⁸ Taylor, *Ruth, Esther*, 89.

²⁴⁹ Anthony Tomasino, *Esther*, EEC (Bellingham, WA: Lexham Press, 2016).

²⁵⁰ Tomasino, *Esther*, 106.

²⁵¹ Barry G. Webb, *Five Festal Garments: Christian Reflections on the Song of Songs, Ruth, Lamentations, Ecclesiastes, Esther*, NSBT 10 (Downers Grove, IL: InterVarsity Press, 2000), 111.

CHAPTER 3

METHODOLOGY

This chapter delves into the four distinct methods of discourse analysis. While there is currently no universally accepted approach to any of these methods, the outlined steps are primarily based on the research conducted in the preceding chapter. Practitioners of different methods may have varying opinions on these steps, but I believe the steps outlined in this chapter encapsulate the essence of the techniques considered. Scholars may have specific variations in their individual approaches and might even combine different approaches in their research. The primary objective of this study is to determine the unique perspective offered by each method, if some or all essentially yield the same outcome, or if discourse analysis as a discipline really adds any significant value to the exegete when compared to traditional exegesis.

Tagmemic Approach

A tagmeme is the smallest coherent unit in a phrase, clause, or sentence. It is related to the syntagmeme above it.¹ The tagmemic approach starts by categorizing text types: narrative, predictive, procedural, hortatory, instigation, or exposition.² Each discourse type has its preferred primary backbone and set of verbs.³ The essential components of a tagmeme are its slot-function and its corresponding class-filler. This

¹ Robert E. Longacre, *The Grammar of Discourse*, 2nd ed. (New York: Springer, 2013), 273–75; Robert E. Longacre, *Joseph: A Story of Divine Providence; A Text Theoretical and Text Linguistic Analysis of Genesis 37 and 39–48*, 2nd ed. (Winona Lake, IN: Eisenbrauns, 2003), 302.

² Robert E. Longacre, “Tagmemics,” *WORD* 36, no. 2 (1985): 137–77; Longacre, *Joseph*, 79, 121.

³ Robert E. Longacre and Andrew C. Bowling, *Understanding Biblical Hebrew Verb Forms: Distribution and Function across Genres*, SIL International Publications in Linguistics 151 (Dallas: SIL International, 2015), 4–39.

fundamental relationship helps to bring coherence to the clause and sentence. Cohesion is determined by the relationship between tagmemes and the syntagme they belong to.⁴

I perceive the tagmemic analysis as comprising a sequence of four distinct waves. The initial wave involves a phonological reading of the text using the Masoretic cantillation.⁵ This step focuses on the text's sound patterns and pronunciation. The primary Masoretic accents that will be noted are *Soph Pasuq*, *Atnach*, *Little Zaqeph*, *Segolta*, *Shalshleth*, *Rebia*, *Geresh*, and *Garshaim*.

The second wave shifts to a surface or grammatical reading, where the text is analyzed based on its emic structures.⁶ Emic structures refer to a language or culture's internal structures and conventions. In this phase, the reader identifies the grammatical elements, such as nouns, verbs, and adjectives, and their relationships within the text.

The third wave delves into identifying the text's deep structures.⁷ This involves using case frames to comprehend the text's underlying meaning and relationships. Case frames are grammatical structures that provide context and help determine the role of each word in a sentence.⁸ Using case frames, readers can identify the text's core concepts, themes, and relationships.⁹ This may involve recognizing and ranking participants and determining the plot progression.¹⁰ The plot progression typically follows a general structure of (1) exposition: "Lay something out"; (2) inciting moment: "Get something going"; (3) developing conflict: "Keep the heat on"; (4) climax: "Knot it all up proper"; (5) dénouement: "Loosen it"; (6) final suspense: "Keep untangling"; and

⁴ Longacre, *Joseph*, 17.

⁵ Longacre, *Joseph*, 14.

⁶ Longacre, *The Grammar of Discourse*, 11.

⁷ Longacre, *The Grammar of Discourse*, 58, 71.

⁸ Longacre, *The Grammar of Discourse*, 101–218.

⁹ Longacre, *The Grammar of Discourse*, 308–17.

¹⁰ Longacre, *Joseph*, 40–54.

(7) conclusion: “Wrap it up.”¹¹ A few elements mentioned here may be left out in certain discourses.

The fourth and final wave of analysis is pragmatic analysis, which focuses on identifying the recipient’s interpretation of the text. This involves analyzing the context and tone of the text to determine how it was intended to be understood by the reader and, more importantly, the actions or emotions the author aims to elicit.¹² A pragmatic analysis seeks to facilitate the reader’s understanding of the author’s intentions, the emotions intended to be elicited from the reader, and the fundamental objective of the text.

First and Second Wave

The biblical text’s phrase, clause, and sentence division will be read as it is presented according to the Masoretic accents in the *Biblia Hebraica Stuttgartensia* (*BHS*). A paragraph will be regarded as a segment comprising at least two sentences. Single or multiple paragraphs will be further divided into sections, which may include embedded discourses. Depending on their notational paragraph type, they will be considered alongside their verb-rank cline. Themes, motifs, and surface structures will also be observed during this stage.

Discourse paragraphs may be classified as narrative, predictive, procedural, hortatory, instigation, or exposition.¹³ These paragraph forms may exhibit nesting patterns. For example, predictive paragraphs may be embedded within other paragraph

¹¹ Longacre, *The Grammar of Discourse*, 34–35.

¹² Longacre, *The Grammar of Discourse*, 33–50.

¹³ Longacre, *The Grammar of Discourse*, 8–11; Longacre, “Tagmemics,” 137–77; Longacre and Bowling, *Understanding Biblical Hebrew Verb Forms*, 5–12; Roy L. Heller, *Narrative Structure and Discourse Constellations: An Analysis of Clause Function in Biblical Hebrew Prose*, HSS 55 (Winona Lake, IN: Eisenbrauns, 2004), 31.

forms and, when they occur, are usually initiated with the *weqatal*. An example of this occurrence can be observed in Esther 1:20a within the segment spanning 1:16–20.

The third band in the predictive discourse is the הַיָּהּ + participle, participle, or noun + participle. This can be seen in Esther 6:5. The *weqatal* of הַיָּהּ typifies band 4 in the narrative predictive paragraph, the *yiqtol* of הַיָּהּ, a verbless nominal clause, or an existential clause with וְ. ¹⁴ Expository paragraphs, on the other hand, are unique in that unlike the other paragraph forms, they are the most static verb forms, and verbless nominal clauses are ranked highest. ¹⁵ The hortatory paragraphs are usually initiated with the jussives, cohortatives, or imperatives. ¹⁶

Identifying the Theme

To examine the approach for identifying themes in a discourse, we will use the book of Esther as our example. The quest to find unity in Esther's themes is an ongoing debate among scholars. The book of Esther explores profound themes such as providence, Jewish ethnicity, and the reversal of fortunes. Recurring motifs in Esther include feasting, power dynamics, and the roles of women in society. For instance, the book features a recurring motif of parties or feasts (מִשְׁתֵּה) that appears ten times throughout the narrative. Additionally, Esther employs literary devices like repetition, duplication, hyperbole, irony, and reversals to enhance its impact. Karen H. Jobes introduces the concept of peripety, which refers to the unexpected reversal of destiny from the anticipated outcome of a story. She cites a peripety in the form of a reverse chiasm in Esther. ¹⁷

¹⁴ Longacre, *Joseph*, 105–10.

¹⁵ Longacre, *Joseph*, 111–17.

¹⁶ Longacre, *Joseph*, 119–34.

¹⁷ Karen H. Jobes, *Esther*, NIVAC (Grand Rapids: Zondervan, 1999), 155.

Table 3. Chiastic structure of reversals in Esther¹⁸

3:10—the king gives Haman his ring	8:2—the king gives Mordecai the same ring
3:12—Haman summons the king’s scribes	8:9—Mordecai summons the king’s scribes
3:12—letters written, sealed with ring	8:10—letters written, sealed with same ring
3:13—the Jews, even women and children, to be killed on one day	8:11—the enemies, even women and children, to be killed on one day
3:14—Haman’s decree publicly displayed as law	8:13—Mordecai’s decree publicly displayed as law
3:15—couriers go out in haste	8:14—couriers go out in haste
3:15—the city of Susa is bewildered	8:15—the city of Susa rejoices
4:1—Mordecai wears sackcloth and ashes	8:15—Mordecai wears royal robes
4:1—Mordecai goes through city crying	6:11—Mordecai led through the city in honor
5:14—Zeresh advises Mordecai’s death	6:13—Zeresh predicts Haman’s ruin
6:4—On the very day Haman goes to the king seeking permission to kill Mordecai	6:11—Haman ends up not only not killing Mordecai, but publicly honoring him in the king’s name
The pivot point is the King’s sleepless night recorded in 6:1.	

The book frequently uses the passive voice and passive constructions, creating the impression that things “just happen.” Adele Berlin points out that Esther’s story is presented through a “telling” rather than “showing,” resulting in much indirect and reported speech.¹⁹ Consequently, when dialogues are recorded, they may stand out as significant highlights.²⁰

¹⁸ Jobs, *Esther*, 156.

¹⁹ Adele Berlin, *Esther*, JPS Bible Commentary (Philadelphia: Jewish Publication Society, 2001), xxv.

²⁰ Berlin, *Esther*, xxvi.

Identifying Surface Structures

To illustrate the identification of surface structures, we shall continue to use Esther as an example. Scholars have analyzed Esther's narrative structure and have debated the definition of the "main text." Barry G. Webb suggests that Esther's "main action" begins only in chapter 3, while Berlin agrees with Matthews's structural analysis, arguing that the first two chapters serve as prologues to the main action, while chapters 9 and 10 function as epilogues.²¹

Another contentious issue among scholars is the chiasmic pattern observed in Esther. There is some disagreement about the exact location of the chiasmic pivot or "turning point." Any chiasmic analysis is consequently potentially inherently subjective. Most scholars generally agree that Esther's structure exhibits chiasmic patterns, with most believing the pivot to be somewhere in chapter 6.²² However, there is a divergence in opinion regarding the precise location of the pivot. Jeanette Matthews proposes that the book's central point lies somewhere in chapter 6. Yehudah T. Radday suggests chapter 6, verse 1: "During that night the king's sleep fled from him," Michael V. Fox proposes chapter 6, verse 9: "Thus it shall be done to the man whom the king desires to honor." Jon D. Levenson believes the pivot is found throughout the entire sixth chapter.²³

Outside of chapter 6 being the pivot in the chiasmic structure, Sandra Berg points to chapter 4, verses 13–14 as the pivot: "Who knows whether you have not

²¹ Barry G. Webb, *Five Festal Garments: Christian Reflections on the Song of Songs, Ruth, Lamentations, Ecclesiastes, Esther*, NSBT 10 (Downers Grove, IL: InterVarsity Press, 2000), 114; Berlin, *Esther*, xxiii.

²² Jeanette Mathews, *Reading the Megillot: A Literary and Theological Commentary*, Reading the Old Testament (Macon, GA: Smyth & Helwys), 222. For viewing chapter 6 as a pivot, see also Debra Reid, *Esther: An Introduction and Commentary*, TOTC 13 (Downers Grove, IL: InterVarsity Press, 2008), 36; Jobes, *Esther*, 50–51; Mervin Breneman, *Ezra, Nehemiah, Esther*, NAC 10 (Nashville: Broadman & Holman, 1993), 288.

²³ Y. T. Radday, "Chiasm in Joshua, Judges and Others," *Linguistica Biblica* 3 (1973): 6–13; Michael V. Fox, "The Structure of the Book of Esther," in *Isac Leo Seeligman Volume: Essays on the Bible and the Ancient World*, ed. Alexander Rofé and Yir Zakovitch III (Jerusalem: Rubenstein, 1983), 291–303; Jon D. Levenson, *Esther: A Commentary*, OTL (Louisville: Westminster John Knox Press, 1997), 5–12.

attained royalty for such a time as this?”²⁴ In contrast, Anthony Tomasino suggests chapter 5, verses 1–8, as the pivot.²⁵

Identifying Verb-Rank

As mentioned, the tagmemic approach classifies discourse into four types: narrative, predictive, hortatory, and expository. Within each type, a verb-rank cline distinguishes mainline from off-line phrases based on verb form frequency. Below is a modified verb-rank cline from Longacre.

The tables delineate the ranking of verb forms according to the discourse type. The more commonly occurring and thus expected verb types are found in band 1, while the less common verb forms within their discourse types are found in bands 4 and 5. Verbs in band 3 are typically associated with background-like activities. Band 2 is an alternative verb form to the primary backbone verb form in band 1. The selection of this alternative verb form over the more common verb in band 1 may serve as an authorial tool for literary highlighting and drawing the reader’s attention.

²⁴ Sandra Berg, *The Book of Esther: Motifs, Themes and Structure*, SBLDS 44 (Missoula, MT: Scholars Press, 1979), 103–13.

²⁵ Anthony Tomasino, *Esther*, EEC (Bellingham, WA: Lexham Press, 2016), 105–6.

Table 4. Hebrew narrative verb-rank cline²⁶

Band 1:	1. <i>Wayyiqtol</i>
Band 2:	2.1. <i>Qatal</i> initial (without ו)
Secondary	2.2. Noun + <i>qatal</i> (with noun in focus)
	2.3. <i>Yiqtol</i>
	2.4. <i>Weqatal</i> (Marked as pivotal)
Band 3:	3.1. הַגָּהּ + participle
Backgrounded	3.2. Participle
Activities	3.3. Noun + participle
Band 4:	4.1. <i>Wayyiqtol</i> of הִיהַ
Setting + terminus	4.2. <i>Qatal</i> of הִיהַ
	4.3. Nominal clause (verbless)
	4.4. Existential clause with וַיִּשְׂ
Band 5:	5. Negation of verb clause: <i>irrealis</i> (any band)
	Note: A ‘momentous negation’ promotes a band 5 to 2.1/2.2.

Table 5. Hebrew predictive verb-rank cline²⁷

Band 1:	
Line of Prediction	1. <i>Weqatal</i>
Band 2:	2.1. <i>Yiqtol</i> (Informal moves this to band 1)
Backgrounded Predictions	2.2. Noun + <i>yiqtol</i> (with noun in focus)
	2.3. <i>Weqatal</i> (Marked as pivotal)
Band 3:	3.1. הַגָּהּ + participle
Backgrounded Activities	3.2. Participle
	3.3. Noun + participle
Band 4:	4.1. <i>Weqatal</i> of הִיהַ
Setting	4.2. <i>Yiqtol</i> of הִיהַ
	4.3. Nominal clause (verbless)
	4.4. Existential clause with וַיִּשְׂ

²⁶ Longacre, *Joseph*, 81–118; David Allan Dawson, *Text-Linguistics and Biblical Hebrew*, JSOT 177 (Sheffield: Sheffield Academic Press, 1994), 63; Anthony Pyles, “Sam(p)son’s Advent: A Comparative Discourse Analysis of Judges 13 in Hebrew and Greek,” in *Modeling Biblical Language*, ed. Stanley E. Porter, Gregory P. Fewster, and Christopher D. Land (Leiden: Brill, 2016), 181.

²⁷ Pyles, “Sam(p)son’s Advent,” 182.

Table 6. Hebrew hortatory verb-rank cline²⁸

Band 1:	1.1. Imperative (2p) (unranked)
Primary line of Exhortation	1.2. Cohortative (1p) (unranked)
	1.3. Jussive (3p) (unranked)
	1.4. Imperatives + <i>yiqtol</i>
	2.1. לָאָס + jussive/ <i>yiqtol</i>
Band 2:	2.2. Modal <i>yiqtol</i>
Secondary line of Exhortation	
Band 3:	3.1. <i>Weqatal</i>
Results/Consequences (Motivation)	3.2. וַיִּשְׁלַח + <i>yiqtol</i>
	3.3. (Future) <i>qatal</i>
	4.1. <i>Qatal</i> (of past events)
Band 4:	4.2. Participles
Setting (Problem)	4.3. Nominal clause (verbless)
	4.4. <i>Yiqtol</i>

Table 7. Hebrew expository verb-rank cline²⁹

Band 1:	1.1. Nominal clause (verbless)
Primary line of Exposition	1.2. Existential clauses with וָאָס or וְשִׁ
	1.3. Participial clauses
	2.1. הִיָּה clauses
Band 2:	2.2. X- <i>qatal</i>
Band 3:	3. <i>Yiqtol</i>
Band 4:	4.1. Clauses with the most action and transitivity
	4.2. <i>Irrealis</i>
	4.3. Dependent clause with <i>qatal/yiqtol</i>

²⁸ Pyles, "Sam(p)son's Advent," 182.

²⁹ Pyles, "Sam(p)son's Advent," 183; Dawson, *Text-Linguistics and Biblical Hebrew*, 116.

Endo compares Longacre’s verb rank by banding and discourse type:

Table 8. Verb rank scheme³⁰

	Narrative	Predictive	Hortatory
Band 1 Mainline	<i>wayyiqtol</i>	<i>weqatal</i>	impv, coh, juss
Band 2 Background/ Secondary Actions	<i>qatal</i> noun + <i>qatal</i>	<i>yiqtol</i> noun + <i>yiqtol</i>	'al + juss/impf modal impf
Band 3 Background Activities	<i>hinneh</i> + ptc ptc noun + ptc	<i>hinneh</i> + ptc ptc noun + ptc	(Results) <i>weqatal</i> <i>lo/pen</i> + impf (fut) perf
Band 4 Setting	<i>wayhi</i> <i>haya</i> verbless <i>yesh</i>	<i>wehaya</i> <i>yehi</i> verbless <i>yesh</i>	<i>qatal</i> ptc verbless
Band 5	Negation		

Third Wave

Categorizing Paragraphs

This section will specify how to categorize and label the paragraphs in a discourse according to the tagmemic analysis. Coordinate paragraphs occur when two or more sentences have the same verb rank.³¹ These sentences, labeled Thesis 1 (Th₁) through to Thesis N (Th_n), all refer to the same subject or topic. Contrast paragraphs present opposing views, with one sentence providing the Thesis (Th) and the other the antithesis (Anti).³² Alternate paragraphs offer alternative perspectives, presenting alternative theses (AlTh).³³ Simultaneous theses occur when two sentences overlap

³⁰ Yoshinobu Endo, *The Verbal System of Classical Hebrew in the Joseph Story: An Approach from Discourse Analysis*, SSN 32 (Assen: Van Gorcum, 1996), 25.

³¹ Longacre, *The Grammar of Discourse*, 103–4.

³² Longacre, *The Grammar of Discourse*, 104–5.

³³ Longacre, *The Grammar of Discourse*, 105–6.

temporally but have equal verb rank (SiTh).³⁴ Sequential sentences or procedural paragraphs with sentences of equal verb rank are labeled as sequential theses (ST) and are signified by ST₁ to ST_n.³⁵

Sentences within a paragraph can also indicate the conditions necessary for the thesis or the contrary, and they can be labeled as such (Condition or Contrafactual).³⁶ Specific conditional sentences may even qualify as universal quantifiers (UQThesis), which express universal conditions.³⁷ Paragraphs frequently comprise structures that include a thesis, a reason, a result, or a circumstance. Within these combinations, the overall effect generally holds greater prominence than any individual component.

Warning paragraphs occur when the thesis is accompanied by a warning.³⁸ Attestation paragraphs typically begin with a thesis followed by sentences that provide supporting evidence.³⁹ Induction paragraphs usually start with several observations and conclude with a thesis.⁴⁰ Both attestation and induction paragraphs are known as inference-type paragraphs. Sometimes, the sentences are paraphrases of the central thesis, while at other times, they may be indistinguishable and appear as equivalent theses (ET₁-ET_n).⁴¹ Alternatively, the sentences can be expanded amplifications (Ampl) of the original thesis or contracted summaries.⁴² Similes provide elaborated thesis development,

³⁴ Longacre, *The Grammar of Discourse*, 106–7.

³⁵ Longacre, *The Grammar of Discourse*, 107–8.

³⁶ Longacre, *The Grammar of Discourse*, 108–9.

³⁷ Longacre, *The Grammar of Discourse*, 69.

³⁸ Longacre, *The Grammar of Discourse*, 111–12.

³⁹ Longacre, *The Grammar of Discourse*, 112.

⁴⁰ Longacre, *The Grammar of Discourse*, 112–13.

⁴¹ Longacre, *The Grammar of Discourse*, 113–14.

⁴² Longacre, *The Grammar of Discourse*, 80–81, 113–14.

while exemplification (Example) provides illustrations.⁴³ Dexis describes existential or equative expressions and appears as an identification or comment when placed next to the thesis.⁴⁴ Speech and awareness are indicated in etic paragraphs associated with a quotation formula (QF) that includes the quotation (Q) or an awareness formula (AwF) that consists of an awareness or a vision (Aw).⁴⁵ Frustration within a paragraph may manifest as a counter-thesis, blocking thesis, or surrogate thesis.⁴⁶ The pericope can begin and end with introductory (Setting) and terminal (Terminus) sentences.⁴⁷

Dialogue paragraphs are labeled as repartee.⁴⁸ They can be categorized into initiating utterances (IU), continuing utterances (CU), resolving utterances (RU), or terminating utterances (TU).⁴⁹ Each utterance can contain a question (Q), a counter-question (\bar{Q}), a proposal (Pro), a counterproposal (Pr \bar{o}), a remark (Rem), a counter remark (Re \bar{m}), an answer (A), or an evaluation (Ev).⁵⁰ Terminal utterances can also convey acquiescence (Acq) or rejection (Rej).⁵¹ An Abeyance repartee may indicate a chiasmic structure within the dialogue.⁵²

Cases and Roles

Various terms will be used to identify the elements and characters within the sentence. The experiencer (E) represents any animate person or thing with a nervous

⁴³ Longacre, *The Grammar of Discourse*, 114–15.

⁴⁴ Longacre, *The Grammar of Discourse*, 115–16.

⁴⁵ Longacre, *The Grammar of Discourse*, 116–17.

⁴⁶ Longacre, *The Grammar of Discourse*, 117–18.

⁴⁷ Longacre, *The Grammar of Discourse*, 119–22.

⁴⁸ Longacre, *The Grammar of Discourse*, 123.

⁴⁹ Longacre, *The Grammar of Discourse*, 127–37.

⁵⁰ Longacre, *The Grammar of Discourse*, 127–37.

⁵¹ Longacre, *The Grammar of Discourse*, 127–37.

⁵² Longacre, *The Grammar of Discourse*, 131–33.

system pertinent to the predication.⁵³ The patient (P) is anything that changes state or location.⁵⁴ The agent (A) is the entity that instigates or performs an action.⁵⁵ A range (R) refers to terms that complete or further the predicate.⁵⁶ If such a term quantifies the predicate, the preferred term is measure (M).⁵⁷ An inanimate agent used to accomplish an action or process is an instrument (I).⁵⁸ The locale of a predication is called the locative (L), with the source (S) being the origin of the predication.⁵⁹ Goal (G) shall be where the predication is terminated, and path (P) refers to the transverse motion between locales.⁶⁰

Other than the verb forms, which are analyzed via the verb-rank cline, the second and equally important component to consider is the noun phrases, sometimes referred to as “participant reference.”⁶¹ The following qualify as participant references: nouns (including proper nouns) with or without qualifiers (such as adjectives, relative clauses, descriptive sentences), substituted surrogate nouns, pronominal elements, pronominal object verbal suffixes, possessor or subject affixes, and null references.⁶² These participants may be further divided into major, minor, or props.⁶³

The operators used to identify the occurrences of these noun phrases in the discourse are as follows. A participant’s introduction or first mention is notated with an “M.” A thematic participation or integration into the discourse is identified with an “I.”

⁵³ Longacre, *The Grammar of Discourse*, 156–57.

⁵⁴ Longacre, *The Grammar of Discourse*, 157.

⁵⁵ Longacre, *The Grammar of Discourse*, 157–58.

⁵⁶ Longacre, *The Grammar of Discourse*, 158–59.

⁵⁷ Longacre, *The Grammar of Discourse*, 159.

⁵⁸ Longacre, *The Grammar of Discourse*, 159–61.

⁵⁹ Longacre, *The Grammar of Discourse*, 161–62.

⁶⁰ Longacre, *The Grammar of Discourse*, 162–64.

⁶¹ Longacre, *Joseph*, 139.

⁶² Longacre, *Joseph*, 139–40.

⁶³ Longacre, *Joseph*, 140.

Tracing a participant or keeping track of which participant is doing what is noted with a “T.” An “R” signifies a reinstatement or a re-introduction of a participant after a season of absence. “C” points to a confrontation or climax of the plot. Any fronted element or noun immediately fronting a verb is identified with an “L” since it is locally contrastive. Any evaluatory comments by the narrator are marked with an “E.”⁶⁴

Case Frames

Case frames are sets of verbs that accompany nouns in specific roles. Each case frame has four potential verbs: state, process, action-process, and action.⁶⁵ These verbs vary depending on the genre in which they occur.

Ambient case frames describe environmental conditions. The ambient-experiential sub-frame focuses on how animate beings register environmental changes.⁶⁶ The experiential case frame uses emotive and psychological verbs.⁶⁷ Factual knowledge case frames describe activities like knowing, learning, teaching, and studying.⁶⁸ The desire-cognition category focuses on individual knowledge rather than facts and registers desires and wants.⁶⁹ The sensation case frame describes sensory experiences.⁷⁰ The physical case frame describes physical state processes and actions.⁷¹ The measure case frame provides references to quantifiable things.⁷² The locative case frame describes the

⁶⁴ Longacre, *Joseph*, 141.

⁶⁵ Longacre, *The Grammar of Discourse*, 167–70.

⁶⁶ Longacre, *The Grammar of Discourse*, 173–76.

⁶⁷ Longacre, *The Grammar of Discourse*, 176–80.

⁶⁸ Longacre, *The Grammar of Discourse*, 180–82.

⁶⁹ Longacre, *The Grammar of Discourse*, 182–84.

⁷⁰ Longacre, *The Grammar of Discourse*, 184–86.

⁷¹ Longacre, *The Grammar of Discourse*, 187–91.

⁷² Longacre, *The Grammar of Discourse*, 191–94.

location, allocation, placement, and stance.⁷³ A sub-frame of locative case frames includes verbs related to motion, propulsion, and locomotion.⁷⁴ Finally, the property case frame specifies possession and the direction of appropriation.⁷⁵ In addition to these case frames, certain features can be included, such as the reflexive, causative, and existential nature of the things or persons being described.⁷⁶

Episodes and Notional Structures

The paragraph delineation should now be further specified into episodes (Ep) as the elements that make up the discourse.⁷⁷ Sequential episodes may be labeled Ep₁ . . . Ep_n. Alternately, Longacre proposes seven components to identifying the episodes in a narrative—exposition, inciting moment, developing conflict, climax, dénouement, final suspense, and conclusion.⁷⁸ Dawson prefers to extend the identification of episodes in the notional structure beyond simply the narrative and include procedural/instructional and hortatory text types. Dawson thus produces the following notional structural categories: title, aperture, stage, pre-peak, peak, climax, post-peak, closure, and finis.⁷⁹ The episodes identified by Longacre will be followed in this dissertation.

Fourth Wave

Pragmatic Analysis

Pragmatic analysis involves examining language in context to understand its intentions, the effects it has on listeners or readers, and its overall communicative goals.

⁷³ Longacre, *The Grammar of Discourse*, 194–98.

⁷⁴ Longacre, *The Grammar of Discourse*, 198–201.

⁷⁵ Longacre, *The Grammar of Discourse*, 202–8.

⁷⁶ Longacre, *The Grammar of Discourse*, 208–15.

⁷⁷ Longacre, *Joseph*, 24.

⁷⁸ Longacre, *The Grammar of Discourse*, 34–35.

⁷⁹ Dawson, *Text-Linguistics and Biblical Hebrew*, 105–6.

Nuances such as tone, register, and implicatures can aid in this endeavor. Winther-Nielsen's suggestion of the addition of the relational units from the Rhetorical Structure Theory could possibly help readers and listeners grasp the pragmatic impact of different rhetorical relations.⁸⁰

Summary of the Tagmemic Method

First and Second Waves

1. Perform paragraph genre classification
 - a. Narrative
 - b. Predictive
 - c. Procedural
 - d. Hortatory
 - e. Instigation
 - f. Expository
 - g. Dialogue
2. Apply verb-cline based on the preferred primary backbone and set of verbs
3. Identify tagmeme components: slot-function and class-filler.
4. Identify core concepts
5. Identify themes in the discourse
6. Perform a surface analysis to determine chiasitic or another pattern

Third Wave

7. Conduct a deep structure analysis.
 - a. Determine paragraph type
 - i. Thesis
 - ii. Antithesis
 - iii. Alternative thesis
 - iv. Sequential thesis
 - v. Condition
 - vi. Contrafactual

⁸⁰ Nicolai Winther-Nielsen, *A Functional Discourse Grammar of Joshua: A Computer-Assisted Rhetorical Structure Analysis*, ConBOT 40 (Stockholm: Almqvist & Wiksell, 1995), 96–104, 277–91.

- vii. Universal quantifier
- b. Determine case frames:
 - i. Ambient: knowledge about the environment.
 - ii. Experiential: knowledge about personal experiences.
 - iii. Factual knowledge: knowledge about objective facts.
 - iv. Desire-cognition: knowledge about desires and cognitions.
 - v. Sensation: knowledge about sensory experiences.
 - vi. Physical: knowledge about physical properties.
 - vii. Measure: knowledge about measurement and quantification.
 - viii. Locative: knowledge about location and spatial relationships.
 - ix. Property: knowledge about properties and attributes.
- c. Role and sentence elements:
 - i. Experiencer (E): the animate entity experiencing the predication.
 - ii. Patient (P): the entity undergoing change.
 - iii. Agent (A): the entity performing the action.
 - iv. Range (R): completes the predicate.
 - v. Instrument (I): the inanimate agent used to accomplish the action.
- d. Thesis-reason-result-circumstance couplings
 - i. Thesis support: supporting evidence, paraphrases, amplifications, summaries, similes, exemplification, deixis, quotations, and awareness formulas
 - ii. Provide additional information: identification, specification, and elaboration offer descriptive or background information
- 8. Episode segmentation (Ep₁, Ep₂, etc.).
- 9. Determine Plot Progression: exposition, inciting incident, conflict, climax, denouement, suspense, and conclusion

Fourth Wave

- 10. Complete a pragmatic analysis
 - a. Determining authorial intent
 - b. Identifying the expected response of the listener

Distributional Approach

The distributional approach to discourse analysis of the Hebrew Bible involves a meticulous examination of the linguistic features and patterns within the text. This analysis is divided into two main components: quantitative and qualitative.

Quantitative Analysis

Quantitative analysis involves the calculation of word frequencies, including parts of speech, and the analysis of word co-occurrences.⁸¹ Keyword extraction is also performed using metrics like Term Frequency-Inverse Document Frequency (TF-IDF) to identify words with high frequency or significance.⁸² Network analysis is then used to visualize the relationships between words, themes, or concepts using network graphs. The analysis is likely to be dependent on the skill and experience of the exegete.

Term Frequency (TF) measures how often a specific word appears in a document. It is calculated by dividing the number of times a term appears in a document by the total number of terms in that document. The goal is to notice words that occur frequently within a document.

Inverse Document Frequency (IDF) measures how rare a word is across the entire collection of documents. This is computed by dividing the total number of documents in the collection by the number of documents that contain the term. The logarithm of this figure is calculated as $\log_{10}(N/df)$, where N is the total number of documents and df is the number of documents containing the term, and it is used to dampen the effect of IDF. The rationale behind IDF is that words appearing in fewer documents are more important.

The TF-IDF score is calculated by multiplying the TF and IDF values. A higher TF-IDF score indicates that a term is both frequent within a document and rare across the collection, making it more significant.

⁸¹ Winther-Nielsen, *A Functional Discourse Grammar of Joshua*, 28–104.

⁸² Karen Spärck Jones, “A Statistical Interpretation of Term Specificity and Its Application in Retrieval,” *Journal of Documentation* 28, no. 1 (1972): 11–21; Winther-Nielsen, *A Functional Discourse Grammar of Joshua*, 105.

Qualitative Analysis

Qualitative analysis delves deeper into the text by examining the words and phrases in their immediate context, considering factors such as syntax, semantics, and pragmatics.⁸³ This includes the delineation between discursive and narrative speech. Analysis should also be conducted at both syntactical and macro-syntactical levels. Discourse structure analysis helps identify the organizational structure of the text, including the introduction, body, and conclusion. Theme identification allows for the determination of the text's underlying themes, motifs, or ideas. Finally, there is the rhetorical analysis, which investigates the author's application of rhetorical devices such as metaphor, simile, and hyperbole within the discourse. This examination is often focused on the intended effect or emotional response that these devices aim to evoke in the reader.

Bringing It Together

The integration and interpretation of these findings is crucial.⁸⁴ The quantitative and qualitative results are combined to gain a comprehensive understanding of the text.⁸⁵ The findings are then interpreted in light of the text's historical, cultural, and literary context. Finally, a concise summary of the main findings and their implications for understanding the Hebrew Bible is provided.

Rhetorical Structure Theory (RST)

Rhetorical Structure Theory (RST) goes beyond grammatical mechanisms to organize writer-intended relations in a text.⁸⁶ It provides a framework for analyzing

⁸³ Winther-Nielsen, *A Functional Discourse Grammar of Joshua*, 114, 149.

⁸⁴ Winther-Nielsen, *A Functional Discourse Grammar of Joshua*, 318–26.

⁸⁵ Eep Talstra, "Hebrew Syntax: Clause Types and Clause Hierarchy," in *Studies in Hebrew and Aramaic Syntax Presented to Professor J. Hoftijzer on the Occasion of His Sixty-Fifth Birthday*, ed. Karel Jongeling, Hendrika L. Murre-van den Berg, and Lucas van Rompay, SLL 17 (Leiden: Brill, 1991), 188–93.

⁸⁶ Winther-Nielsen, *A Functional Discourse Grammar of Joshua*, 82.

clause combining and textual coherence. RST argues that textual coherence is expressed through rhetorical connections between parts rather than grammatical markers, and these connections occur at every hierarchical level of discourse.⁸⁷ To achieve this, RST identifies unmarked relationships, verifies connective functions, and determines discourse topics.⁸⁸ The analysis examines various relations, such as evidence, justification, cause, result, purpose, condition, something other than, evaluation, interpretation, restatement, and summary, to comprehend the text's structure and meaning. A pragmatic application of RST utilizes computer-aided syntactic analysis and integrates pragmatics with syntax, significantly enhancing Hebrew computational linguistics by addressing limitations in syntactical and computational procedures.⁸⁹

The initial stage is phrase structure analysis, which merges morphemes into word groups.⁹⁰ During this phase, analysts may need to correct proposed phrase combinations or modify part-of-speech functions as necessary. Subsequent stages involve clause division, considering the breakdown of a clause or clause fragment units into their fundamental components.⁹¹

When a unit lacks a verbal predicate, it can be classified as an elliptic clause fragment consisting of an omitted clause constituent.⁹² If it is an incomplete clause fragment, it may be defective due to intervening embedding between its other parts containing the predicate or as a clause-external element. If none of these criteria apply, the clause can be identified as a verbless clause.⁹³

⁸⁷ Winther-Nielsen, *A Functional Discourse Grammar of Joshua*, 96.

⁸⁸ Winther-Nielsen, *A Functional Discourse Grammar of Joshua*, 96–104.

⁸⁹ Winther-Nielsen, *A Functional Discourse Grammar of Joshua*, 277–91.

⁹⁰ Winther-Nielsen, *A Functional Discourse Grammar of Joshua*, 33–35.

⁹¹ Winther-Nielsen, *A Functional Discourse Grammar of Joshua*, 35–36.

⁹² Winther-Nielsen, *A Functional Discourse Grammar of Joshua*, 36–39.

⁹³ Winther-Nielsen, *A Functional Discourse Grammar of Joshua*, 99–101.

This process establishes the syntactical hierarchy of clause relations and calculates morphological and syntactical correspondences between clauses regarding anaphorical distance. This enables the analyst to select among various possible syntactic linkages and label the chosen schema or paragraph. The analysis employs several parameters for a statistical calculation of the most probable combination.⁹⁴

1. Number of morphological and syntactical correspondences
2. Frequency of a similar combination in the previously analyzed text corpus
3. Distance between the linked clause units

A semi-automated combining procedure is facilitated by the following four grammatical rules:⁹⁵

1. When the predecessor is formally identical, it is combined without calculation.
2. An identity of verb form or cross-reference is given primary status.
3. Infinitive and relative clauses can be attached directly to the preceding clause.
4. Verbs of speech followed by asyndetic imperative or *yiqtol* open direct speech.

Below is a table of Winther-Nielsen's relational units in the RST, which is employed to elucidate the pragmatic aspects of discourse. Winther-Nielsen intended these relational units and the RST to be an extension of Longacre's tagmemic approach. Nevertheless, they will still be analyzed using the distributional approach rather than the tagmemic approach. The indents in the abbreviation (Abbr.) column are deliberate and indicate a subordinate status for the non-indented category immediately above it.

⁹⁴ Winther-Nielsen, *A Functional Discourse Grammar of Joshua*, 99.

⁹⁵ Winther-Nielsen, *A Functional Discourse Grammar of Joshua*, 100.

Table 9. Relations in the rhetorical structure theory⁹⁶

Abbr.	Relation	Loc	Pragmatic effect on the reader
Satellite-nucleus relations			
			<i>Orientation to the subject matter</i>
Circ	Circumstance	NS	R interprets sit. N by temporal/spatial framework of (not unrealized) sit. in S
Solu	Solutionhood	NS	R recognizes sit. N as a solution to a problem in S
Elab	Elaboration	NS	R recognizes that sit. S presents additional detail on sit. N
Back	<i>Background</i>	N	S increases the ability of R to comprehend an element in N
			<i>Evoke action by an offer, request, invitation, or suggestion:</i>
Enab	<i>Enablement</i>	N	Comprehending S increases R's potential ability to perform action in N
Moti	<i>Motivation</i>	N	Comprehending S increases R's desire to perform an action in N
			<i>Reader's attitude towards the nucleus:</i>
Evid	<i>Evidence</i>	NS	Comprehending S increases R's belief in the claim presented in S
Just	<i>Justify</i>	NS	Comprehending S increases R's readiness to accept W's right to present N
			<i>Causing the reader to have positive regard for the nucleus:</i>
Anti	<i>Antithesis</i>	N	Comprehending S increases R's positive regard for N when two contrasting situations are incompatible in differences
Conc	<i>Concession</i>	NS	Comprehending S increases R's positive regard for N when W acknowledges potential incompatibility between sit. in S and N, but regards them as compatible
			<i>The "Cause" Cluster:- Cause, Result, and Purpose:</i>
VCau	Volitional Cause	NS	R recognizes the sit. S as a cause for the agent of volitional action in N
NCau	Non-Vol. Cause	NS	R recognizes the sit. S, not motivated by an agent, as cause for the sit. in N
VRes	Volitional Result	NS	R recognizes that the sit. N could cause the volitional sit. or action in S

⁹⁶ Winther-Nielsen, *A Functional Discourse Grammar of Joshua*, 95; for examples please also see pp. 87–96.

Abbr.	Relation	Loc	Pragmatic effect on the reader
NRes	Non-Vol. Result	NS	R recognizes that the sit. N could cause the sit. in S
Purp	Purpose	NS	R recognizes that the activity in N is initiated to realize the sit. in S
Mean	Means	NS	R recognizes that the sit. S tends to make possible or likely the sit. in N
			<i>Realization of the nucleus depends on a realized satellite:</i>
Cond	Condition	NS	R recognizes how the sit. in N depends on the realization of a hypothetical, future, or otherwise unrealized sit. in S
Othe	Otherwise	NS	R recognizes that the realization of the sit. in N prevents the realization of the sit. in S
			<i>Assessing nucleus by a form of reference in a satellite:</i>
Inte	Interpretation	NS	R recognizes that S relates sit. N to a neutral set of ideas.
Eval	Evaluation	NS	R recognizes that S relates the sit. in N to a degree of W's positive regard toward the sit. N
			<i>Restating satellites of different bulk:</i>
Rest	Restatement	NS	R recognizes S as a restatement of N of comparable bulk
Summ	Summary	NS	R recognizes S as a restatement of N of shorter bulk
Multinuclear combination:			
Sequ	Sequence	N	Multinuclear succession of N sit.
Cont	Contrast	N	Two N are compared in differences
Join	Joint	N	Unrelated nuclei

Note: The abbreviations are (N) the nucleus of a relation pair or multinuclear schema; (S) the satellite of a relation pair; (Loc) the locus of effect as either N or N plus S; (sit.) situation. Presentational relations are in *italic*; groups are defined in **bold** and ***bold italic***.

Summary of Distributional Approach

Quantitative Analysis

1. Computer-assisted calculations
 - a. Word frequencies
 - b. Parts of speech
 - c. Word co-occurrences
2. Keyword extraction
 - a. Term Frequency (TF)
 - b. Inverse Document Frequency (IDF)
 - c. Term Frequency-Inverse Document Frequency (TF-IDF)— $\log_{10}(N/df)$

- d. Identification of words with high frequency or significance
3. Network analysis to visualize the relationships between
 - a. Words
 - b. Themes
 - c. Concepts

Qualitative Analysis

1. Text analysis
 - a. Syntax
 - i. Micro-syntactical
 - ii. Macro-syntactical
 - b. Semantics
 - c. Pragmatics
2. Discourse structure analysis
 - a. Organizational structure (introduction, body, conclusion)
 - b. Theme identification, motifs, or ideas
 - c. Rhetorical analysis and rhetorical devices (metaphor, simile, hyperbole)
 - i. Identify unmarked relationships
 - ii. Analyze various relations
 - iii. Analysis of phrase structure—word groups
 - iv. Clause division
 - v. Pragmatic effect on the reader
 1. Reader’s attitude toward the nucleus
 2. Reader’s positive regard for the nucleus
 3. Cause, result, and purpose of the nucleus
 4. Realization that the nucleus is dependent on a realized satellite
 - vi. Describe the relations between a nucleus (N) and a satellite (S) in a multinuclear schema

Information Structure Approach

The information structure approach to discourse analysis of the Hebrew Bible focuses on how information is organized and presented in the text. It stands between syntax and pragmatics. It aims first to identify the topic (usually the subject), focus (the verb or predicate), theme, rheme, and prominence of each phrase or chunk of phrases. The topic is the “aboutness” of the clause, and the focus is the assertion the clause makes about the topic. The theme is any information already known to the subject or reader, and the rheme is the new information.

The first step in the information structure approach is identifying the syntactic components.⁹⁷ Syntactic components consist of constituents, groups of words functioning as units in grammatical processes. Constituents can be identified through “tests” such as pronoun replacement.⁹⁸ Pronoun replacement is but one such test. In pronoun replacement, if a word or set of words can be represented by a pronoun, it is a constituent.⁹⁹ Constituents then combine to form larger units called phrases, which have a hierarchical structure with a dominant head. Each phrasal type, like noun phrases (NP), verb phrases (VP), adjectival phrases (AP), adverbial phrases (AdvP), prepositional phrases (PP), and determiner phrases (DP), has a specific “head.” These phrase constituents then combine to form clauses, with each level represented hierarchically.¹⁰⁰

Syntactic roles occur within clauses, focusing on subjects (topic: what the clause is about) and predicates (focus: comment on what it says about the topic). There can be clause and discourse topics, which is what a series of complete clauses is about.

The discourse topic can be investigated by tracing the theme of a series of clause topics.¹⁰¹ The subject or the topic is usually nominal, while predicates or the focus mainly align with the verb phrase (VP).¹⁰² Within the VP are two elements: the complement and the adjunct. A complement is a constituent required by the head of the phrase in which it is located. An adjunct is a non-obligatory constituent that provides

⁹⁷ John Srenock and Robert D. Holmstedt, *Esther: A Handbook on the Hebrew Text*, BHHB (Waco, TX: Baylor University Press, 2015), 2–5; Robert D. Holmstedt, *Ruth: A Handbook on the Hebrew Text*, BHHB (Waco, TX: Baylor University Press, 2010), 3–4.

⁹⁸ Srenock and Holmstedt, *Esther*, 2.

⁹⁹ Srenock and Holmstedt, *Esther*, 2.

¹⁰⁰ Srenock and Holmstedt, *Esther*, 2–3.

¹⁰¹ Sebastiaan Jonathan Floor, “From Topic, Focus and Information Structure to Theme in Biblical Hebrew Narrative” (DLitt diss., University of Stellenbosch, 2004), 21.

¹⁰² Srenock and Holmstedt, *Esther*, 3.

information.¹⁰³ A left dislocation is a constituent that stands outside the clause's syntactic structure.¹⁰⁴ Left dislocated constituents may signal a topic frame.¹⁰⁵

Topics can be identified via the two tests of "aboutness," namely, the "as for . . ., (*something*) is true," or the "concerning . . ., (*something*) is the case."¹⁰⁶ Not every clausal topic is a primary topic. Primary topics generally have a series of clauses that follow them, sometimes only referring to the topic through pronominal prefixes or suffix forms.¹⁰⁷ Secondary topics accompany primary topics and are usually attributed with the definite object marker or references with a pronominal.¹⁰⁸ Tail topics are usually right dislocated, close a section, or reiterate the primary topic.¹⁰⁹ Topic frames are usually fronted or left dislocated. They frame the primary topic and usually presuppose it.¹¹⁰

Valency refers to the number of arguments a verb needs to complete semantically. Based on their argument requirements, verbs can be classified as avalent, monovalent, bivalent, or even multivalent. The valency depends on the verbal stem. For instance, a *qal* or *niphal* stem may be predominantly monovalent, whereas a *hiphil* stem may be bivalent or multivalent. The interaction between verbal *binyanim* and valency can lead to changes in valency, such as passive forms or causative constructions. For example, in "Y hit(*qal*) X," *qal* here having a valence of two can be changed to "X caused(*hiphil*) Y to hit Z," making the phrase increase the valence to three. It could also become "X was hit(*niphal*)," reducing the valence of the VP to one. While "transitivity"

¹⁰³ Screnock and Holmstedt, *Esther*, 3.

¹⁰⁴ Floor, "From Topic, Focus and Information Structure," 28.

¹⁰⁵ Floor, "From Topic, Focus and Information Structure," 76.

¹⁰⁶ Floor, "From Topic, Focus and Information Structure," 154.

¹⁰⁷ Floor, "From Topic, Focus and Information Structure," 79–80.

¹⁰⁸ Floor, "From Topic, Focus and Information Structure," 89–90.

¹⁰⁹ Floor, "From Topic, Focus and Information Structure," 94.

¹¹⁰ Floor, "From Topic, Focus and Information Structure," 96–97.

focuses on the presence of direct and indirect objects, “valency” appears to be a more appropriate term for describing verbal actions in Hebrew grammar.¹¹¹

The key elements of the Hebrew verbal system are tense, aspect, and mood (TAM). Biblical Hebrew (BH) is sometimes described as aspect-prominent, distinguishing between perfective (*qatal*) and imperfective (*yiqtol*) aspects. Some think that both *qatal* and *yiqtol* forms express modality, with the *realis* (indicative) and *irrealis* (subjunctive, volitive) functions indicated by their word order. Along this line of thought, the subject-verb (SV) word order will usually signal a *realis* circumstance, whereas a verb-subject (VS) word order generally typifies an *irrealis* condition.¹¹² *Wayyiqtol*s do not adhere to this framework as it predominately follows a VS order but is *realis* in its modality. Although temporality is not a primary feature inherent in BH verbs, the perfective *qatal* is typically used in past-tense scenarios, and the imperfective *yiqtol* usually indicates a non-past situation.

The Hebrew participle generally functions as an adjective that encodes an activity or event, complementing a copular verb, and is commonly associated with the progressive aspect. The *wayyiqtol* fundamentally points to narrative progression in narrative BH texts, while the non-*wayyiqtol* clauses primarily provide background information.¹¹³

Screnock and Holmstedt argue that the traditional understanding of word order and BH syntax is one of VS but that the actual basic order is SV. Certain grammatical features cause the inversion from the SV order. The most common SV-to-VS triggers are as follows:

¹¹¹ Screnock and Holmstedt, *Esther*, 4.

¹¹² John A. Cook, *The Biblical Hebrew Verb: A Linguistic Introduction*, Learning Biblical Hebrew (Grand Rapids: Baker, 2024), 119; John A. Cook, *Time and the Biblical Hebrew Verb: The Expression of Tense Aspect and Modality in Biblical Hebrew* (Winona Lake, IN: Eisenbrauns, 2012), 119–202.

¹¹³ Screnock and Holmstedt, *Esther*, 5.

1. Subordination (most commonly with **אֲשֶׁר**, **כִּי**, **לְמַעַן**, **פֶּן**)
2. Clausal negation
3. Irrealis verbs (irrealis *yiqtol* or *qatal*, jussives, cohortatives, imperatives)
4. Topic or focus-fronting of a non-subject constituent¹¹⁴

Null copula clauses (verbless or nominal clauses) generally maintain an SV order. When null copula clauses occur in conjunction with copular particles like **וְ** (positive) and **לֹא** (negative), the order can be (copular particle)-subject-complement, (copular particle)-complement-subject, and sometimes subject-(copular particle)-complement.¹¹⁵

Regarding pragmatics, the movement of constituents from their default positions to either the beginning or the end of a clause signals the topic and focus information. When they remain in their default position, they may be marked as a focus item by particles like **כִּי**. Topic-fronting indicates a shift in “aboutness” or sets the scene. Topic-fronting can be seen, for example, when the particle **כִּי**, that would typically signal a VS word order appears with an SV order after the particle, causing the subject to become fronted.

Similar to but unlike topic-fronting, focus-fronting contrasts specific items within a discourse. Both topic and focus constituents can coexist in a clause, with topic-fronting always preceding focus-fronting. Subordinate clauses are signaled by two methods: the use of subordinators like the subordinating conjunction (e.g., **כִּי**) or the combination of a preposition and conjunction (**כִּי אֲשֶׁר**) appearing at the front of the subordinate clause and the type of verb (the “infinitive construct” or the “infinitive absolute”), or both.¹¹⁶

¹¹⁴ Srenock and Holmstedt, *Esther*, 7.

¹¹⁵ Srenock and Holmstedt, *Esther*, 8.

¹¹⁶ Srenock and Holmstedt, *Esther*, 8–13.

A theme is the developing coherent semantic thread of a discourse in the cognitive mind of the author. A theme consists of one or more micro-themes or motifs and may be a concept or proposition.¹¹⁷ The discourse theme may be further broken down into the discourse narrative, episodes, scenes, and micro-thematic paragraphs.¹¹⁸ Macro words, constituents in marked clausal word orders, discourse markers like הַיְנָה, conjunctions like וְ, a seemingly redundant comment, a recurring concept, a contrast, an end-weighted passage, or even a release of plot tension, could mark a theme trace, through which the discourse theme can be observed.¹¹⁹

Summary of the Informational Structure

1. Recognize the constituents identified through tests like pronoun replacement
2. Identify the following:
 - a. Topic (what the clause is about) and focus (what it says about the topic)
 - b. Theme and rheme
3. Classify the phrasal types, each with its specific head, such as:
 - a. Noun phrases (NP)
 - b. Verb phrases (VP)
 - c. Adjectival phrases (AP)
 - d. Adverbial phrases (AdvP)
 - e. Prepositional phrases (PP)
 - f. Determiner phrases (DP)
4. Differentiate between:
 - a. Clause topics—what a clause is about. Subordinate clauses are signaled by two methods:
 - i. Using subordinators like the subordinating conjunction (e.g., וְ)
 - ii. Combining a preposition and conjunction (כִּאֲשֶׁר) at the front of the subordinate clause, along with the type of verb (the “infinitive construct” or the “infinitive absolute”), or both.
 - b. Discourse topics—what a series of complete clauses is about. Discourse topics can be traced via the theme of a series of clause topics

¹¹⁷ Floor, “From Topic, Focus and Information Structure,” 241.

¹¹⁸ Floor, “From Topic, Focus and Information Structure,” 246.

¹¹⁹ Floor, “From Topic, Focus and Information Structure,” 247–48.

- i. Primary topics generally have a series of clauses that follow them, sometimes only referring to the topic through pronominal prefixes or suffix forms (not every clausal topic is a primary topic).
 - ii. Secondary topics accompany primary topics and are usually attributed with the definite object marker or references with a pronominal.
 - iii. Tail topics are usually right dislocated, close a section, or reiterate the primary topic.
 - c. Note: The subject or topic is usually nominal, while predicates or the focus mainly align with the verb phrase (VP), which generally has two elements:
 - i. The complement is a constituent required by the head of the phrase in which it is located.
 - ii. The adjunct is a non-obligatory constituent that provides information.
- 5. A left dislocated constituent is a part of a clause that stands outside its syntactic structure.
 - a. Left dislocated constituents can indicate the topic frame.
 - b. Topics can be identified using two tests of “aboutness”:
 - i. “As for . . ., (something) is true.”
 - ii. “Concerning . . ., (something) is the case.”
- 6. The valency of a verb depends on its verbal stem and can be classified as:
 - a. Aivalent
 - b. Monovalent
 - c. Bivalent
 - d. Multivalent
- 7. Word Order:
 - a. A subject-verb (SV) word order indicates a *realis* situation.
 - b. A verb-subject (VS) word order generally represents an *irrealis* condition.
 - c. *Wayyiqtol*s have a VS word order but are *realis* in their modality.
 - d. *Wayyiqtol* fundamentally points to narrative progression in a narrative.
 - e. Non-*wayyiqtol* clauses primarily provide background information.
 - f. The perfective *qatal* is typically used in past-tense scenarios.
 - g. The imperfective *yiqtol* usually indicates a non-past situation.
 - h. The participle generally functions as an adjective that encodes an activity or event, complementing a copular verb, and is commonly associated with the progressive aspect.
 - i. Certain grammatical features cause the inversion from the SV order:
 - i. Subordination (most commonly with אִם, אֲשֶׁר, כִּי, לְמַעַן, כִּי, פֶּן)
 - ii. Clausal negation
 - iii. *Irrealis* verbs (*irrealis yiqtol* or *qatal*, jussives, cohortatives, imperatives)
 - iv. Topic or focus-fronting of a non-subject constituent
 - v. Null copula clauses (verbless or nominal clauses) generally maintain an SV order. However, when null copula clauses occur in conjunction with copular particles like וְ (positive) and אִין (negative), the order can be (copular particle)-subject-complement, (copular particle)-complement-subject, and sometimes subject-(copular particle)-complement.

8. Pragmatic analysis:
 - a. Consider the movement of constituents from their default positions to either the beginning or the end of a clause to signal the topic and focus information.
 - b. When particles like נא remain in their default position, they may be designated as a focus item.
 - c. Topic-fronting signifies a shift in “aboutness” or sets the scene. For instance, when the particle נא , which usually indicates a VS word order, appears with an SV order after it, the subject becomes fronted.
 - d. Focus-fronting contrasts specific items within a discourse.
 - e. Both topic and focus constituents can coexist in a clause, with topic-fronting always preceding focus-fronting.
9. A theme is the developing coherent semantic thread of a discourse in the author’s cognitive mind. It may comprise one or more micro-themes or motifs and can be a concept or proposition.
10. The discourse theme can be further divided into the discourse narrative, episodes, scenes, and micro-thematic paragraphs.

Interclausal Approach

The interclausal approach is not only about clauses, their connectives, and their disjunctives. It is about how specific clauses fit together in a schema or step and, consequently, how these schemas form a unified discourse. In the interclausal approach, schematic steps are linguistic units within a BH paragraph. These units were initially encoded by the author in a literary fashion and must now be reconstructed by the reader into their cognitive units. When the material fits coherently in the reader’s mind, the chunk is considered consolidated. If the material presented in the discourse is already familiar to the reader but possesses some inconsistencies, then entrenchment occurs until the reader can make sense of it. This entrenchment can potentially cause a piece of information to be marked or prominent. Both consolidation and entrenchment are tools used to evoke emotion and imagination as intended by the author.

Topics, sometimes occurring as fronted elements, serve to orient the reader to classify information in one’s internal organization (e.g., genre, topic category). The topic of a sentence may be and usually is different from the discourse topic, and the two should be differentiated. Concerning this, three terms should be noted: “the ‘point of departure’

is a fronted constituent that orients the attention, providing access to a topic; the ‘sentence topic’ is the cognitive starting point of a sentence; the ‘discourse topic’ is the cognitive starting point for a discourse.”¹²⁰ These will shed light on the semantic “aboutness” of a discourse. Finally, “focus” is that information attentionally realized at the end of the discourse unit. Boundaries delimit the external structure of a discourse, whereas schema marks out the internal structure.

In BH narratives, the *wayyiqtol*s signal the foreground. Moving the narrative along in the foreground is the typical expectation for a sequence of *wayyiqtol*s. The foreground segment usually ends with a background clause. When a singular or a few foreground elements are surrounded by a series of background clauses, it signals a foregrounded foreground or a climax.¹²¹ A dramatic peak occurs when an unexpected verb like a *qatal* appears when a *wayyiqtol* is expected. Robar cites Esther 7:6–10 as having a series of clauses where the *qatal* takes the place of a scheduled *wayyiqtol*, signaling a dramatic peak.¹²² The *wayyiqtol-qatal* pairs typically identify narratives, while the *yiqtol-weqatal* pairing is usually found in reported speech.¹²³ Schematic continuity between consecutive discourse units may be represented with the following figure:

¹²⁰ Elizabeth Robar, *The Verb and the Paragraph* (Leiden: Brill, 2014), 22.

¹²¹ Robar, *The Verb and the Paragraph*, 65.

¹²² Robar, *The Verb and the Paragraph*, 66.

¹²³ Robar, *The Verb and the Paragraph*, 67–68.

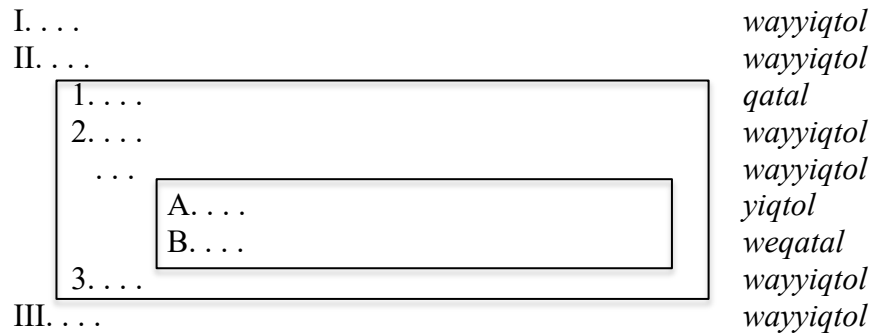


Figure 1. Schematic continuity

The numbers represent the standard schema (1, 2, 3). Numbers with multiple lines represent incorporated schema (e.g., 2). Schema between numbers signifies coordinate schema. The alphabets represent subordinate schema (A, B), while the Roman numerals demonstrate superiority in schema relations (I, II, III).

A new tense or change in tense reference usually indicates a new schema or a step, be it incorporative, coordinate, subordinate, or superior. If the tense used is of a past tense form only, this potentially signals schematic discontinuity since what is expected is the normative *wayyiqtol* for Hebrew narratives.¹²⁴ Robar understands the *wayyiqtol* as not consistently or uniquely marking sequentiality, succession, or foregrounding in Hebrew narratives but to be somewhat related to schematic continuity.¹²⁵

Concerning schematic discontinuity, Robar understands the *weqatal* when unexpected, not with a modality, as a past imperfective or accompanying after a *yiqtol*. It is potentially signaling a thematic insinuation.¹²⁶ Robar also observes that the paragogic *nun* should alert the reader to anticipate a discourse prominence of sorts (a theme or a theme of intrinsic interest, either present or changing).¹²⁷

¹²⁴ Robar, *The Verb and the Paragraph*, 76.

¹²⁵ Robar, *The Verb and the Paragraph*, 77.

¹²⁶ Robar, *The Verb and the Paragraph*, 159.

¹²⁷ Robar, *The Verb and the Paragraph*, 180–81.

Table 10. Discourse patterns indicate schematic continuity¹²⁸

Past (perfective)	Past habitual (imperfective)	(Relative) Present/future	Volitional
<i>qatal</i>	<i>wehayah</i>	<i>yiqtol</i>	volitional
<i>wayyiqtol</i>	<i>yiqtol</i>	<i>weqatal</i>	<i>weyiqtol</i>
<i>wayyiqtol</i>	<i>weqatal</i>	<i>weqatal</i>	<i>weyiqtol</i>
<i>wayyiqtol</i> + subject	<i>wayyiqtol</i>	<i>weyiqtol</i>	<i>weqatal</i>
<i>wayyiqtol</i>	<i>wayyiqtol</i>	<i>weyiqtol</i>	<i>weqatal</i>
<i>wayyiqtol</i>	<i>weqatal</i>	<i>weqatal</i>	<i>weyiqtol</i>

Table 11. Verbal patterns for marking thematicity (thematically marked are underlined)¹²⁹

Past	(Relative) present/future
<i>qatal</i>	<i>yiqtol</i>
<i>wayyiqtol</i>	<i>weqatal</i>
<i>wayyiqtol</i>	<i>weqatal</i>
<u><i>wayyiqtol</i></u> -long	<i>yiqtol</i>
<i>wayyiqtol</i>	<u><i>yiqtol</i></u> + <u>paragogic suffix</u>
<i>wayyiqtol</i> + redundant subject	<i>yiqtol</i>
<i>wayyiqtol</i>	<i>weqatal</i>
<i>wayyiqtol</i>	<i>weqatal</i>
<u><i>we+qatal</i></u>	<i>weqatal</i>
<i>wayyiqtol</i>	

The Interclausal Approach Suggested by Francis I. Anderson and A. Dean Forbes

Presented in their work, *Biblical Hebrew Visualized*, Anderson and Forbes suggest the following approach:¹³⁰

¹²⁸ Robar, *The Verb and the Paragraph*, 191.

¹²⁹ Robar, *The Verb and the Paragraph*, 194.

¹³⁰ Francis I. Andersen and A. Dean Forbes, *Biblical Hebrew Grammar Visualized*, LSAWS 6, (Winona Lake: Eisenbrauns, 2012), 312–25, Accordance Bible Software.

The first step is to identify the text type, deciding if it is an exposition, narration, indirect speech, or a dialogue.¹³¹ Next is to identify the clauses and phrases and their associated cue phrases, if any.¹³² The phrases are then grouped into segments, which may be either informational, intentional, textual, or exchange.¹³³ The discourse can then be represented via text descriptions, trees, labelled graphs, or discourse representation structures.¹³⁴

Summary of the Interclausal Approach

1. Identify the schema and schematic steps
2. Reconstruct them into their intended cognitive units. These then appear as
 - a. Consolidated, if the material fits coherently in the reader's mind
 - b. Entrenched if the material presented in the discourse is already familiar to the reader but possesses some inconsistencies. Note that entrenchment can potentially cause a piece of information to be marked or prominent.
3. Differentiate Topics
 - a. Sometimes occurring as fronted elements
 - b. A sentence topic—the cognitive starting point of a sentence or
 - c. A discourse topic—the cognitive starting point for a discourse
 - d. Focus is that information attentionally realized at the end of the discourse unit
4. Identify “points of departure”
 - a. A fronted constituent that orients the attention may be providing access to a topic
 - b. Boundaries delimit the external structure of a discourse
 - c. Schema marks out the internal structure.
5. Foreground, peaks, and climax
 - a. *Wayyiqtol*s signal the foreground and move the narrative along
 - b. *Wayyiqtol-qatal* pairs typically identify narratives, while the *yiqtol-weqatal* pairing is usually found in reported speech
 - c. Foreground segments typically end with a background clause

¹³¹ Andersen and Forbes, *Biblical Hebrew Grammar Visualized*, 313.

¹³² Andersen and Forbes, *Biblical Hebrew Grammar Visualized*, 313.

¹³³ Andersen and Forbes, *Biblical Hebrew Grammar Visualized*, 315.

¹³⁴ Andersen and Forbes, *Biblical Hebrew Grammar Visualized*, 316.

- d. A singular or a few foreground elements surrounded by a series of background clauses signal a foregrounded foreground or a climax
- e. A dramatic peak occurs when an unexpected verb like a *qatal* appears when a *wayyiqtol* is expected
- f. Schematic discontinuity occurs when the *weqatal* occurs unexpectedly, not with a modality, as a past imperfective or accompanying after a *yiqtol*

Comparison across the Four Methods

Discourse analysis can be approached through several distinct yet complementary frameworks, each offering a unique lens for understanding how meaning is constructed, organized, and communicated in text. Among these, the tagmemic method, distributional approach, informational structure, and interclausal approach each highlight different aspects of discourse, shaped by their investigative focus and methodological tools.

The tagmemic method analyzes the author's intentional choices in discourse by examining how slot-function and class-filler combinations work within narrative and expository structures. This method proceeds through genre classification, identification of tagmemes, surface patterns like chiasm, and deep structure analysis involving case frames and thematic roles. It is robust in tracing plot progression (e.g., exposition, conflict, climax, dénouement), uncovering thesis-reason-result chains, and modeling speaker intent. Its analysis unfolds through a layered process, beginning with genre identification, identifying tagmemes, applying a verb cline, labeling paragraphs, segmenting episodes, and culminating in a pragmatic interpretation. Cognitive framing is central—case frames serve as conceptual domains through which discourse content is mapped. This method's rich complexity, extensive use of genre, and detailed syntactic-semantic mapping make it ideal for texts with layered narrative logic, such as biblical literature or theological exegesis.

The distributional approach is grounded in quantitative analysis, using computational techniques like word frequency, TF-IDF calculation, and network analysis to uncover statistical patterns and semantic associations across large corpora. It focuses

on identifying frequent words, motifs, structures, co-occurrence patterns, and rhetorical relationships such as cause-effect, justification, and evaluation. While its primary strength lies in surfacing keywords, motifs, and dominant themes, it also includes a qualitative dimension through clause division, rhetorical device identification, and multinuclear schema modeling—assessing how a central “nucleus” relates to supporting “satellites.” Though its deep structure analysis is limited, the approach infers conceptual connections from usage patterns and is moderately pragmatic, attending to reader responses and attitudes. This method is scalable, flexible, and well-suited for text mining.

The informational structure approach brings the analysis closer to the clause level, focusing on how information is syntactically packaged through topic-focus articulation, theme-rheme structures, and word order variation. It begins by identifying syntactic constituents (e.g., noun phrases, verb phrases) and builds toward understanding how subjects (topic) and predicates (focus) shape the progression of thought. The informational structure is sensitive to word order shifts (e.g., SV versus VS), valency, subordination, and left and right dislocation—all of which help signal topical continuity and focus shifts. It pays close attention to pragmatic fronting and clause sequencing, tracking the movement of attention and marking the progression of themes through micro-thematic units. Although it does not rely on statistical modeling or deep case frame analysis, it offers a moderate cognitive orientation by treating topics and themes as anchoring devices for the reader’s mental model of the text. This method is particularly effective for studying narrative prose, speeches, and narrative texts which are rhetorically rich.

The interclausal approach takes a broad view of discourse, emphasizing schema recognition, discourse coherence, and cognitive structures. It reconstructs discourse into cognitive units—segments of information that either consolidate the reader’s understanding or trigger entrenchment due to novelty or inconsistency. The tracking of *wayyiqtol*, *qatal*, and other verb forms distinguishes

between foreground and background clauses and identifies moments of climax, peak, and schematic discontinuity. The analysis enables the reader to locate dramatic moments in the discourse and understand how coherence is established or disrupted. Like the tagmemic method, the interclausal approach has a strong cognitive orientation, focusing on how readers are guided through a discourse both thematically and structurally. It is well-suited for analyzing narrative arcs, argument flows, and rhetorical progression, mainly where the interplay between foregrounded and backgrounded material creates texture and movement within the text.

Despite their differences, all four methods share essential similarities. Each is designed to analyze discourse-level structures rather than isolated sentences, and all pay attention to pragmatic elements, including speaker intention, information status, and audience response. They each deal in some form with thematic and topical development, as well as distinctions between foreground and background material—though they do so with varying degrees. They do, however, diverge in their emphasis and methodological orientation.

The tagmemic method offers a more intricate analysis of function and structure appropriate for layered texts. The distributional approach provides scalable, pattern-driven insights for large datasets. The informational structure approach excels at capturing how attention and meaning shift at the clause level. The interclausal approach models the cognitive and schematic flow of extended discourse. Each brings a different strength, and when combined, they offer a robust framework for analyzing how meaning is shaped, guided, and interpreted across genres and discourse types.

Presentation of the Analysis

The analysis of Esther will begin with a survey of the macro-structure as observed using the four discourse approaches. Then, the discourse will be separated into chunks or discourse sections and be classified according to the categories in the table

below. For the analysis section in the next chapter of this dissertation, the nomenclature for referring to clauses will be as follows: Chapter.Verse.Clause—5.4.0325. This relates to chapter 5 of MT Esther, verse 4, clause 325 from the beginning of the discourse. The table will be presented in a landscape layout.

Table 12. Analysis layout

Reference	Discourse	Tagmemic Information Interclausal	Tagmemic		Tagmemic Information Interclausal Distribution	Information Interclausal	Tagmemic Information Interclausal Distribution	Distribution
	Tagmemic Distribution	Surface Structure	Case Frame	Notional Structure	Theme/Prominence	Recipient elicitation	Participant reference	Homonym/Synonym
1.1.001–1.10.200	Information Interclausal	Mainline/Off-line	Setting Thesis	Plot Peak	Topic Focus	Information Indignation	Who What	Masoretic Accented
WC+Prefix = History		Exposition/Hortatory	Terminus Slots	Climax Resolution	Theme	Instruction	Where	indicating highlight
WC+Suffix = Predictive		Foreground/Background			<u>Sub-theme Prominence</u>	Instigation		Cognate InfAbs
Verbless = Expository					(e.g., Left dislocation)			
Topic (subject)					Word order			
Focus (verb/ predicate)								
<i>Link</i> with the previous block								

CHAPTER 4

ANALYSIS USING THE FOUR METHODS

This chapter is presented in three sections. The first deals with how the four approaches analyze Esther's macrostructure. The second section includes a table that classifies Esther into sections and highlights various discourse features. The third section analyzes the individual segments. It is beyond the scope of this dissertation to present four distinct commentaries on Esther, each one utilizing one of the four approaches. A sampling method will, therefore, be used to provide a glimpse of the four approaches. For each method, a sampling of how an exegete would use an approach will be presented. The procedure may not be carried out for the entire corpus of Esther; instead, at times, only snippets will be offered. For example, in the TF-IDF segment for the distributional approach, only a limited number of words are explored. A more thorough examination and investigation of words will be necessary for a more comprehensive exegesis. For the notional structure in the tagmemic analyses, only one possibility will be presented here, with the caveat that alternative perspectives may exist. Only certain classifications in the information structure approach are highlighted, like the left dislocations, topic fronting, and *X-qatals*. The Anderson Forbes Analyzed Text database is utilized in the interclausal approach, and the major phrasing and delineations are followed. These are taken with broad strokes to account for any variances in the macrostructure as it pertains to the Book of Esther. The analysis of the various segments will only cursorily address some aspects of the approaches referenced, but is not intended to be exhaustive.

Macrostructure

The macrostructure of Esther is viewed differently by the four approaches studied. The tagmemic approach identifies the episodes primarily from the surface text. This approach notes the various scenes' discourse markers, *wayyiqtol* chains, and changes in the verb cline. The notional structure of tagmemics presented here is admittedly somewhat subjectively predicted.

The distributional approach appears to require decoding according to the expositor's insight, and this remains the case for the information structure and interclausal approaches. The word frequency and TF-IDF numbers are given for a few words in the Esther corpus. The theme is derived from both the frequency of words and the significance of the TF-IDF score.

The interclausal approach utilizes the Anderson Forbes database. The various discrete discourse units are identified, and the flow of the macrostructure is deduced. The interruption of the *qatal* fronted clauses in the *wayyiqtol* chains and the *weqatals* and *X-qatals* functioning as pivotal points are noted.

The Lexham Discourse Hebrew Bible, available in Logos Bible Software, and the Holmstedt database, available in Accordance Bible Software, were utilized for the information structure approach. The left dislocation, topic fronting, and *X-qatal* occurrences were appropriated as the more significant elements in the dataset, and the macrostructure was then derived from this observation.

It should be noted that between the methods, there is some overlap in recognizing grammatical and syntactical features as contributing to the formation of the discourse's macrostructure. We cannot restrict a particular feature to any approach.

Tagmemic Approach

Eleven episodes are identified: Esther 1:1–11, 1:12–22, 2:1–15a, 2:15b–23, 3:1–15, 4:1–17, 5:1–14, 6:1–14, 7:1–10, 8:1–17, 9:1–10:3. While the MT text of Esther can be generally classified as a Hebrew historical narrative, there are hortatory segments

embedded within the text. The main verbal backbone moving the story along is governed by the *wayyiqtol* verb form. The narrative *wayyiqtol* chain will be labeled as the sequential theses (ST_n). The discourse marker of וַיְהִי is labeled as equivalent theses ET₁–ET₆. The *qatal* fronted verb form that appears at the beginning of clauses are taken as indicators of simultaneous thesis and labeled SiTh_n. The numbering for ST and SiTh restarts at the beginning of each episode; however, the ET numbering continues throughout the discourse.

The notional structure is hypothesized to begin at the following segments: Exposition (1:1), Inciting moment (3:6), Developing conflict (4:1), Climax (6:1), Dénouement (7:8), Final suspense (8:1), and Conclusion (8:5). The notional structure presented here is admittedly arbitrary and does not seem to have an underlying textural structural base or syntactic or grammatical elements to consistently and scientifically identify the segments. It should be noted that the *weqatal* and the *X-qatal* forms are noticed for their prospective pivotal shifts and impending locations of pre-peak and peak points in the discourse.

Distributional Approach

The Accordance Bible Software was used with the ETCBC to generate the calculations in this section. The software generates various numbers after the words in the section on keyword extraction during its calculation. The Book of Esther comprises 167 verses, divided into ten chapters. It has 4870 words and 485 unique lexical forms.

Quantitative Analysis

Frequency analysis. Table 13 provides the top forty most frequent words in the Book of Esther, minus particles, direct object markers, definite objects, prepositions, and conjunctions.

Table 13. Forty most frequent words in the Book of Esther

Hebrew	English Term	No. of Occurrences	TF Score ¹
מלך	King	196	0.0402
יהודים	Jews	93	0.0191
מרדכי	Mordecai	58	0.0119
אסתר	Esther	55	0.0113
המן	Haman	54	0.0111
יום	day	53	0.0109
אמר	say, think	52	0.0107
מדינה	Province	39	0.0080
בוא	enter, come, arrive	37	0.0076
דבר	word, deed, thing	37	0.0076
פנה	face; surface; front	37	0.0076
עם	people; kinship; relative	31	0.0064
אחשוורוש	Xerxes	29	0.0060
נתן	give, put, set	29	0.0060
בית	house; family; interior	28	0.0057
מלכות	royal power, reign, kingdom	26	0.0053
מלכה	queen	25	0.0051
חדש	new moon, month	24	0.0049
טוב	good, pleasant	22	0.0045
יד	hand, side, place, power, monument	22	0.0045
אשה	woman; each woman	21	0.0043
איש	man; human being; somebody; each one	20	0.0041
דת	decree, law	20	0.0041
משתה	drinking, drink	20	0.0041
שושן	Susa	19	0.0039
היה	be, become, occur	17	0.0035
כתב	write, write down	17	0.0035
בן	son	15	0.0031
ראה	see; get to know; look at; choose	15	0.0031
שר	leader; official	15	0.0031
שלח	let loose; stretch out; send	15	0.0031
נגד	make known, tell, report	14	0.0029
עיר	town; quarter of a town	14	0.0029
אבד	perish, to be killed	13	0.0027
נערה	girl, young woman	13	0.0027
עין	eye; look; spring	13	0.0027
סריס	court-official, eunuch	12	0.0025

¹ The Term Frequency (TF) score is calculated by taking the number of times a term occurs in the document and dividing it by the total number of terms or words in the document. In the case of Esther, the total number of words in the Hebrew Bible is 4870. This was calculated using the Accordance Bible Software and the module Biblia Hebraica Stuttgartensia with ETCBC Morphology (MT-ETCBC) © 2004; 2014 German Bible Society, Netherlands Bible Society, version 2.2.

Hebrew	English Term	No. of Occurrences	TF Score ¹
עמד	take a stand, stand; stop	12	0.0025
נפל	fall, lie	11	0.0023
ספר	writing, letter, book	11	0.0023

Note: The TF score is rounded to four decimal places.

The frequency of the various parts of speech are:

1. 648 Verbs
2. 1630 Nouns
3. 310 Proper nouns
4. 132 Adjectives
5. 25 Adverbs
6. 765 Prepositions
7. 681 Conjunctions

Keyword extraction. The top thirty words identified as unique by using the analytics tool in Accordance Bible Software with the ETCBC text, minus proper names, are in table 14.²

Table 14. Top 30 unique words in the Book of Esther

Hebrew	English Term	Measure of Uniqueness
שֶׁבֶט (שבט)	scepter	129.0
לוֹלֵךְ (לל)	lot	110.0
אֲבִדָּן (אבד)	destruction	96.6
אֵיכָּה (אי, כה, כה)	how	96.6
אֲמִנָּה (אמן)	fostering	96.6

² When determining the “uniqueness” of a term, Accordance Bible Software (ABS) identifies those words which are more or less unique to the current search range (in this case, Esther). This number is computed by dividing the frequency of hits in the search range by the frequency of verses containing this word in the entire text. For more information, see ABS, “Set Analysis Display Dialog Box for Tagged Texts,” accessed May 17, 2025, https://accordancefiles2.com/helpfiles/Win13/Default.htm#topics/10_ref/d/b/set_analysis_display_tt.htm?

Hebrew	English Term	Measure of Uniqueness
אנס	force	96.6
להט (לה) בהט	<precious stone>	96.6
בזיון (בזה) בזיון	contempt	96.6
ביתן (בית) ביתן	palace	96.6
דר (דר) דר	pearl	96.6
הנחה (נוח) הנחה	remission of taxes	96.6
הצלה (נצל) הצלה	deliverance	96.6
חור (חור) חור	white linen	96.6
יהד	declare one selves Jews	96.6
ישט	hold out to	96.6
כרפס	cotton; linen	96.6
כתר (כתר) כתר	head-dress	96.6
מאמר (אמר) מאמר	word, command	96.6
מרוקים (מרק) מרוקים	massage	96.6
נזק (נזק) נזק	injury, damage	96.6
סחר (סחר) סחרת	pavement	96.6
פרש (פרש) פרשה	exact statement	96.6
פתשגן	copy	96.6
רמכה	mare?	96.6
שש-2	alabaster	96.6
שתה (שתה) שתיה	drinking	96.6
כרד (כרד) תכריד	robe	96.6
דין (דין) מדינה	district, province	94.1
דת	decree, law	87.8
בקש (בקש) בקשה	request	84.5

The top fifty words identified as important by using the analytics tool in Accordance Bible Software with the ETCBC text, minus proper names, are below.³

Table 15. Top 50 words identified as important

Hebrew	English Term	Measure of Importance
דין (דין) מדינה	district, province	3672
מלך (מלך) מלך	king	1933
מלכה (מלך) מלכה	queen	1775
דת	decree, law	1756
שתה (שתה) משתה	drinking, drink	898
פור	lot	883

³ When determining the “importance” of a term, ABS identifies those words which are most important in the current search range. This number is computed by multiplying the number in the search range by the uniqueness of each word as defined. For more information, see ABS, “Set Analysis Display Dialog Box for Tagged Texts.” Please also refer to appendix 2 for how this is calculated.

Hebrew	English Term	Measure of Importance
מַלְכוּת (מלך)	royal power, reign, kingdom	796
יָקָר (יקר)	preciousness, splendor, honor	644
בִּירָה	citadel	603
בִּקְשָׁה (בקש)	request	591
שֵׁבֶט (שבט)	scepter	515
כָּתָב (כתב)	writing, register, mode of writing	489
סָרִיס	court-official, eunuch	309
תְּלָה	hang	301
בַּיִת (בית)	palace	290
יִשַׁט	hold out to	290
כֹּתֵר (כתר)	head-dress	290
מֵאֲמָר (אמר)	word, command	290
פְּתֻשָׁן	copy	290
נַעֲרָה (נער)	girl, young woman	286
שְׂאֵלָה (שאל)	request	248
חֹדֶשׁ (חדש)	new moon, month	247
אַחֲשֵׁדְרָפִי	satraps	217
דָּחַף	hasten	217
תְּמָרוֹק (מרק)	cleansing, ointment; cosmetics	217
אֲשֶׁר (אשר)	that which; the one who(m)	213
אַחֲשֵׁתְרֵן	King's horses	193
אֵי, אֵיכָּה (כה, כה)	how	193
חֹר (חור)	white linen	193
פְּרִשָׁה (פרש)	exact statement	193
שֵׁשׁ	alabaster	193
עֶשֶׂר (עשר)	ten	182
יוֹם (יום)	day; that day	140
עַל (עלה)	upon, over; on account of; against	134
כָּתַב	write, write down	132
גִּזְוֹ	treasuries	129
שִׁלְחָה (שלח)	sending, outstretching	129
פְּרִתְמִים	aristocrats	129
תְּקֵף (תקף)	power	129
עָשָׂה	make, do; fix; deal with	128
מַחְשַׁבָּת	plot, plan	124
כָּל (כלל)	the whole, all	121
טוֹב (טוב)	good, pleasant	106
דְּבַר (דבר)	word, deed, thing	103
לְבוּשׁ (לבש)	garment	102
אַבְדָּן (אבד)	destruction	96.6
אַמְנָה (אמן)	fostering	96.6
אַנֶס	force	96.6
בְּהֵט	precious stone	96.6
בִּזְיוֹן (בוזה)	contempt	96.6

Sampling of TF-IDF Scores

The TF represents the number of times the word appears in the document studied, in this case, Esther, divided by the number of words or terms in the document being studied, which, in the case of Esther, is 4870.⁴ The IDF is the \log_{10} of the number of Old Testament books that contain the term divided by the number of books in the Old Testament that include the term. For example, the term “scepter” occurs four times in Esther. The TF is thus equal to 0.0008. A search for the root שבט reveals that the term is absent from thirteen books in the OT. The TF-IDF is therefore $[\log_{10}(39/26)] \times 0.0008$, giving the figure of 0.0001. The higher the TF-IDF number, the more significant the term is compared to the entire text corpus.

Words in the following sampling are first extracted from Accordance Bible Software’s selection as essential and unique. Some words that were deemed exceptional were added to this list. This list of words is by no means exhaustive.

Table 16. TF-IDF scores for words from tables 1–3

Word	Gloss	TF	IDF	TF-IDF
שֶׁבֶט (שבט)	scepter	0.0008	0.1761	0.0001
פֹּר	lot	0.0016	1.5910	0.0025
אֲבָד (אבד)	destruction	0.0002	0.1760	0.0000
אֵיכָּה	how	0.0004	1.2900	0.0005
אָמַן (אמן)	fostering	0.0002	0.8129	0.0002
אָנֶס	force	0.0002	1.5910	0.0003
בֵּהַט	<precious stone>	0.0006	0.3358	0.0002
בִּזְיוֹן (בזה)	contempt	0.0064	0.0113	0.0001
נִצְלָה (נצל)	deliverance	0.0002	1.5910	0.0003
חֹר (חור)	white linen	0.0004	0.5497	0.0002
כֹּתֵר (כתר)	head-dress	0.0006	1.5910	0.0010
שָׁתָה (שתה)	drinking	0.0049	0.0596	0.0003
דֵּת	decree, law	0.0041	0.9890	0.0041
בִּקְשָׁה (בקש)	request	0.0033	0.0348	0.0001

⁴ This was derived from Accordance Bible Software used with the module “Biblia Hebraica Stuttgartensia with ETCBC Morphology” (MT-ETCBC), 2004; 2014 German Bible Society, Netherlands Bible Society, version 2.2.

The following are words selected from the text that I deemed significant. This is just a sampling of words studied. More words may be studied at the discretion of the exegete.

Table 17. TF-IDF score for select words

Word	Gloss	TF	IDF	TF-IDF
מִשְׁתָּה	feast	0.0041	0.4771	0.0020
עָשָׂה	make, do	0.0113	0.0000	0.0000
יָקָר	splendor, honor	0.0020	0.3358	0.0007
מָצָא	found	0.0016	0.0470	0.0001
תְּכֵלֶת	tekhelet (blue)	0.0004	0.8129	0.0003
הַגְּלָה	captive	0.0012	0.1139	0.0001
יְהוּדִי	Jew(s)	0.0191	0.8921	0.0170
בָּזָה	plunder	0.0006	0.8921	0.0005
הַגִּידָה	make known	0.0029	0.0596	0.0002

It seems that the TF-IDF scores will be high for words primarily within the late biblical Hebrew corpus. It will also be high for characters and places occurring only in the Book of Esther. Words that occur in every document cause the \log_{10} calculation to become 0, and thus, commonly occurring words will not appear as significant using the TF-IDF calculation, even though they may appear many more times within Esther than in the other books of the Old Testament. The TF-IDF calculation measures the significance of a word across the biblical corpus, rather than the frequency of words used within the corpus compared to other books of the Old Testament.

While the word list above is not comprehensive, a cursory investigation points out to us that at least “lot,” “headdress,” “law, decree,” “feast,” “splendor, honor,” “plunder,” and “Jew” all bear special significance in Esther in comparison with the rest of the Old Testament. As a further example, חָמָה “anger” occurs six times in Esther, and the TF-IDF score is 0.0003 (0.0012x0.2688). קָצַף “anger” occurs twice in Esther, and the TF-IDF score is 0.0002 (0.0004x0.4150). הַנָּחָה “remission of taxes” occurs only once in the Hebrew Bible and has a TF-IDF score of 0.0078. The list is not exhaustive, but rather

meant to highlight that some words that appear frequently, while they may point to something within the discourse of Esther, bear less significance when viewed as part of the entirety of the Hebrew Bible.

Qualitative Analysis

Rhetorical structure theory. The rhetorical structure theory makes the reader more aware of the dynamics of cause and result, particularly of whether the actions were volitional or non-volitional. However, it may be limited in what can be derived or learned in terms of the overall pragmatic intent of the author. The possible recognition of an overall rhetorical structure may not coincide with the proposed notional structure of Robert Longacre when using the tagmemic approach.⁵

Clauses beginning with the *qatal* that are non-volitional deserve some attention. The subject does not initiate these non-volitional actions but is brought on to them involuntarily. *The King suddenly remembers* (2:1) and *Mordecai being in the citadel of Susa* (2:5) are examples of situations in which the subjects find themselves, but not by their own doing. Bigthan and Teresh suddenly become enraged in 2:21, which qualifies as anger because it is a genuine, felt emotion rather than an option to feel. Mordecai admonishes Esther and questions if she does not now find herself in a situation not of her own volition (4:14). Esther then finds favor in the eyes of the King (5:2). Sleep leaving the King in 6:1 seems a similar situation to the King remembering in 2:1. In 7:8, the King did not issue a command but merely made a comment.

Nevertheless, as soon as the words were spoken, actions were immediately undertaken. The delight and joy experienced by the Jews in 8:15 and 8:16 were also spontaneous and non-volitional. Then there are the three comments regarding the fear of

⁵ Robert E. Longacre, *The Grammar of Discourse*, 2nd ed. (New York: Springer, 2013), 20.

the Jews and that of Mordecai falling upon the people (8:17; 9:2; 9:3). The Jews are the only ones able to stand (9:27), as opposed to falling before their enemies.

Interclausal Approach

The interclausal approach is similar to the information structure approach in that both focus on topical frames and left dislocations within the discourse. When we trace these throughout Esther, the topical frames and left dislocations will be identified by the verse reference indicated in the brackets, and we unravel the following chronological sequence.

The first topical frame we encounter is in 1:9, highlighting Queen Vashti. The context is that she is also preparing a feast, but only for the women. The next topical frame occurs, which focuses on the King, and includes Memucan's advice urging the King to remove the royal status of Vashti and give it to someone more deserving (1:19). The King follows the advice and makes a proclamation throughout the kingdom, which brings us to the third topical frame, decreeing that all women will now honor their husbands (1:20).

The next topical frame appears to be part of a second episode in the story. This time, the speakers are the young advisors to the King. The declaration is that the young woman chosen through their selection process will be pleasing in the eyes of the King (2:4). Mordecai commands Esther not to reveal her racial origins, and this is emphasized via a topical frame in 2:10. The procedure for the selection is that each young lady would receive whatever she asks for before entering the chamber of the King (2:13). After the King completes the selection process and chooses Esther, he provides a remission of taxes (2:18). The procedure of the women before entering the chamber and the celebratory remission of taxes are both underlined in the text through topical frames.

The third episode in the story returns to a narration concerning Mordecai, who refuses to bow down to the newly promoted Haman (3:2). Haman complains to the King

that the Jews did not adhere to the laws of the land; this is unprofitable for the kingdom (3:8). Upon instigation by Haman, the King writes a decree for the destruction of the Jews. A series of topic-fronted clauses appear in 3:15 concerning the distribution of the King's decree.

The fourth episode focuses on Mordecai, who learns of the decree (4:1). The Jews in every province mourn with sackcloth and ashes (4:3). Esther appears clueless about the decree issued, but knows of Mordecai's distress. She sends Hathach to inquire from Mordecai about the events which led to his distress. Mordecai then gives Hathach a copy of the decree to pass on to Esther (4:8). Esther responds by stating the law concerning those who would dare to enter the King's presence uninvited (4:11a). She further adds the caveat for the provision of such an unsolicited individual. (4:11b). Esther stresses that she has not been invited for the past month (4:11c). We see three instances of a topical frame in verse 4:11. Additionally, the first two topical frames qualify as left dislocations. Mordecai replies to Esther, stressing that relief and deliverance will occur for the Jews (4:14a), but cautions that if Esther remains non-partisan in the relief, both she and her father's house will be exterminated (4:14b).

The fifth episode is stressed with a left dislocation. The setting is that Esther approaches the King uninvited and is granted clemency to approach with her request. The left dislocation occurs in 5:6 upon the promise of the King to grant up to half his kingdom to Esther should she request it. The episode seems to close with another left dislocation. Here, Haman is vexed at Mordecai's refusal to bow to him. Haman declares that the honor of Esther's invitation to a feast means nothing so long as Mordecai is alive (5:13).

The sixth episode sees another left dislocation. Here, the setting is that the King cannot sleep and sends for the records in the annals to be read out to him. He discovers that Mordecai has not been rewarded for his previous deed. He then asks Haman how he would honor the person with whom the King is pleased. Thinking that the

honor was his to receive, Haman answers with the left-dislocated phrase: “For the man whom the King delights in honoring” (6:7).

The next topical frame occurs somewhat as a Janus, ending the sixth episode and beginning the seventh episode at 6:14, stressing the eunuchs of the king “touching” Haman. Now serving the King and Haman a feast for the second day, Esther makes her request for the relief and deliverance of the Jews known to the King. A series of four topical frames alternating between Haman and the King occurs between 7:6 and 7:8a. At the end of this sequence, Haman is portrayed on the couch with Queen Esther. The King returns, discovers this scene, and is enraged (7:8a). He accuses Haman of assaulting Queen Esther, and in the King’s very palace, no less. As soon as the accusation leaves the King’s mouth, the servants of the King spring into action (7:8b). Haman is hanged, and the King’s anger subsides (7:10).

The eighth episode begins by featuring Mordecai appearing before the King after Haman’s hanging (8:1). The King’s instruction to Mordecai and Esther is for them to write now what is pleasurable in their eyes concerning the Jews (8:8). The couriers mount the royal steeds and go out in haste (8:14a) with the new decree (8:14b). Mordecai goes from the presence of the King (8:15a) into the city of Susa (8:15b). The Jews rejoice (8:16).

The ninth episode fast forwards the narrative to the thirteenth of Adar. The stress of the topical frame in 9:2 informs us that no person could stand before the Jews. There is a refrain of the Jews not stretching out their hands for any plunder but rather only to defend themselves against the enemies who seek their destruction (9:10, 15, 16). There is a double mention of Haman’s sons being hanged (9:13, 14). Amid these two refrains, the topical frame highlights the rest of the Jews in all the King’s provinces on the thirteenth day of Adar (9:16a). This seems to underscore the topical frame in 9:18, which mentions the Jews in Susa who had to once again stand against their enemies on the fourteenth day.

The tenth episode appears to be an epilogue, reminding the reader of Haman, the enemy of the Jews (9:24), and serving as a reminder to all Jews from every province and in every generation to remember Purim (9:28b, c). The final summary statement is a left-dislocated structure found in 10:2, reminiscent of how most biblical stories end their chronological accounts.

Information Structure Approach

In addition to the observations in the preceding section, the information structure approach also considers several key elements. Amongst these are the thematic additions marked with the particle ׀ and appearing in 1:9 and 5:12. The first occurrence highlights a simultaneous thesis of Queen Vashti providing a feast for the ladies in parallel to King Ahasuerus's feast for the nobles and aristocrats. The second is Haman's pride at being invited a second time to Queen Esther's feast. This second occurrence of the particle ׀ stands in possible simultaneity with Esther's finding favor in the eyes of the King in 5:2 and 5:8.

The *qatals* signal background commentary, while the *wayyiqtol*s represent foreground information. Esther begins 1:1 with the discourse marker וַיְהִי and the theme of יום. We see the thematic יום appearing in 1:1, 1:2, and then in 1:10. These seem to signal the setting in which the foreground narrative is about to take place. The narrative appears to resume from 1:1 at 1:12, which begins with a series of *wayyiqtol*s. The scene concludes at 1:22.

The term אַחַר הַדְּבָרִים הָאֵלֶּה seems to signal yet another discourse marker and appears at 2:1 and 3:1, marking the start of a new episode. While וַיְהִי occurs eight times in Esther, it seems that it only marks the start of an episode in 1:1, 5:1, and 6:1. The X-*qatal* formulation occurs at 1:9; 2:10, 18; 3:2, 15; 4:1, 8, 11; 6:12, 14; 7:6, 7, 8, 10; 8:1, 14, 15, 16; 9:2, 10, 14, 15, 16, 18, and 24. The back-to-back occurrence of the X-*qatal* in 3:15 and 4:1 suggests the close of an episode and the beginning of another. The other

clustering of *X-qatals* seems to close off an episode. The two *X-qatals* in 6:12 and 6:14 seem to end the segment. The quadruple cluster of 7:6–10 ends a section, and 8:1 begins a new episode. The closing of 8:14–16 also signals the end of a section, with the beginning seemingly signaled by the *X-qatal* in 9:2. The final clustering from 9:10–18 seems to suggest yet again a close of a section, with 9:20 beginning a final episode.

The discourse markers, thematic terms, and *X-qatal* sequences tend to suggest episodes marked out in whole chapters, from 1 to 8 (each episode delineated within the traditional chapter boundary), and chapter 9 has two episodes, making a total of ten episodes.

Section Summary

It appears that the tagmemic method identifies eleven distinct episodes, whereas the notional structure adopted by Longacre has only seven movements. The distributional approach identifies ten instances of non-volitional cause serving as trail markers throughout the discourse. The interclausal and information structure approaches appear similar in their delineation of ten sections, but this could be attributed to both approaches utilizing similar grammatical and syntactical features.

Analysis of Esther

Yellow highlights note certain discourse elements, discourse markers, fronted elements, peak and pre-peak features. Cyan highlights distinguish left-dislocated and topical elements. Red highlights indicate the elements of the notional structure under the tagmemic analysis. Light green highlights mark out the episodes. Grey highlights point out the *X-qatal* constructions. Pink highlights call to attention the non-volitive cause elements of the rhetorical structure theory.

Irrespective of the verbal stem, *wayyiqtols* will be shown in green font, *qatals* in red, *yiqtols* in blue, and participles in orange. Clauses will be labeled with the

convention chapter.verse.clause number in running order from the beginning of the discourse.

Table 18. Tagmemic analysis of Esther

Reference	Discourse Tagmemic Distribution Information Interclausal	Tagmemic Information Interclausal	Tagmemic		Tagmemic Information Interclausal Distribution	Information Interclausal	Tagmemic Information Interclausal Distribution	Distribution
		Surface Structure	Case Frame	Notional Structure	Theme/ Prominence	(Sentence) [Paragraph] {Discourse}	Participant reference	Rhetorical Structure Theory
1.1.001– 1.10.200	Verb-Rank Cline: WC+Prefix = History WC+Suffix = Predictive Verbless = Expository Topic (subject) Focus (verb/ predicate) <i>Link</i> with the previous block	Mainline/ Off-line Exposition/ Hortatory Foreground/ Background	Setting Thesis Terminus Slots	Exposition Inciting moment Developing conflict Climax Dénouement Final suspense Conclusion	Topic Focus Theme <i>Sub-theme</i> <u>Prominence</u> (e.g., left dislocation) Word order	Normal font alternates with bold font when adjacent New sections always begin with the nested sentence or paragraph in normal font	Who What Where	

		Exposition	Discourse Marker				
1.1.001	1:1 וְיָהִי בַיּוֹם אַחְשֵׁרֹושׁ	clause (2)	ET ₁	Exposition Episode 1	) יוֹם , יוֹם) הַמֶּלֶךְ) יוֹם) כְּשֶׁבַת	King Ahasuerus	Circ Back Circ
1.1.002	הוא אַחְשֵׁרֹושׁ	Noun+Ptc (1)	Spec	Topic הוא			
1.1.003	הַמֶּלֶךְ מֵהַדּוֹ וְעַד-כּוֹשׁ						
1.1.004	שִׁבְעָה וְעֶשְׂרִים וּמֵאָה מְדִינָה: 1:2						
1.2.005	בַּיּוֹם הַהֵם	Verbless (1)	Setting	Fronted temporal frame			Circ
1.2.006	כְּשֶׁבַת | הַמֶּלֶךְ אַחְשֵׁרֹושׁ		Ampl ₁				
1.2.007	עַל כֶּסֶף מְלָכוּתוֹ		Ampl ₂				
1.2.008	אֲשֶׁר בְּשׁוֹשַׁן הַבִּירָה: 1:3		Ampl ₃				Elab
1.3.009	בְּשֵׁנַת שְׁלוֹשׁ לַמָּלְכוֹ		Spec				
1.3.010	עָשָׂה מִשְׁתֵּה לְכָל-שָׂרָיו וְעַבְדָּיו	<i>Qatal</i> (4)	SiTh ₁	PrePeak	) עָשָׂה , מִשְׁתֵּה		Circ
1.3.011	חֵיל | פָּרַס וּמְדֵי הַפְּרָתָמִים וְשָׂרֵי הַמְּדִינֹת לִפְנֵיו: 1:4		Spec				
1.4.012	בְּהִרְאֹתוֹ	Verbless (1)					Moti
1.4.013	אֶת-עֲשֵׂר כְבוֹד מְלָכוּתוֹ						
1.4.014	וְאֶת-יָקָר				) יָקָר		
1.4.015	תַּפְאֲרַת גְּדוּלָתוֹ						
1.4.016	יָמִים רַבִּים			Right Dislocation Near Distinction			
1.4.017	שְׁמוֹנִים וּמֵאָתָּה יוֹם: 1:5			PrePeak			
1.5.018	וּבַמְּלוּאָתָּה | הַיָּמִים הָאֵלֶּה	Verbless (1)	SiTh ₂		) יוֹם		Circ
1.5.019	עָשָׂה הַמֶּלֶךְ לְכָל-הָעָם הַנִּמְצָאִים בְּשׁוֹשַׁן הַבִּירָה לְמַגְדוֹל וְעַד-קֶטָן	<i>Qatal</i> (4) Participle (1)	Ampl ₁		) עָשָׂה) הַנִּמְצָאִים		
1.5.020	מִשְׁתֵּה שְׁבַעַת יָמִים בְּחֶצֶר גִּגַּת בֵּיתֵן הַמֶּלֶךְ: 1:6				) מִשְׁתֵּה		
1.6.021	חֹזֵר | כְּרָפֶס וּתְכֵלֶת						
1.6.022	אֲחָז בְּחַבְלֵי-בּוֹץ וְאַרְגָּמָן	Participle (1)	Ampl ₂		) אֲחָז) וּתְכֵלֶת		Elab
1.6.023	עַל-גִּלְגָּלֵי כֶסֶף וְעַמּוּדֵי עֵשׂ						
1.6.024	מִשׁוֹת | זָהָב וְכֶסֶף עַל רִצְפַת בַּהֲטֹוֶשׁ וְדָר וְסַחֲרֹת: 1:7						
1.7.025	וְהַשְׁקוֹת בְּכָלֵי זָהָב	Verbless (1)					
1.7.026	וְכָלִים מְכָלִים שׁוֹנִים				) שׁוֹנִים		
1.7.027	וַיִּזַן מְלָכוּת רַב כֶּיֶד הַמֶּלֶךְ: 1:8						
1.8.028	וְהַשְׁתִּיה כְּדַת אֵין אֹנֶס	Verbless (1)			) מִשְׁתֵּה , אֹנֶס		

1.8.029	כִּי־כֵן | יָסַד הַמֶּלֶךְ		SiTh3		יָסַד		
1.8.030	עַל כָּל־רֵב בֵּיתוֹ)		
1.8.031	לַעֲשׂוֹת כְּרָצוֹן אִישׁ־אִישׁ:			גַּם thematic addition)		
	1:9			Topical Frame)		
1.9.032	גַּם וְשָׂתִי הַמַּלְכָּה	Verbless (1)		PrePeak	)		Conc
1.9.033	עָשָׂה מִשְׁתָּה נָשִׁים בֵּית	X-Qatal (2)	SiTh4		עָשָׂה , מִשְׁתָּה)	
	הַמַּלְכוֹת)		
1.9.034	אֲשֶׁר לְמֶלֶךְ אַחֲשֹׁרוֹשׁ: ס)		
	1:10)		
1.10.035	בַּיּוֹם הַשְּׁבִיעִי		Setting		יוֹם	) ]	Circ
1.10.036	כָּטוּב לִב־הַמֶּלֶךְ בֵּינָן	Verbless (1)	Spec)]]	
1.10.037	אָמַר לְמַהוֹמָן בְּזָתָא חֲרִבּוּנָא	Qatal (4)	SiThs	Peak	אָמַר)]]	
	בְּגִתָּא וְאַבְגָּתָא זִתְר וְכַרְכָּס)]]]	
1.10.038	שִׁבְעַת הַסְּרִיסִים				הַמְשֻׁרְתִּים)]]]	
1.10.039	הַמְשֻׁרְתִּים	Participle (1))]]]]	
1.10.040	אֶת־פְּנֵי הַמֶּלֶךְ אַחֲשֹׁרוֹשׁ:)]]]]]	
	1:11)]]]]]]	
1.11.041	לְהֵבִיא אֶת־וְשָׂתִי הַמַּלְכָּה לְפָנָי				)	] ] ] ] ] ] ]	Circ
	הַמֶּלֶךְ בְּכַתֵּר מַלְכוֹת)]]]]]]]]	
1.11.042	לְהֵרָאוֹת הָעַמִּים וְהַשְּׂרִים אֶת־)]]]]]]]]]	
	יָפִיה)]]]]]]]]]]	
1.11.043	כִּי־טוֹבַת מְרָאָה הִיא:)]]]]]]]]]]]	

Reference	Discourse Tagmemic Distribution Information Interclausal	Tagmemic Information Interclausal	Tagmemic		Tagmemic Information Interclausal Distribution	Information Interclausal (Sentence) [Paragraph] {Discourse}	Tagmemic Information Interclausal Distribution Participant reference	Distribution Rhetorical Structure Theory
			Surface Structure	Case Frame					Notional Structure	Theme/ Prominence
1.1.001– 1.10.200								
1.12.044	1:12 ותמאן המלכה ושתי	Narrative Wayiqqtol (1)	ST ₁	Episode II			Queen Vashti	VCau
1.12.045	לבוא בדבר המלך							
1.12.046	אשר ביד הסריסים							
1.12.047	ויקצר המלך מאד	Wayiqqtol (1)	ST ₂					
1.12.048	וחמתו בערה בו:	Qatal (2)	SiTh ₁	PrePeak				
1.13.049	1:13 ויאמר המלך	Wayiqqtol (1)	ST ₃				King	VRes
1.13.050	לחכמים ידעי העתים	Participle (3)	Ident ₁				Wise Men	
1.13.051	כִּי־כֵן דָּבַר הַמֶּלֶךְ							
1.13.052	לפני כל־ידעי דת ודין:	Participle (3)	Ident ₂					
1.14.053	1:14 והקרב אליו		Ident ₃					
1.14.054	כרשנא שתל אדמתא תרשיש		Specify					
1.14.055	מרס מרסנא ממוכן							
1.14.056	שבעת שרי | פרס ומדי							
1.14.057	ראי פני המלך הישבים ראשנה במלכות:	Participle (3) Participle (3)	Elaborate			ראי , הישבים		
1.15.058	1:15 כדת מהלעשות	Hortatory	Repartee IU (Q)					
1.15.059	במלכה ושתי							
1.15.060	עלן אשר לא־עשתה	Momentous	SiTh ₂			לא־עשתה		
1.15.061	אתמאמר המלך אחשוורוש	Negation (2)						
1.15.062	ביד הסריסים: ס							
1.16.063	1:16 ויאמר מומכן	Wayiqqtol (1)	ST ₄				Memucan	VCau
1.16.064	לפני המלך והשרים							
1.16.065	לא על־המלך לבדו		CU (Rem)					
1.16.066	עוֹתָהּ וּשְׂתֵי הַמַּלְכָּה	Qatal (4)	SiTh ₃	PrePeak		עוֹתָהּ		
1.16.067	כי על־כל־השרים ועל־כל־ העמים							
1.16.068	אשר בכל־מדינות המלך אחשוורוש:							
1.17.069	1:17 כי־יצא דבר־המלכה על־כל־ הנשים	Yiqtol (2)	CU (Ev ₁)			יצא		

Reference	Discourse Tagmemic Distribution Information Interclausal	Tagmemic Information Interclausal	Tagmemic		Tagmemic Information Interclausal Distribution	Information Interclausal (Sentence) [Paragraph] {Discourse}	Tagmemic Information Interclausal Distribution Participant reference	Distribution Rhetorical Structure Theory
			Surface Structure	Case Frame					Notional Structure	Theme/ Prominence
1.17.070 1.17.071 1.17.072	להבנות בעליהן בעיניהן באמרם המלך אחשוורוש אמר להביא את־ושתי המלכה לפניו ולא־ באה:				אמר באה			
1.18.073 1.18.074 1.18.075	1:18 והיום הזה תאמרנה | שרות פרס־ומדי אשר שמעו את־דבר המלכה לכל שרי המלך וכדי בזיון וקצף:	Yiqtol (2)	CU (Ev ₂)		תאמרנה שמעו			
1.19.076 1.19.077 1.19.078 1.19.079	1:19 אס־על־המלך טוב יצא דבר־מלכות מלפניו ויכתב בדתו פרס־ומדי ולא יעבור	Juss Yiq (2) Juss Yiq(2) Yiqtol (2)	CU (Pro)		יצא ויכתב יעבור תבוא			
1.19.080 1.19.081	המלך אחשוורוש ומלכותה יתן המלך לרעותה הטובה ממנה:	Yiqtol (2)		Topical Frame	יתן			
1.20.082 1.20.083 1.20.084 1.20.085 1.20.086	1:20 ונשמע פתגם המלך אשר־ יעשה בכל־מלכותו כי רבה היא וכל־הנשים יתנו יקר לבעליהן למגדול ועד־קטן:	Narrative Weqatal (2)	Pivotal SiTh ₅	Peak	ונשמע יעשה יתנו , יקר			
1.21.087 1.21.088 1.21.089	1:21 וייטב הדבר בעיני המלך והשרים ועש המלך כדבר ממוכן:	Wayyiqtol (1) Wayyiqtol (1)	Ampl ST ₅ ST ₆	Topical Frame	וייטב ועש		King	VRes
1.22.090 1.22.091 1.22.092	1:22 וישלח ספרים אל־כל־מדינות המלך אל־מדינה ומדינה ככתבה ואל־עם ועם פלשונו	Wayyiqtol (1)	ST ₇		וישלח			

Reference	Discourse Tagmemic Distribution Information Interclausal	Tagmemic Information Interclausal	Tagmemic		Tagmemic Information Interclausal Distribution	Information Interclausal (Sentence) [Paragraph] {Discourse}	Tagmemic Information Interclausal Distribution Participant reference	Distribution Rhetorical Structure Theory
			Surface Structure	Case Frame					Notional Structure	Theme/ Prominence
1.22.093 1.22.094	להיות כל-איש שרר בביתו ומדבר כלשון עמו: פ	Participle (3) Participle (3)	Result		שרר) ומדבר)			
2.1.095 2.1.096 2.1.097 2.1.098 2.2.099 2.2.100 2.3.101 2.3.102 2.3.103 2.3.104 2.4.105 2.4.106 2.4.107 2.4.108	2:1 אחר הדברים האלה בשך חמת המלך אחשורוש זכר את-ישתי ואת אשר-עשתה ואת אשר-נגור עליה: 2:2 ויאמרו געריה-המלך משרתיו יבקשו למלך גערות בתולות טובות מראה: 2:3 ויפקד המלך פקידים בכל-מדינות מלכותו ויקבצו את-כל-נערה בתולה טובת מראה אל-שושן הבירה אל- בית הנשים אל-יד הגא סריס המלך שמר הנשים ונתון תמרוקיהן: 2:4 והנערה אשר תיטב בעיני המלך תמלך תחת ושתי וייטב הדבר בעיני המלך ויעש כן: ס	Exposition Verbless (1) Qatal (4) Narrative Wayyiqtol (1) Participle (3) Hortatory Juss Yiq(1) +Juss Yiq (1) +Juss Yiq (1) Participle (4) Modal Yiq (2) Juss Yiq (1) Narrative Wayyiqtol (1) Wayyiqtol (1)	Setting Result SiTh ₁ SiTh ₂ SiTh ₃ Repartee ST ₁ IU (Pro) Terminus ST ₂ ST ₃	Episode III PrePeak Topic Fronting	זכר) עשתה) נגור) ויאמרו) משרתיו) יבקשו) ויפקד) ויקבצו) שמר) תיטב) תמלך) וייטב) ויעש)	King Young Men King	Circ Moti NCau Enab VRes Circ	
		2:5 Exposition						Circ

Reference	Discourse Tagmemic Distribution Information Interclausal	Tagmemic Information Interclausal	Tagmemic		Tagmemic Information Interclausal Distribution	Information Interclausal (Sentence) [Paragraph] {Discourse}	Tagmemic Information Interclausal Distribution Participant reference	Distribution Rhetorical Structure Theory	
			Surface Structure	Case Frame					Notional Structure	Theme/ Prominence
2.9.133	וישנה ואת-נערותיה לטוב בית הנשים: 2:10	Wayyiqtol (1)	ST ₈		וישנה)	Esther	VCau		
2.10.134	לא-הנידה אסתר	Momentous	SiTh ₉	PrePeak	לא-הנידה)				
2.10.135	את-עמה ואת-מולדתה	Negation (2)			צנה)				
2.10.136	כי מרדכי צנה עליה אשר לא-תגיד: 2:11	X-Qatal (2)	SiTh ₁₀	Topic Fronting	תגיד)				
2.11.137	ובכל-יום ויום	Participle (3)			יום)				
2.11.138	מרדכי מתהלך לפני				מתהלך)				
2.11.139	חצר בית-הנשים				יעשה)				
2.11.140	לדעת את-שלום אסתר ומה יעשה בה: 2:12								
2.12.141	ובהגיע תר נערה ונערה לבוא | אל-המלך אחשורוש							Esther	NRes
2.12.142	מקץ היות לה כדת הנשים שנים עשר חדש								
2.12.143	כי כן ימלאו ימי מרוקיתן	ימלאו)							
2.12.144	ששה חדשים בשמן המר								
2.12.145	וששה חדשים בבשמים								
2.12.146	ובתמרוקי הנשים: 2:13								
2.13.147	ובזה הנערה באה אל- המלך	באה)							
2.13.148	את כל-אשר תאמר ינתן לה לבוא עמה מבית הנשים עד-בית המלך: 2:14	Yiqtol (3)		תאמר) ינתן)					
2.14.149	בערב | היא באה	Participle (3)		באה)					
2.14.150	ובבקר היא שבה אל- בית הנשים שני	Participle (3)		שבה)					

Reference	Discourse Tagmemic Distribution Information Interclausal	Tagmemic Information Interclausal	Tagmemic		Tagmemic Information Interclausal Distribution	Information Interclausal (Sentence) [Paragraph] {Discourse}	Tagmemic Information Interclausal Distribution Participant reference	Distribution Rhetorical Structure Theory			
			Surface Structure	Case Frame					Notional Structure	Theme/ Prominence	
2.14.151	אל-יד ש'עשגו סריס המלך שמר הפילגשים לא-תבוא עוד אל-	Momentous Negation (2) <i>Weqatal</i> (2)	SiTh ₁₁ SiTh ₁₂ Pivotal	Peak	לא-תבוא חפץ ונקראה]]]	Esther	VCau			
2.14.152									2:15 Inclo (123)	Episode IV)))
2.14.153												בי-אם-חפץ בה המלך ונקראה בשם:
2.15.154	ובהגיע תר-אסתר בת- אביהיל דד מודהכי אשר לקח-לו לבת	<i>Qatal</i> (2)	SiTh ₁₃	לקח	)	Esther	VCau			
2.15.155	לבוא אל-המלך	Negation (5)	SiTh ₁₄	לא בקשה)						
2.15.156	לא בקשה דבר כי אם את-אשר יאמר הגי סריס-המלך שמר	Participle (3)		יאמר שמר))						
2.15.157	הנשים	<i>Wayyiqtol</i> (4)	ST ₁	היה , נשאת	)	Esther	NRes			
2.15.158	ותהו אסתר נשאת חן בעיני כל-ראיה:	Participle (3) <i>Wayyiqtol</i> (1)	ST ₂	שבה)						
2.16.159	2:16 ותלקח אסתר אל- המלך אחשורוש אל- בית מלכותו			ותלקח)))						
2.16.160	בחדש העשירי הוא-)						
2.16.161	חדש טבת בשנת-שבע למלכותו:)						
2.17.162	2:17 ויאהב המלך את-	<i>Wayyiqtol</i> (1)	ST ₃	ויאהב)						
2.17.163	אסתר מכל-הנשים ותשא חן וחסד לפניו	<i>Wayyiqtol</i> (1)	ST ₄	ותשא)						
2.17.164	מכל-הבתולת וישם כתר-מלכות	<i>Wayyiqtol</i> (1)	ST ₅	וישם)						
2.17.165	בראשה וימליכה תחת ושתי:	<i>Wayyiqtol</i> (1)	ST ₆	וימליכה)						
2.18.166	2:18 ויעש המלך משתה גדול	<i>Wayyiqtol</i> (1)	ST ₇	ויעש)						
2.18.167	לכל-שריו ועבדיו)						
2.18.168)						

Reference	Discourse Tagmemic Distribution Information Interclausal	Tagmemic Information Interclausal	Tagmemic		Tagmemic Information Interclausal Distribution	Information Interclausal (Sentence) [Paragraph] {Discourse}	Tagmemic Information Interclausal Distribution	Distribution
			Surface Structure	Case Frame					Notional Structure	Theme/ Prominence	Participant reference	Rhetorical Structure Theory
2.18.169 2.18.170	את משתה אסתר והנחה למדינות עשה ויתן משאת ביד המלך:	X-Qatal (2) Wayyiqtol (1)	SiTh ₁ ST ₈	Topic Fronting	עשה ויתן			
2.19.171 2.19.172	2:19 ובהקבץ בתולות שנית ומרדכי ישב בשער- המלך:	Participle (3)	Setting		ישב		Mordecai	Circ
2.20.173 2.20.174	2:20 אין אסתר מגדת מולדתה ואת- עמה	Noun + Ptc (3)			מגדת		Esther	VCau
2.20.175 2.20.176	כאשר צוה עליה מרדכי ואת מאמר מרדכי	Participle (3)	SiTh ₂		צוה			
2.20.177	אסתר עשה כאשר היתה באמנה אתו: ס	Participle (3)	SiTh ₃		עשה היתה			
2.21.178 2.21.179	2:21 בימים ההם ומרדכי ישב בשער- המלך	Participle (3)			בימים ישב			
2.21.180	קצר בגתו ותרש שני- סריסי המלך משמרני הסך	Qatal (2) Participle (3)	SiTh ₄	PrePeak	קצר משמרני			NCau
2.21.181 2.21.182	ויבקשו לשלח יד במלך אחשורש:	Wayyiqtol (1)	ST ₉		ויבקשו			
2.22.183 2.22.184 2.22.185	2:22 ויודע הדבר למרדכי ויגד לאסתר המלכה והאמר אסתר למלך בשם מרדכי:	Wayyiqtol (1) Wayyiqtol (1) Wayyiqtol (1)	ST ₁₀ ST ₁₁ ST ₁₂		ויודע ויגד והאמר		Mordecai Mordecai	NCau VRes
2.23.186 2.23.187 2.23.188	2:23 ויבקש הדבר וימצא ויתלו שניהם על-עץ	Wayyiqtol (1) Wayyiqtol (1) Wayyiqtol (1)	ST ₁₃ ST ₁₄ ST ₁₅		ויבקש וימצא ויתלו		Anonymous	NRes

Reference	Discourse Tagmemic Distribution Information Interclausal	Tagmemic Information Interclausal	Tagmemic		Tagmemic Information Interclausal Distribution	Information Interclausal (Sentence) [Paragraph] {Discourse}	Tagmemic Information Interclausal Distribution Participant reference	Distribution Rhetorical Structure Theory
			Surface Structure	Case Frame					Notional Structure	Theme/ Prominence
3.1.189	ויכתב בספר דברי הימים לפני המלך: פ 3:1	Wayyiqtol (1)	ST ₁₆ Terminus	Episode V	ויכתב)		
3.1.190	אחר | הדברים האלה גדל המלך אחשורוש אתהמן בןהמדתא האנגי	Qatal (2)	SiTh ₁	PrePeak	הדברים גדל	)	King Haman	NCau
3.1.191	וינשאהו	Wayyiqtol (1)	ST ₁		וינשאהו)		
3.1.192	וישם אתכסאו מעל כל-השרים אשר אתו: 3:2	Wayyiqtol (1)	ST ₂		וישם	)	Mordecai	VCau
3.2.193	וכל-עבדי המלך אשר-בשער המלך	Participle (3)			כרעים , ומשתחויים צוה)]		
3.2.194	כרעים ומשתחויים להמן כי-בן צוה-לו המלך	Participle (3)			ומרדכי , ישתחוה)]		
3.2.195	ומרדכי לא יכרע ולא ישתחוה: 3:3	X-Qatal (2)	SiTh ₂	PrePeak Topic Fronting	עובר)		
3.2.196	ויאמרו עבדי המלך אשר- בשער המלך למרדכי מדוע אתה עובר את מצות המלך: 3:4	Wayyiqtol (1)	ST ₃		ויהי)		
3.3.197	ויחלו באמנם אליו יום ויום ולא שמע אליהם	Participle (3)			יום יום שמע ויגידו)]		
3.3.198	ויגידו להמן לראות היעמדו דברי מרדכי	Wayyiqtol (1)	ST ₄		היעמדו הגיד)]		
3.3.199	כי-הגיד להם אשר-הוא יהודי: 3:5	Qatal (2)	SiTh ₃	PrePeak	וירא	) ]	Haman	VCau
3.4.200	וירא המן	Wayyiqtol (1)	ST ₅		כרע , ומשתחוה וימלא))		
3.4.201	כי-אין מרדכי כרע ומשתחוה לו וימלא המן חמה: 3:6	Participle (3)			ויבז)		
3.4.202	ויבזו בעיניו לשלח יד במרדכי לבדו	Wayyiqtol (1)	ST ₆		הגיד ויבקש)]		
3.4.203		Wayyiqtol (1)	ST ₇)]		

Reference	Discourse Tagmemic Distribution Information Interclausal	Tagmemic Information Interclausal	Tagmemic		Tagmemic Information Interclausal Distribution	Information Interclausal	Tagmemic Information Interclausal Distribution	Distribution
			Surface Structure	Case Frame					Notional Structure	Theme/ Prominence	(Sentence) [Paragraph] {Discourse}	Participant reference	Rhetorical Structure Theory
3.6.209	כִּי־הִגִּידוּ לוֹ אֶת־עַם מִרְדְּכִי וַיִּבְקֹשׁ הַמֶּן לְהַשְׁמִיד אֶת־כָּל־הַיְהוּדִים אֲשֶׁר בְּכָל־מְלָכוֹת אַחֲשָׁרוֹשׁ עִם מִרְדְּכִי:	<i>Qatal</i> (2) <i>Wayyiqtol</i> (1)	SiTh ₄ ST ₈	PrePeak/Peak Inciting moment)])))		
3.7.210 3.7.211 3.7.212 3.7.213 3.7.214	3:7 בַּחֲדָשׁ הָרִאשׁוֹן הוּא־חֹדֶשׁ נִסָּן בְּשָׁנָה שְׁתַּיִם עֶשְׂרֵה לְמֶלֶךְ אַחֲשָׁרוֹשׁ הַפִּיל פֹּהר הוּא הַגּוֹרֵל לִפְנֵי הַמֶּן מִיּוֹם | לַיּוֹם וּמִחֹדֶשׁ לַחֲדָשׁ שְׁנַיִם־עָשָׂר הוּא־חֹדֶשׁ אֲדָר: ס	<i>Qatal</i> (2)	SiTh _s		הַפִּיל יוֹם יוֹם)]))])])]		
3.8.215 3.8.216 3.8.217 3.8.218 3.8.219 3.8.220 3.8.221	3:8 וַיֹּאמֶר הַמֶּן לְמֶלֶךְ אַחֲשָׁרוֹשׁ יִשְׁנוּ עִם־אֶחָד מִפְּזָר וּמִפְּרָד בֵּין הָעַמִּים בְּכָל מוֹדֵינֹת מְלָכוֹתָד וְדַתֵּיהֶם שְׁנוֹת מִכְּלֵעַם וְאֶת־דַּתֵּי הַמֶּלֶךְ אֵינָם עֹשִׂים לְמֶלֶךְ אֵיזֶשׁוּהָ לְהַנִּיחָם:	<i>Wayyiqtol</i> (1) Hortatory Participle (4) Participle (4) Participle (4) Participle (4) Participle (4)	ST ₉ IU		וַיֹּאמֶר מִפְּזָר , וּמִפְּרָד שְׁנוֹת עֹשִׂים אֵיזֶשׁוּהָ	) ] ) ] ) ] ) ] ) ] ) ]	Haman	VCau
3.9.222 3.9.223 3.9.224 3.9.225 3.9.226	3:9 אִם־עַל־הַמֶּלֶךְ טוֹב יִכְתֹּב לְאַבְדָּם וְעִשְׂרַת אֲלָפִים כִּפְר־כֶּסֶף אֲשֶׁקוּל עַל־יַדִּי עֹשִׂי הַמְּלָאכָה לְהַבִּיא אֶל־גִּנּוּי הַמֶּלֶךְ:	Narrative <i>Juss Yiq</i> (1) <i>Yiqtol</i> (1) Participle (4)	CU (Pro)		יִכְתֹּב אֲשֶׁקוּל , עֹשִׂי)])])])]		
3.10.227 3.10.228	3:10 וַיִּסַּר הַמֶּלֶךְ אֶת־טַבַּעְתּוֹ מֵעַל יָדוֹ וַיִּתְּנָהּ לְהַמֶּן בְּזֶה־הַמִּדְתָּא הָאֲגָגִי צָרַר הַיְהוּדִים:	<i>Wayyiqtol</i> (1) Participle (3)	ST ₁₀ ST ₁₁		וַיִּסַּר וַיִּתְּנָה צָרַר	) ] ) ] ) ]	King	VRes
3.11.229 3.11.230	3:11 וַיֹּאמֶר הַמֶּלֶךְ לְהַמֶּן הַכֶּסֶף נָתַן לְךָ וְהָעַם	<i>Wayyiqtol</i> (1) Participle (3)	ST ₁₂ RU		וַיֹּאמֶר נָתַן)])]		

Reference	Discourse Tagmemic Distribution Information Interclausal	Tagmemic Information Interclausal Surface Structure	Tagmemic		Tagmemic Information Interclausal Distribution Theme/ Prominence	Information Interclausal (Sentence) [Paragraph] {Discourse}	Tagmemic Information Interclausal Distribution Participant reference	Distribution Rhetorical Structure Theory
			Case Frame	Notional Structure				
3.11.231	לעשות בו כטוב בעיניך: 3:12				לעשות)	King's Scribes	NCau	
3.12.232	ויקראו ספרי המלך בתדוש הראשון	Wayyiqtol (1)	ST ₁₃)			
3.12.233	בשלושה עשר יום בו)			
3.12.234	ויכתב ככל אשר צוה המן אל אחשדרפני המלך ואל הפחות אשר על מדינה ומדינה	Wayyiqtol (1)	ST ₁₄ SiTh ₆		ויכתב , צוה)			
3.12.235	ואל שרי עם ועם)			
3.12.236	מדינה ומדינה ככתבה)			
3.12.237	ועם ועם כלשונו)			
3.12.238	בשם המלך אשרו נכתב	Participle (3))			
3.12.239	ונחתם בטבעת המלך: 3:13	Participle (3))			
3.13.240	ונשלוח ספרים ביד הרצים אל כל מדינות המלך	Participle (3)			הרצים)			
3.13.241	להשמיד להרג ולאבד את כל היהודים מנער ועד זקן ונשים ביום אחד)			
3.13.242	בשלושה עשר לחדש שנים עשר הואחדש אדר ושולם לבז:)			
3.13.243	3:14)			
3.14.244	פחשגו הכתב				הכתב)			
3.14.245	להנתן דת בכל מדינה ומדינה)			
3.14.246	גלוי לכל העמים	Participle (3))			
3.14.247	להיות עתידים ליום הזה: 3:15	Participle (3))			
3.15.248	ה צאו דחופים בדבר המלך	X-Qatal (2)	SiTh ₇	Topic Fronting (TF)	יצאו , דחופים)			
3.15.249	הדת נתנה בשושן הבירה	X-Qatal (2)	SiTh ₈	Topic Fronting)			
3.15.250	המלך והמן ישבו לשחות	X-Qatal (2)	SiTh ₉	Topic Fronting	ישבו , לשחות)			
3.15.251	והעיר שושן נבוכה: פ	X-Qatal (2)	SiTh ₁₀	Topic Fronting)			
3.15.252)			

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			Surface Structure	Case Frame				
4.1.253	4:1 וּמְרֹדְכִי יָדַע אֶת-כָּל-אֲשֶׁר נַעֲשָׂה	X-Qatal (2) Qatal (2)	X-Focus	Developing conflict TF Episode VI PrePeak) יָדַע) נַעֲשָׂה) וַיִּקְרַע) וַיִּלְבַּשׁ) וַיַּצֵּא) וַיִּזְעַק	Mordecai	VCau	
4.1.254	וַיִּקְרַע מְרֹדְכִי אֶת-בְּגָדָיו	Wayyiqtol (1)	ST ₁) וַיִּזְעַק			
4.1.255	וַיִּלְבַּשׁ שָׂק וְאֹפֶר	Wayyiqtol (1)	ST ₂) וַיַּצֵּא			
4.1.256	וַיַּצֵּא בְתוּד הָעִיר	Wayyiqtol (1)	ST ₃) וַיִּזְעַק			
4.1.257	וַיִּזְעַק זַעֲקָה גְדֹלָה וּמְרָה: 4:2	Wayyiqtol (1)	ST ₄) וַיִּבֹּא	Jews	NRes	
4.2.258	וַיִּבֹּא עַד לַפְנֵי שַׁעַר-הַמֶּלֶךְ כִּי אִין לְבֹא אֶל-שַׁעַר הַמֶּלֶךְ בְּלְבוּשׁ שָׂק:	Wayyiqtol (1)	ST ₅)])])]			
4.3.259	וּבְכָל-מְדִינָה וּמְדִינָה מְקוֹם אֲשֶׁר דְּבַר-הַמֶּלֶךְ וְדָתוֹ	Participle (3)) מְגִיעַ			
4.3.261	אָבֵל גְּדוֹל לַיהוּדִים)]	Esther	VRes	
4.3.262	וְצוֹם וּבְכִי וּמִסְפָּד)]			
4.3.263	שָׂק וְאֹפֶר			Topic Fronting)]			
4.3.263a	יָצַע לְרַבִּים:	Yiqtol (2)) יָצַע			
4.4.264	4:4 וַתְּבוֹאִינָה נְעוּזוֹת אֶסְתֵּר	Wayyiqtol (1)	ST ₆) וַתְּבוֹאִינָה	Hatach	NRes	
4.4.265	וְסָרִיסָיָה וַיִּגִּידוּ לָהּ	Wayyiqtol (1)	ST ₇) וְסָרִיסָיָה, וַיִּגִּידוּ			
4.4.266	וַתַּתְּחַלֵּחַל הַמַּלְכָּה מְאֹד	Wayyiqtol (1)	ST ₈) וַתַּתְּחַלֵּחַל			
4.4.267	וַתִּשְׁלַח בְּגָדִים לְהַלְבִּישׁ אֶת- מְרֹדְכִי	Wayyiqtol (1)	ST ₉) וַתִּשְׁלַח)]			
4.4.268	וַלְהִסִּיר שָׂקוֹ מֵעָלָיו) קִבֵּל			
4.4.268a	וְלֹא קִבֵּל:	Qatal (2)	SiTh ₁)]			
4.5.269	4:5 וַתִּקְרָא אֶסְתֵּר לְהַתְּדוּ מְסָרִיסֵי הַמֶּלֶךְ אֲשֶׁר הָעֵמִיד לַפְּנֵיהָ	Wayyiqtol (1) Qatal (2)	ST ₁₀ SiTh ₂) וַתִּקְרָא) הָעֵמִיד	Hatach	NRes	
4.5.270	וַתִּצְוֶהוּ עַל-מְרֹדְכִי לִדְעוֹת מֵהַ- זֶה וְעַל-מֵה־זֶה:	Wayyiqtol (1)	ST ₁₁) וַתִּצְוֶהוּ)]			
4.6.271	4:6 וַיַּצֵּא הַתֵּד אֶל-מְרֹדְכִי	Wayyiqtol (1)	ST ₁₂) וַיַּצֵּא			
4.6.272	אֶל-רְחוֹב הָעִיר)]			
4.6.273	אֲשֶׁר לַפְּנֵי שַׁעַר-הַמֶּלֶךְ:)]			

Reference	Discourse Tagmemic Distribution Information Interclausal	Tagmemic Information Interclausal	Tagmemic		Tagmemic Information Interclausal Distribution	Information Interclausal (Sentence) [Paragraph] {Discourse}	Tagmemic Information Interclausal Distribution Participant reference	Distribution Rhetorical Structure Theory	
			Surface Structure	Case Frame					Notional Structure	Theme/ Prominence
4.7.274	4:7 וַיְגַדְלוּ מַרְדְּכָי אֶת כָּל־אֲשֶׁר קָרָהוּ וְאֵת | פְּרִשְׁת הַכֶּסֶף אֲשֶׁר אָמַר הַמֶּן לְשָׂקוֹל עַל־גִּנְי הַמֶּלֶךְ בְּיְהוּדִים לְאַבְדָּם: 4:8 וְאֵת־פֶּתֶשֶׁן כִּתְב־הַדָּת אֲשֶׁר־ נָתַן בְּשׁוֹשׁוֹ לְהַשְׁמִידם וְנָתַן לוֹ לְהִרְאוֹת אֶת־אֶסְתֵּר וְלְהַגִּיד לָהּ וְלַעֲוֹת עָלֶיהָ לְבֹא אֶל־הַמֶּלֶךְ לְהִתְחַנֵּן־לוֹ וְלִבְקֶשׁ מִלְּפָנָיו עַל־עַמָּה: 4:9 וַיְבֹא הַתָּדָד וַיְגַדְלוּ לְאֶסְתֵּר אֶת דְּבָרֵי מַרְדְּכָי: 4:10 וְהֵאמֵר אֶסְתֵּר לְהַתָּדָד וְהַצְוֶהוּ אֶל־מַרְדְּכָי: 4:11 כָּל־עַבְדֵי הַמֶּלֶךְ וְעַם־מְדִינֹת הַמֶּלֶךְ יוֹדְעִים אֲשֶׁר כָּל־אִישׁ וְאִשָּׁה אֲשֶׁר יָבֹא־אֶל־הַמֶּלֶךְ אֶל־ הַחֲצַר הַפְּנִימִית אֲשֶׁר לֹא יִקְרָא אֶחָת דָּתוֹ לְהַמִּית לְבַד מֵאֲשֶׁר יוֹשִׁיט־לוֹ הַמֶּלֶךְ אֶת־שִׂרְבִיט הַזֶּהב וְחַיָּה וְנִקְרְאוּתֵי לְבֹא אֶל־ הַמֶּלֶךְ זֶה שְׁלוֹשִׁים יוֹם: 4:12 וַיְגַדְדוּ לְמַרְדְּכָי אֶת דְּבָרֵי אֶסְתֵּר: פ	Wayyiqtol (1) Qatal (2) Qatal (2)	ST13 SiTh3 SiTh4		וַיְגַדְלוּ) קָרָהוּ) אָמַר)	Mordecai	VRes		
4.8.278		X-Qatal (2) X-Qatal (2)	SiTh5 SiTh6	Topic Fronting	נָתַן) נָתַן)			Hatach	NRes
4.8.279								Hatach	NCau
4.8.280									
4.8.231									
4.9.232	Wayyiqtol (1) Wayyiqtol (1)	ST14 ST15		וַיְבֹא) וַיְגַדְלוּ)					
4.10.234	Wayyiqtol (1)	ST16		וְהֵאמֵר)	Hatach	NCau			
4.10.235	Wayyiqtol (1)	ST17		וְהַצְוֶהוּ)					
4.11.236	Participle (3)			יֹדְעִים)					
4.11.237	Yiqtol (2) Neg Yiqtol (2)		Left Dislocation	יָבֹא) לֹא־יִקְרָא)					
4.11.238	Yiqtol (2) Qatal (4)		Left Dislocation	יֹשִׁיט)	Hatach	NCau			
4.11.239				וְחַיָּה) נִקְרְאוּתֵי)					
4.11.240	X-Qatal (2)	SiTh7 SiTh8	Topic Fronting						
4.11.241									
4.12.242	Wayyiqtol (1)	ST18		וַיְגַדְדוּ)	Mordecai	VCau			
4.12.243									

Reference	Discourse Tagmemic Distribution Information Interclausal	Tagmemic Information Interclausal	Tagmemic		Tagmemic Information Interclausal Distribution	Information Interclausal (Sentence) [Paragraph] {Discourse}	Tagmemic Information Interclausal Distribution Participant reference	Distribution Rhetorical Structure Theory
			Surface Structure	Case Frame					Notional Structure	Theme/ Prominence
5.1.263	וְתַעֲמֹד בְּחֶצֶר בַּיַּת־הַמֶּלֶךְ הַפְּנִימִית	Wayyiqtol (1)	ST ₂		וְתַעֲמֹד	King	VRes	
5.1.264	נָכַח בַּיַּת הַמֶּלֶךְ	Participle (3)			יֹשֵׁב			
5.1.265	וְהַמֶּלֶךְ יֹשֵׁב עַל־כִּסֵּא מַלְכוּתוֹ בְּבַיַּת הַמַּלְכוּת							
5.1.266	נָכַח פָּתַח הַבַּיִת: 5:2							
5.2.267	וַיְהִי כִּרְאוֹת הַמֶּלֶךְ אֶת־אֶסְתֵּר הַמַּלְכָּה	Wayyiqtol (4)	ET ₆		וַיְהִי			
5.2.268	עֹמֶדֶת בְּחֶצֶר	Participle (3)			נִשְׂאָה			
5.2.269	נִשְׂאָה חֵן בְּעֵינָיו	Qatal (2)	SiTh ₁	PrePeak	וַיֹּשֶׁט			
5.2.270	וַיֹּשֶׁט הַמֶּלֶךְ לְאֶסְתֵּר	Wayyiqtol (1)	ST ₃		וַתִּקְרַב			
5.2.271	אֶת־שֵׁרְבִיט הַזֶּהב אֲשֶׁר בְּיָדוֹ	Wayyiqtol (1)	ST ₄		וַתִּגַּע			
5.2.272	וַתִּקְרַב אֶסְתֵּר	Wayyiqtol (1)	ST ₅		וַיֹּאמֶר			
5.2.273	וַתִּגַּע בְּרֹאשׁ הַשֵּׁרְבִיט: ס 5:3	Wayyiqtol (1)	ST ₆		וַיִּנָּתֶן			
5.3.274	וַיֹּאמֶר לָהּ הַמֶּלֶךְ	Wayyiqtol (1)				Esther	VCau	
5.3.275	מִהַלֵּךְ אֶסְתֵּר הַמַּלְכָּה							
5.3.276	וּמִהַבְּקוּשָׁתָהּ עַד־חֻצֵי הַמַּלְכוּת וַיִּנָּתֶן לָהּ: 5:4	Yiqtol (2)			וַתֹּאמֶר			
5.4.277	וַתֹּאמֶר אֶסְתֵּר	Wayyiqtol (1)	ST ₇		יָבוֹא			
5.4.278	אִם־עַל־הַמֶּלֶךְ טוֹב				עָשִׂיתִי			
5.4.279	יָבוֹא הַמֶּלֶךְ וְהִמָּן הַיּוֹם	Juss Yiq (2)				King	VCau	
5.4.280	אֶל־הַמִּשְׁתָּה אֲשֶׁר־עָשִׂיתִי לּוֹ: 5:5	Qatal (2)	SiTh ₂		וַיֹּאמֶר			
5.5.281	וַיֹּאמֶר הַמֶּלֶךְ	Wayyiqtol (1)	ST ₈		מִהַרֹּ			
5.5.282	מִהַרֹּ אֶת־הִמָּן	Imperative			וַיָּבֵא			
5.5.283	לַעֲשׂוֹת אֶת־דְּבַר אֶסְתֵּר				עָשָׂה	Esther	VCau	
5.5.284	וַיָּבֵא הַמֶּלֶךְ וְהִמָּן	Wayyiqtol (1)	ST ₉					
5.5.285	אֶל־הַמִּשְׁתָּה אֲשֶׁר־עָשָׂה אֶסְתֵּר: 5:6	Qatal (2)	SiTh ₃		וַיֹּאמֶר			
5.6.286	וַיֹּאמֶר הַמֶּלֶךְ לְאֶסְתֵּר בְּמִשְׁתָּה הַיּוֹם	Wayyiqtol (1)	ST ₁₀		וַיִּנָּתֶן			
5.6.287	מִהַשְּׂאֵלֶתָהּ וַיִּנָּתֶן לָהּ	Juss Yiq (2)						

Reference	Discourse Tagmemic Distribution Information Interclausal	Tagmemic Information Interclausal	Tagmemic		Tagmemic Information Interclausal Distribution	Information Interclausal (Sentence) [Paragraph] {Discourse}	Tagmemic Information Interclausal Distribution	Distribution
			Surface Structure	Case Frame					Notional Structure	Theme/ Prominence	Participant reference	Rhetorical Structure Theory
5.6.288	ומה־בְּקִשְׁתֶּךָ עַד־חֲצֵי הַמְּלֶכֶת וְתַעֲשׂ: 5:7	Juss Yiq (2)		Left Dislocation	וְתַעֲשׂ)	Haman	VCau	
5.7.289	וְתַעַן אֶסְתֵּר וְתֹאמֶר	Wayyiqtol (1)	ST11		וְתַעַן , וְתֹאמֶר)]			
5.7.290	שְׁאַלְתִּי וּבְקִשְׁתִּי: 5:8	Wayyiqtol (1)	ST12	PrePeak)]			
5.8.291	אִם־מִצְאֹתֵי חֵן בְּעֵינֵי הַמֶּלֶךְ	Qatal (2)	SiTh4		מִצְאֹתֵי)]			
5.8.292	וְאִם־עַל־הַמֶּלֶךְ טוֹב)]			
5.8.293	לְתַת אֶת־שְׁאַלְתִּי)]			
5.8.294	וּלְעֲשׂוֹת אֶת־בְּקִשְׁתִּי)]			
5.8.295	יָבֹא הַמֶּלֶךְ וְהִמָּן	Juss Yiq (2)			יָבֹא)]			
5.8.296	אֶל־הַמִּשְׁתָּה אֲשֶׁר אַעֲשֶׂה לָהֶם	Yiqtol (2)			אַעֲשֶׂה)]			
5.8.297	וּמִחַר אַעֲשֶׂה כַּדְּבַר הַמֶּלֶךְ: 5:9	Yiqtol (2))]			
5.9.298	וַיֵּצֵא הָמָן בַּיּוֹם הַהוּא	Wayyiqtol (1)	ST13		וַיֵּצֵא)]			
5.9.299	שָׂמַח וְטוֹב לֵב)]			
5.9.300	וּכְרָאוֹת הָמָן אֶת־מַרְדֵּכִי בְּשַׁעַר הַמֶּלֶךְ)]			
5.9.301	וְלֹא־קָם וְלֹא־זָע מִמֶּנּוּ	Neg Qatal (5)	SiTh5		וְלֹא־קָם)]			
5.9.302	וַיִּמְלֵא הָמָן עַל־מַרְדֵּכִי חֲמָה: 5:10	Neg Qatal (5)	SiTh6		וַיִּמְלֵא)]			
5.10.303	וַיִּתְאַפֵּק הָמָן	Wayyiqtol (1)	ST14		וַיִּתְאַפֵּק)]			
5.10.304	וַיָּבֹא אֶל־בֵּיתוֹ	Wayyiqtol (1)	ST15		וַיָּבֹא)]			
5.10.305	וַיִּשְׁלַח וַיָּבֵא אֶת־אֶהֱבִי וְאֶת־זֹרֶשׁ אִשְׁתּוֹ: 5:11	Wayyiqtol (1)	ST16		וַיִּשְׁלַח)]			
		Wayyiqtol (1)	ST17		וַיָּבֵא)]			
		Participle (3)	ST18)]			
5.11.306	וַיִּסְפָּר לָהֶם הָמָן אֶת־כְּבוֹד עֲשָׂרוֹ וְרַב בְּנָיו	Wayyiqtol (1)	ST19		וַיִּסְפָּר)]			
5.11.307	וְאֵת כָּל־אֲשֶׁר גָּדְלוֹ הַמֶּלֶךְ וְאֵת אֲשֶׁר נִשְׂאוֹ	Qatal (2)	SiTh7		גָּדְלוֹ)]			
5.11.308	עַל־הַשָּׂרִים וְעַבְדֵי הַמֶּלֶךְ: 5:12	Qatal (2)	SiTh8		נִשְׂאוֹ)]			
5.12.309	וַיֹּאמֶר הָמָן	Wayyiqtol (1)	ST20		וַיֹּאמֶר)]			

Reference	Discourse Tagmemic Distribution Information Interclausal	Tagmemic Information Interclausal Surface Structure	Tagmemic		Tagmemic Information Interclausal Distribution Theme/ Prominence	Information Interclausal (Sentence) [Paragraph] {Discourse}	Tagmemic Information Interclausal Distribution Participant reference	Distribution Rhetorical Structure Theory		
			Case Frame	Notional Structure						
5.12.310	אף לא הביאה אסתר המלכה עם המלך אל המשתה אשר-	Neg <i>Qatal</i> (5)	SiTh ₉		לא הביאה)	Zeresh	VCau		
5.12.311	עשתה כי אסאותי וגם למחר אני קרוא לה עם- המלך:	<i>Qatal</i> (2) Participle (3)	SiTh ₁₀		עשתה					
5.13.312	5:13 וכל זה איננו שנה לי			Left Dislocation	שנה					
5.13.313	בכל-עת)					
5.13.314	אשר אני ראה את-מרדכי היהודי	Participle (3)			ראה					
5.13.315	5:14 ישב בשער המלך:	Participle (3)			ישב					
5.14.316	ותאמר לו זרש אשתו וכל- אחביו	<i>Wayyiqtol</i> (1)	ST ₂₁		ותאמר					
5.14.317	יעשו-עין גבה חמשים אמה	Juss <i>Yiq</i> (2)			יעשו					
5.14.318	ובבקר | אמר למלך	Imperative			אמר					
5.14.319	ותלו את-מרדכי עליו	Juss <i>Yiq</i> (2)			ותלו					
5.14.320	ובא-עם המלך אל המשתה שמח	Imperative			ובא					
5.14.321	6:1 וייטב הדבר לפני המז ויעש העץ: פ	<i>Wayyiqtol</i> (1) <i>Wayyiqtol</i> (1)	ST ₂₂ ST ₂₃	Episode VIII	וייטב ויעש				King	NCau
6.1.322	בלילה ההוא			Peak Climax)					
6.1.323	נדדה שנת המלך	<i>Qatal</i> (2)	SiTh ₁		נדדה					
6.1.324	ויאמר להביא את-ספר הזכרונות דברי הימים	<i>Wayyiqtol</i> (1) <i>Wayyiqtol</i> (1)	ST ₁ ST ₂		ויאמר					
6.1.325	ויהיו נקראים לפני המלך: 6:2	Participle (3) <i>Wayyiqtol</i> (1)	ST ₃		ויהיו , נקראים					
6.2.326	וימצא כתוב	Participle (3))					
6.2.327	אשר הגיד מרדכי על-בגתנא ותרש	<i>Qatal</i> (2)	SiTh ₂		וימצא הגיד					
6.2.328	שני סריסי המלך)					
6.2.329	משמרי הסף	Participle (3)			משמרי					
6.2.330	אשר בקשו לשלח יד	<i>Qatal</i> (2)	SiTh ₃		בקשו	Young men	NRes			
6.2.331	במלך אחשורוש:)					

Reference	Discourse Tagmemic Distribution Information Interclausal	Tagmemic Information Interclausal	Tagmemic		Tagmemic Information Interclausal Distribution	Information Interclausal (Sentence) [Paragraph] {Discourse}	Tagmemic Information Interclausal Distribution	Distribution
			Surface Structure	Case Frame					Notional Structure	Theme/ Prominence	Participant reference	Rhetorical Structure Theory
6.3.332	6:3 וַיֹּאמֶר הַמֶּלֶךְ מִהַ עֲשֶׂה יָקָר וְגִדּוּלָה לְמַרְדְּכָי	Wayyiqtol (1)	ST4		וַיֹּאמֶר נַעֲשֶׂה יָקָר וַיֹּאמְרוּ מִשְׂרָתָיו לֹא נַעֲשֶׂה)		
6.3.333		Qatal (2)	SiTh4					
6.3.334	וַיֹּאמְרוּ נַעֲרֵי הַמֶּלֶךְ מִשְׂרָתָיו לֹא נַעֲשֶׂה עִמּוֹ דָּבָר:	Participle (3)	ST5		וַיֹּאמֶר בָּא	)		NCau
6.3.335		Neg Qatal (5)	SiTh5					
6.4.336	וַיֹּאמֶר הַמֶּלֶךְ מִי בַחֲצַר וְהֵמֶן בָּא	Wayyiqtol (1)	ST6		וַיֹּאמֶר בָּא)		
6.4.337		X-Qatal (2)	X-Focus	PrePeak				
6.4.338	לְחַצֵּר בֵּית־הַמֶּלֶךְ הַחִיצוֹנָה לְאִמֶּר לְמֶלֶךְ				הַכִּיז)		
6.4.339								
6.4.340	לְתִלוֹת אֶת־מַרְדְּכָי עַל־הַעַץ אֲשֶׁר־הַכִּיז לוֹ:	Qatal (2)	SiTh8		וַיֹּאמְרוּ עַמֵּד וַיֹּאמֶר , יָבּוּא	)	Haman	NRes
6.4.341								
6.5.342	וַיֹּאמְרוּ נַעֲרֵי הַמֶּלֶךְ אֵלָיו הִנֵּה הֵמֶן עַמֵּד בַּחֲצַר	Wayyiqtol (1)	ST7		וַיֹּאמֶר יָבּוּא)		
6.5.343		Participle (3)						
6.5.344	וַיֹּאמֶר הַמֶּלֶךְ יָבּוּא:	Wayyiqtol (1)	ST8		וַיֹּאמֶר יָבּוּא)		
6.6.345	וַיֹּאמֶר הַמֶּלֶךְ יָבּוּא:	Juss Yiq (1)						
6.6.346	וַיֹּאמֶר לוֹ הַמֶּלֶךְ	Wayyiqtol (1)	ST9		וַיֹּאמֶר יָבּוּא)		
6.6.347	מִהַ לַעֲשׂוֹת בְּאִישׁ אֲשֶׁר הַמֶּלֶךְ	Qatal (2)	SiTh9					
6.6.348	וַיֹּאמֶר הַמֶּן בְּלִבּוֹ	Wayyiqtol (1)	ST11		וַיֹּאמֶר יָבּוּא	)	Haman	VRes
6.6.349	לְמִי יִחַפֵּן הַמֶּלֶךְ לַעֲשׂוֹת יָקָר יִוְתַר מִמֶּנִּי:	Yiqtol						
6.7.350	וַיֹּאמֶר הֵמֶן אֶל־הַמֶּלֶךְ אִישׁ אֲשֶׁר הַמֶּלֶךְ חַפֵּן בִּיקָרוֹ:	Wayyiqtol (1)	ST12		וַיֹּאמֶר חַפֵּן)		
6.7.351		Qatal (2)		Left Dislocation				
6.8.352	יָבִיא לְבוּשׁ מְלָכוֹת אֲשֶׁר לְבִשְׁבוֹ הַמֶּלֶךְ	Juss Yiq (1)			יָבִיא לְבוּשׁ רֶכֶב נִתָּן)		
6.8.353		Qatal (2)	SiTh10					
6.8.354	וְסוֹס אֲשֶׁר רָכַב עָלָיו הַמֶּלֶךְ וְאֲשֶׁר נִתָּן כְּתָר מְלָכוֹת בְּרֵאשׁוֹ:	Qatal (2)	SiTh11		יָבִיא לְבוּשׁ רֶכֶב נִתָּן)		
6.8.355		Qatal (2)	SiTh12					
6.9.356	וְנִתְּוֹן הַלְּבוּשׁ וְהַסּוֹס	Predictive)		

Reference	Discourse Tagmemic Distribution Information Interclausal	Tagmemic Information Interclausal	Tagmemic		Tagmemic Information Interclausal Distribution	Information Interclausal (Sentence) [Paragraph] {Discourse}	Tagmemic Information Interclausal Distribution Participant reference	Distribution Rhetorical Structure Theory
			Surface Structure	Case Frame					Notional Structure	Theme/ Prominence
6.9.357	על-יד-איש משרי המלך				והלישו	King	VCau	
6.9.358	הפרתמים והלישו אתה-איש				חפץ , יקר והרפיהו			
6.9.359	אשר המלך חפץ ביקרו והרפיהו על-הסוס ברחוב העיר	Weqatal (1)	SiTh13 SiTh14		וקראו יעשה חפץ			
6.9.360	וקראו לפניו	Weqatal (1)	SiTh15		ויאמר			
6.9.361	ככה יעשה לאיש	Weqatal (1)	SiTh16		מהר קח דברת			
6.9.362	אשר המלך חפץ ביקרו:		SiTh17		ועשה היזשב אל-תפל			
6.10.363	6:10 ויאמר המלך להמן	Narrative			ויקח			
6.10.364	מהר קח את-הלבוש ואת- הסוס כאשר דברת	Wayyiqtol (1) Imperative	ST13		וילבש וירפיהו			
6.10.365	ועשה-כן למרדכי היהודי	Qatal (2)	SiTh18		יעשה חפץ , יקר			
6.10.366	היזשב בשער המלך	Imperative			וישב גדתו			
6.10.367	אל-תפל דבר	Participle (3)						
6.10.368	מכל אשר דברת:	Neg.Juss Yiq(2)						
6.11.369	6:11 ויקח המן את-הלבוש ואת-הסוס	Qatal (2) Wayyiqtol (1)	SiTh19			Haman	NRes	
6.11.370	וילבש את-מרדכי	Wayyiqtol (1)	ST14					
6.11.371	וירפיהו ברחוב העיר	Wayyiqtol (1)	ST15					
6.11.372	ויקרא לפניו	Wayyiqtol (1)	ST16					
6.11.373	ככה יעשה לאיש	Yiqtol (2)	ST17					
6.11.374	אשר המלך חפץ ביקרו:	Qatal (2)	SiTh20	Topic Fronting				
6.12.375	6:12 וישב מרדכי אל-שער המלך	Wayyiqtol (1)	ST18					
6.12.376	והמן נדחף אל-ביתו	X-Qatal (2)	X-Focus	PrePeak				
6.12.377	אבל וחפוי ראש:	Participle (3)	SiTh21		ויספר קרהו			
6.13.378	6:13 ויספר המן לזרש אשתו ולכל- אהביו	Wayyiqtol (1) Participle (3)	ST19		ויאמרו			
6.13.379	את כל-אשר קרהו	Qatal (2)	SiTh22					
6.13.380	ויאמרו לו חכמיו וזרש אשתו	Wayyiqtol (1)	ST20		החליות לא-תוכל תפול			
6.13.381	אם מזרע היהודים מרדכי אשר החליות לנפל לפניו	Qatal (2)	SiTh23					

Reference	Discourse Tagmemic Distribution Information Interclausal	Tagmemic Information Interclausal	Tagmemic		Tagmemic Information Interclausal Distribution	Information Interclausal (Sentence) [Paragraph] {Discourse}	Tagmemic Information Interclausal Distribution Participant reference	Distribution Rhetorical Structure Theory
			Surface Structure	Case Frame					Notional Structure	Theme/ Prominence
6.13.382	לא-תוכל לו כי-נפול תפול לפניו: 6:14	Neg Yiqtol (5) Yiqtol						
6.14.383	עודם מדברים עמו	Participle (3)						
6.14.384	וסריס המלך הגיעו	X-Qatal (2)	SiTh24	Topic Fronting			King, Haman	NCau
6.14.385	ויבהלו להביא את-המון	Wayyiqtol (1)	ST21					
6.14.386	אל-המשתה אשר-עשתה אסתר: 7:1	Qatal	SiTh25				King	VCau
7.1.387	ויבא המלך והמון	Wayyiqtol (1)	ST1	Episode IX				
7.1.388	לשתות עם-אסתר המלכה: 7:2							
7.2.389	ויאמר המלך לאסתר גם ביום השני במשתה ה'יין	Wayyiqtol (1)	ST2				Esther	VCau
7.2.390	מה-שאלתך אסתר המלכה לך	Juss Yiq (1)						
7.2.391	ומה-בקשתך עד-חצי המלכות ותעש: 7:3	Juss Yiq (1) Wayyiqtol (1)	ST3					
7.3.392	ותען אסתר המלכה ותאמר	Wayyiqtol (1)	ST4					
7.3.393	אם-מצאתי חן בעיניך המלך	Qatal (2)	SiTh1	PrePeak				
7.3.394	ואם-על-המלך טוב							
7.3.395	תנתן-לי נפשי בשאלתי	Juss Yiq (1)						
7.3.396	ועמי בבקשתי: 7:4							
7.4.397	כי נמכרנו אני ועמי	Qatal (2)	SiTh2	PrePeak				
7.4.398	להשמיד להרוג ולאבד							
7.4.399	ואלו לעבדים ולשפחות נמכרנו החרשתי	Qatal (2) Qatal (2)	SiTh3 SiTh4				King	VRes
7.4.400	כי אין הצר שונה בגזק המלך: 7:5	Participle (3)						
7.5.401	ויאמר המלך אחשוורוש	Wayyiqtol (1)	ST5				Esther	VRes
7.5.402	ויאמר לאסתר המלכה	Wayyiqtol (1)	ST6					
7.5.403	מי הוא זה ואיזה הוא							
7.5.404	אשר-מלאו לבו לעשות בן: ותאמר	Qatal (2)	SiTh5				Haman	VRes

Reference	Discourse Tagmemic Distribution Information Interclausal	Tagmemic Information Interclausal	Tagmemic		Tagmemic Information Interclausal Distribution	Information Interclausal	Tagmemic Information Interclausal Distribution	Distribution
			Surface Structure	Case Frame					Notional Structure	Theme/ Prominence	(Sentence) [Paragraph] {Discourse}	Participant reference	Rhetorical Structure Theory
8.5.451	וטובה אני בעיניו							
8.5.452	יכתב להשיב את הספרים	Juss Yiq (2)	Pivotal				יכתב	
8.5.453	מחשבת המן בן המדתא האנגי)	
8.5.454	אשר כתב לאבד את היהודים	Qatal (2)	SiTh8				כתב	
8.5.455	אשר בכל מדינות המלך: 8:6	Yiqtol (2))	
8.6.456	כי איככה אוכל וראיתי	Weqatal (2)	SiTh9				אוכל וראיתי	
8.6.457	ברעה אשר ימצא את עמי	Yiqtol (2)					ימצא	
8.6.458	ואיככה אוכל וראיתי	Yiqtol (2)	SiTh10				אוכל וראיתי	
8.6.459	באבדן מולדתי: ס 8:7	Weqatal (2))	
8.7.460	ויאמר המלך אחשוורש לאסתר המלכה	Wayyiqtol (1)	ST13				ויאמר	
8.7.461	ולמרדכי היהודי)	
8.7.462	הנה בית המן נתתי לאסתר	Qatal (2)	SiTh11				נתתי	
8.7.463	ואתו תלו על העץ	Qatal (2)	SiTh12				תלו	
8.7.464	על אשר שלח ידו ביהודים 8:8	Qatal (2)	SiTh13				שלח	
8.8.465	ואתם כתבו עלי היהודים כטוב בעיניכם בשם המלך	Imperative(1)		Topic Fronting			כתבו	
8.8.466	וחתמו בטבעת המלך	Imperative(1)					וחתמו	
8.8.467	כי כתב אשר נכתב בשם המלך	Participle					נכתב	
8.8.468	ונחתום בטבעת המלך אין להשיב: 8:9)	
8.9.469	ויקראו ספרי המלך בעת ההיא בחדש השלישי הוא חדש סיון	Wayyiqtol (1)	ST14				ויקראו	
8.9.470	בשלושה ועשרים בו	Wayyiqtol (1)	SiTh14)	
8.9.471	ויכתב בכל אשר צוה מרדכי אל היהודים ואל האחשדרפנים והפחות ושרי המדינות אשר | מהדו ועד כוש	Qatal (2)	ST15				ויכתב , צוה	

Reference	Discourse Tagmemic Distribution Information Interclausal	Tagmemic Information Interclausal	Tagmemic		Tagmemic Information Interclausal Distribution	Information Interclausal	Tagmemic Information Interclausal Distribution	Distribution
			Surface Structure	Case Frame					Notional Structure	Theme/ Prominence	(Sentence) [Paragraph] {Discourse}	Participant reference	Rhetorical Structure Theory
8.9.472 8.9.473 8.9.474 8.9.475	שָׁבַע וְעָשְׂרִים וּמֵאָה מְדִינָה מְדִינָה וּמְדִינָה כִּכְתָבָהּ וְעַם וְעַם כְּלִשְׁנָו וְאֵלֵי־הַיְהוּדִים כִּכְתָבָם וְכִלְשׁוֹנָם: 8:10							
8.10.476 8.10.477 8.10.478	וַיִּכְתֹּב בְּשֵׁם הַמֶּלֶךְ אַחְשׁוּרֹשׁ וַיַּחְתֵּם בְּטַבַּעַת הַמֶּלֶךְ וַיִּשְׁלַח סְפָרִים בְּיַד הָרָצִים בְּסוּסִים רַכְבֵי הָרֶכֶשׁ הָאֲחַשְׁתָּרְנִים בְּנֵי הַרְמָכִים: 8:11	Wayyiqtol (1) Wayyiqtol (1) Wayyiqtol (1) Participle (3) Participle (3)	ST16 ST17 ST18		וַיִּכְתֹּב וַיַּחְתֵּם וַיִּשְׁלַח , הָרָצִים רַכְבֵי נָתַן הָרָצִים גָּלוּי			
8.10.479 8.11.480 8.11.481 8.11.482	אֲשֶׁר נָתַן הַמֶּלֶךְ לַיהוּדִים | אֲשֶׁר בְּכָל־עִיר־וָעִיר לְהַקְהִיל וּלְעַמֵּד עַל־נַפְשָׁם לְהַשְׁמִיד וּלְהַרְגוֹ וּלְאַבֵּד אֶת־כָּל־ חַיִּל עִם וּמְדִינָה הַצָּרִים אֲתָם טָף וְנָשִׁים וְשָׁלָלָם לְבוֹז: 8:12	Qatal (2) Participle (3)	SiTh15					
8.12.483 8.12.484 8.12.485	בַּיּוֹם אֶחָד בְּכָל־מְדִינוֹת הַמֶּלֶךְ אַחְשׁוּרֹשׁ בְּשִׁלּוּשָׁה עָשָׂר לַחֹדֶשׁ שְׁנַיִם־ עָשָׂר הוּא־חֹדֶשׁ אֲדָר: 8:13							
8.13.486 8.13.487 8.13.488	פָּתְשָׁנוּ הַכְּתָב לְהַנְתּוֹ דָּת בְּכָל־ מְדִינָה וּמְדִינָה גָּלוּי לְכָל־הָעַמִּים וּלְהַיּוֹת הַיְהוּדָיִים עַתּוּדִים לַיּוֹם הַזֶּה	Participle (3) Participle (3)						
8.13.489 8.14.490 8.14.491 8.14.492	לְהַנְקִים מֵאֲבֵיהֶם: 8:14 הָרָצִים רַכְבֵי הָרֶכֶשׁ הָאֲחַשְׁתָּרְנִים וַיֵּצְאוּ מִבְּהֵלִים וּדְחוּפִים בְּדָבָר הַמֶּלֶךְ וְהִדָּת נִתְּנָה בְּשׁוֹשׁן הַבִּירָה: פ	Participle (3) Participle (3) Qatal (2) Participle (3) X-Qatal (2)	SiTh16 X-Focus	Topic Fronting PrePeak	הָרָצִים , רַכְבֵי יֵצְאוּ מִבְּהֵלִים וּדְחוּפִים נִתְּנָה	Couriers	NRes	

Reference	Discourse Tagmemic Distribution Information Interclausal	Tagmemic Information Interclausal	Tagmemic		Tagmemic Information Interclausal Distribution	Information Interclausal (Sentence) [Paragraph] {Discourse}	Tagmemic Information Interclausal Distribution Participant reference	Distribution Rhetorical Structure Theory
			Surface Structure	Case Frame					Notional Structure	Theme/ Prominence
8.15.493 8.15.494 8.15.495 8.15.496 8.15.497 8.15.498	8:15 ומרדכי יצא | מלפני המלך בלבוש מלכות תכלת וחור ועטרת זהב גדולה ותכריך בויץ וארגמן והעיר שושן צהלה ושמחה:	X-Qatal (2) X-Qatal (2) Qatal (2)	SiTh17 X-Focus SiTh18	Topic Fronting Topic Fronting	יצא צהלה , ושמחה			NCau NCau
8.16.499 8.16.500	8:16 ליהודים היתה אורה ושמחה וששון ויקר:	X-Qatal (2)	SiTh19 SiTh20 X-Focus	Topic Fronting PrePeak	היתה יקר			NCau
8.17.501 8.17.502 8.17.503 8.17.504 8.17.505 8.17.506	8:17 ובכל-מדינה ומדינה ובכל-עיר ועיר מקום אשר דבר-המלך ודתו מגיע שמחה וששון ליהודים משתה ויום טוב ורבים מעמי הארץ מתיהדים בני-נפל פתד-היהודים עליהם:	Participle (3) Participle (3) Qatal (2)	SiTh21 SiTh22	PrePeak	מגיע מתיהדים			NCau
9.1.507 9.1.508 9.1.509 9.1.510 9.1.511 9.2.512 9.2.513 9.2.514 9.2.515 9.2.516	9:1 ובשנים עשר חדש הוא-חדש אדר בשלושה עשר יום בו אשר הגיע דבר-המלך ודתו להעשות ביום אשר שברו איבי היהודים לשלוט בהם ונהפוך הוא אשר ישלטו היהודים המה בשנאייהם: 9:2 נקהלו היהודים בעריהם בכל-מדינות המלך אחשוורוש לשלח יד במבקשי רעתם ואיש לא עמד לפנייהם	Qatal (2) Qatal (2) Participle (3) Yiqtol (2) Participle (3) Qatal (2) Participle (3) X-Qatal (2)	SiTh1 SiTh2 SiTh3 SiTh4	Episode XI PrePeak Topic Fronting PrePeak	הגיע שברו ישלטו בשנאייהם נקהלו במבקשי לא-עמד	Jews	VRes	

Reference	Discourse Tagmemic Distribution Information Interclausal	Tagmemic Information Interclausal Surface Structure	Tagmemic		Tagmemic Information Interclausal Distribution Theme/ Prominence	Information Interclausal (Sentence) [Paragraph] {Discourse}	Tagmemic Information Interclausal Distribution Participant reference	Distribution Rhetorical Structure Theory	
			Case Frame	Notional Structure					
9.2.517	כִּי נִפְלַל פְּחָדָם עַל־כָּל־הָעַמִּים:	Qatal (2)	SiTh ₅		נִפְלַל))])])])])])])])])])])])]	NCau		
9.3.518	וְכָל־שָׂרֵי הַמְּדִינֹת וְהָאֲחֻזֵּי הַמְּדִינֹת	Participle (3)	SiTh ₆	PrePeak	מְנַשְּׂאִים נִפְלַל)				
9.3.519	וַעֲשֵׂי הַמְּלֹאכָה אֲשֶׁר לְמֹלֶךְ								
9.3.520	מְנַשְּׂאִים אֶת־הַיְהוּדִים	Participle (3)							
9.3.521	כִּי נִפְלַל פְּחָד־מְרַדְכֵי עֲלֵיהֶם:	Qatal (2)			נִפְלַל)		NCau		
9.4.522	כִּי־גָדוֹל מְרַדְכֵי בְּבֵית הַמֶּלֶךְ	Participle (3)	SiTh ₇	PrePeak	הוֹלֵךְ הוֹלֵךְ)				
9.4.523	וְשָׁמְעוּ הוֹלֵךְ בְּכָל־הַמְּדִינֹת								
9.4.524	כִּי־הָאִישׁ מְרַדְכֵי הוֹלֵךְ וְגָדוֹל: פ	Participle (3)			הוֹלֵךְ)				
9.5.525	וַיָּכּוּ הַיְהוּדִים בְּכָל־אֵיבֵיהֶם	Wayyiqtol (1)	ST ₁		וַיָּכּוּ)				
9.5.526	מִפְתִּיחַרְבַּ וְהָרַג וְאָבְדוֹן	Participle (3))				
9.5.527	וַיַּעֲשׂוּ בְשֵׁנָא הֵם כְּרֻצוֹנָם:	Wayyiqtol (1)	ST ₂		וַיַּעֲשׂוּ בְשֵׁנָאֵיהֶם)				
9.6.528	וַיִּשְׁוֶן הַבִּירָה	Qatal (2)	SiTh ₇	PrePeak	הָרָגוּ)				
9.6.529	הָרָגוּ הַיְהוּדִים וְאָבְדוּ								
9.6.530	חָמֵשׁ מֵאוֹת אִישׁ:)				
9.7.531	וְאֵת | פְּרֻשְׁנֵדְתָּא וְאֵת | דְּלִפּוֹן וְאֵת | אֶסְפְּתָא:	Qatal (2)	SiTh ₈ SiTh ₉	Topic Fronting	צָרָר שְׁלָחוּ)				
9.8.532	וְאֵת | פּוֹרְתָא וְאֵת | אֶדְלִיא וְאֵת | אַרְיֻדְתָּא:								
9.9.533	וְאֵת | פְּרַמְשָׁתָא וְאֵת | אַרְיֻסִי וְאֵת | אַרְדֵי וְאֵת | וַיִּזְחָא:								
9.10.534	עֲשֵׂרֶת בְּנֵי הַמֶּן בְּנֵי־הַמְּדִינָתָא					Participle (3))]
9.10.535	צָרָר הַיְהוּדִים הָרָגוּ וַיִּבְחָזוּ לֹא שְׁלָחוּ אֶת־יָדָם:					Qatal (2) X-Qatal (2)			צָרָר שְׁלָחוּ)
9.11.536	בַּיּוֹם הַהוּא בָּא מִסְפָּר הַהֲרוּגִים בְּשׁוֹשׁוֹן הַבִּירָה לִפְנֵי הַמֶּלֶךְ: ס					Qatal (2) Participle (3)	SiTh ₁₀		בָּא , הַהֲרוּגִים)
9.12)

Reference	Discourse Tagmemic Distribution Information Interclausal	Tagmemic Information Interclausal	Tagmemic		Tagmemic Information Interclausal Distribution	Information Interclausal (Sentence) [Paragraph] {Discourse}	Tagmemic Information Interclausal Distribution Participant reference	Distribution Rhetorical Structure Theory
			Surface Structure	Case Frame					Notional Structure	Theme/ Prominence
9.12.537 9.12.538 9.12.539 9.12.540 9.12.541 9.12.542	וַיֹּאמֶר הַמֶּלֶךְ לְאַסְתֵּר הַמַּלְכָּה בְּשׁוּשַׁן הַבִּירָה הַרְגִי הַיְהוּדִים וְאַבְדְּ חֲמֵשׁ מֵאוֹת אִישׁ וְאֵת עֶשְׂרֵת בְּנֵי־הַמֶּן בְּשֵׂאֵר מְדִינֹת הַמֶּלֶךְ מִהַ עֲשׂוּ וּמַה־שְּׂאֵלְתֶּךָ וַיִּגְתֵּן לָךְ וּמַה־בְּקִשְׁתֶּךָ עוֹד וְהָעֵשׂ:	Wayyiqtol (1) Qatal (2)	ST ₃		וַיֹּאמֶר הַרְגִי)) עֲשׂוּ וַיִּגְתֵּן) וְהָעֵשׂ)			
9.13.543 9.13.544 9.13.545 9.13.546 9.13.547	וְהָאִמֶּר אֶסְתֵּר אִם־עַל־הַמֶּלֶךְ טוֹב יִגְתֵּן גַּם־מִחֶרֶץ לַיהוּדִים אֲשֶׁר בְּשׁוּשַׁן לַעֲשׂוֹת כְּדַת הַיּוֹם וְאֵת עֶשְׂרֵת בְּנֵי־הַמֶּן יִתְּלוּ עַל־ הָעֵץ:	Wayyiqtol (1) Juss Yiq (2)	ST ₄		וְהָאִמֶּר) יִגְתֵּן) יִתְּלוּ)			
9.14.548 9.14.549 9.14.550	וַיֹּאמֶר הַמֶּלֶךְ לְהַעֲשׂוֹת כֹּן וְהַגְתִּי דָת בְּשׁוּשַׁן וְאֵת עֶשְׂרֵת בְּנֵי־הַמֶּן תְּלִי:	Wayyiqtol (1) Wayyiqtol (1) X-Qatal (2)	ST ₅ ST ₆ SiTh ₁₂	Topic Fronting	וַיֹּאמֶר) וְהַגְתִּי) תְּלִי)			
9.15.551 9.15.552	וַיִּקְהֲלוּ הַיְהוּדִים אֲשֶׁר־בְּשׁוּשַׁן גַּם בַּיּוֹם אַרְבָּעָה עָשָׂר לַחֹדֶשׁ אֶדְר	Wayyiqtol (1)	ST ₇		וַיִּקְהֲלוּ)			
9.15.553 9.15.554 9.15.555	וַיַּהֲרֹגוּ בְּשׁוּשַׁן שְׁלֹשׁ מֵאוֹת אִישׁ וַבַּבַּיְתָהּ לֹא שָׁלְחוּ אֶת־יָדָם:	Wayyiqtol (1) X-Qatal (2)	ST ₈ SiTh ₁₃	Topic Fronting	וַיַּהֲרֹגוּ) שָׁלְחוּ)			
9.16.556 9.16.557 9.16.558 9.16.559 9.16.560	וַשָּׂאֵר הַיְהוּדִים אֲשֶׁר בְּמְדִינֹת הַמֶּלֶךְ נִקְהְלוּ וַעֲמַד עַל־נַפְשָׁם וַיִּזְחַּל מֵאִבְיָהֶם וְהָרַג בְּשֵׁנָאֵיהֶם חֲמֵשֶׁה וּשְׁבַעִים אָלֶף וַבַּבַּיְתָהּ לֹא שָׁלְחוּ אֶת־יָדָם:	Participle (3) Participle (3) X-Qatal (2)	SiTh ₁₄	Topic Fronting	נִקְהְלוּ) שָׁלְחוּ)			
9.17.561	בַּיּוֹם־שְׁלֹשָׁה עָשָׂר לַחֹדֶשׁ אֶדְר)]			

Reference	Discourse Tagmemic Distribution Information Interclausal	Tagmemic Information Interclausal	Tagmemic		Tagmemic Information Interclausal Distribution	Information Interclausal	Tagmemic Information Interclausal Distribution	Distribution
		Surface Structure	Case Frame	Notional Structure	Theme/ Prominence	(Sentence) [Paragraph] {Discourse}	Participant reference	Rhetorical Structure Theory
9.17.562 9.17.563 9.17.564	וְנֹחַ בְּאַרְבַּעַת עָשָׂר בּוֹ וַעֲשֵׂה אֹתוֹ יּוֹם מִשְׁתָּה וְשִׁמְחָה: 9:18							
9.18.565 9.18.566 9.18.567 9.18.568 9.18.569 9.18.570	וְהַיְהוּדִים אֲשֶׁר בְּשׁוֹשָׁן נִקְהְלוּ בְּשִׁלְשָׁה עָשָׂר בּוֹ וּבְאַרְבַּעַת עָשָׂר בּוֹ וְנֹחַ בַּחֲמֵשֶׁה עָשָׂר בּוֹ וַעֲשֵׂה אֹתוֹ יּוֹם מִשְׁתָּה וְשִׁמְחָה: 9:19	X-Qatal (2)	SiTh15	Topic Fronting	נִקְהְלוּ			
9.19.571 9.19.572 9.19.573 9.19.574	עַל־כֵּן הִיְהוּדִים הַפְּרוּזִים הַיְשָׁבִים בְּעָרֵי הַפְּרוּזוֹת עֲשִׂים אֹת יוֹם אַרְבַּעַת עָשָׂר לְחֹדֶשׁ אֲדָר שְׂמֵחָה וּמִשְׁתָּה וְיוֹם טוֹב וּמְשֻׁלֹחַ מִנּוֹת אִישׁ לְרַעְהוֹ: פ	Participle (3) Participle (3)			הַיְשָׁבִים, עֲשִׂים			
9.20.575 9.20.576 9.20.577 9.20.578 9.20.579 9.21.580 9.21.581 9.21.582 9.21.583	9:20 וַיִּכְתֹּב מִרְדְּכָי אֶת־הַדְּבָרִים הָאֵלֶּה וַיִּשְׁלַח סְפָרִים אֶל־כָּל־הַיְהוּדִים אֲשֶׁר בְּכָל־מְדִינֹת הַמֶּלֶךְ אֲחַשׁוּרוּשׁ הַקְּרוּבִים וְהָרְחוּקִים: 9:21 לְקִים עֲלֵיהֶם לְהִזוֹת עֲשִׂים אֹת יוֹם אַרְבַּעַת עָשָׂר לְחֹדֶשׁ אֲדָר וְאֵת יוֹם־חֲמִשָּׁה עָשָׂר בּוֹ בְּכָל־שָׁנָה וְשָׁנָה: 9:22	Wayyiqtol (1) Wayyiqtol (1) Participle (3)	ST9 ST10		וַיִּכְתֹּב וַיִּשְׁלַח עֲשִׂים			
9.22.584 9.22.585	בְּיָמֵם אֲשֶׁר־נָחוּ בָהֶם הַיְהוּדִים מֵאוֹיְבֵיהֶם וְהַחֲדָשׁ אֲשֶׁר נִהְפָּד לָהֶם מִיָּגוֹן לְשִׂמְחָה	Participle (3)	SiTh16 SiTh17		נָחוּ נִהְפָּד			

Reference	Discourse Tagmemic Distribution Information Interclausal	Tagmemic Information Interclausal	Tagmemic		Tagmemic Information Interclausal Distribution	Information Interclausal (Sentence) [Paragraph] {Discourse}	Tagmemic Information Interclausal Distribution Participant reference	Distribution Rhetorical Structure Theory
			Surface Structure	Case Frame					Notional Structure	Theme/ Prominence
9.27.608	בכל־שָׁנָה וְשָׁנָה: 9:28)		
9.28.609	וְהַיָּמִים הָאֵלֶּה נִזְכָּרִים וְנַעֲשִׂים	Participle (3))		
9.28.610	בְּכָל־דּוֹר וְדוֹר)		
9.28.611	מִשְׁפָּחָהּ וּמִשְׁפָּחָהּ מְדִינָה וּמְדִינָה וְעִיר וְעִיר)		
9.28.612	וְיָמֵי הַפְּרוּרִים הָאֵלֶּה	Neg Yiqtol (5)		Topic Fronting)		
9.28.613	לֹא יַעֲבֹרוּ מִתּוֹךְ הַיְהוּדִים וְזָכְרָם לֹא־יִסְוֶה מִזְרָעָם: ס	Neg Yiqtol (5)		Topic Fronting)		
9.29.614	9:29 וְהִכְתַּב אֶסְתֵּר הַמַּלְכָּה בַּת־ אָבִיחַיִל וּמְרַדְכֵי הַיְהוּדִי אֶת־ כָּל־תְּקֵף	Wayyiqtol (1)	ST ₁₁)		
9.29.615	לְקַטֹּם אֶת אַגְרַת הַפְּרוּרִים הַזֹּאת הַשְּׁנִית: 9:30)		
9.30.616	וַיִּשְׁלַח סְפָרִים אֶל־כָּל־הַיְהוּדִים	Wayyiqtol (1)	ST ₁₂)		
9.30.617	אֶל־שִׁבְעַת וְעֶשְׂרִים וּמֵאָה מְדִינָה)		
9.30.618	מִלְכּוֹת אַחַשְׁוֵרוּשׁ דְּבַר־יְשׁוּעַ שְׁלוֹם וְאַמֶּת: 9:31)		
9.31.619	לְקַטֹּם אֶת־יְמֵי הַפְּרִים הָאֵלֶּה בְּזִמְנֵיהֶם)		
9.31.620	כְּאִשֶּׁר קָיָם עֲלֵיהֶם מִרְדְּכֵי הַיְהוּדִי וְאַסְתֵּר הַמַּלְכָּה	Qatal (2)	SiTh ₂₉)		
9.31.621	וּכְאִשֶּׁר קִיְמוּ עַל־נַפְשָׁם וְעַל־ זֵרָעָם	Qatal (2)	SiTh ₃₀)		
9.31.622	דְּבַר־יְשׁוּעַ וְזַעֲקָתָם: 9:32)		
9.32.623	וּמֵאֵת אֶסְתֵּר)		
9.32.624	קָיָם דְּבַר־יְשׁוּעַ הַפְּרִים הָאֵלֶּה וְנִכְתְּבוּ בְּסֵפֶר: פ	Qatal (2) Participle (3)	SiTh ₃₁	PrePeak)		
10.1.625	10:1 וַיִּשְׁם הַמֶּלֶךְ אֶחָשְׁרֵשׁ מִסַּעֲלֵי־ הָאָרֶץ וְאֵי הַיָּם: 10:2	Wayyiqtol (1)	ST ₁₃)		

Section by Section

The sections identified using the four methods have been segmented into their lowest denominator. This means that the segments here represent the smallest units of agreement in Esther's various episodes. The segments are as follows: 1:1–11, 1:12–22, 2:1–15a, 2:15b–23, 3:1–15, 4:1–17, 5:1–14, 6:1–14, 7:1–10, 8:1–17, 9:1–19, 9:20–10:3.

Esther 1:1–11

Tagmemic Approach

Esther 1:1–11 is categorized as an exposition genre. It starts with the וַיְהִי discourse marker but lacks any *wayyiqtol* verb forms thereafter. The *qatals* describe a set of actions appearing to occur simultaneously and are therefore designated as simultaneous thesis (SiTh1–SiTh5). Verse 1:9 features an *X-qatal* structure and includes the thematic addition ׀. These grammatical elements indicate an authorial emphasis.

Distributional Approach

The word עָשָׂה “made” is repeated, as is the word מִשְׁתֶּה “feast.” Verses 1:10 and 1:11 are inextricably linked. The term יום appears fifty-three times in Esther. It is deduced that derivatives of יום like בַּיָּמִים הָהֵם function like a thematic marker.

Information Structure Approach

The analysis corresponding to the information structure will broadly reference Robert Holmstedt and John Srenock's work on Esther in the *Baylor Handbook on the Hebrew Text*. Holmstedt and Srenock see a chiasmic structure in chapters 1 and 2.¹

¹ John Srenock and Robert D. Holmstedt, *Esther: A Handbook on the Hebrew Text*, BHHB (Waco, TX: Baylor University Press, 2015), 33.

A Esther 1:3

B Esther 1:10–12

C Esther 1:13–14

D Esther 1:15–22

D' Esther 2:1–4

C' Esther 2:12

B' Esther 2:16–17

A' Esther 2:18

They note, in particular, the verbal parallels (in bold font below) between 1:21 and 2:4. Holmstedt and Screnock understand this chiasm as a setup for Vashti to be an antitype to Esther.

וַיִּטֵּב הַדָּבָר בְּעֵינֵי הַמֶּלֶךְ וְהַשָּׂרִים וַיַּעַשׂ הַמֶּלֶךְ כְּדִבְרֵי מְמוּכָן: 1:21

וְהַנְּעִרָה אֲשֶׁר תִּיטֵּב בְּעֵינֵי הַמֶּלֶךְ תִּמְלֹךְ תַּחַת וְשִׁתִּי וַיִּטֵּב הַדָּבָר בְּעֵינֵי הַמֶּלֶךְ וַיַּעַשׂ כֵּן: 2:4

The וַיְהִי at the beginning of the discourse marks the start of the discourse and signals the discourse as a Hebrew narrative. Everything after the וַיְהִי in 1:1 and before the verb עָשָׂה in 1:3 is taken as a temporal adjunct. The first two *qatal* verbs עָשָׂה in 1:3 and 1:5 describe two feasts, the first lasting 180 days and the second, seven days. The third verb, which begins a clause, is found in 1:9 and describes Queen Vashti making (עָשָׂה) a feast, but this time, for the women.

Interclausal Approach

Verses 1:1–4 of chapter 1 appear to belong to a single schema, with the discourse topic presented at 1:3. These four verses concern the first feast, which lasted 180 days. Verses 1:5–8 present a second discourse topic, this time, a feast lasting seven days. The thesis for this second topic lies at 1:5. Verse 1:9 may seem like a passing

comment, but it contains the third discourse topic, the feast hosted by Queen Vashti. Verse 1:10 refers back to the second feast, and upon closer examination, this feast occurred at the same or around the same time as Queen Vashti's feast. Verse 1:11 states that the King intended to parade her before the people and the aristocrats, suggesting that the first feast of 180 days was still ongoing. Thus, it may be understood by the reader that all three feasts were ongoing when the King made his wish for Queen Vashti to appear before him.

Esther 1:12–22

Tagmemic Approach

Verses 1:12–22 are composed with a narrative genre, interspersed with a hortatory segment from 1:15–20. The *qatals* in this segment appear to occur almost simultaneously and are tied to one another through the King's initial verbal action after his outburst.

Distributional Approach

The word for anger or outburst in 1:12 is בָּעַר “to burn.” Alternative words used to describe anger in Esther are הִמָּה, which occurs six times, and קָצַף, which appears twice. There does not appear to be any significance to the usage of the three words.

Information Structure Approach

Esther 1:12 begins a *wayyiqtol* chain typical of a Hebrew narrative. The narrative pauses 1:13b with the phrase בְּיַיִן. The particle כִּי seems to signal parenthetical comments and appears thirty-three times through Esther. The phrase בְּיַיִן appears four times in Esther in particular, at 1:13 and 2:12, allowing the observation of the chiasmic structure noted in the commentary in the preceding segment. The *wayyiqtol* chain continues at 1:16. A direct quote from Memucan ensues, and the *wayyiqtol* sequence

resumes again from 1:21–22. The quote from Memucan includes *yiqtol*s, which represent an irrealis condition in his advice to the King.

Interclausal Approach

Verses 1:12–15 form a single discourse topic on the King’s anger. Memucan’s response to the angry outburst and inquiry forms the second discourse topic, which is centered on the idea that Queen Vashti has sinned against the King, the aristocrats, and all the peoples in all the provinces of the kingdom (1:16). The ensuing proposal to address this circumstance is to issue a decree legislating that all wives honor their husbands (1:20).

Esther 2:1–15a

Tagmemic Approach

Verse 2:1 begins with the thematic discourse marker אַחַר הַדְּבָרִים הָאֵלֶּה. This marks the beginning of the second episode and provides a background commentary on the unfolding events. The first *qatal* verb זָכַר begins the clause and sets the theme of the episode. The following two *qatal* verbs join the first in forming a simultaneous thesis SiTh₁–SiTh₃. Verse 2 begins the narrative and almost immediately embeds a hortatory segment of the young advisors (2:2b–2:4a).

Verse 2:5 begins an exposition with the telltale *X-qatal* construction. Mordecai is introduced, and the character’s background information is provided via a *qatal* sequence. The *qatal* sequence in 2:6 possibly resembles a micro chiasm.

Verse 2:7 begins a narrative segment with the narrative discourse marker וַיְהִי. Here, we also see Esther’s introduction. The *qatal* verb לָקְחָהּ at the end of 2:7 likely forms an inclusio with the *qatal* verb of the same root, לָקַח, of 2:15a. While 2:7 begins with a narrative discourse marker, it goes on to provide an expository comment concerning Esther and Mordecai. Verse 2:8 reintroduces the narrative discourse marker,

וַיְהִי, and the narrative discourse now continues with a series of *wayyiqtol*s through to the end of 2:9.

Distributional Approach

Verse 2:1 contains a *qatal* initial clause, *וְזָכַר אֶת-יֹשֶׁתִי וְאֶת אֲשֶׁר-עָשִׂתָּהּ*, that may be classified as a non-volitional cause under the rhetorical structure theory. The non-volitional cause occurs two more times, once at 2:5, with a fronted *X-qatal* construction, *וְאִישׁ יְהוּדִי הָיָה בְּשׁוֹשַׁן הַבִּירָה*, and the second at 2:21, *קָצַף בְּגִתּוֹ וְתָרַשׁ*.

Verse 2:10 possibly begins with a momentous negation. This negated *qatal* begins an expository segment through to 2:15a. The particle *כִּי* occurs thirty-three times in Esther, but from verses 2:10–15a, it occurs four times. Verses 2:12–14 appear to be a commentary for the sake of those unfamiliar with the Medo-Persian court's local customs. Verse 2:15a coincidentally also contains a negated *qatal* construction. Both negated *qatal* constructions, in verses 2:10 and 2:15, describe the actions of Esther.

Information Structure Approach

The segment opens with *אֲחֹר הַדְּבָרִים הָאֵלֶּה*, suggesting a presentation of the setting before the narrative proper. The verse contains the *qatal* *וְזָכַר*, which reinforces the idea of some background information being presented. The *wayyiqtol* chain consisting of three instances occurs between 2:2–4, with an embedded direct quote from the young advisors typified by the *yiqtol* verb forms.

Verse 2:5 contains an *X-qatal* formulation, *וְאִישׁ יְהוּדִי הָיָה*, which possibly signals a pivotal moment. The formulation also suggests yet another embedded comment in the narrative. Verse 2:6 has three instances of the *qatal* verb *הִגְלָה* (3ms), with the second instance being a slightly different form, *הִגְלָתָהּ* (3fs). These occurrences suggest that this short fragment was intended to be read as a chiasmic unit, with some kind of emphasis to the reader.

Verse 2:7 contains the discourse marker וַיְהִי, but here, it could be intended to signal a discourse within a discourse, thus ending the intra-narrative comment, which lasts from 2:5–7. This idea is reinforced with an instance of וַיְהִי occurring at 2:8, which then continues with an immediate *wayyiqtol* chain of five *wayyiqtol* verbs.

Verse 2:10 begins with what appears to be a momentous negation לֹא־הִגִּידָהּ. This is followed by a series of four כִּי particles, which extend from 2:10–15a. These verses provide background information about the Medo-Persian court. This commentary is designed to give readers an understanding of the operations within the court, with which they might not be familiar.

Interclausal Approach

There are three topic-fronted constructions in this segment. The first is found in 2:4, וַהֲנַעֲרָה אֲשֶׁר תִּיטֵב בְּעֵינֵי הַמֶּלֶךְ. The second is an *X-qatal* construction in 2:10, אֵת כָּל־אֲשֶׁר מְרַדְּכֵי צֹנָה תֹאמַר.

Esther 2:15b–23

Tagmemic Approach

Verse 2:15b begins with the discourse marker וַיְהִי. Verses 2:16–18 contain a series of *wayyiqtol*s corresponding to the narrative discourse type. Verse 2:18 has a topic-fronted *X-qatal* construction with וַהֲנַחָהּ. Verses 2:19–20 appear as a comment amplifying the setting of the unfolding events. Verse 2:21 picks up the narrative, this time with the temporal discourse marker בַּיָּמִים הָהֵם.

Distributional Approach

The theme of making a feast reappears in 2:18, recalling chapter 1 and the two feasts of the King and the alternate feast of Queen Vashti. This time around, however, the King makes a feast for the Queen, signaling a sense of unity. Another theme in this

segment is Esther's finding favor with the King. These two themes of favor and feasts run through the discourse.

Information Structure Approach

וַתִּהְיֶינָהּ begins the segment from 2:15b. A series of seven *wayyiqtol*s follow immediately and continue through to the end of 2:18. An X-*qatal* arrangement is seen in 2:18b, and the clause is topic-fronted with וַתִּגְדַּלְהָּ. This signals possibly a pivotal point or highlight in the narrative. The associated *qatal* verb is עָשָׂה and is similar to the first three verbs at the beginning of chapter 1. This shared verbal root may contribute to the suggestion of a chiasm existing between chapters 1 and 2.

Verses 2:19–20 read as a sort of parenthetical comment. This is supported by 2:21, which begins with the phrase בַּיָּמִים הָהֵם and functions as a sort of thematic refrain, possibly serving as a discourse marker to introduce the chronological temporal events. The *qatals*-fronted clause קָצַף features at the head of 2:21b. The lexical root קָצַף, meaning “anger,” appears in Esther only here and in 1:12. The more common word for anger used in Esther is חָמָה and occurs six times in the book (1:12; 2:1; 3:5; 5:9; 7:7, 10). Following the thematic refrain הָהֵם בַּיָּמִים הָהֵם and the *qatals*-fronted clause of קָצַף, a series of eight *wayyiqtol*s follow in quick succession (only seven are at the beginning of clauses) right through to 2:23.

Interclausal Approach

At the beginning of 2:20, the negated word is אֵין, but the topic seems related to the two previous instances where Esther did not reveal her race. The other two times a negation occurs with Esther are in 2:10, when she does not make her race known, and in 2:15a, where she does not ask for anything except whatever Hegai, the King's eunuch, advises. In both the negations in 2:10 and 2:15a, the particle אֵל is used.

Esther 3:1–15

Tagmemic Approach

The segment begins with the thematic discourse marker **אַחַר הַדְּבָרִים הָאֵלֶּה**. This is followed by a *qatal*-fronted clause **וַיִּגְדַּל**, which introduces Haman. The narrative sequence is interrupted with an authorial comment on the setting in 3:2. The particle **כִּי־כֵן** reinforces the explanatory note. There is a unique construction of an X-negated *yiqtol*, **וּמִרְדֵּכַי לֹא יִכָּרַע**. As if by way of reinforcement, just in case the reader missed it, the negated *yiqtol* is immediately repeated, **וְלֹא יִשְׁתַּחֲוֶה**. The narrative picks up in 3:4 with the narrative discourse marker **וַיְהִי**.

The clause in 3:6 (**כִּי־הִגִּידוּ לוֹ אֶת־עַם מְרֻדְכַי**) is identified as the inciting moment in the notional structure analysis. This identification is not grounded on a particular grammatical or syntactical feature but through observation and understanding of the flow of the narrative.

Distributional Approach

The particle **כִּי** seems important in this segment. See it in verse 3:2, “for thus was the command concerning him from the king,” **כִּי־כֵן צִוָּה־לּוֹ הַמֶּלֶךְ**, and in verse 3:4, “for he (Mordecai) had made known to them that he was a Jew,” **כִּי־הִגִּיד לָהֶם אֲשֶׁר־הוּא יְהוּדִי**. Verse 3:5 states, “Haman saw that Mordecai did not bow or pay homage to him,” **וַיַּרְא הָמָן כִּי־אִין מְרֻדְכַי כָּרַע וּמִשְׁתַּחֲוֶה לּוֹ**. And, finally, verse 3:6 states, “for they made known to him the people of Mordecai,” **כִּי־הִגִּידוּ לוֹ אֶת־עַם מְרֻדְכַי**.

Information Structure Approach

Verse 3:1 begins with another thematic marker, **אַחַר הַדְּבָרִים הָאֵלֶּה**. Here, we see another *qatal* verb form fronting a clause (**וַיִּגְדַּל**). The promotion of Haman also serves as the character’s introduction to the narrative. He is not just mentioned but specifically identified as the son of Hammedatha the Agagite. The two *wayyiqtol*s **וַיִּשָּׂם** and **וַיִּנְשְׂאָהוּ** signal that this segment is indeed part of the narrative. However, 3:2 presents a

commentary on the setting. This is identified by the presence of the distinctive *כִּי־כֵן* particle, which suggests this phenomenon. The narrative continues after this brief pause in 3:3.

Verse 3:4 begins with the discourse marker *וַיְהִי*, and, as we have seen in 2:7, this marker can be used to conclude a commentary or introduce a new episode. Here, 3:4 most likely concludes the commentary in 3:3. Verse 3:4b will thus be viewed as the continuation of the *wayyiqtol* narrative chain, which extends all the way through to 3:12. There are embedded direct quotes in 3:8–9 and 3:11. The episode concludes with a commentary spanning 3:13–15. Verse 3:15 is noted for having four *X-qatal* constructions, which describe simultaneous but contrasting events.

Interclausal Approach

The construction of Mordecai refusing to bow or pay homage in 3:2 is considered topic-fronted, as is the idea that Jews did not keep the laws of the land and the King did not profit from their presence in verse 3:8. The series of *X-qatals* in 3:15b is challenging to miss as a series of topic-fronted clauses. The *כִּי־qatal* constructions appear to form pre-peaks in the narrative (3:2b; 3:4b; 3:6a).

Esther 4:1–17

Tagmemic Approach

The segment begins with an *X-qatal* construction, focusing on Mordecai at 4:1. This marks the start of the episode and possibly the development of the conflict, when viewed in light of the notional structure. This *X-qatal* introduction flows with a series of *wayyiqtol*s from 4:1–4:2a. Verse 4:2b–4:3 provides a commentary, and the narrative *wayyiqtol* chain continues from 4:4–4:7a. Verse 4:7b contains an elaboration of the events, and 4:8 narrates the actions that follow. The narrative picks up again from 4:9–4:17. This is interspersed with three quotes: one from Esther (4:11), then Mordecai's reply (4:13–14), and Esther's response (4:16).

Distributional Approach

The lexical root נגע at 4:14 is a *qatal* initial verb in the clause הגעת למלכות. This clause is identified as a non-volitional clause in the rhetorical structure theory analysis. The root נגע occurs nine times in the Book of Esther, but its TF-IDF is 0.0001.

Information Structure Approach

An *X-qatal* formulation begins the episode in 4:1, reintroducing Mordecai and bringing the focus onto his side of the story. The *X-qatal* continues with five *wayyiqtol*s from 4:1–2a, which occur quickly. The particle כי interrupts this narrative chain from 4:2b–4:3. The Hebrew narrative continues from 4:4 through to 4:17. Three embedded direct quotes are contained within this narrative stretch. The three quotations are interesting because they all begin with a series of *wayyiqtol*s, each ending with a *qatal* verb form. There may be an authorial highlight in the final phrases of these direct quotes.

Interclausal Approach

There are exhibitions of topic fronting at 4:1 (וּמֶרְדֵּכַי), 4:3 (שֶׁק וְאֶפֶר), 4:8 (וְאֵת־), 4:11 (בְּשׁוֹן לְהִשְׁמִידֵם, פִּתְשָׁן כְּתַב־הַדָּת), and 4:14 (וְאֵת וּבֵית־אֲבִיךָ, רִיחַ וְהַצֵּלָה). There are also two left dislocations at 4:11 (כָּל־אִישׁ וְאִשָּׁה אֲשֶׁר יָבֹא־אֶל־הַמֶּלֶךְ אֶל־הַחֶצֶר הַפְּנִימִית אֲשֶׁר לֹא־יִקְרָא) and 4:14 (אֲחַת דָּתוֹ לְהַמִּית לְבַד מֵאֲשֶׁר יוֹשִׁיט־לוֹ).

Esther 5:1–14

Tagmemic Approach

This segment contains a series of *wayyiqtol*s interspersed with quotes. It begins with the narrative discourse marker וַיְהִי in 5:1 and appears again at the beginning of 5:2 with two *wayyiqtol*s intervening the two instances. The direct quotes and the change of characters speaking appear fast-paced.

Distributional Approach

The *qatals*-fronted clause's initial occurrence of חָן בְּעֵינָיו נִשְׁאַהּ may be classified as a non-volitive cause. This is because the narrative does not mention Esther making extra effort to influence the outcome; rather, it seems as if “it just happened” that she found favor in the eyes of the King. Favor (חָן) occurs six times in Esther, and the TF-IDF score is 0.0005, a fairly significant score.

Information Structure Approach

Chapter 5 begins with the first two verses, both starting with the discourse marker וַיְהִי (5:1 and 5:2). Two *wayyiqtol*s immediately follow the first instance before the second instance of וַיְהִי. A sequence of *wayyiqtol*s then follows the second instance of וַיְהִי through to 5:14.

A *qatals*-fronted clause occurs in 5:2, underlining that Esther found favor with the King. This is reiterated in 5:8 with a particle-*qatal* formulation confirming that “she has indeed found favor with the King. Two negation-*qatals* are seen in 5:9 concerning Mordecai's refusal to arise or tremble before Haman. A unique exception-negative-*qatal* (אִף לֹא־הִבִּיאָהּ) in 5:12 is spoken by Haman concerning Esther's invitation to him and the King. A left dislocation is seen 5:13 (וּבְלִיָּהּ).

Interclausal Approach

There is a left dislocation that occurs in 5:6 (עַד־חָצִי הַמְּלָכוּת). This phrase עַד־חָצִי occurs three times in Esther and has a TF-IDF score of 0.0002. However, despite this score, little significance is detected from the words. Another left dislocation is detected at 5:13 (וּבְלִיָּהּ). This summarizes Haman's frustration. Verse 6:9 can be classified as an instructional or predictive genre with the *weqatal* chain.

Esther 6:1–14

Tagmemic Approach

The *X-qatal* בְּלִילָה הָהוּא begins a new episode. The verse suggests a climactic point in the tagmemic notional structure framework. Another *X-qatal* construction occurs at 6:4, וְהָמֶן בָּא.

Distributional Approach

Verse 6:1 is an *X-qatal* construction and can also be classified as a non-volitional cause under the rhetorical structure theory. Sleep is not something a person can decide upon; thus, losing sleep appears to be something outside the control of even the King. Haman's entrance in 6:4 also seems to qualify as a non-volitional cause.

Information Structure Approach

This episode begins with an *X-qatal* construction, בְּלִילָה הָהוּא נִדְדָה שְׁנַת הַמֶּלֶךְ. This marks a pivotal point of the narrative, and the *X-qatal* construction stands at the beginning of a *wayyiqtol* sequence till 6:14. Verse 6:3 has a sequence of וַיֹּאמֶר . . . מֵהָ . . . וַיֹּאמֶר and נִעְשָׂה and לֹא-נִעְשָׂה . . . וַיֹּאמֶר. Verse 6:7 introduces a lengthy direct quote beginning with a left dislocation (אִישׁ אֲשֶׁר הַמֶּלֶךְ חָפֵץ בִּיקָרוֹ). This quotation includes three *weqatals* fronting clauses in quick succession in 6:9. This seems to pair with the four *wayyiqtol*s in 6:11, which also occur in quick succession. The left dislocated phrase “אֲשֶׁר הַמֶּלֶךְ חָפֵץ בִּיקָרוֹ” appears five times in Esther, all of which reside in chapter 6 (6:6, 7, 9(2x), 11).

Verse 6:12b presents with an interjection of an *X-qatal* construction וְהָמֶן נִדְחָה and provides a sort of narrative pause to the episode. This is then followed by a series of *wayyiqtol*s, which continue the narrative sequence. The episode may be viewed as continuing through chapter 7. However, the verb הִגִּיעוּ (נגע) in 6:14 reminds us of its occurrence in 2:12, 15 (and also in 4:3, 14; 5:2; 8:17; 9:1; 9:26). Another verb, עָשְׂתָה, in 6:14, also reminds us of 1:9 when Queen Vashti also gave a feast for the women. These coincidences possibly signal the end of an episode at 6:14.

Interclausal Approach

A left dislocation happens 6:7, *אִישׁ אֲשֶׁר הִמְלִיךְ חֶפֶז בִּיקָרוֹ*. Verse 6:12 also features a topic-fronted phrase that highlights Haman. As noted earlier, this is also an X-*qatal* construction and possibly qualifies as a non-volitional cause. The culmination of these classifications suggests that 6:2 forms a peak in the episode. The second topic-fronted construction in this episode occurs at 6:14, *וְסָרִיסֵי הַמֶּלֶךְ הִגִּיעוּ*.

Esther 7:1–10

Tagmemic Approach

Admittedly, the segregation of 7:1 into a separate episode is arbitrary. The scene change is the only reason for the segmentation into a new episode. Chapters 6 and 7 may exist as a single narrative episode. The X-*qatal* occurring at the end 7:8 may be classified as a *dénouement* in the notional structure.

Distributional Approach

The final clause of 7:8, *וּפָנָי הֶמֶן חָפוּ*, may be classified as a non-volitional cause. Haman did not cover his face, unlike in the incident where he covered his head in verse 6:12. The word *חפה* occurs twice in Esther and has a TF-IDF score of 0.0004.

Information Structure Approach

There does not appear to be any discourse feature that marks the beginning of an episode in 7:1. The argument for the conclusion of an episode at 6:14 is provided in the previous segment. The direct quote from Esther in 7:3–4 is unique in that it contains only one *yiqtol* verb but has four *qatal* verbs. This is an unusual ratio for direct quotes, which typically feature a higher frequency of *yiqtol* verbs.

A sequence of X-*qatal* constructions is observed from 7:6–7:8 with an alternating focus on Haman and the King. The concluding clause in 7:10 also has an X-*qatal* construction declaring that the anger of the King had subsided (*וַחֲמַת הַמֶּלֶךְ שָׁכְבָה*).

Interclausal Approach

The five occurrences of *X-qatals*, with the final ending with the King's appeasement, seem to draw the episode to a close. This may close the narrative episode that begins at the head of chapter 7 (7:1) or possibly even from the beginning of chapter 6 at 6:1.

Esther 8:1–17

Tagmemic Approach

The thematic discourse marker and *X-qatal* construction in 8:1 suggest the beginning of a new episode. Coupled with the closing *X-qatal* from the previous verse (7:10), it further proposes that 8:1 begins the section on the final suspense in the notional structure. A series of *wayyiqtol*s occur from 8:2–8:4 but then stops abruptly. Verses 8:5–8 record Esther's request and the King's reply. Verses 8:9–10 inform of the events after the King's reply, and 8:11–17 is an expository commentary on the setting and occurrences after these instructions. Verse 8:5 possibly then begins the conclusion in the notional structure.

Distributional Approach

The two *qatal* verbs ending 8:15 may be classified as non-volitive causes since the feeling of joy and subsequent actions may be deemed involuntary. The final verb in 8:17 may also be viewed as non-volitional, in that few people choose to feel fear. The word נָפַל occurs eleven times in Esther and has a TF-IDF score of 0.0001.

Information Structure Approach

The episode in 8:1 begins with an *X-qatal* construction coupled with a thematic discourse marker of בַּיּוֹם הַהוּא. The short, interjected comment in 8:1, marked off with כִּי, explains the setting. A series of *wayyiqtol*s in quick succession follows from 8:2–5, which then begins the direct quote from Esther. Verses 8:5–6 record Esther's request, and verses 8:7–8 record the King's reply. Verses 8:9–10 record the events

resulting from the King's reply. No more *wayyiqtol*s occur after 8:10 right through to 8:17; this section (8:10–17) can be viewed as an authorial commentary. There are, however, three *X-qatal* constructions, one in each verse from 8:14–16, and an explanatory *וְ* particle concluding the episode in 8:17.

Interclausal Approach

The topic-fronted occurrences in this episode occur first at 8:1 with Mordecai. Next is the emphatic “and you” in 8:8. The final five occurrences appear between verses 8:14–16.

Esther 9:1–19

Tagmemic Approach

Esther 9–10 may broadly be classified as an expository passage, interspersed with embedded narratives. The two chapters do not flow with the notional structure and would best be classified as an epilogue. The segment begins in 9:1 with a formulaic introduction for a setting, *וּבְשָׁנִים עָשָׂר חֹדֶשׁ*. There appears to be a thematic marker at 9:11 (*בַּיּוֹם הַהוּא*).

Distributional Approach

Two non-volitive causals are identified in this segment. The first is in 9:2, *כִּי* *נָפַל פְּחָדִם עַל-כָּל-הָעַמִּים*. This clause is almost identical to 8:17. The second is in the verse immediately following, at 9:3, *כִּי-נָפַל פְּחָד-מֶרְדֵּכַי עָלֵיהֶם*. In 9:2, it was the fear of the Jews that fell on the nations, whereas in 9:3, it was the fear of Mordecai that fell on the aristocrats, satraps, governors, and civil servants of the King.

Information Structure Approach

This episode is marked off with a temporal dating. It appears to be a commentary from 9:1–4. Two *wayyiqtol*s occur in 9:5, and the commentary continues from 9:6–10. The reader might be tempted to read 9:1–10 as a comment. Verse 9:11

begins with a thematic discourse marker **בַּיּוֹם הַהוּא**. This opening is followed by a narrative *wayyiqtol* sequence from 9:12–15. Verses 9:16–19 appear to be an authorial comment again.

Interclausal Approach

A topic-fronting construction occurs at 9:2, **וְאִישׁ לֹא-עָמַד**. The topic-fronted **וּבְבִזָּה** also occurs at 9:10, 9:15, and 9:16. Other topic-fronted clauses occur in 9:13, 9:14 at the beginning of 9:16, and 9:18. These occurrences also coincide with the *X-qatal* construction, except for 9:13, which is an *X-yiqtol* construction.

Esther 9:20–10:3

Tagmemic Approach

Verse 9:20 begins with a *wayyiqtol* but only has five *wayyiqtol*s for the segment. Much of the segment is interspersed with expository commentary. Verse 9:22 has a semblance of a thematic discourse marker of **וְהַחֲדָשׁ** and **כִּי-יָמִים**.

Distributional Approach

There is a series of *weqatals* from 9:23–9:25 and 9:27. The *weqatals* do not seem linked.

Information Structure Approach

Verse 9:20 contains two *wayyiqtol*s. The *wayyiqtol*s only occur three more times, once in each verse from 9:29–30 and 10:1. Two *X-qatal* constructions occur in 9:22, and a left dislocation is identified in 10:2. The episode spanning 9:20–10:3 reads very much like an epilogue and summary of the Book of Esther.

Interclausal Approach

There are a few instances of topic fronting in this segment. The first is at 9:24, **כִּי הָמֵן בְּיַד-הַמֶּלֶךְ הָאֵלֶּיךָ הָאֵלֶּיךָ הָאֵלֶּיךָ**. The second and third instances both occur in 9:28,

וְכַל־מַעֲשֵׂה תִקְפוּ וּגְבוּרָתוֹ, וְזִכְרָם and, וַיָּמִי הַפּוֹרִים הָאֵלֶּה
וּפְרָשֶׁת גְּדֻלַּת מְרֻדְדֵי אֲשֶׁר גְּדָלוֹ הַמְּלֻדָּד.

CHAPTER 5

OBSERVATIONS AND ANALYSIS

Four distinct discourse analysis frameworks—tagmemic, distributional, informational structure, and interclausal—offer different approaches to viewing and understanding discourse. The tagmemic method analyzes authorial intent through genre classification and verb-cline mapping, while the distributional approach uses quantitative analysis to uncover statistical patterns and semantic associations. The informational structure approach focuses on clause-level information packaging, and the interclausal approach emphasizes schema recognition and discourse coherence. Despite their differences, all methods focus on pragmatic elements and thematic development.

The Tagmemic Method

The discourse was read through and separated into clauses via the Masoretic accents in the first and second waves of the tagmemic method. Paragraph and genre classification was next determined for the various sections and sub-sections of the discourse. The corresponding verb-cline preferences were applied. Themes in the discourse were identified by noting specific words and thematic discourse markers. A surface analysis was then conducted to reveal any chiasmic or other pattern. The third wave consisted of a deep structure analysis to determine paragraph types. The case frames, role, and sentence elements were deemed to have limited value proposition in this discourse study and were provisionally set aside. The thesis-reason-result-circumstance couplings closely align with the rhetorical structure analysis in the distribution approach. Episode segmentation was then proposed, followed by a determination of the plot progression. The pragmatic analysis is considered after these steps are completed.

Eleven episodes are identified, and a notional structure is proposed. Being primarily a Hebrew narrative, the *wayyiqtol* verb forms propel the story forward in a sequential manner. The *qatal*-fronted verb forms suggest authorial commentary. The discourse is interspersed with hortatory and expository segments. The *weqatal* and the *X-qatal* forms potentially signal pivotal shifts and possible pre-peak and peak highlights within the discourse.

The discourse transitions broadly between exposition, narrative, and hortatory segments. Expository sections are indicated by thematic discourse markers and *X-qatal* structures. Conversely, narrative segments are characterized by narrative discourse markers and *wayyiqtol* verb forms. The text employs these discourse markers and grammatical constructions to signal different phases of the narrative, including setting descriptions and direct narrative passages.

Just as an example, we see that Haman is introduced through a focused clause, followed by a depiction of Mordecai's refusal to bow to him, which is highlighted by a repeated negated *yiqtol*. The clause "for they had told him of Mordecai's people" marks the inciting moment, signifying a shift in the narrative flow. The structure features *X-qatal* constructions to denote significant moments, interspersed with *wayyiqtol* chains that ensure continuous narrative progression. Episodes are segmented based on changes in scene, essential events, and shifts in narrative focus, with *X-qatal* constructions frequently marking the beginnings of episodes.

Hortatory segments that contain direct quotations from Esther, Mordecai, and Haman are incorporated throughout the narrative, offering character perspectives and advancing the plot. The genre classification for chapters 9 and 10 is primarily expository, with embedded narratives interspersed throughout. The two chapters function as an epilogue for the discourse. Thematic markers such as *בַּיּוֹם הַהוּא* in 9:11 and *בַּיָּמִים* and *וְהַחֲדָשׁ* in 9:22 appear to signify important moments or transitions in the epilogue.

Distributional

The distributional approach utilizes computer-assisted calculations and the associated database compilations. In the quantitative analysis, word and term frequencies (TF) with their corresponding inverse document frequencies (IDF) are noted to produce the term frequency-inverse document frequency (TF-IDF) or $\log_{10}(N/df)$ calculation. This TF-IDF score identifies words with high frequency or significance. Words that appear in every document result in a \log_{10} calculation of zero. Consequently, frequently occurring words will not be considered significant using the TF-IDF calculation, even if they appear more frequently in the Book of Esther than in other books of the Hebrew Bible. A network analysis was conducted to visualize the relationships between the work in the ETCBC, which was illustrated to some extent through a series of brackets and bold font in the table in chapter 4. Various words, themes, and concepts were explored through frequency and the TF-IDF score. In the qualitative analysis, micro and macro syntactical elements were noted. Discourse structure, theme identification, motifs, ideas, and rhetorical structure analysis were considered. These elements are similar to the other approaches.

In the distributional analysis, repeated words and themes are noticed. For example, the words “made” and “feast” are repeated, and derivatives of “day” function as thematic markers. However, certain words like “to burn,” “wrath,” and “indignation” occur with no apparent significance in their choice and usage. However, non-volitional causes and momentous negations seem significant in the discourse. Instances where non-volitional causes seemed important included Esther’s finding favor with the king and Haman’s face being covered.

The King hosts a feast for the Queen, contrasting with the feasts described in chapter 1. Esther’s finding favor with the King is a recurring theme in the text. There seems to be some importance to the particle כִּי. The particle כִּי introduces reasons or explanations, especially highlighting Haman’s actions and Mordecai’s refusal to bow.

The repeated use of certain words and phrases, such as הָזַן, and גַּפֵּל, suggests a particular significance in the context of the narrative.

Information Structure

The information structure notes the identified constituents, topic (what the clause is about), and focus (what it says about the topic), as well as the theme and rheme of the clauses. Classifying the phrasal types was deemed to have little value and was not included in the final analysis. Clause topics are signaled by subordinators like כִּי, or with a combination of a preposition and conjunction like כִּי־אֲשֶׁר, at the front of the subordinate clause, along with an infinitive verb (infinitive construct or infinitive absolute). Discourse primary topics generally lead a series of clauses that sometimes refer to the topic through pronominal prefixes or suffix forms. Discourse secondary topics are typically referred to through the definite object marker or their pronominals. Tail topics are commonly right dislocated and either close a section or reiterate the primary topic. Left dislocated elements may indicate the topic. Particles like הִנֵּה may signal a focused topic or idea. Topic-fronted elements shift the “aboutness” of the scene. For example, when the particle כִּי appears with an SV order instead of a VS, the subject becomes fronted. Focus-fronting sometimes contrasts items within a discourse. When both exist in a clause, topic-fronting always precedes focus-fronting. Verb valency was not deemed to make a significant contribution in this study. The informational structure approach encompasses ten episodes, with the first eight episodes delineated within traditional chapter boundaries and chapters 9 and 10 featuring two episodes split at 9:19.

The narrative alternates between commentary and narrative sequences, with *wayyiqtol*s indicating narrative sections. A chiasmic structure encompasses Esther 1:3–2:18, possibly highlighting Vashti as an antitype to Esther. A noticeable verbal parallelism is evident in Esther 1:21 and 2:4, which share similar phrasing, emphasizing the King’s approval and the fulfillment of a decree.

The use of וַיְהִי in Esther 1:1 marks the beginning of a narrative and indicates temporal adjuncts. The discourse continues to utilize *wayyiqtol* chains, parenthetical comments, and chiasmic structures to build its narrative. Specific key phrases provide context and signal shifts in the narrative. Using *qatal* and *yiqtol* verb forms helps distinguish between narrative, dialogue, and background information.

The discourse uses background information, pivotal moments, and chronological markers to structure the narrative. The use of specific verb forms, such as *wayyiqtol*s and *qatal*s, and the repetition of certain verbs contribute to the narrative's flow and suggest possible connections between chapters. These also indicate different sections, such as commentary and direct quotes.

Specific phrases serve as a thematic refrain, potentially marking a return to the main storyline and introducing chronological events. Haman, son of Hammedatha the Agagite, is introduced as a significant character in the narrative. The focus shifts to Mordecai's perspective, marked by a change in narrative style and the inclusion of direct quotes. Chapter 5 uses *wayyiqtol*s and *qatal*s to describe Esther's favor with the king and Mordecai's refusal to bow to Haman. Chapter 6 begins with an *X-qatal* construction, marking a turning point in the story, and features a lengthy direct quote from Haman, including *weqatal*s and *wayyiqtol*s. Esther's hortatory in 7:3–4 is unusual because it contains only one *yiqtol* verb but four *qatal* verbs. The final section (9:20–10:3) reads like an epilogue and summary of the Book of Esther.

Interclausal Approach

In the interclausal approach, the schema and schematic steps were initially identified and further segmented into their hypothesized intended cognitive units. Consolidation (material fits coherently in the reader's mind) and entrenched (material presented in the discourse is already familiar to the reader but possesses some inconsistencies) were observed. Expository segments sometimes describe settings and, at

other times, contain authorial commentary that is used to explain unfamiliar situations in the Medo-Persian court. Elements such as fronted elements, sentence and discourse topics, and left and right dislocated elements were noted. Fronted elements suggest sentence or discourse topics, while discourse markers outline the external structure of the discourse and thematic discourse markers indicate the internal structure. Narrative foreground was signaled by *wayyiqtol*s moving the story forward. *Wayyiqtol-qatal* pairs typically identify narratives with *wayyiqtol* indicating the foreground and *qatals* signaling the background or commentary. Hortatory segments feature the *yiqtol-weqatal* pairing, where *yiqtol* is the primary verb form and *weqatal* is the secondary. Foreground segments generally precede the associated background segment. A singular or a few foreground elements surrounded by a series of background clauses signal a foreground or climax. A dramatic peak occurs when an unexpected verb like *qatal* appears where *wayyiqtol* is expected. Examples are 2:1, 5, 21; 3:7; 5:2; 6:1; and 7:8. Schematic discontinuity occurs when *weqatal* appears unexpectedly following a *yiqtol*.

The interclausal approach is similar to the other in that they all pay attention to the topical frames and left dislocations within the discourse. These topical frames and fronted elements were traced through ten episodes in Esther.

The interclausal approach identifies three feasts happening simultaneously: a 180-day feast, a seven-day feast, and Queen Vashti's feast. In chapters 1 and 2, the discourse topics are the King's anger, Memucan's response, and a proposal for a decree on wives honoring their husbands. In chapter 3, the discourse topic appears to be Mordecai's refusal to bow and the Jews' non-compliance with the laws. Mordecai, sackcloth and ashes, the King's decree, and the hope for deliverance are emphasized in chapter 4. Chapter 8 identifies multiple instances of topic fronting, emphasizing Mordecai and the King's decree.

Comparing the Methodologies

Macrostructure

Tagmemics recognizes the text as one of several notational types, such as narrative, hortatory, instructional, or expository. This allows the associated verb-cline ranking to be applied to the section. This verb ranking is how the macrostructure primarily recognizes peaks and highlights. This allows, for example, the differentiation between foregrounding and backgrounding with the *wayyiqtol-qatal* verbs in the narrative notational genre.

In the distributional approach, common and established discourse markers are noted. Additionally, commonly occurring phrases that qualify as thematic discourse markers are also incorporated in establishing the overall structure of the discourse.

The informational structure reveals a chiasmic structure that spans the first two chapters of Esther. This unites the first two chapters, which introduce Esther. The final two chapters, 9 and 10, form the epilogue. The main narrative is thus considered to span from chapters 3 through 8.

The interclausal approach focuses on schemas, nested schemes, and distinguishing between discourse and sentence topics. Assisting with this is the Anderson Forbes database, along with the syntactic diagrams provided in alignment with the associated book, *Biblical Hebrew Grammar Visualized*.

Episode Divisions

Genre-specific discourse markers, as well as thematic discourse markers, are recognized as delineating various episodes within the discourse. This is not specific to any particular method but is utilized across all four approaches. For almost all the methods studied, discourse markers and thematic discourse phrases are used to identify and delineate between episodes.

Paragraphs

Specific verb fronted or out-of-place cline-ranked verbs bring focus within the tagmemic approach. The distinct delineation between foregrounded narrative segments and background authorial commentary is easily discernible. For the tagmemic analysis, considering the thesis, sub-thesis, and sequential thesis was helpful in identifying and segregating the events and their temporal relationships.

Paragraph associations in the distributional analysis may not necessarily be the focus. However, certain thematic elements and words of similar semantic fields may contribute to recognizing their cohesion and allow the exegete to form coherence where it may not otherwise be found.

For the informational structure method, paragraph delineations are like *wayyiqtol* chains and authorial commentary. For example, the particle כִּי־כֵן may signal a shift from the narrative to a commentary. *Yiqtol*s primarily govern quotes or hortatory segments.

The interclausal approach relies on the identification of schemas. These may be increasingly layered and nested, making it sometimes difficult to navigate and even more difficult to illustrate and present on paper. The syntax diagrams provided in the Accordance Bible Software, along with the Anderson Forbes database, make an excellent attempt at doing this. They should be referenced by the exegete utilizing this method.

Clauses and Interclause Relations

Specific *qatal*-fronted clauses appear to describe the same circumstance or are related to a common root event in the tagmemic approach. Also, in the tagmemic analysis, *X-qatal* constructions signal-fronted or highlighted elements.

The distributional approach highlights the rhetorical structure theory. It is cognizant of the cause and result of the events in the discourse. In particular, it differentiates the volitional and non-volitional aspects of these circumstances. The *qatal*

initial and *X-qatal* constructions are commonly associated with the non-volitional cause in the rhetorical structure theory, and this has seemed significant in the discourse.

In the information structure approach, pivotal moments are noticed with *X-qatal* constructions. Cognate verbs are noted and associated to form cohesion and coherence. Momentous negations are also noted for their potential to mark certain pertinent elements.

The interclausal approach also utilizes the *X-qatal* constructions to feature various authorial highlights within the discourse. Additionally, *וְ- qatal* constructions seem to signal pre-peak and peak milestones in the discourse. Left dislocations serve as alternate authorial highlighting tools.

Word Significance and Themes

In the tagmemic analysis, micro-chiasms and infinite absolute-verbal cognate constructions are noted where they occur in the discourse, especially so when they share a similar root or belong to an equivalent semantic field. *Inclusios* are easily seen when comparing such words and themes.

Word significances in the distributional approach appear in two forms. The first is the word frequency within the discourse. This may be more primary and noticeable at the surface level. The second is the TF-IDF score for certain words. This appears to reveal a more profound significance when considering the Hebrew Bible as a whole and seems even more relevant when we consider that Esther was written in late Hebrew and dated near the end of the compilation of the Hebrew Bible.

The information structure method identifies word significances and themes through left dislocations and topic-fronted elements. The syntactic signals for these are usually the *X-qatal* constructions. There are occasions for right dislocations identified in Esther, but these are not the mainstay.

The interclausal approach generally agrees with the various words and themes identified with the other methods. These are determined using strategies and observations similar to the different techniques.

Pragmatics

The pragmatics may be derived from the possible notional structure that emerges from the tagmemic analysis. This is considered subjective and relies heavily on the reader's background and bias. For the distributional analysis, pragmatics depends on the exegete's skill, experience, and prejudice. The information structure identifies the pragmatics through how the reader feels and interacts with the narrative as it is read in a single sitting. This appears to be relatively reader-dependent. The interclausal approach analyzes the identified schema to determine the authorial intent and pragmatics.

Detailed Examination

For a detailed analysis utilizing the four methods, and to maintain a reasonable length of this dissertation, only chapter 6 will be studied, primarily because most scholars have identified this chapter as pivotal to the story of Esther.

Tagmemic Approach

The genre of chapter 6 can be classified as a narrative discourse with embedded dialogue. It begins in 6:1 with the *X-qatal* phrase **בַּלַּיְלָהּ הָהוּא נִדְדָה**. The construction suggests an episodic climax. It references the same day Haman completed building the gallows (tree) to hang Mordecai on, recorded in 5:9–14. A second temporal marker at 6:14, **עַדְמָה** (“while”), suggests the events described in the whole of chapter 6 as having occurred within the same day. A second *X-qatal* construction occurs at 6:4, **וְהָמָן** **סָבַר**. A third *X-qatal* construction, **וְהָמָן נִדְחָה**, occurs at verse 6:12b.

Chapter 6 exhibits a characteristic *wayyiqtol* chain of a narrative discourse interspersed with *qatal* verbs. Most of the dialogue or direct speech verses are generally

unremarkable, bearing the presence of the expected *yiqtol* verbs. However, verse 7 introduces a hortatory segment beginning with a left dislocation אֲשֶׁר הַמֶּלֶךְ חָפֵץ בִּיקָרוֹ (“for the man whom the king delights in honoring”), a phrase which appears a total of five times in chapter 6 of Esther (6:6–7, 9 [2x], 11). This hortatory segment, beginning with a jussive *yiqtol*, יָבִיאוּ (“let him come”), is related to three *weqatals* (in 6:9) that appear in quick succession of what is to be done “for the man whom the king delights in honoring.” Verse 10 sees yet another embedded hortatory segment in chapter 6 with the sequence of imperatives (“hurry! take! do!”). The final hortatory in chapter 6 is found in verse 13, where the problem is presented to Haman.

A table of the macro-tagmeme at a scene level for Esther 6 is as follows. For a table on the detailed macro-tagmeme of Esther 6, please refer to appendix 3, and for a clause-level tagmeme of Esther 6, please refer to appendix 4.

Table 19. Macro-tagmeme (Scene level)

Slot (Function)	Typical Class (Filler)	Possible Markers
Setting (temporal/ spatial point of departure)	AdvP/PP/NP frame	6:1 בְּלַיְלָה הַהוּא; 6:4 בַּחֲצַר
Initiation (inciting event)	VP (<i>qatal</i> / <i>wayyiqtol</i>)	6:1 נִדְדָה שָׁנָה הַמֶּלֶךְ ← וַיֹּאמֶר . . . לְהַבִּיאַ
Development (search/counsel)	<i>wayyiqtol</i> + dialogue	6:2–9 records found; Haman’s plan
Peak (reversal)	Imperatives/ identification	6:10 naming “Mordecai the Jew”
Aftermath (result/tail)	SV stative + speech	6:12–13 mourning and omen
Boundary (transition)	<i>wayyiqtol</i> + InfC	6:14 rushing to banquet

Table 20. Roles and sentence elements

Key Clause	Agent	Experiencer	Patient	Range	Instrument
6:1 נִדְדָה שְׁנַת הַמֶּלֶךְ	—	King	Sleep	—	—
6:1 לְהַבִּיא אֶת־סֵפֶר	Servants	—	Book	Reading	—
6:3 מָה נַעֲשֶׂה . . . לְמַרְדֵּכַי	—	King (inquiry)	Honor (potential)	To Mordecai (goal)	—
6:7–9 “thus let them do . . .”	Court officials	—	Man to honor (beneficiary)	Procession/cry	Garment/horse / crown
6:10 וַעֲשֶׂה־כֵּן לְמַרְדֵּכַי	Haman	—	Mordecai (beneficiary)	All that you said	Items named
6:11 וַיִּקְרָא לְפָנָיו	Haman	—	Proclamation	Before him	Public square (locative)
6:13 נָפֹל תִּפּוֹל לְפָנָיו	—	Haman	Fall (event)	Before him	—

The narrative paragraph classification can be one of nine possible classifications: setting/sequential, simple thesis, reason, result, comment, amplification, paraphrase, coordinate, or antithetical.¹ The narrative and hortatory segments may also further be classified according to their respective verb rank.²

¹ Robert E. Longacre, *Joseph: A Story of Divine Providence; A Text Theoretical and Text Linguistic Analysis of Genesis 37 and 39–48*, 2nd ed. (Winona Lake, IN: Eisenbrauns, 2003), 83.

² Longacre, *Joseph*, 121.

Setting

6:1

On that very night

Thesis

Sleep fled the king.

Sequential

And he said to bring the book of remembrances, the events of days,
and they were read [proclaimed/called] aloud before the king.

6:2

And it was found written
about how Mordecai had informed about Bigthana and Teresh,
two eunuchs of the king,
who oversee the threshold,
and who sought to stretch out their hands
against King Ahasuerus.

6:3

And the king said,

Dialogue

“What has been done to honor and promote Mordecai over this?”

Sequential

The young men of the king attending to him said,

Dialogue

“Nothing has been done for him (for this) deed [word].”

Sequential

6:4

And the king said,

Dialogue

“Who is in the court?”

Thesis

And Haman just came in
from the outer court of the king’s palace
to say to the king
to hang Mordecai hanged
on the tree that he had made for him.

Sequential

6:5
And the king's young men said to him,

Dialogue

“Haman is here, standing in the court.”

Sequential

And the king said,

Dialogue

“Let him come in.”

Sequential

6:6
And Haman came in,
and the king said to him,

Dialogue

“What is to be done for the man whom the king delights to honor?”

Comment

And Haman said in his heart,
“Who would the king delight to honor more than me?”

Sequential

6:7
And Haman said to the king,

Hortatory (primary)/Procedural

“For the man whom the king delights in honoring,

6:8
let him come dressed in royal garments,
which the king himself has worn,
and the horse that the king has ridden upon,
and which is given a royal crown on the head.

6:9

And give the garments and the horse
over to the hand of a man from amongst the noble aristocrats of the king.

Result

And let them dress the man whom the king delights to honor,
and lead him on the horse in the open square of the city,
and call before him:

Hortatory (secondary)

‘Thus is done to the man
whom the king delights to honor.’”

Sequential

6:10

And the king said to Haman,

Hortatory

“Hurry!
Take the garments and the horse, as you have said,
and do thus to Mordecai the Jew,

Setting

the one who sits at the gate of the king.
Do not leave out [fall] any action
From all that you have said.”

Sequential

6:11

So Haman took the garments and the horse,
and he dressed Mordecai
and led him in the open square of the city,
and called before him,
“Thus, it is done to the man
whom the king delights to honor.”

Thesis

6:12

And Mordecai returned to the gate of the king.
And Haman hastened to his house,
mourning and covering his head.

Sequential

6:13

And Haman recounted

Amplification

to Zeresh, his wife, and all his friends
All these things that had befallen him.

Sequential

Then his wise men and Zeresh, his wife, said to him,

Predictive Pronouncement

“If Mordecai is of the seed of the Jews, whom you have defiled and fallen
before him, you will not prevail against him
Thus, you will surely fall [fall-fall] before him.”

Setting

6:14

While they were still speaking with him,

Sequential

the eunuchs of the king touched him
and hastily brought Haman
to the feast that Esther had prepared.

In 6:1–3, the discourse opens with a night scene and the king’s insomnia (נִדְדָה . . . בַּלַּיְלָה הַהוּא), which supplies the circumstance that triggers action. As the annals are read, a thesis emerges: the king discovers Mordecai’s unrewarded deed. This thesis is grounded by a reason encoded in the relative clause with אֲשֶׁר הִגִּיד (אֲשֶׁר הִגִּיד), which attests and details the event. The narrative then points toward an implied result—a decision must now be taken—signaled by the king’s immediate inquiry about what honor has been done.

In 6:6–11, the king’s question yields a new thesis, framed as a topic formula: “For the man whom the king delights to honor . . .” (אִישׁ אֲשֶׁר הַמֶּלֶךְ חָפֵץ בִּיקְרוֹ). This thesis is expanded by support/elaboration in a procedural chain (bring the royal robe, clothe, mount on the king’s horse, proclaim in the city). The expected beneficiary is

overturned by an antithesis/resolution when the king applies the plan to Mordecai, “Do so to Mordecai . . . omit nothing,” thereby resolving the ambiguity and reversing Haman’s expectation. The result follows directly: Haman enacts his own prescription upon Mordecai, performing the honors and public proclamation he had envisioned for himself.

In 6:12–13, the focus shifts to Haman’s thesis of humiliation—he returns home mourning with a covered head. His household supplies the reason in a conditional protasis: “If Mordecai is of Jewish stock and you have begun to fall before him . . .” (החלותָ לְנַפֵּל לְפָנָיו . . . אִם מִזֶּרַע הַיְהוּדִים). From this, they infer a result cast as prediction and certainty, “surely you will fall before him” (נָפֹל תִּפּוֹל), an emphatic fall forecast that interprets his present state. The circumstance is the domestic counsel setting—private advice that crystallizes the trajectory—immediately before the royal summons resumes and sweeps the plot toward the banquet scene.

The three theses are identified by their *X-qatal* construction in verses 1, 4, and 12. The first two occurrences (the king could not sleep and Haman entering the court exactly at the time the king asked for someone) seem to suggest the author highlighting these events as a little more than mere coincidence. The reference to 5:14, which records Haman’s completion of the gallows (tree) for Mordecai, indicates that Mordecai, and by extension, the Jews, were at the precipice of destruction. These two coincidences are possibly the author’s injection of the idea of an unseen God who is working behind the scenes of the observable world. The third thesis in chapter 6 sees Haman returning to his house in shame. This is in stark contrast to the pride with which he initially entered the court, wanting to seek Mordecai’s destruction. This introduces the author’s theme of reversal in the book of Esther.

The first two of the three hortatory segments in chapter 6 are focused on what is to be done “for the man whom the king delights in honoring.” The third hortatory segment predicts the downfall of Haman at the hands of his wife. This again points to the author’s theme of reversal in that instead of being honored (lifted up) by the king, Haman

is now facing a downfall before Mordecai and the Jews. How Haman's wise men and wife, Zeresh, came to fear the Jews is unexplained by the author. This is puzzling since the Jews were the captives in exile, and yet it seems that there is a sense of fear of the Jews amongst their captors. This may again be a subtle suggestion by the author as to a non-human component to the circumstances.

The comment in 6:5, where Haman says to himself, "Who would the king delight to honor more than me?," suggests the pinnacle of Haman's pride. Everything after this points to Haman's downfall and eventual destruction, the very thing he had planned for Mordecai and the Jews.

Episode Segmentation

Episode 1 (6:1–3): Insomnia → Archives → Unrecompensed benefaction

Episode 2 (6:4–5): Court scan → Haman appears → Summoned in

Episode 4 (6:10): Royal reversal—Mordecai named; imperatives to Haman

Episode 5 (6:11): Public enactment and proclamation

Episode 6 (6:12–13): Aftermath and omen

Episode 7 (6:14): Rapid transition to the second banquet

Plot Progression (Tagmemic Plotline)

Exposition: Night, king, records (Ep1).

Inciting incident: Discovery that "nothing was done" (6:3).

Conflict: Who is to be honored? Haman's self-oriented inference (Ep3).

Climax (peak): 6:10 imperatival volley + naming Mordecai the Jew.

Denouement: Haman must enact the honor (Ep5).

Suspense carryover: Ominous verdict (6:13) + hurried escort (6:14).

Conclusion (local): Justice visibly rendered; macro-arc pushes to 7:1–10.

In Esther 6, the discourse advances through three tightly linked thesis–reason–result–circumstance couplings. The first is found in 6:1–3. The circumstance of a sleepless night triggers the reading of the annals; from this emerges the thesis that Mordecai’s deed remains unrewarded, with the reason supplied by the attesting relative clauses with אֲשֶׁר, and an implied result—the king must act—resulting in his query. Next, in 6:6–11, the thesis is framed as a topic formula, “the man whom the king delights to honor,” which receives support/elaboration as a procedural sequence (bring, clothe, mount, proclaim). The antithesis/resolution comes when the king redirects the honors to Mordecai with the charge “do so to Mordecai . . . omit nothing,” yielding the result that Haman executes his own program upon his rival. Finally, in 6:12–13, the thesis is Haman’s humiliation as he returns home in mourning. Zeresh’s and the wise men’s counsel of “if Mordecai is of the Jews and you have begun to fall . . .” provides the reason, which eventually leads to Haman’s end, as a predictive prophecy: “Surely you will fall before him.”

Esther 6 weaves four interlocking themes into a single narrative turn. First, a royal obligation is resolved. The king’s insomnia exposes a deficit in royal responsibility, leading to the query “what honor . . . ?” This resolves a neglected royal repayment for an act benefiting the throne. The proper recompense formally absolves the royal obligation. Mordecai then resumes his position at the city gates. Second, honor as public pedagogy. The pomp and show are not a mere reward but rather a public demonstration. By dressing, mounting, and heralding the beneficiary with אֲשֶׁר הַמֶּלֶךְ חָפֵץ כְּבֹהַ יַעֲשֶׂה לְאִישׁ אֲשֶׁר הַמֶּלֶךְ חָפֵץ, the city learns what is in store for those who receive royal favor. Third, a great reversal. Haman’s plot is thwarted by providential timing. The sudden onset of insomnia for the king, the coincidental night reading, the question מִי בְּחָצֵר, and the king’s immediate command. Haman, the would-be architect of shame, becomes the minister of honor for Mordecai. Finally, a prophetic verdict solidified in 6:13. Haman’s advisors prophesy the trajectory of the events of the day with a peculiar certainty “נִפְּוֹל תִּפּוֹל.”

Distributional Approach

Quantitative Analysis

At the micro-syntactic level, the narrative backbone advances on *wayyiqtol* chains (e.g., וַיִּבְאֵן/וַיִּבְאֵן/וַיִּבְאֵן/וַיִּבְאֵן), marking *realis* progression, while non-consecutive *qatal* and SV clauses pause the motion to present or assess states (e.g., הִנֵּה הָמָן עֹמֵד). The discourse modulates into directive speech with *yiqtol* → *weqatal* sequencing in Haman’s hortatory script (6:7–9), then snaps back to a narrative framework (6:10–11). Infinitive constructs frame purpose and procedure (לְהַבִּיאַת, לְהַלְלוֹת, לְהַנְפִּיל), participles present ongoing/resultant action scenes (עֹמֵד, מְדַבְּרִים), and verbless/elliptic structures anchor the conditional frame (אִם מִזְרַע הַיְהוּדִים מְרַדְּבִי).

Macro-syntactically, the chapter falls into an introduction (6:1–3), a body (6:4–11), and a conclusion (6:12–14). A temporal frame sets the introduction and exposes a deficit, לֹא נַעֲשָׂה עִמּוֹ דְבָר, that requires correction. The events that follow result in a royal reversal and a public enactment of recompense. The conclusion subtly highlights certain outcomes, like mourning and a covered head. A prophetic utterance pivots the story toward the second banquet.

Semantically and pragmatically, the honor lexicon of the king’s robe, horse, crown, and proclamation, functions as a culturally shared script that the king commands at the peak of the story to be done לְמַרְדְּבִי הַיְהוּדִי. The particle הִנֵּה (6:5) and the deictic כֹּכָה (“thus”, 6:9) draw highlight unto themselves. At the same time, the negative statement of לֹא נַעֲשָׂה (6:3) and the emphatic prophecy נְפוּל תְּפוּל (6:13) are end-weighted to steer the reader: first toward the justice of repaying a neglected recompense, and then toward foreboding concerning Haman’s fate. The result is thus: procedure as a pedagogy (the city learns who the king favors), reversal of fortunes exposes the folly of human plotting, and the identity marker, “the Jew,” encodes a theological point that alignment with God determines destiny.

It is further noted that the phrase “for the man whom the king delights in honoring” occurs five times in chapter 6, and an additional modified version of it in the commentary of Haman, thinking to himself. Thus, this may be the main theme of the chapter.

Below is a select list of the TF-IDF scores for Esther 6 in descending order. For the same list of the TF-IDF sorted by verse number, please refer to appendix 5.

Table 21. TF-IDF scores for Esther 6

Verse	Term	Gloss	TF	IDF	TF-IDF
14	אֶסְתֵּר	Esther	0.0113	1.5911	0.0180
5	הַמֶּן	Haman	0.0111	1.5911	0.0177
13	יְהוּדִים	Jew(s) (minus “the Jew”)	0.0191 (0.0168)	0.8921	0.0170 (0.0150)
1	מֶרְדֵּכַי	Mordecai	0.0119	1.1139	0.0133
7	אִישׁ	Man	0.0041	1.5911	0.0065
2	אֲחַשְׁוֵרֻשׁ	Ahasuerus	0.0051	1.1139	0.0057
13	אִם	If	0.0033	1.2900	0.0043
14	מִשְׁתֵּה	Feast	0.0041	0.4771	0.0020
10	הַיְהוּדִי	“The Jew”	0.0012	1.5911	0.0019
2	סָרִיס	Eunuch	0.0025	0.5911	0.0015
6	יָקָר	Honor, precious	0.0010	1.1139	0.0011
4	תְּלוּת	Hanged	0.0018	0.5497	0.0010
8	כֶּתֶר	Crown	0.0006	1.5911	0.0010
13	זֶרֶשׁ	Zeresh	0.0006	1.5911	0.0010
4	חֲצֵר	Courtyard	0.0016	0.5911	0.0010
2	כָּתַב	Write	0.0053	0.1761	0.0010

Verse	Term	Gloss	TF	IDF	TF-IDF
5	הנה	Behold	0.0006	1.1139	0.0007
12	דחף	Hasten	0.0006	1.1139	0.0007
8	לבוש	Robes	0.0012	0.5497	0.0007
2	תרש	Teresh	0.0004	1.5911	0.0006
13	זרע	Seed	0.0010	0.5911	0.0006
4	העץ	The tree	0.0014	0.3869	0.0005
9	הַפְּרִתָּמִים	Nobles	0.0004	1.2900	0.0005
1	ספר	Book	0.0033	0.1597	0.0005
13	תוכל	Fall	0.0006	0.8129	0.0005
8	ראש	Head	0.0006	0.6368	0.0004
2	לשלח	To send	0.0008	0.4771	0.0004
10	בַּשַּׁעַר	In the gate	0.0014	0.2688	0.0004
12	חפוי	Cover	0.0004	0.8921	0.0004
13	אשתו	His wife	0.0008	0.4150	0.0003
2	הסף	Threshold	0.0004	0.8129	0.0003
13	קרה	Happened	0.0004	0.8129	0.0003
2	בגתנא	Bigthana	0.0002	1.5911	0.0003
10	ישב	Sit	0.0018	0.1597	0.0003
6	חפץ	Delight	0.0014	0.1931	0.0003
4	כון	Establish	0.0004	0.6368	0.0003
6	לעשה	To do	0.0027	0.0859	0.0002
9	כָּכָה	Thus	0.0006	0.3606	0.0002
14	יבהלו	Hasten	0.0006	0.3606	0.0002
13	ספר	Recount	0.0004	0.5119	0.0002
8	סוס	Horse	0.0012	0.1597	0.0002

Verse	Term	Gloss	TF	IDF	TF-IDF
1	שנת	Sleep	0.0053	0.0348	0.0002
2	שני	Two, both	0.0053	0.0348	0.0002
3	שרתיו	To minister	0.0004	0.4449	0.0002
12	אבל	Mourn	0.0002	0.8129	0.0002
13	חכמיו	Wise	0.0002	0.8129	0.0002
8	רכב	Ride	0.0010	0.1439	0.0001
14	נגע	Touch, strike	0.0018	0.0726	0.0001
2	בקש	Seek	0.0033	0.0348	0.0001
3	נעשה	Done for	0.0006	0.1761	0.0001
4	החוצ	Outside	0.0002	0.5119	0.0001
10	מהר	Hurry	0.0004	0.2486	0.0001
1	דברי	Word, thing	0.0090	0.0113	0.0001
13	חלות	Begun	0.0004	0.1931	0.0001
1	פני	Face, before	0.0070	0.0113	0.0001
14	עודם	While	0.0002	0.3606	0.0001
9	נתן	Give	0.0060	0.0113	0.0001
2	נגד	Tell, declare	0.0029	0.0229	0.0001
12	בית	House	0.0008	0.0726	0.0001
10	לקח	Take	0.0012	0.0470	0.0001
1	נדדה	Flee	0.0002	0.2688	0.0001
1	נקראים	Call	0.0023	0.0229	0.0001
10	נפל	Fall	0.0023	0.0229	0.0001
2	שמר	Keep watch	0.0012	0.0348	0.0000
2	ימצא	Find	0.0016	0.0229	0.0000
3	זה	This	0.0033	0.0113	0.0000

Verse	Term	Gloss	TF	IDF	TF-IDF
3	גדולה	Distinction	0.0030	0.0113	0.0000
9	קראו	Proclaim	0.0023	0.0113	0.0000
1	זכרונות	Remember	0.0004	0.0596	0.0000
12	ישב	Return	0.0016	0.0113	0.0000
14	דברים	Speaking	0.0014	0.0113	0.0000
6	יתר	More than	0.0002	0.0596	0.0000

Each verse is treated as its own “document.” Term frequency (TF) measures how much a lexeme dominates that verse. Inverse document frequency (IDF) down-weights lexemes that appear in many verses and up-weights those confined to a few. Multiplying them (TF×IDF) yields a score that flags verse-distinctive vocabulary. High numbers mean a word is unusually characteristic of this verse, while low numbers usually belong to narratorial scaffolding (e.g., ויאמר) or ever-present participants (e.g., המלך) whose broad dispersion lowers IDF.

Other observations are that in 6:7–9, the honorific procedure of לבוש מלכות, סוס, כתר, and verbs like הלביש and הרכיב herald the proclamation of יעשה in the procedural hortatory. In 6:10–11, the imperatival terms, קח, ועשה בן, and the specification of למרדכי היהודי captures the reversal where Haman’s plan is redirected to Mordecai and immediately enacted. The refrain יעשה reappears across only two verses, tying plan to reality. Finally, 6:12–13 features אביל and הפוי ראש and the emphatic prediction נפול תפול.

The following is observed: there seems to be a flow of the story from discovery/deficit → protocol → command/enactment → humiliation/prophecy. There also appears to be a rhetorical emphasis on “honor as public pedagogy.” The city learns

that to the one whom the king favors, every obligation is resolved, and the great reversals may occur.

Next is an example of ETCBC queries with Jupyter notebook. What is possible with Text-Fabric, running in a Python environment using the ETCBC database, is demonstrated in the graphic representation below as an “Implot” that marks the occurrences of all the *wayyiqtol*s (in green) and the *X-qatals* (in orange) in the Book of Esther. An example of the code utilized is below:

```
EstherWayyiqtolSearch = """
chapter book=Esther
  clause typ=WayX|Way0
"""
EstherWayyiqtolSearch = BHS.search(EstherWayyiqtolSearch)
BHS.table(EstherWayyiqtolSearch, start=1, end=5,
extraFeatures={'function', 'lex_utf8'}, condensed=True)
```

```
EstherxQtXSearch = """
chapter book=Esther
  clause typ=xQtX|XQtI|xQt0
"""
EstherxQtXSearch = BHS.search(EstherxQtXSearch)
BHS.table(EstherxQtXSearch, start=1, end=5,
extraFeatures={'function', 'lex_utf8'}, condensed=True)
```

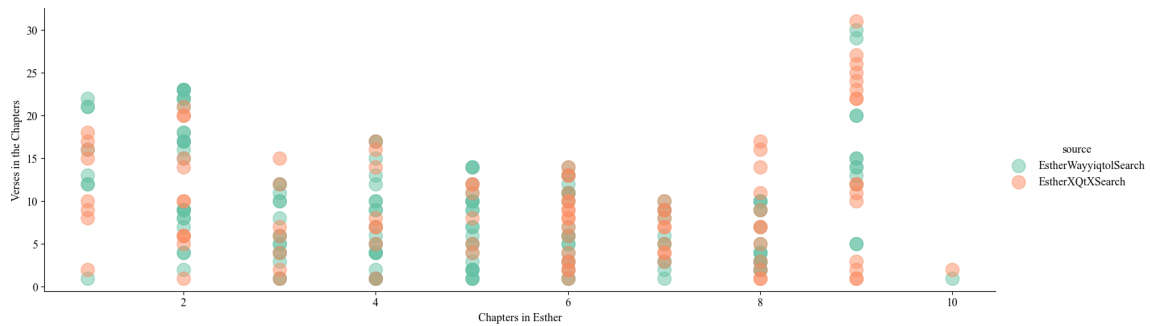


Figure 2. Implot marking the occurrences of all the *wayyiqtol*s and the *X-qatals* in Esther

I have made available two Jupyter Notebooks documenting the installation of the environment, as well as the code to run for achieving the following visualizations.³

Qualitative Analysis

Below is the RST table for Esther 6, where Nucleus (N) is paired with Satellite (S) across adjacent spans. The effects are the reader-oriented outcomes.

Table 22. RST table for Esther 6

Relation	N (verses)	S (verses)	What it does to the reader
Circumstance	6:1b–c (order to read and actual reading occurs)	6:1a בְּלִילָה הָהוּא	Frames the inciting state temporally.
Elaboration / Background	6:1c–2a (reading → found written)	6:2b–d (relatives detailing Mordecai’s report, the plot, purpose)	Adds detail that makes the discovery intelligible.
Evaluation	6:1–2 discovery as nucleus	6:3b לֹא נֶעֱשָׂה עִמּוֹ דְּבָר	Supplies an authorial evaluation—there is a debt.
Purpose / Meaning	6:4a–5 (access to adviser; admission)	6:4b–d (Haman’s presence & (לְתִלּוֹת . . . לְאִמֵּר)	Presents available means/advice channel; his intent is backgrounded.
Elaboration → Procedure	6:6–7 (question + topic frame “the man the king delights to honor”)	6:8–9 (directive list)	Presents procedural steps as an elaboration on how to honor.
Antithesis	6:10 (apply it to Mordecai; “omit nothing”)	6:6d–e (Haman’s self-reading) 6:7–9 (his proposed script)	The king’s command positively reorients the script against Haman’s expectation.
Sequence, multinuclear	6:11 (take → clothe → mount → proclaim)	—	Presents the successive steps of enactment publicly.
Summation	6:11 proclamation פְּכָה יֵעָשֶׂה	6:9d quoted formula	Restates the nucleus formula from the procedure inside the enactment.

³ These notebooks can be found in the files labelled Esther-Setup.ipynb and Esther-Visualizations.ipynb, which can be found at the following web-link: <https://github.com/MalcolmGohSG/Esther/blob/eafa9577eb63e02509ffd911dd1f2c6493c4a5f4/Esther-Setup.ipynb>.

Relation	N (verses)	S (verses)	What it does to the reader
Evaluation / Interpretation	6:12 (Mordecai returns; Haman mourning)	—	Interprets the social meaning of the reversal (humiliation vs stability).
Conditional → Evaluation	6:13e (apodosis)	6:13c–d אַם ... + rel	Conditional reasoning yields an evaluative prediction (“surely you will fall”).
Circumstance (and leading on to the next episode)	6:14 (officers hurry Haman to the banquet made by Esther)	—	External boundary framing the transition to chapter 7.

Note: The legend is: (N) the nucleus of a relation pair or multinuclear schema; (S) the satellite of a relation pair.

Esther 6 unfolds as a tightly choreographed chain of writer-intended relations rather than merely a loose string of clauses. The night frame in 6:1 functions as Circumstance, orienting the reader to the situation: the discovery **וַיִּמְצָא כְּתוּב** in 6:2. The **אֲשֶׁר**-relative particles contribute to elaborate what was contained in the writing and also provide Evidence/Elaboration substantiating the deficit due for such a noble action **לֹא נַעֲשָׂה** in 6:3. Haman’s hortatory rhetoric in 6:7–9 is a Procedural nucleus (a stepwise enablement: bring, clothe, mount, proclaim) that RST’s pipeline predicts from the phrase structure (heavy relativization compacts information into NPs; verbs of speech followed by asyndetic *yiqtol*/imperatives open direct speech). The king’s uptake in 6:10 effects Antithesis/Resolution (“do so to Mordecai . . . omit nothing”), immediately followed by Sequence in 6:11 as the plan is enacted point-for-point, tying plan to performance with the refrain “**כָּכָה יַעֲשֶׂה**.” The closing unit (6:12–13) shifts to Evaluation and Condition → Result (**אַם ... לֹא תוּכַל לוֹ; נִפְוֹל תִּפְוֹל**). Verse 6:14 supplies a revitalized Circumstance that ushers the plot to the banquet. In other words, RST reveals a coherent arc—Circumstance → Evidence/Elaboration → Procedure → Antithesis (reversal) → Sequence → Evaluation → Condition/Result → Circumstance—that not only explains how the story

hangs together but also how it guides the reader's attitude to approve the king's correction, recognize the justice of honoring Mordecai, and anticipate Haman's collapse.

The RST superimposes a relational superstructure, as opposed to the tagmemic "slot–class" pairings, that explains why those slots are ordered as they are (e.g., Procedure is not just a list; it is the satellite that enables a coming nucleus, then is inverted by Antithesis at 6:10). The information-structure approach, on the other hand, pinpoints topic frames and focus (e.g., *אִישׁ אֲשֶׁר הִמְלִיךְ הַפֶּן בְּיָקָרוֹ* is viewed as a discourse theme; *כָּכָה יַעֲשֶׂה* is understood as being in focus because it is end-weighted), while RST shows how those topical and focal moves function rhetorically—as Orientation, Evidence, Procedure, Resolution—to produce reader uptake. The interclausal method tends to track foregrounding with *wayyiqtol* chains, notice points of departure, peaks, and schematic discontinuities while RST goes further than these observations by making the nucleus–satellite status and reader effect explicit (e.g., the reversal in 6:10 is not only a peak event; it is the Antithesis that revalues the entire Procedure block and recasts it as the means of public pedagogy). It does seem that all three methods understand the passage to possess a theme of reversal, contain procedural density, and have evaluative bookends. The RST is thus non-unique in its observations but unique in its explanation. It accounts for coherence and persuasion by mapping unmarked relations that grammar alone does not encode. In short, tagmemics tells us what the pieces are, information structure tells us who/what is aboutness and focus, interclausal analysis tells us where the narrative surges, and RST tells us why these pieces and surges persuade—how the text's relations are arranged to move the reader toward Mordecai's vindication and Haman's downfall.

Information Structure Approach (IS)

The information approach pays attention to many details. Much of it has been worked on by John Screnock and Robert Holmstedt in their commentary on Esther. Screnock and Holmstedt primarily observe the following insights in their work.

Discourse Theme

Reversal of destinies through royal delight to honor. The resolution of the king's moral obligation reverses Haman's immoral intentions. This is traced through (1) the king's insomnia → king's archival recall → unrewarded deed; (2) counsel script for royal honor; (3) ironic reversal where Haman's plan defines Mordecai's elevation; and (4) omen of Haman's fall.

Micro-Themes

Memory and justice (6:1–3): archival recall exposes a moral debt

Honor protocol (6:6–9): how honor is celebrated is spelled out

Reversal (6:10–11): the honor is applied to Mordecai by Haman

Omen (6:12–14): the pronouncement of Haman's future

Episode–Scene Segmentation

Episode 1 (6:1–3): Night of insomnia → records read → reward gap discovered

Episode 2 (6:4–5): Court access → Haman summoned

Episode 3 (6:6–11): The counsel script (6:6–9) → royal command naming Mordecai (6:10) → enactment (6:11)

Episode 4 (6:12–14): Aftermath, omen, and rapid transition to the second banquet

Interclausal Approach (IC)

Macro-Schema of Chapter 6

Scene A (6:1–3): Nocturnal disturbance → archival recall → reward lacuna discovered

Scene B (6:4–5): Court availability → Haman's timely arrival

Scene C (6:6–9): Royal query about honoring “the man the king delights to honor” → Haman’s extravagant proposal

Scene D (6:10–11): Royal command naming Mordecai → implementation

Scene E (6:12–13): Haman’s humiliation → ominous prediction

Scene F (6:14): Transition to the second banquet

Micro-Schemas

Royal insomnia → records read → memorable deed recalled → recompense check

Court protocol: request for counsel → advisor proposes honor-ritual → king issues command → public enactment

6:1

בַּלַּיְלָהָ הָהוּא נִדְדָה שְׁנַת הַמֶּלֶךְ

The informational structure approach (IS) treats this as A fronted temporal construction בַּלַּיְלָהָ הָהוּא draws attention as it lies outside the expected *wayyiqtol* chain of a Hebrew narrative. The *qatal* further suggests a change of scene from the preceding narrative. The change, however, occurs on the very same day. It should be noted that the Jewish day begins at sundown, thus, night. Haman’s completion of the gallows (tree) was completed that same night. The very night that the king could not sleep was also the night that Haman made his way to the king’s court to ask permission to destroy Haman. Thus, Haman’s urgency and the immediacy of completing the building of the gallows (tree) and asking permission are observed. He did not seem to even rest between the two events. בַּלַּיְלָהָ הָהוּא נִדְדָה שְׁנַת הַמֶּלֶךְ describes the experience of the king in being unable to sleep. The topic is the very night, and the focus is on the king’s insomnia.

The interclausal approach (IC) would view this first clause as presenting the setting. בַּלַּיְלָהָ הָהוּא functions somewhat as a janus, looking back at the previous pericope and also looking forward and introducing the next. This pericope begins with the sleep-

deprived king. The beginning of the pericope with the *qatal* נָדְדָה before the sequence of *wayyiqtol*s indicates a climactic highlight.

וַיֹּאמֶר לְהָבִיא אֶת־סֵפֶר הַזְּכֵרֹנוֹת דְּבָרֵי הַיָּמִים

A *wayyiqtol* verb begins the verbal chain of the narrative. IS understands the *hiphil* verb לְהָבִיא is trivalent in that the king asks for the book to be brought by his attendants to him. The king is the topic, but the focus is that he now calls for the book of the chronicles to be brought to him. The book, סֵפֶר הַזְּכֵרֹנוֹת, is explained with the following phrase דְּבָרֵי הַיָּמִים.

IC: The narrative proper begins with the *wayyiqtol* וַיֹּאמֶר. The king commands the book of the chronicles be brought to him.

וַיְהִי נִקְרָאִים לְפָנֵי הַמֶּלֶךְ

IS would view the sequential *wayyiqtol* וַיְהִי as signifying a simple past tense of the book being read or proclaimed before the king. The phrase לְפָנֵי הַמֶּלֶךְ indicates the locative description of where it was read. There is a possible subtle shift of topic from the king to the book. The book is now the subject and is being read to the king.

IC: The *wayyiqtol* chain continues and the book is brought before the king.

6:2

וַיִּמְצָא כְּתוּב אֲשֶׁר הִגִּיד מְרֹדַכַּי עַל־בְּגַתְנָא וְתֶרֶשׁ שְׁנֵי סָרִיסֵי הַמֶּלֶךְ מִשְׁמַרֵי הַסֵּף

IS: While seemingly innocent, the *wayyiqtol* וַיִּמְצָא does not suggest that the attendants purposefully sought out the particular event of Mordecai to read out to the king. Instead, it seems to indicate that it just happened that it was opened to the place. The particle אֲשֶׁר specifies the content of the book. The *hiphil* verb הִגִּיד is bivalent, telling of Mordecai informing the king concerning Bigthana and Teresh. The topic is now the book, and the focus is on what is found in it, an extension of the previous clause when

it was merely read. Bigthana and Teresh are now the rheme, as the new players on the scene. Mordecai is also reintroduced into the narrative.

אֲשֶׁר בִּקְשׁוּ לְשַׁלַּח יָד בְּמִלְךָ אַחֲשׁוּרוּשׁ

IS: The אֲשֶׁר particle specifies what Bigthana and Teresh sought to do. This delves deeper to identify the story of Bigthana and Teresh and their plot.

IC: This appears as a single discourse clause. It is governed by the *wayyiqtol*, continuing the narrative chain from 6:1. The contents of what was found in the book appear as a single entity.

6:3

וַיֹּאמֶר הַמֶּלֶךְ

IS: וַיֹּאמֶר is a bivalent *wayyiqtol* verb of the king addressing his attendants. The king is now questioning his attendants.

מֵה־נַּעֲשֶׂה יִקְרַ וְגִדּוּלָה לְמֶרְדֵּכִי עַל־זֶה

IS: The interrogative מֵה is focus-fronted, addressing the attendants. The phrase וְגִדּוּלָה יִקְרַ delimits the boundaries of the question. The phrase is somewhat repeated throughout chapter 6, although the term is rephrased to חֲפֵץ בִּיקְרוֹ. The topic here is what has been done for Mordecai.

IC: The *wayyiqtol* begins a set of events that result from the initial insomnia and the calling for the reading of the chronicles. The king asks what has been done for Mordecai.

וַיֹּאמְרוּ נַעֲרֵי הַמֶּלֶךְ מִשְׁרָתָיו

IS: The *wayyiqtol* chain continues in its normative verb-subject sequence. The attendants answer the king.

לֹא־נַעֲשֶׂה עִמּוֹ דְבָר

IS: Almost as if stressing a point, the phrase seems to say, “not one thing.” Thus appears a lacuna in the recompense deserved for a good deed that had saved the king’s life.

IC: The answer, continuing the *wayyiqtol* chain and given by his attendants is “not one thing.” The *qatal* נַעֲשֶׂה here seems to mark a need or problem.

6:4

וַיֹּאמֶר הַמֶּלֶךְ מִי בַחֲצַר

IS: The king continues to be the topic and now queries who is in the palace court. Here we see another focus-fronted interrogative מִי. This changes the focus to the subsequent character in the narrative, namely, Haman.

IC: The king then asks, “Who is in the palace court?” The three *wayyiqtol*s in this second series give the impression that the occurrences are in quick succession.

וְהָמֵן בָּא לְחֲצַר בֵּית־הַמֶּלֶךְ הַחִיצוֹנָה

IS: *בָּא* can be parsed as the *qatal* 3ms *Qal* of בּוֹא, but also possibly as the ms participle. If it is translated as a participle, a participle clause following a *wayyiqtol* may suggest a simultaneous event. A possible translation would then be, “*just as* the king was speaking, Haman *entered* the court.” The term for outer court, לְחֲצַר הַחִיצוֹנָה, is contrasted to the inner court, הַחֲצַר הַפְּנִימִית, where no one could go uninvited. This would be an interesting literary handover of the topic from the king to Haman.

לְאָמַר לְמֶלֶךְ לְתִלּוֹת אֶת־מֶרְדֵּכַי עַל־הָעֵץ

IS: The ל preposition appending the infinitive אָמַר normally suggests the beginning of direct speech but is not used in that way here.⁴ It may signal the idea that Haman had already rehearsed what he wanted to say to the king in his head. Clearly, Haman remains the topic.

אֲשֶׁר־הֵכִין לוֹ

IS: The *hiphil* הֵכִין modifying הָעֵץ is bivalent, the tree prepared for Mordecai. Haman continues to be the topic, but now he is referenced as the person responsible for the action in preparing for Mordecai's destruction.

IC: Just in time, Haman enters. Of course, on his mind is to seek permission to destroy Mordecai. The coincidence should prime the reader to suspect the beginning of a comedy.

6:5

וַיֹּאמְרוּ אֵלָיו נְעָרֵי הַמֶּלֶךְ אֵלָיו

IS: The normal word order should be וַיֹּאמְרוּ אֵלָיו נְעָרֵי הַמֶּלֶךְ, but we find the order transposed. This could be done to identify who is speaking to whom. But more than that, it could be an authorial highlight to point to a pre-climactic event. The construction may be intended to keep the king as the topic, and the focus is that the king was informed.

⁴ Cynthia L. Miller, *The Representation of Speech in Biblical Hebrew Narrative: A Linguistic Analysis* (Atlanta: Scholars Press, 1996), 199–200; John Srenock and Robert D. Holmstedt, *Esther: A Handbook on the Hebrew Text*, BHHB (Waco, TX: Baylor University Press, 2015), 180.

הִנֵּה הַמֶּן עֹמֵד בְּחֹצֵר

IS: The *הִנֵּה* and the participle *עֹמֵד* in direct speech suggest an immediacy and current event, rendering a possible translation of “Behold! Haman *is* standing in the court.”

IC: The king’s attendants report back that Haman is now standing in the outer courts. Here we may begin a new *wayyiqtol* sequence, one of six.

וַיֹּאמֶר הַמֶּלֶךְ

IS: This subject-verb arrangement seems to foreground the event. *וַיֹּאמֶר* begins a dialogue quotation. The king remains the topic.

IC: The king gives an order for Haman to be brought to him—a second *wayyiqtol*.

יָבוֹא

IS: *יָבוֹא* is here known as a *yiqtol* with jussive semantics.⁵ The 3ms jussive and the 3ms *yiqtol* imperfective are identical in an II-ו/י, III-א verb. Here, the jussive of command is most appropriate.

6:6

וַיָּבֹא הַמֶּן

IS: Haman enters, and through context, we assume that it is towards the king. Haman is now the topic.

IC: This is a third *wayyiqtol* in the sequence, merely stating that Haman goes to the king.

וַיֹּאמֶר לוֹ הַמֶּלֶךְ

IS: *וַיֹּאמֶר* begins a dialogue segment. Both Haman and the king are in focus.

⁵ Srenock and Holmstedt, *Esther*, 181.

מֵה־לַעֲשׂוֹת בְּאִישׁ אֲשֶׁר הַמֶּלֶךְ חָפֵץ בִּיקָרוֹ

IS: מֵה־לַעֲשׂוֹת is focus-fronted, suggests focus on what is to be done. The relative clause אֲשֶׁר specifies the person to whom the king would bestow such an act. There is an observation that the relative particle אֲשֶׁר tends to change the typical Hebrew word order of verb-subject to subject-verb.⁶ Thus, the phrase חָפֵץ בִּיקָרוֹ הַמֶּלֶךְ אֲשֶׁר could be normative or focus fronted to highlight the actor הַמֶּלֶךְ.

IC: The fourth *wayyiqtol* begins yet another theme: the question of what is to be done for a person whom the king delights to honor. This question appears to form the discourse theme of the chapter.

וַיֹּאמֶר הַמֶּן בְּלִבּוֹ

IS: The idiomatic phrase, וַיֹּאמֶר בְּלִבּוֹ, means “to say to oneself.”⁷ This seems to be a sort of authorial commentary. Haman is now the topic, and the focus is on his thoughts.

IC: And in the making of a good comedy, Haman asks himself who else could this be about? This is a fifth *wayyiqtol*.

לְמִי יִחַפֵּץ הַמֶּלֶךְ לַעֲשׂוֹת יָקָר יוֹתֵר מִמֶּנִּי

IS: יִחַפֵּץ is an irrealis *yiqtol* because of the ל infinitive clause complement, לַעֲשׂוֹת יָקָר.⁸ The לְמִי has a nuance of advantaging the party for which the action occurs.⁹

⁶ Srenock and Holmstedt, *Esther*, 10–14.

⁷ Srenock and Holmstedt, *Esther*, 182.

⁸ Srenock and Holmstedt, *Esther*, 183.

⁹ Bruce K. Waltke and M. O'Connor, *Introduction to Biblical Hebrew Syntax* (Winona Lake, IN: Eisenbrauns, 1990), 11.2.10d; Srenock and Holmstedt, *Esther*, 183.

6:7

וַיֹּאמֶר הָמָן אֶל־הַמֶּלֶךְ

IS: The construction אֶל־הַמֶּלֶךְ specifies the addressee in the hortatory segment.

IC: The sixth *wayyiqtol* introduces a hortatory segment starring Haman.

אִישׁ אֲשֶׁר הַמֶּלֶךְ חָפֵץ בִּיקְרוֹ

IS: *אִישׁ* is a left dislocated constituent (*casus pendens*). Haman is the one speaking, but the focus is shifting towards the one he wishes to honor. This whole phrase is also a left dislocated topic frame and lies immediately before Haman's actual hortatory speech. The phrase functions as a sort of introduction or preamble.

6:8

יָבִיאוּ לְבוּשׁ מַלְכוּת

IS: *יָבִיאוּ* is a *hiphil yiqtol* with a jussive nuance.¹⁰

IC: The true hortatory segment begins with the jussive *יָבִיאוּ*.

אֲשֶׁר לְבַשְׁבוֹ הַמֶּלֶךְ

IS: As noted earlier, with the relative particle *אֲשֶׁר*, the word order is changed. The verb clause *לְבַשְׁבוֹ* is now fronted. This specifies not just any garment but one worn by the king himself.

וְסוּס אֲשֶׁר רָכַב עָלָיו הַמֶּלֶךְ וְאֲשֶׁר נָתַן בְּתֹר מַלְכוּת בְּרֹאשׁוֹ

IS: The *niphal* verb *נָתַן* is trivalent, the person upon whose head someone sets a thing (a crown).

¹⁰ Srenock and Holmstedt, *Esther*, 184.

6:9

וְנָתַן הַלְבוּשׁ וְהַסּוּס עַל־דַּאִישׁ מִשָּׂרֵי הַמֶּלֶךְ הַפְּרָתָמִים

IS: The verb וְנָתַן is trivalent with two complements, and the recipient.

וְהַלְבִּישׁוּ אֶת־הָאִישׁ אֲשֶׁר הַמֶּלֶךְ חָפֵץ בִּיקְרוֹ

IS: The *hiphil* וְהַלְבִּישׁוּ is trivalent, the clothes, placed upon the recipient by secondary actors.

וְהָרַכִּיבֵהוּ עַל־הַסּוּס בְּרִתּוֹב הָעִיר

IS: The *hiphil* וְהָרַכִּיבֵהוּ is also trivalent, the one leading, the one led, and the horse being ridden upon.

וְקָרְאוּ לְפָנָיו

IS: The construction וְקָרְאוּ ends the consecutive occurrence of three *weqatals*.

בְּכָה יַעֲשֶׂה לְאִישׁ אֲשֶׁר הַמֶּלֶךְ חָפֵץ בִּיקְרוֹ

IS: The adverb בְּכָה in direct speech surmised the entirety of the actions described previously. בְּכָה could here be used as an instrument for focus fronting.

IC: The hortatory segment contains three *weqatals* which draw attention to themselves, וְהַלְבִּישׁוּ, וְהָרַכִּיבֵהוּ, and וְקָרְאוּ. The lavishness appears marked.

6:10

וַיֹּאמֶר הַמֶּלֶךְ לְהַמָּן

IS: The topic here is the king's command.

מְהֵרָה

IS: The *piel* imperative, “hurry,” is the first of three imperatives of the king. The succession of imperatives suggests an urgency and swiftness to the king's command.

קח אֶת־הַלְבוּשׁ וְאֶת־הַסּוּס כַּאֲשֶׁר דִּבַּרְתָּ

IS: The second imperative, “take,” calls Haman into action to do all that he had verbalized.

וַעֲשֵׂה־כֹּל לְמַרְדֵּכָי הַיְהוּדִי הַיּוֹשֵׁב בְּשַׁעַר הַמְּלָךְ

IS: The third imperative to “do” comes with it the clincher and reversal, not for Haman but rather for Mordecai.

אֶל־תִּפֹּל דְבַר מִכָּל אֲשֶׁר דִּבַּרְתָּ

IS: אֶל־תִּפֹּל is the *hiphil* jussive of נָפַל. This is possibly an authorial pun on Zeresh’s prophecy of Haman falling before Mordecai (6:13). A negated jussive verb points to an urgent prohibition.¹¹ This also appears to be the focus of the topic of the king’s command, that is, to leave nothing out, a contrast to having nothing done for Mordecai in the first instance.

IC: This verse begins with a *wayyiqtol* and also contains four imperatives in a volley: מַהֵר, קח, וַעֲשֵׂה, and אֶל־תִּפֹּל. The listener would have noted the shock and jolt Haman must have experienced when Mordecai, instead of himself, was named as the recipient of the lavish blessing. Mordecai is here referenced as the Jew, and again in 6:13.

6:11

וַיִּקַּח הָמָן אֶת־הַלְבוּשׁ וְאֶת־הַסּוּס

IS: וַיִּקַּח now begins a *wayyiqtol* chain signaling a return to the narrative segment proper.

IC: Here we see a series of four *wayyiqtol*s clustered together narrating Haman’s actions for Mordecai. The first is וַיִּקַּח.

¹¹ Waltke and O’Connor, *Introduction to Biblical Hebrew Syntax*, 34.2.1b; Srenock and Holmstedt, *Esther*, 187.

וַיִּלְבַּשׁ אֶת־מִרְדֳּכָי

IS: The *hiphil* וַיִּלְבַּשׁ is a trivalent *hiphil* verb, with Haman being the subject and the clothes and Mordecai serving as the complements.

IC: The second *wayyiqtol*, וַיִּלְבַּשׁ.

וַיִּרְכַּבְהוּ בַרְחוּב הָעִיר

IS: The *hiphil* וַיִּרְכַּבְהוּ is trivalent: Haman leading Mordecai on a horse.

IC: The third *wayyiqtol*, וַיִּרְכַּבְהוּ.

וַיִּקְרָא לְפָנָיו בְּכָה יַעֲשֶׂה לְאִישׁ אֲשֶׁר הִמְלִיךְ הַפֶּן בִּיקְרוֹ

IS: The proclamation of Haman concerning Mordecai in the city square seems to have completed Haman's humiliation.

IC: And the fourth *wayyiqtol* in the sequence, וַיִּקְרָא.

6:12

וַיָּשָׁב מִרְדֳּכָי אֶל־שַׁעַר הַמֶּלֶךְ וְהָמֹן נִדְחָף אֶל־בֵּיתוֹ אֲבָל וַחֲפוּי רֹאשׁ:

IS: Srenock and Holmstedt suggest three plausible readings for this clause. First, it is reading it with a basic subject-verb order, suggesting an implication of simultaneous action. This is possibly translated with the English “while.” Second, Haman is understood as being fronted, changing the focus back to Haman. Third, Haman is fronted in contrast to Mordecai.¹² A fourth possibility is that Mordecai is being foregrounded and Haman subtly backgrounded.

IC: The *wayyiqtol* (וַיָּשָׁב) here seems to begin a new sequence, after Haman's hortatory segment and the resultant action. Haman's humiliation here is now complete. The *wayyiqtol* here refers to Mordecai. The fronted element (וְהָמֹן) stressing Haman is the

¹² Srenock and Holmstedt, *Esther*, 189.

third X-*qatal* formulation (וְהָמָן נִדְחָה) in chapter 6. It is observed that Haman here covers his own head חָפְוִי (חפה), and in 7:8 Haman’s face is covered as he is led away.

6:13

וַיִּסְפֹּר הָמָן לְזֵרֶשׁ אִשְׁתּוֹ וּלְכָל-אֶהְבָּיו אֵת כָּל-אֲשֶׁר קָרָהוּ

IS: Haman’s complaint here makes the reader want to look back to 5:10–14.

וַיִּסְפֹּר is the same verb as used in 5:11 as when he first told his wife and friends about his situation. The sense of reversal from 5:11 when compared to now in 6:13 is contrasted.

IC: Three *wayyiqtol*s follow after Haman’s return to his house. This is the first time he tells his wise persons and his wife the recent events. This recounting וַיִּסְפֹּר is reminiscent of when Haman boasted to his wife and friends in 5:11.

וַיֹּאמְרוּ לוֹ חֲכָמָיו וְזֵרֶשׁ אִשְׁתּוֹ אִם מִזֶּרַע הַיְהוּדִים מְרֻדָּכַי אֲשֶׁר הִחְלֹתָ לְנַפְלָל לְפָנָיו

IS: This conditional clause seems to be fronted with the specification of Mordecai who is of the Jewish people.

לֹא-תֻבַּל לוֹ

IS: לֹא-תֻבַּל appears to be an apodosis, serving as the main clause in a conditional sentence and conveying a logical consequence.

כִּי-נִפֹּל תִּפֹּל לְפָנָיו

IS: The כִּי here can be translated in the contrastive “but” or an emphatic “indeed.”¹³ The infinitive נִפֹּל is coupled with the *yiqtol* verb תִּפֹּל to mean, “you will surely fall.”

IC: What Haman’s wise men and Zeresh, his wife, told him were the implications, from their point of view, of the result of Haman’s experience. They also

¹³ Srenock and Holmstedt, *Esther*, 191.

serve as a hint on the author's part for a prediction or prophecy of sorts for Haman's eventual downfall. The reason given is that he has chosen to stand against Haman, who is of the people called the Jews. This is the second *wayyiqtol* after Haman's return to his house. It is important to note that that this prediction or prophecy is voiced by a pagan and that it does not claim to be giving voice to a divine judgment. It does, however, suggest a fear of the Jews that has developed among these representative gentiles.

6:14

עוֹדֶם מִדְּבָרִים עִמּוֹ

IS: This phrase is a temporal indicator, linking to 6:1, suggesting that everything happened within the course of a day.

IC: The temporal clause here mimics the temporal clause in 6:1 “on that very night.” Again, functioning like a janus, it closes off this section and looks forward to the next sequence of events.

וְסָרִיסֵי הַמֶּלֶךְ הִגִּיעוּ

IS: וְסָרִיסֵי הַמֶּלֶךְ now appears to be topic fronted, and the new subject is now the eunuchs of the king. This may be a pre-climax to the eunuchs who will later take part in disposing of Haman in chapter 7:9–10.

IC: The king's eunuchs are here identified and recorded as having arrived. In a sense, the author's introduction of the eunuchs as actors while under the service of the king's court appears to serve the purposes of the Jews.

וַיְבַהֲלוּ לְהַבְיֵא אֶת־הַמֶּן אֶל־הַמִּשְׁתָּה אֲשֶׁר־עָשְׂתָה אֶסְתֵּר

IS: הַמִּשְׁתָּה reminds us of the theme of Esther, which is set around feasts.

IC: The third and final *wayyiqtol* after Haman's return to his house references the eunuchs who took him to Queen Esther's feast. Interestingly, the last four *wayyiqtol*s

in this chapter all reference different persons: the first is Mordecai, the second, Haman, the third, Haman's wife and wise persons, and finally, the king's eunuchs. The activity seems fast-paced and quickly changing.

Conclusion

This chapter has argued that, although the four discourse-analytical approaches differ in procedure and focus, they largely converge in their reading of MT Esther's structure and emphases. Each method contributes a distinct perspective—macrostructural, lexical, informational, or schematic—yet all illuminate the same broad features of the narrative: patterns of prominence, coherence, reversal, and thematic development. In particular, the analyses consistently underscore the pivotal role of chapter 6 within the book's movement. Accordingly, the value of these approaches lies not merely in their individual distinctiveness but in their cumulative explanatory power, a matter that will be assessed more fully in the concluding chapter.

CHAPTER 6

CONCLUSION

Summary of Findings

This study examined four approaches to Biblical Hebrew discourse analysis—Tagmemic, Distributional, Information Structure, and Interclausal—using the Masoretic Text of Esther as a test case. Each approach provided a different lens through which the text could be analyzed, with the intention of assessing its relative value to the exegete and their ability to describe the internal structure of the discourse.

Although each approach is grounded in a distinct theoretical framework, the findings indicate considerable overlap in what they identify as key structural features of the text. All four methods recognize that the narrative of Esther progresses through a sequence of foregrounded and backgrounded actions, governed primarily by the alternation between *wayyiqtol* and *qatal* verb forms. Each approach also recognizes the same turning point in the narrative, located in chapter 6, as the main point of reversal within the book. The overall finding suggests that while the four methods differ in procedure, they tend to converge in their structural and thematic conclusions. The book's theological depth, expressed through reversals and ironies, appears to be embedded within the grammatical and discourse patterns of the Hebrew text.

Comparative Analysis of the Four Methods

Each of the four approaches contributes a distinct focus to discourse analysis. The Tagmemic method, primarily following Robert Longacre, identifies discourse types and uses verb-rank clines to determine narrative progression. It provides a systematic way of mapping the macrostructure and organizing episodes into predictable movements.

The Distributional approach quantifies lexical data and primarily uses frequency and TF–IDF scores to identify key terms that carry thematic or structural significance. This quantitative approach gives measurable weight to terms such as מֶלֶךְ (“king”), יְהוּדִי (“Jew”), and מְשֻׁתָּה (“feast”), which form the lexical backbone of the narrative.

The Information Structure method focuses on the arrangement of topics and foci within clauses. It is sensitive to how the narrative directs attention through fronted elements, dislocations, and shifts in word order. This approach clarifies how the author shapes the reader’s understanding of new and old information.

The Interclausal approach, as seen in the work of Francis Andersen and A. Dean Forbes, describes how clauses combine to form coherent schemas and how these schemas are nested within larger discourse units. It captures the flow of thought and provides insight into the cognitive and rhetorical sequencing of the text.

Table 23. Summary of the four approaches to Biblical Hebrew discourse analysis

Method	Primary Focus	Strengths	Limitations	Distinct Contribution to Esther
Tagmemic (Longacre)	Genre classification and verb-cline analysis	Captures macrostructure and plot rhythm	Requires technical proficiency	Identifies Esther 6:1–3 as structural climax through X-qatal marking
Distributional	Quantitative lexical significance (TF–IDF)	Provides measurable thematic data	Lacks sensitivity to pragmatic nuance	Highlights the prominence of “king,” “Jew,” and “feast” as thematic anchors
Information Structure	Topic–focus organization; fronting	Clarifies pragmatic flow of clauses	Interpretively demanding	Shows how topic shifts highlight Esther’s role and agency
Interclausal	Clause-linking and schema modeling	Describes coherence and nesting	Complex and technically dense	Demonstrates how schema reversals sustain narrative tension

RST	Rhetorical relations between discourse units (nucleus–satellite / multinuclear relations)	Clarifies coherence, author-intended linkage, and reader effect across clauses and scenes. In addition to the distributional bottom-up approach, it adds a top-down approach.	Can be technically demanding and sometimes depends on interpretive judgment in assigning relations	Shows how Esther 6 is structured through relations such as circumstance, elaboration, evaluation, purpose, antithesis, sequence, summation, and conditional evaluation, thereby making the reversal not merely thematic but rhetorically staged
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While the approaches employ different methodologies, all four identify similar markers of discourse cohesion and structure. Their combined results provide a more comprehensive understanding of the text than any single approach could yield.

Integrative Interpretation: The Pivot of Esther 6

All four approaches identify chapter 6 as the pivotal section of the narrative. In the Tagmemic analysis, this is marked by the *X-qatal* construction, “on that night,” which signals the beginning of the reversal sequence. The Distributional analysis supports this observation by showing a lexical concentration of terms related to kingship, honor, and reversal, which together create thematic emphasis. The Information Structure analysis highlights the shift in topical focus at this point in the story. The opening clause functions as a fronted temporal frame, signaling a new phase in the discourse. The Interclausal approach confirms this transition through a change in schema and clause structure, marking a disruption in narrative equilibrium.

The convergence of these findings demonstrates that Esther 6 serves as the narrative’s formal and theological turning point. The king’s sleeplessness initiates a reversal of fortunes that unfolds across the remaining chapters. The section, therefore,

functions as both the literary and pragmatic center of the book. As Jobes describes it, the peripety of Esther is not simply thematic but linguistic, encoded in the discourse patterns that underlie the Hebrew narrative.

Evaluating the Methods

When assessed individually, each approach offers its own advantages and limitations. The Tagmemic method excels in mapping the overall narrative structure and in distinguishing discourse types within the text. The Distributional method, although quantitative, allows the exegete to confirm intuitions about key themes with measurable data. The Information Structure approach contributes a fine-grained understanding of how the reader's attention is directed through clause-level syntax. The Interclausal method complements these by explaining cohesion between clauses and by showing how macrostructures are built from smaller schematic units.

When taken together, these methods demonstrate that Hebrew discourse analysis benefits from multiple analytical perspectives. While no single approach is exhaustive, each enriches the exegete's understanding of the text. The collective insight gained from their comparison supports the value of using an eclectic approach to discourse analysis, particularly when studying complex narrative texts such as Esther.

Toward an Eclectic Framework

In view of the findings, an eclectic model of discourse analysis may provide a more balanced and comprehensive approach. Such a framework would begin by identifying discourse type and macrostructure following the Tagmemic model, continue by quantifying lexical significance using Distributional techniques, trace topic and focus development following the Information Structure method, and conclude by modeling interclausal relations and schema transitions as described in the Interclausal approach.

This sequence provides both structural and pragmatic insight and allows the analyst to move from the broader organization of the text to its finer linguistic details. An

eclectic framework of this kind preserves the methodological strengths of each approach while compensating for their respective limitations. It is flexible enough to be adapted for other biblical texts, particularly narrative and expository materials, and could form a practical model for future discourse analysis in Biblical Hebrew studies.

Theological and Literary Implications

The discourse structure of Esther reflects the book's theological and literary message. The absence of any direct mention of God is balanced by the presence of highly organized syntactic and structural reversals. Divine providence is thus expressed through the arrangement of human events rather than through divine speech or intervention. The alternation between *wayyiqtol* and *qatal* forms, along with the recurring motifs of feast, decree, and reversal, mirrors the theological theme of hidden guidance and revealed deliverance.

The narrative's progression from concealment to revelation corresponds to its discourse movement from backgrounded commentary to foregrounded action. The linguistic patterns observed through discourse analysis, therefore, reinforce the theological claim implicit in the book: that divine purpose operates within ordinary human actions and decisions. The form of the text is not merely a container for its meaning; rather, the form itself participates in meaning-making.

Recommendations for Further Research

The results of this study suggest several directions for future research. The eclectic model proposed here could be applied to other narrative texts, such as Ruth, Jonah, and Daniel, to test its consistency and adaptability across genres. A simplified version of the framework could be developed for instructional use, allowing seminarians and students to practice discourse analysis without requiring advanced computational tools. Integration of quantitative data, such as TF-IDF and frequency analysis, with qualitative discourse segmentation may yield further insight into word prominence and

thematic cohesion. Additionally, further research into cognitive-linguistic applications of discourse analysis, particularly using the Anderson–Forbes database, may provide a better understanding of how discourse structures are processed and interpreted. Comparative studies that examine similar patterns of reversal and irony in other Old Testament narratives could also extend the theological implications of this study.

Final Reflection

The study has shown that discourse analysis provides valuable tools for understanding the coherence and function of Biblical Hebrew texts. The Tagmemic, Distributional, Information Structure, and Interclausal approaches each contribute meaningful perspectives, and together they confirm that the text of Esther is a carefully constructed discourse that communicates its message through both form and content. The narrative's structure mirrors its theology: through reversal, irony, and symmetry, the author presents divine providence as operating quietly within human affairs.

In the book of Esther, language becomes the medium through which providence is revealed. The interplay of grammatical forms, discourse markers, and thematic development reflects an ordered design that transcends human control. The combination of linguistic precision and theological subtlety makes Esther a fitting text for demonstrating the value of discourse analysis in biblical exegesis. Each method studied in this dissertation, though limited on its own, contributes to a fuller appreciation of how the Hebrew text achieves its communicative and theological purpose.

APPENDIX 1
TRANSLATION OF ESTHER

Notes Concerning the Translation

My translation of Esther is intentionally literal to preserve cognates and words as they most closely match their Hebrew roots. For example, the conjunction ו is translated with “and” or “but” when other conjunctions are potentially more appropriate. This is done to acknowledge the presence of the Hebrew ו. Word sequencing is additionally preserved where possible. The phrasing breaks take their cue from the Masoretic accents. However, where there is a perceived *X-qatal* arrangement, the segmentation is kept with the following clause/phrase. The translation appears in parallel. Yellow highlights are used to note some discourse markers and certain fronted or left-dislocated elements. Regardless of the verbal stem or *binyamin*, *wayyiqtol*s will be indicated in green font, *qatal*s will be in red font, and *yiqtol*s will be represented in blue font. Participles will be in orange colour.

Square brackets [] contain the English lexical gloss of the corresponding root word in Hebrew and are placed following the English translation. This occurs with words that are differently translated but with a Hebrew root that emphasizes a point, is suggestive of a motif, or helps trace a theme. Words within normal curved brackets () are words that do not appear in the MT but are included to smooth out the translation. Some words, like בוא, will be variously translated as both “go” and “come,” and the word עשה which is translated as “act” or “do.” טוב is also variously translated as “please,” “pleasant,” “pleasure,” “pleasing,” and “pleasurable.” This occasionally makes the construction sound a little awkward. The aim of this is to preserve the gist of the lexical form wherever possible, albeit suffering the potential loss of a smoother translation. The author’s comments, where appropriate, will be placed within curly brackets {}.

An example of some quirks in the translation is that the word *tekhelet* is transliterated in Esther 1:6 and 8:15 due to a potential allusion to the Jewish tassel commanded in Numbers 15:38. Also, what is normally translated as gallows in most English translations is translated as a tree. This aims to suggest an allusion to Deuteronomy 21:23, where a man who hangs on a tree is cursed. The construction of the infinitive absolute appearing adjacent to a *yiqtol* verb with the same Hebrew word root occurs only twice, in Esther 4:14 and 6:13, and is indicated with the word “surely” to mark this formulation.

Table A1. Translation of Esther

<p>1:1 יְהִי בִּימֵי אַחַשְׁוֵרוּשׁ הוּא אַחַשְׁוֵרוּשׁ הַמֶּלֶךְ מֵהִדּוּ וְעַד־כּוּשׁ שִׁבְעַת עָשָׂרִים וּמֵאָה מְדִינָה: 1:2 בִּימֵים הָהֵם כָּשָׁבַת אֶל־הַמֶּלֶךְ אַחַשְׁוֵרוּשׁ עַל כִּסֵּא מַלְכוּתוֹ אֲשֶׁר בְּשׁוּשַׁן הַבִּירָה: 1:3 בְּשָׁנַת שְׁלוֹשׁ לְמַלְכוּ עֲשָׂה מִשְׁתֵּה לְכָל־שָׂרָיו וְעַבְדָּיו חֵיל אֶל־פָּרְס וּמְדֵי הַפָּרְתָּמִים וְשָׂרֵי הַמְּדִינֹת לְפָנָיו: 1:4 בְּהִרְאֹתוֹ אֶת־עֹשֶׁר כְּבוֹד מַלְכוּתוֹ וְאֶת־יְקָר תִּפְאֶרֶת גְּדוּלָּתוֹ יָמִים רַבִּים שְׁמוֹנִים וּמֵאָה יָוֵם:</p>	<p>1:1 And it was in the days of Ahasuerus The [he] Ahasuerus who reigned from India to Cush— 127 provinces. 1:2 In those days, As King Ahasuerus sat on his royal throne Which was in the citadel in Susa 1:3 In the third year of his reign he made a feast for all his nobles and servants, the army of Persia and Media, the aristocrats and nobles of the provinces before him. 1:4 In showing the weighty riches of his kingdom and the greatness of his glorious splendor for many days 180 days.</p>
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<p>1:5 ובמלואת הימים האלה עשה המלך לכל העם הנמצאים בשושן הבירה למגדול ועד קטן משתה שבעת ימים בחצר גנת ביתו המלך:</p> <p>1:6 חור כרפס ותכלת אחוז בחבלי־בויץ וארגמן על־גילי כסף ועמודי שש מטות זהב וכסף על רצפת בהט־ושש ודר וסחרת:</p> <p>1:7 והשקות בכלי זהב וכלים מפלים שונים ויין מלכות רב כיד המלך:</p> <p>1:8 והשתיה כדת אין אנס כ־כן יסד המלך על כל־רב ביתו לעשות כרצון איש־ואיש:</p> <p>1:9 גם ושתי המלכה עשתה משתה נשים בית המלכות אשר למלך אחשורוש: ס</p> <p>1:10 ביום השביעי כטוב לב־המלך בגין אמר למהומן בזתא חרבונא בגתא ואבגתא זתר וכרפס שבעת הסריסים המשרתים את־פני המלך אחשורוש:</p> <p>1:11 להביא את־שתי המלכה לפני המלך בכתר מלכות להראות העמים והשרים את־יפיה כי־טובת מראה היא:</p>	<p>1:5 And in the fullness of these days, the king made for all the people found in the citadel of Susa, from the greatest to the smallest, a feast of seven days in the garden court of the king's palace.</p> <p>1:6 There were linen and tekhelet bindings with fine linen cords and purple. Even silver rods and marble pillars, couches of gold and silver on a mosaic pavement of porphyry, marble, mother-of-pearl, and stones.</p> <p>1:7 Drinks (were served) in golden vessels, even vessels of different kinds, and much royal wine in accordance with the hand of the king.</p> <p>1:8 And drinking was as decreed [law] without compulsion. For thus was the order of the king over all the multitude in the palace to do according to each man's desire.</p> <p>1:9 At the same time, Queen Vashti made a feast for the women in the palace, which belonged to King Ahasuerus.</p> <p>1:10 On the seventh day, as the king's heart was pleasant with wine, he said to Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carkas, seven eunuchs who served before King Ahasuerus,</p> <p>1:11 to bring Queen Vashti before the king with her royal crown, to show her to the people and the nobles her beauty, for she was a pleasant showing.</p>
<p>1:12 ותמאן המלכה ושתי לבוא בדבר המלך אשר ביד הסריסים ויקצף המלך מאד וחמתו בערה בו:</p> <p>1:13 ויאמר המלך לחכמים ידעי העתים</p>	<p>1:12 But Queen Vashti refused to come according to the king's word which was in the hands of the eunuchs. And the king became enraged, and he burned with anger.</p> <p>1:13 And the king said to the wise men knowledgeable of the times</p>

כִּי־כֵן דִּבֶּר הַמֶּלֶךְ
לפְנֵי כָּל־יָדְעֵי דָת וְדִין:

1:14

וְהַקְּרֵב אֵלָיו
כַּרְשֵׁנָּה שֶׁתָּר אַדְמַתָּה תַרְשִׁישׁ
מֶרֶס מַרְסֵנָּה מִמוּכָן
שִׁבְעַת שָׂרֵי | פָּרְס וּמְדֵי
רְאִי פְנֵי הַמֶּלֶךְ הַיְשָׁבִים רֹאשְׁנָה בַּמְּלָכוֹת:

1:15

כִּדָת מִה־לַעֲשׂוֹת
בַּמְּלָכָה וְשִׁתִּי
עַל | אֲשֶׁר לֹא־עָשְׂתָה
אֶת־מֵאֲמַר הַמֶּלֶךְ אַחֲשֻׁרוּשׁ

בְּיַד הַסְּרִיסִים: ס

1:16

וַיֹּאמֶר מִמוּכָן
לפְנֵי הַמֶּלֶךְ וְהַשָּׂרִים
לֹא עַל־הַמֶּלֶךְ לְבַדּוֹ
עֲוֹתָהּ וְשִׁתִּי הַמְּלָכָה
כִּי עַל־כָּל־הַשָּׂרִים וְעַל־כָּל־הָעַמִּים
אֲשֶׁר בְּכָל־מְדִינֹת הַמֶּלֶךְ אַחֲשֻׁרוּשׁ:

1:17

כִּי־יֵצֵא דְבַר־הַמְּלָכָה עַל־כָּל־הַנְּשִׁים

לְהַבְזוֹת בְּעֵינֵיהֶן
בְּאִמְרָם

הַמֶּלֶךְ אַחֲשֻׁרוּשׁ אָמַר לְהָבִיא אֶת־וְשִׁתִּי הַמְּלָכָה
לפְנָיו וְלֹא־בָּאָה:

1:18

וְהַיּוֹם הַזֶּה תֹּאמְרֵנָּה | שְׂרוֹת פָּרְס־וּמְדֵי

אֲשֶׁר שָׁמְעוּ אֶת־דְּבַר הַמְּלָכָה

לְכָל שָׂרֵי הַמֶּלֶךְ וּכְדֵי בְזִיוֹן וְקִצְפוֹ:

1:19

אִם־עַל־הַמֶּלֶךְ טוֹב
יֵצֵא דְבַר־מְלָכוֹת מִלְּפָנָיו

וַיִּכְתֹּב בְּדַתִּי פָּרְס־וּמְדֵי וְלֹא יִעָבֹר

אֲשֶׁר לֹא־תִבְּאֵר וְשִׁתִּי לִפְנֵי הַמֶּלֶךְ אַחֲשֻׁרוּשׁ

וּמִלְכוּתָהּ יִתֵּן הַמֶּלֶךְ
לְרַעֲוִתָּהּ הַטּוֹבָה מִמֶּנָּה:

for thus was the king way [word]
before all who were knowledgeable
concerning law and judgment,

1:14

the ones close to him
Carshena, Shethar, Admatha, Tarshish,
Meres, Marsena, and Memucan
seven nobles of Persia and Media,
who saw the king's face and sat as chiefs
in the kingdom

1:15

“According to the law, what is to be done
to Queen Vashti,
On account concerning her not doing
according to the word of King
Ahasuerus,
by the hand of the eunuchs?”

1:16

And Memucan said
before the king and the nobles,
“It is not against the king alone
that Queen Vashti has sinned,
but against all the nobles and against all
the peoples
which are in all the provinces of King
Ahasuerus.

1:17

For this deed of the queen will go forth to
all women,
to despise their husbands in their eyes,
In saying,
‘King Ahasuerus told Queen Vashti to
come before him, and she did not come.’

1:18

This very day, they will say, the ladies of
Persia and Media
who have heard of the action of the
queen,
to all the nobles of the king, and there
will be plenty of despising and
enragement.

1:19

If it pleases the king,
let the king's word be sent out from
before him,
and let it be written in the law of Persia
and Media
Which can never be repealed, and Vashti
is never to come before King Ahasuerus.
And let the king give the royal status
to someone better than her.

<p>1:20 וְנִשְׁמַע פְּתוּגָם הַמֶּלֶךְ אֲשֶׁר-יַעֲשֶׂה בְּכָל-מְלְכוּתוֹ כִּי רַבָּה הִיא וְכָל-הַנָּשִׁים יִתְּנוּ יָקָר לְבַעֲלֵיהֶן לְמַגְדוֹל וְעַד-קָטָן: 1:21 וַיֵּיטֵב הַדְּבָר בְּעֵינֵי הַמֶּלֶךְ וְהַשָּׂרִים וַיַּעַשׂ הַמֶּלֶךְ כְּדַבְרֵי מִמוּכָן: 1:22 וַיִּשְׁלַח סְפָרִים אֶל-כָּל-מְדִינֹת הַמֶּלֶךְ אֶל-מְדִינָה וּמְדִינָה כַּכְתָּבָהּ וְאֶל-עַם וְעַם כְּלָשׁוֹנוֹ לְהִיוֹת כָּל-אִישׁ שֹׁרֵר בְּבֵיתוֹ וּמְדַבֵּר כְּלָשׁוֹן עַמּוֹ: פ</p>	<p>1:20 And it was proclaimed, the king's decree which was made in all his kingdom, for it is vast, and all women will give honor to their husbands, from the greatest to the least." 1:21 and the word was good in the eyes of the king and the nobles, and the king acted according to the words of Memucan. 1:22 And he sent letters to all the provinces of the kingdom, to each province according to its own script and to each people group according to its own language, such that every man be master in his own household and speak according to the language of his people.</p>
<p>2:1 אַחַר הַדְּבָרִים הָאֵלֶּה כַּשֶּׁךְ חָמַת הַמֶּלֶךְ אַחֲשֻׁרוּשׁ זָכַר אֶת-זִשְׁתִּי וְאֶת אֲשֶׁר-עָשָׂתָה וְאֶת אֲשֶׁר-נִגְזַר עָלֶיהָ: 2:2 וַיֹּאמְרוּ נְעָרֵי-הַמֶּלֶךְ מִשְׂרָתָיו יִבְקְשׁוּ לַמֶּלֶךְ נְעָרוֹת בְּתוּלוֹת טוֹבוֹת מְרָאָה: 2:3 וַיִּפְקֹד הַמֶּלֶךְ פְּקִידִים בְּכָל-מְדִינֹת מְלְכוּתוֹ וַיִּקְבְּצוּ אֶת-כָּל-נְעָרֵה-בְּתוּלָה טוֹבַת מְרָאָה אֶל-שׁוּשַׁן הַבִּירָה אֶל-בֵּית הַנָּשִׁים אֶל-יַד הַגָּא סָרִיס הַמֶּלֶךְ שֹׁמֵר הַנָּשִׁים וְנִתְּזוֹן תִּמְרוּקֵיהֶן: 2:4 וְהַנְּעָרָה אֲשֶׁר תֵּיטֵב בְּעֵינֵי הַמֶּלֶךְ תִּמְלֹךְ תַּחַת וְשִׁתִּי וַיֵּיטֵב הַדְּבָר בְּעֵינֵי הַמֶּלֶךְ וַיַּעַשׂ כֵּן: ס</p>	<p>2:1 After these events, as the anger of King Ahasuerus subsided, he remembered Vashti and her actions and what was decreed against her. 2:2 Then, the young advisors to the king said, "Let pleasant young beautiful virgins be sought for the king. 2:3 And let the king appoint appointees in all the provinces of his kingdom to gather all the pleasant young, beautiful virgins to the citadel in Susa in the harem, under the hand of Hegai, the king's eunuch overseeing the women and giving cosmetics to them. 2:4 And the young woman who is pleasing in the eyes of the king shall be queen in the stead of Vashti." This word was pleasing in the eyes the king, and he did thus.</p>
<p>2:5 אִישׁ יְהוּדִי הָיָה בְּשׁוּשַׁן הַבִּירָה</p>	<p>2:5 A Jew was in the citadel of Susa</p>

וּשְׁמוֹ מֵרְדֵּכַי בֶּן יָאִיר בֶּן-שִׁמְעִי בֶן-קִישׁ
אִישׁ יְמִינִי:

2:6

אֲשֶׁר הִגְלָה מִירוּשָׁלַיִם
עִם-הַגְּלוּיָהּ אֲשֶׁר הִגְלָתָהּ
עִם יְכִנְיָה מֶלֶךְ-יְהוּדָה
אֲשֶׁר הִגְלָה
נְבוּכַדְנֶצַּר מֶלֶךְ בָּבֶל:

2:7

וְהָיָה אִמּוֹן אֶת-הַדַּסָּה
הִיא אֶסְתֵּר בַּת-דָּדוּ

כִּי אֵין לָהּ אָב וְאִם

וְהַנְּעִרָה יִפְתָּת-אֵל וְטוֹבַת מַרְאֶה

וּבְמֹזוֹת אָבִיהָ וְאִמָּהּ

לָקַחָהּ מֵרְדֵּכַי לֹו לְבַת:

2:8

וְהָיָה בְּהִשְׁמַע דְּבַר-הַמֶּלֶךְ וְדָתוֹ

וּבְהַקְבִּץ נְעוּרוֹת רַבּוֹת אֶל-שׁוּשַׁן הַבֵּירָה אֶל-
יַד הַגֵּי

וְתִלְקַח אֶסְתֵּר אֶל-בֵּית הַמֶּלֶךְ
אֶל-יַד הַגֵּי שֹׁמֵר הַנָּשִׁים:

2:9

וְהָיָה טוֹב הַנְּעִרָה בְּעֵינָיו

וְהָשִׂא חֶסֶד לְפָנָיו

וַיִּבְהַל אֶת-תְּמָרוֹקֶיהָ וְאֶת-מְנוּחָהּ לְתֵת לָהּ

וְאֵת שִׁבְעַת הַנְּעוּרוֹת

הַרְאִינָה לְתֵת-לָהּ מִבֵּית הַמֶּלֶךְ

וַיִּשְׁגָּה וְאֶת-נְעוּרוֹתֶיהָ לְטוֹב בֵּית הַנָּשִׁים:

2:10

לֹא-הִגִּידָהּ אֶסְתֵּר

אֶת-עַמָּהּ וְאֶת-מִוְלַדְתָּהּ

כִּי מֵרְדֵּכַי צִוָּה עָלֶיהָ אֲשֶׁר לֹא-תִגִּיד:

2:11

וּבְכָל-יוֹם וַיּוֹם

מֵרְדֵּכַי מִתְהַלֵּךְ

לְפָנֵי חֲצַר בֵּית-הַנָּשִׁים

לְדַעַת אֶת-שְׁלוֹם אֶסְתֵּר

וּמַה יַעֲשֶׂה בָּהּ:

And his name—Mordecai, son of Jair,
son of Shimei, son of Kish, a man (from
the tribe) of Benjamin,

2:6

who was captured from Jerusalem
with the captives who were captured
with Jeconiah, king of Judah,
who was captured
by Nebuchadnezzar, king of Babylon.

2:7

And he was fostering Hadassah,
she, (who is) Esther, daughter of a close
relative,
for she did not have a father nor a
mother.

The young woman was beautiful in form
and was pleasant to look at,
and (upon) the death of her father and her
mother,

Mordecai took her as his own daughter.

2:8

And he heard the words of the king and
his decree

and many young women were gathered
in the citadel of Susa under the hand of
Hegai,

Esther was taken into the king's palace
under the hand of Hegai (who was)
overseeing the women.

2:9

And the young woman was pleasing to
his eyes

and she was lifted with favor before him.
And he quickly set cosmetics and food
for her,

and the seven young women,
to be seen and set before him. from the
king's palace,

and chose for the young women the
pleasant places in the harem.

2:10

Esther had not caused herself to be made
known

her people or her kindred,
for Mordecai had commanded her that
she does not cause it to be made known.

2:11

And each and every day

Mordecai walked
before the court of the harem
to find out how Esther was doing
and what was being done to her.

<p>2:12 וּבַהֲגִיעַ תּוֹרַת נִעְרָה וְנִעְרָה לְבוֹא אֶל־הַמֶּלֶךְ אֲחַשְׁוֵרוּשׁ</p> <p>מִקֵּץ הַיּוֹת לָהּ כִּדְת הַנָּשִׁים שְׁנַיִם עָשָׂר חֹדֶשׁ</p> <p>כִּי בָּן יִמְלֹא יָמֵי מְרוֹקִיָּהוּ</p> <p>שֵׁשׁ חֳדָשִׁים בְּשֶׁמֶן הַמֶּר וְשֵׁשׁ חֳדָשִׁים בְּבִשְׂמִים וּבִתְמָרוֹקֵי הַנָּשִׁים:</p> <p>2:13 וּבִזָּה הַנִּעְרָה בָּאָה אֶל־הַמֶּלֶךְ</p> <p>אֵת כָּל־אֲשֶׁר תֹּאמַר יִנָּתֵן לָהּ לְבוֹא עִמָּהּ</p> <p>מִבַּיִת הַנָּשִׁים עַד־בַּיִת הַמֶּלֶךְ:</p> <p>2:14 בַּעֲרֵב הִיא בָּאָה וּבְבֹקֶר הִיא שׁוֹבָה אֶל־בַּיִת הַנָּשִׁים שְׁנֵי</p> <p>אֶל־יָד שְׁעֵשְׂגוֹ סָרִיס הַמֶּלֶךְ שֹׁמֵר הַפְּלִגְשִׁים</p> <p>לֹא־תִבּוֹא עוֹד אֶל־הַמֶּלֶךְ כִּי אִם־תִּחַפֵּץ בָּהּ הַמֶּלֶךְ וְנִקְרְאָהּ בְּשֵׁם:</p> <p>2:15 וּבַהֲגִיעַ תּוֹרַת־אֲסִתֵּר בַּת־אֲבִיחַיִל יָד מִרְדְּכָי</p> <p>אֲשֶׁר לָקַח־לָו לְבַת לְבוֹא אֶל־הַמֶּלֶךְ</p> <p>לֹא בִקְשָׁה דְבָר כִּי אִם אֶת־אֲשֶׁר יֹאמֶר הִגִּי סָרִיס־הַמֶּלֶךְ שֹׁמֵר הַנָּשִׁים וְתָהּ אֲסִתֵּר נִשְׂאֵת חֵן</p> <p>בְּעֵינֵי כָל־רְאִיָּה:</p> <p>2:16 וּתְלַקַּח אֲסִתֵּר אֶל־הַמֶּלֶךְ אֲחַשְׁוֵרוּשׁ אֶל־בַּיִת מַלְכוּתוֹ בַּחֹדֶשׁ הָעֲשִׂירִי הוּא־חֹדֶשׁ טֵבֶת</p> <p>בְּשַׁנַּת־שִׁבְעַת לְמַלְכוּתוֹ:</p> <p>2:17 וַיֶּאֱהַב הַמֶּלֶךְ אֶת־אֲסִתֵּר מִכָּל־הַנָּשִׁים</p> <p>וַתִּשְׂאֵחֵן וַחֲסַד לְפָנָיו מִכָּל־הַבְּתוּלוֹת</p> <p>וַיִּשֶׂם כִּתְר־מַלְכוּת בְּרֹאשָׁהּ וַיִּמְלִכֶהָ תַּחַת וְשִׂתִּי:</p>	<p>2:12 Now, when the turn (for) touching came, each young woman went to King Ahasuerus, after having completed twelve months under the law for the women, For thus was the fullness of days for their beatification, six months with myrrh oil and six months with spices and cosmetics for the women</p> <p>2:13 In this way, the young woman went in to the king, whatever that she asked for [said] was given to her to bring with her from the harem to the king's palace.</p> <p>2:14 In the evening, she would go in, and in the morning, she would return to the second harem Under the hand of Shaashgaz, the king's eunuch overseeing the concubines. She would not go in again to the king unless the king delighted in her, and she called her by name.</p> <p>2:15 When the turn (for) touching came for Esther, the daughter of Abihail, the close relative of Mordecai, who had taken her as his own daughter, to go in to the king, she did not seek for nothing except whatever Hegai, the king's eunuch overseeing the women, advised [said]. Now Esther was being lifted up with favor in the eyes of all who saw her.</p> <p>2:16 And when Esther was taken to King Ahasuerus, into his royal palace, in the tenth month, that is, the month of Tebeth, in the seventh year of his reign,</p> <p>2:17 And the king loved Esther more than all the women, and (she was) lifted (in) grace and favor in his eyes more than all the virgins, And he set the royal crown on her head and made her queen in the stead of Vashti.</p>
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<p>2:18 וַיַּעַשׂ הַמֶּלֶךְ מִשְׁתֵּה גָדוֹל לְכָל־שָׂרָיו וְעַבְדָּיו אֶת מִשְׁתֵּה אֶסְתֵּר וְהִנְחִה לְמַדִּינֹת עֹשֶׂה וַיִּתֵּן מִשָּׂאת כֶּיֶד הַמֶּלֶךְ:</p>	<p>2:18 And the king made a great feast for all his nobles and servants Esther's feast. And he made a remission of taxes for the provinces and gave gifts in accordance with the hand of the king.</p>
<p>2:19 וּבְהִקְבֹּץ בְּתוֹלוֹת שְׁנִית וּמֹרְדֵכַי יָשָׁב בְּשַׁעַר־הַמֶּלֶךְ:</p>	<p>2:19 And they gathered, the virgins, a second time, and Mordecai was sitting at the gate of the king.</p>
<p>2:20 אִין אֶסְתֵּר מִגִּדַּת מוֹלְדֹתָהּ וְאֶת־עַמָּהּ כַּאֲשֶׁר צִוָּה עֲלֶיהָ מֹרְדֵכַי וְאֶת־מֵאֲמַר מֹרְדֵכַי אֶסְתֵּר עֹשֶׂה כַּאֲשֶׁר הִיָּתָה בְּאִמְנָה אִתּוֹ: ס</p>	<p>2:20 Esther had not caused to make known her kindred or her people, just as Mordecai had commanded her, As Mordecai said, Esther did, just as when she was brought up with him.</p>
<p>2:21 בַּיָּמִים הָהֵם וּמֹרְדֵכַי יָשָׁב בְּשַׁעַר־הַמֶּלֶךְ קִצְרֵי בָגְתוּ וְתָרֵשׁ שְׁנֵי־סְרִיסֵי הַמֶּלֶךְ מִשְׁמַרְי הַסֶּף וַיִּבְקְשׁוּ לְשַׁלַּח יָד בַּמֶּלֶךְ אַחַשְׁוֵרֶשׁ:</p>	<p>2:21 In those days, and as Mordecai was sitting at the king's gate, Bigthan and Teresh, two of the king's eunuchs who guarded the threshold, became enraged and sought to lay hands on King Ahasuerus.</p>
<p>2:22 וַיִּזְדַּע הַדָּבָר לְמֹרְדֵכַי וַיַּגִּד לְאֶסְתֵּר הַמַּלְכָּה וְתֵאמַר אֶסְתֵּר לְמֶלֶךְ בְּשֵׁם מֹרְדֵכַי:</p>	<p>2:22 And the word of this came to the knowledge of Mordecai, and he told it to Queen Esther, and Esther said to the king in Mordecai's name.</p>
<p>2:23 וַיִּבְקֹשׁ הַדָּבָר וַיִּמָּצֵא וַיִּתְּלוּ שְׁנֵיהֶם עַל־עֵץ וַיִּכְתָּב בְּסֵפֶר דְּבָרֵי הַיָּמִים לִפְנֵי הַמֶּלֶךְ: פ</p>	<p>2:23 When the words were sought out and revealed to be so, the two men were hanged on the tree. And it was written in the book of events of the days before the king.</p>
<p>3:1 אַחַר | הַדְּבָרִים הָאֵלֶּה גָּדַל הַמֶּלֶךְ אַחַשְׁוֵרֶשׁ אֶת־הַמֶּן בְּנֵי־הַמְּדֵתָא הָאֲגָגִי וַיִּשְׂאֵהוּ וַיִּשֶׂם אֶת־כִּסְאוֹ מֵעַל כָּל־הַשָּׂרִים אֲשֶׁר אִתּוֹ:</p>	<p>3:1 After these things King Ahasuerus promoted Haman, son of Hammedatha, the Agagite, and lifted him and set his throne above all the nobles who were with him.</p>
<p>3:2 וְכָל־עַבְדֵי הַמֶּלֶךְ אֲשֶׁר־בְּשַׁעַר הַמֶּלֶךְ כָּרְעִים וּמִשְׁתַּחֲוִים לְהַמָּן</p>	<p>3:2 And all the king's servants who were at the king's gate bowed and paid homage to Haman,</p>

<p>כִּי־כֵן צִוָּה לֹו הַמֶּלֶךְ וּמֹרְדֵכַי לֹא יִכְרַע וְלֹא יִשְׁתַּחֲוֶה: 3:3 וַיֹּאמְרוּ עֲבָדֵי הַמֶּלֶךְ אֲשֶׁר־בְּשַׁעַר הַמֶּלֶךְ לְמֹרְדֵכַי מִדּוּעַ אַתָּה עוֹבֵר אֶת מִצְוֹת הַמֶּלֶךְ: 3:4 וַיִּהְיֶה בְּאִמְרָם אֵלָיו יוֹם וַיּוֹם וְלֹא שָׁמַע אֲלֵיהֶם וַיִּגִּידוּ לְהֶמֶן לְרֵאוֹת הַיַּעֲמֹדוֹ דְּבַר־י מֹרְדֵכַי כִּי־הִגִּיד לָהֶם אֲשֶׁר־הוּא יְהוּדִי: 3:5 וַיֵּרָא הֶמֶן כִּי־אִין מֹרְדֵכַי כָּרַע וּמִשְׁתַּחֲוֶה לוֹ וַיִּמְלֵא הֶמֶן חֲמָה: 3:6 וַיִּבֹז בְּעֵינָיו לְשַׁלַּח יָד בְּמֹרְדֵכַי לְבַדּוֹ כִּי־הִגִּידוּ לוֹ אֶת־עַם מֹרְדֵכַי וַיִּבְקֹשׁ הֶמֶן לְהַשְׁמִיד אֶת־כָּל־הַיְהוּדִים אֲשֶׁר בְּכָל־ מַלְכוּת אַחַשְׁוֵרֶשׁ עִם מֹרְדֵכַי:</p>	<p>for thus was the command concerning him from the king But Mordecai did not bow and did not pay homage. 3:3 Then said, the king’s servants who were at the king’s gate, to Mordecai, “Why do you sin against the command of the king?” 3:4 And it was that they spoke to him each day and he would not listen to them, And they told Haman to see if Mordecai’s words would stand, for he had made known to them that he was a Jew. 3:5 And when Haman saw that Mordecai did not bow or pay homage to him, and Haman was filled with anger. 3:6 And he despised him in his eyes to stretch out his hands to Mordecai alone, for they made known to him the people of Mordecai, And Haman sought to destroy all the Jews, which were in all the kingdom of Ahasuerus, the people of Mordecai.</p>
<p>3:7 בַּחֹדֶשׁ הָרִאשׁוֹן הוּא־חֹדֶשׁ נִסָּן בְּשַׁנַּת שְׁתַּיִם עֶשְׂרִי לְמַלְכֹו אַחַשְׁוֵרֶשׁ הִפִּיל פּוּר הוּא הַגּוֹרָל לִפְנֵי הֶמֶן מִיּוֹם | לְיוֹם וּמִחֹדֶשׁ לְחֹדֶשׁ שְׁנַיִם־עָשָׂר הוּא־חֹדֶשׁ אַדָּר: ס 3:8 וַיֹּאמֶר הֶמֶן לְמַלְכֹו אַחַשְׁוֵרֶשׁ יִשְׁנׁוּ עַם־אֶחָד מִכָּפֹר וּמִפָּרֶד בֵּין הָעַמִּים בְּכָל מְדִינֹת מַלְכוּתֶךָ וְדִתֵיהֶם שְׁנוֹת מִכָּל־עַם וְאֶת־דִּתֵי הַמֶּלֶךְ אֵינָם עֹשִׂים וְלִמְלֹךְ אֵין־שׂוֹה לְהַנִּיחָם: 3:9 אִם־עַל־הַמֶּלֶךְ טוֹב</p>	<p>3:7 In the first month, which is the month of Nisan, in the twelfth year of King Ahasuerus, they cast [fall] Pur—that is, cast lots—before Haman day after day and month after month till the twelfth month, which is the month of Adar. 3:8 And Haman said to King Ahasuerus, “There are a certain people scattered and dispersed among the peoples in all the provinces of your kingdom. Their laws are different from those of all (other) people, and the laws of the king they do not keep [do], and the king does not profit from keeping them. 3:9 If it pleases the king,</p>

יכתב לאבדם
ועשרת אלפים ככר־כסף
אשקול על־ידי עשי המלאכה
להביא אל־גנזי המלך:
3:10

ויסר המלך את־טבעתו מעל ידו

ויתנה להמן בן־המדתא האגגי צרר היהודים:

3:11

ויאמר המלך להמן
הכסף נתון לך
והעם לעשות בו כטוב בעיניך:

3:12

ויקראו ספרי המלך
בחדש הראשון
בשלושה עשר יום בו
ויכתב בכל־אשר־צוה המן אל אֶחְשָׁדְרָפְנֵי־הַמֶּלֶךְ
ואל־הפחוֹת אשר | על־מדינה ומדינה

ואל־שרי עם ועם
מדינה ומדינה ככתבה
ועם ועם כלשונן

בשם המלך אחשורש נכתב

ונחתם בטבעת המלך:

3:13

ונשלוח ספרים ביד הרצים אל־כל־מדינות המלך
להשמיד להרג ולאבד את־כל־היהודים מנער ועד־
זקן טף ונשים

ביום אחד
בשלושה עשר לחדש שנים־עשר הוא־חדש אדר

ושללם לבז:

3:14

פתשגן הכתב
להנתן דת בכל־מדינה ומדינה
גלוי לכל־העמים
להיות עתדים ליום הזה:

3:15

הרצים יצאו דחופים בדבר המלך

והדת נתנה בשושן הבירה

והמלך והמן ישבו לשתות

let it be written to exterminate them,
and I will pay 10,000 talents of silver
over into the hands of those who do this,
to go into the treasuries of the king.”

3:10

So, the king removed his signet ring from
his hand

and gave it to Haman, son of
Hammedatha, the Agagite, enemy of the
Jews.

3:11

And the king said to Haman,

“It’s your money,

And as for the people, to do with them as
it is pleasing in your eyes.”

3:12

And they were called, the king’s scribes,
on the first month,

on the thirteenth day,

and it was written, according to all that
Haman commanded,

to the satraps of the king and the
governors over each province

and to the nobles of each people,

each province in its own script

and people according to their own

tongue.

In the name of King Ahasuerus, it was
written

and sealed with the signet ring of the
king.

3:13

Letters were sent by the hand of the
couriers to all the provinces of the king

with instruction to destroy, to slay, and to
exterminate all Jews, from the young to

the old, women and children,

in one day,

the thirteenth day of the twelfth month,

the [he] month of Adar,

and pillage and plunder.

3:14

A copy of the writing

was to be given as law in each province

proclamation to all the peoples

to be ready for that day.

3:15

The couriers went out in haste by the
word of the king,

and the law was given in the citadel of
Susa.

And the king and Haman sat down to
drink,

<p>והעיר שושן נבוכה: פ</p>	<p>but the city of Susa was in confusion.</p>
<p>4:1</p>	<p>4:1</p>
<p>ומרדכי ידע את-כל-אשר נעשה</p>	<p>And Mordecai learned all that had been done,</p>
<p>ויקרע מרדכי את-בגדיו</p>	<p>Mordecai tore his garments</p>
<p>וילבש שק ואפר</p>	<p>and put on sackcloth and ashes,</p>
<p>ויצא בתוך העיר</p>	<p>and went out in the midst of the city,</p>
<p>ויצעק זעקה גדלה ומרה:</p>	<p>and he cried cries, loud and bitter.</p>
<p>4:2</p>	<p>4:2</p>
<p>ויבוא עד לפני שער-המלך</p>	<p>And he came as far as, until before the</p>
<p>כי אין לבוא אל-שער המלך בלבוש שק:</p>	<p>gate of the king,</p>
<p>4:3</p>	<p>4:3</p>
<p>ובכל-מדינה ומדינה</p>	<p>And in each province,</p>
<p>מקום אשר דבר-המלך ודתו מגיע</p>	<p>wherever place where the word of the</p>
<p>אבל גדול ליהודים</p>	<p>king and his law reached,</p>
<p>וצום ובכי ומספד</p>	<p>a great mourning was to the Jews,</p>
<p>שק ואפר</p>	<p>and with fasting and weeping and</p>
<p>יצע לרבים:</p>	<p>lamenting,</p>
<p>4:4</p>	<p>4:4</p>
<p>ותבואינה נערות אסתר וסריסיה ויגידו לה</p>	<p>in sackcloth and ashes,</p>
<p>ותתחלחל המלכה מאד</p>	<p>many of them lay (prostrate).</p>
<p>ותשלח בגדים להלביש את-מרדכי</p>	<p>When Esther's young women and her</p>
<p>ולהסיר שקו מעליו ולא קבל:</p>	<p>eunuchs came and revealed (this) to her,</p>
<p>4:5</p>	<p>4:5</p>
<p>ותקרא אסתר להתד מסריסי המלך אשר העמיד</p>	<p>the queen was greatly distressed.</p>
<p>לפניה</p>	<p>She sent garments to clothe Mordecai</p>
<p>ותצוהו על-מרדכי לדעת מה-זה ועל-מה-זה:</p>	<p>that he might take off his sackcloth from</p>
<p>4:6</p>	<p>4:6</p>
<p>ויצא התד אל-מרדכי</p>	<p>himself, but he would not receive it.</p>
<p>אל-רחוב העיר</p>	<p>Then Esther called to Hathach from the</p>
<p>אשר לפני שער-המלך:</p>	<p>eunuchs of the king, who had been</p>
<p>4:7</p>	<p>4:7</p>
<p>ויגד לו מרדכי</p>	<p>appointed to be before her,</p>
<p>את כל-אשר קרהו</p>	<p>and commanded him to go to Mordecai</p>
<p>ואת פרשת הכסף</p>	<p>to learn what this was and on whose</p>
<p>אשר אמר המן לשקול על-גנני המלך ביהודים</p>	<p>account it was.</p>
<p>לאבדם:</p>	<p>4:8</p>
<p>4:8</p>	<p>4:8</p>
<p>ואת-פתשגן כתב-הדת אשר-נתן בשושן</p>	<p>Hathach went out to Mordecai</p>
<p>להשמידם נתן לו</p>	<p>in the open square of the city</p>
<p>להראות את-אסתר ולהגיד לה</p>	<p>which was in front of the king's gate,</p>
<p>ולצוות עליה</p>	<p>4:7</p>
<p></p>	<p>and Mordecai told him</p>
<p></p>	<p>all that had happened to him,</p>
<p></p>	<p>and the exact sum of silver</p>
<p></p>	<p>that Haman said he would weigh out into</p>
<p></p>	<p>the treasuries of the king for the</p>
<p></p>	<p>extermination of the Jews.</p>
<p></p>	<p>4:8</p>
<p></p>	<p>4:8</p>
<p></p>	<p>And gave him a copy of the written law</p>
<p></p>	<p>that was given to Susa for their</p>
<p></p>	<p>destruction</p>
<p></p>	<p>to show to Esther and explain to her</p>
<p></p>	<p>and command her</p>

לְבוֹא אֶל־הַמֶּלֶךְ לְהַתְחַנֵּן לוֹ וּלְבַקֵּשׁ מִלְפָּנָיו עַל־
עַמָּה:

4:9

וַיְבֹא הַתֵּדָה
וַיַּגִּיד לְאֶסְתֵּר אֶת דְּבָרֵי מֶרְדֳּכָי:

4:10

וַתֹּאמֶר אֶסְתֵּר לְהַתֵּדָה
וַתִּצְוֶהוּ אֶל־מֶרְדֳּכָי:

4:11

כָּל־עַבְדֵי הַמֶּלֶךְ וְעַם־מְדִינֹת הַמֶּלֶךְ יוֹדְעִים

אֲשֶׁר כָּל־אִישׁ וְאִשָּׁה אֲשֶׁר יָבֹא־אֶל־הַמֶּלֶךְ אֶל־
הַחֲצֵר הַפְּנִימִית אֲשֶׁר לֹא־יִקְרָא

אֶחָת דָּתוֹ לְהָמִית
לְבַד מֵאֲשֶׁר יוֹשִׁיט לוֹ הַמֶּלֶךְ אֶת־שֵׁרְבִיט הַזֶּהב

וְחַיָּה
וְאֲנִי לֹא נִקְרָאתִי לְבוֹא אֶל־הַמֶּלֶךְ

זֶה שְׁלוֹשִׁים יוֹם:

4:12

וַיַּגִּידוּ לְמֶרְדֳּכָי
אֶת דְּבָרֵי אֶסְתֵּר: פ

4:13

וַיֹּאמֶר מֶרְדֳּכָי לְהָשִׁיב אֶל־אֶסְתֵּר
אֶל־תִּדְמִי בְּנַפְשִׁי
לְהַמְלִיט בֵּית־הַמֶּלֶךְ מִכָּל־הַיְהוּדִים:

4:14

כִּי אִם־תִּחְרַשׁ תִּחְרִישִׁי בְּעַת הַזֹּאת

רוּחַ וְהַצִּלָּה יַעֲמֹד לְיְהוּדִים מִמְּקוֹם אֲחֵר

וְאֶת וּבֵית־אָבִיךָ תִּאבְדוּ

וּמִי יוֹדֵעַ

אִם־לַעַת כַּזֹּאת

הַגַּעַת לְמַלְכוּת:

4:15

וַתֹּאמֶר אֶסְתֵּר לְהָשִׁיב אֶל־מֶרְדֳּכָי:

4:16

לֵךְ כְּנוֹס אֶת־כָּל־הַיְהוּדִים הַנִּמְצְאִים בְּשׁוּשַׁן

וּצְמוּ עִלַּי וְאֶל־תֹּאכְלוּ וְאֶל־תִּשְׁתּוּ שְׁלֹשַׁת יָמִים
לַיְלָה וַיּוֹם

גַּם־אֲנִי וְנַעֲרֹתַי אֲצוּם בָּן

וּבְכֵן אָבוֹא אֶל־הַמֶּלֶךְ אֲשֶׁר לֹא־כַדָּת

וְכִאֲשֶׁר אֲבַדְתִּי אֲבַדְתִּי:

to go to the king to show his favor and
plead [seek] before him for her people.

4:9

And Hathach
went and told Esther the words of
Mordecai.

4:10

And Esther said to Hathach
and commanded him to go to Mordecai
(to say),

4:11

“All servants of the king and the people
of the provinces of the king know
that any man or woman who goes in to
the king towards the inner court who has
not been called,

one law—to be put to death,
except whomever the king holds out the
golden scepter he lives.

But as for me, I have not been called to
come in to the king
these thirty days.”

4:12

And they told Mordecai
the words of Esther.

4:13

And Mordecai said in reply to Esther,
“Do not think that your soul will escape
in the palace of the king any more than
the (other) Jews.

4:14

For if you surely remain silent [silent-
silent] at this time,
relief and deliverance will stand up for
the Jews from another place,
but you and your father’s house will be
exterminated.

And who knows
if, for a time such as this,
you have come to this kingdom?”

4:15

Then Esther said in reply to Mordecai,
4:16

“Go, gather all the Jews to be found in
Susa,
and fast for me, and do not eat or drink
for three days, night and day.

I and my young women will also fast.
And I will go in to the king, that is
against the law,

and if I am exterminated, I will be
exterminated.”

<p>4:17 ויעבר מרדכי ועש ככל אשר צוה עליו אסתר: ס</p>	<p>4:17 And Mordecai went away and did according to all which Esther had commanded him.</p>
<p>5:1 יהי | ביום השלישי ותלבש אסתר מלכות ותעמד בחצר בית המלך הפנימית נכח בית המלך והמלך יושב על כסא מלכותו בבית המלכות נכח פתח הבית:</p>	<p>5:1 And it happened on the third day Esther put on her royal garments and stood in the inner court of the king's palace, in front of the house of the king, and the king was sitting on his royal throne in the throne room in front of the entrance to the palace.</p>
<p>5:2 יהי כראות המלך את אסתר המלכה עמדה בחצר נשאה חן בעיניו וישט המלך לאסתר את שרביט הזהב אשר בידו ותקרב אסתר ותגע בראש השרביט: ס</p>	<p>5:2 And it happened, as the king saw Queen Esther standing in the court, she found favor in his eyes, and the king held out to Esther the golden scepter that was in his hand. And Esther drew near and touched the head of the scepter.</p>
<p>5:3 ויאמר לה המלך מהלך אסתר המלכה ומה בבקשתך עד חצי המלכות וינתן לך:</p>	<p>5:3 And the king said to her, "What is it, Queen Esther? What is your request? Up to half of my kingdom, I shall give it to you."</p>
<p>5:4 ותאמר אסתר אם על המלך טוב יבוא המלך והמן היום אל המשתה אשר עשיתי לך:</p>	<p>5:4 And Esther said, "If it pleases the king, let the king and Haman come today to a feast that I have made for you."</p>
<p>5:5 ויאמר המלך מהרו את המן לעשות את דבר אסתר</p>	<p>5:5 Then the king said, "Bring Haman quickly, so that we may do according to the word of Esther."</p>
<p>ויבא המלך והמן אל המשתה אשר עשתה אסתר:</p>	<p>And the king and Haman came to the feast that Esther made.</p>
<p>5:6 ויאמר המלך לאסתר במשתה הין מה שאלתך וינתן לך ומה בבקשתך עד חצי המלכות ותעש:</p>	<p>5:6 And the king said to Esther while drinking the wine, "What is your wish? And I shall give it to you. And what is your request? Up to the half of my kingdom, I shall honour it."</p>
<p>5:7 ותען אסתר ותאמר שאלתי ובקשתי:</p>	<p>5:7 And Esther answered by saying, "My wish and my request:</p>
<p>5:8 אם מצאתי חן בעיני המלך ואם על המלך טוב</p>	<p>5:8 If I have found favor in the eyes of the king, and if it pleases the king</p>

לתת את-שאלתי
ולעשות את-בקשתי
יבוא המלך והמן
אל-המשתה אשר אעשה להם
ומחר אעשה כדבר המלך:

5:9

ויצא המן ביום ההוא
שמח וטוב לב
וכראות המן את-מרדכי בשער המלך

ולא-קם ולא-זע מפניו

וימלא המן על-מרדכי חמה:

5:10

ויתאפק המן
ויבוא אל-ביתו
וישלח ויבא את-אהביו ואת-זרש אשתו:

5:11

ויספר להם המן את-כבוד עשרו ורב בניו
ואת כל-אשר גדלו המלך ואת אשר נשאו
על-השרים ועבדי המלך:

5:12

ויאמר המן
אף לא הביאה אסתר המלכה עם-המלך אל-
המשתה אשר-עשתה כי אס-אותי

וגם-למחר אני קרוא-לה עם-המלך:

5:13

וכל-זה איננו שזה לי
בכל-עת
אשר אני ראה את-מרדכי היהודי
יושב בשער המלך:

5:14

ותאמר לו זרש אשתו וכל-אהביו

יעשו-עץ גבה חמשים אמה
ובבקר | אמר למלך
ויתלו את-מרדכי עליו
ובא-עם-המלך אל המשתה שמח

וייטב הדבר לפני המן ויעש העץ: פ

6:1

בלילה ההוא
נדדה שנת המלך
ויאמר להביא את-ספר הזכרונות דברי הימים

to give my wish
and honor my request,
may the king and Haman come
to the feast that I will make for them,
and tomorrow, I will do according to the
king's word."

5:9

And Haman went out that day
Delighted and pleasant of heart.
But when Haman saw Mordecai in the
gate of the king

and did not arise and nor tremble before
him,
Haman was filled with anger against
Mordecai.

5:10

Haman restrained himself
and went to his house,
and he sent and brought his friends and
Zeresh, his wife.

5:11

And Haman counted to them the
weightiness of his riches, his numerous
sons, and all the promotions of the king
had lifted for him over the nobles and the
servants of the king.

5:12

And Haman said,
"Queen Esther asked no one but me to go
with the king to the feast she made, yea
with me.

And tomorrow I am again called by her,
with the king.

5:13

And yet all this is worth nothing to me,
as long
as I still see Mordecai the Jew
sitting at the gate of the king."

5:14

And Zeresh, his wife, and all his friends
said to him,

"Make a tree a height of fifty cubits,
and in the morning, say to the king
and hang Mordecai on it.

And go with the king to the feast
delightfully."

This word was pleasing before Haman,
and he made the tree.

6:1

On that very night
Sleep fled the king.

And he said to bring the book of
remembrances, the events of days,

וַיְהִי וְנִקְרְאוּ לִפְנֵי הַמֶּלֶךְ:

6:2

וַיִּמְצָא כְּתוּב
אֲשֶׁר הִגִּיד מֶרְדֵּכַי עַל־בִּגְתָּנָא וְתֶרֶשׁ

שְׁנֵי סְרִיסֵי הַמֶּלֶךְ
מִשְׁמְרֵי הַסֶּף
אֲשֶׁר בִּקְשׁוּ לִשְׁלַח יָד
בַּמֶּלֶךְ אַחֲשֻׁרוּשׁ:

6:3

וַיֹּאמֶר הַמֶּלֶךְ
מִה־נַּעֲשֶׂה יָקָר וְגִדּוּלָה לְמֶרְדֵּכַי עַל־זֶה

וַיֹּאמְרוּ נְעָרֵי הַמֶּלֶךְ מִשְׁרָתָיו

לֹא־נַעֲשֶׂה עִמּוֹ דָּבָר:

6:4

וַיֹּאמֶר הַמֶּלֶךְ מִי בַּחֲצֵר
וְהֵמָּן בָּא
לְחֲצֵר בֵּית־הַמֶּלֶךְ הַחִיצוֹנָה
לֵאמֹר לְמֶלֶךְ
לְתַלוֹת אֶת־מֶרְדֵּכַי
עַל־הָעֵץ אֲשֶׁר־הִכִּין לוֹ:

6:5

וַיֹּאמְרוּ נְעָרֵי הַמֶּלֶךְ אֵלָיו
הִנֵּה הֵמָּן עֹמֵד בַּחֲצֵר
וַיֹּאמֶר הַמֶּלֶךְ יָבוֹא:

6:6

וַיָּבֹא הֵמָּן
וַיֹּאמֶר לוֹ הַמֶּלֶךְ
מִה־לַּעֲשׂוֹת בְּאִישׁ אֲשֶׁר הַמֶּלֶךְ חִפְּץ בִּיקְרוֹ

וַיֹּאמֶר הֵמָּן בְּלִבּוֹ
לְמִי יִחְפֹּץ הַמֶּלֶךְ לַעֲשׂוֹת יָקָר יוֹתֵר מִמֶּנִּי:

6:7

וַיֹּאמֶר הֵמָּן אֶל־הַמֶּלֶךְ
אִישׁ אֲשֶׁר הַמֶּלֶךְ חִפְּץ בִּיקְרוֹ:

6:8

יָבִיאוּ לְבוּשׁ מַלְכוּת
אֲשֶׁר לְבַשׁ־בוֹ הַמֶּלֶךְ
וְסוּס אֲשֶׁר רָכַב עָלָיו הַמֶּלֶךְ
וְאֲשֶׁר נָתַן בְּתֵר מַלְכוּת בְּרֹאשׁוֹ:

6:9

וְנָתַן הַלְּבוּשׁ וְהַסּוּס
עַל־יַד־אִישׁ מִשְׁרֵי הַמֶּלֶךְ הַפְּרָתָמִים
וְהַלְּבִישׁוּ אֶת־הָאִישׁ

and they were read [proclaimed/called] aloud before the king.

6:2

And it was found written about how Mordecai had informed about Bigthana and Teresh, two eunuchs of the king, who oversee the threshold, and who sought to stretch out their hands against King Ahasuerus.

6:3

And the king said, "What has been done to honour and promote Mordecai over this?" The young men of the king attending to him said, "Nothing has been done for him (for this deed [word])."

6:4

And the king said, "Who is in the court?" And Haman just came in from the outer court of the king's palace to say to the king to hang Mordecai hanged on the tree that he had made for him.

6:5

And the king's young men said to him, "Haman is here, standing in the court." And the king said, "Let him come in."

6:6

And Haman came in, and the king said to him, "What is to be done for the man whom the king delights to honor?" And Haman said in his heart, "Who would the king delight to honor more than me?"

6:7

And Haman said to the king, "For the man whom the king delights in honoring,

6:8

let him come dressed in royal garments, which the king himself has worn, and the horse that the king has ridden upon, and which is given a royal crown on the head.

6:9

And give the garments and the horse over to the hand of a man from amongst the noble aristocrats of the king. And let them dress the man

אֲשֶׁר הַמֶּלֶךְ הִפְנָה בִּיקְרוֹ
וְהִרְכִּיבֵהוּ עַל־הַסּוּס בְּרַחֲבֵי הָעִיר

וַיִּקְרָא לִפְנֵי
כַּכָּה יַעֲשֶׂה לְאִישׁ
אֲשֶׁר הַמֶּלֶךְ הִפְנָה בִּיקְרוֹ:
6:10

וַיֹּאמֶר הַמֶּלֶךְ לְהַמָּן
מְהֵרָה קַח אֶת־הַלְּבוּשׁ וְאֶת־הַסּוּס כַּאֲשֶׁר דִּבַּרְתָּ

וַעֲשֶׂה־כֵן לְמֹרְדֵכַי הַיְהוּדִי
הַיּוֹשֵׁב בְּשַׁעַר הַמֶּלֶךְ
אֶל־תִּפֹּל דְבָר
מִכָּל אֲשֶׁר דִּבַּרְתָּ:
6:11

וַיִּקַּח הַמָּן אֶת־הַלְּבוּשׁ וְאֶת־הַסּוּס

וַיִּלְבַּשׁ אֶת־מֹרְדֵכַי
וַיְרִכִיבֵהוּ בְּרַחֲבֵי הָעִיר

וַיִּקְרָא לִפְנֵי
כַּכָּה יַעֲשֶׂה לְאִישׁ
אֲשֶׁר הַמֶּלֶךְ הִפְנָה בִּיקְרוֹ:
6:12

וַיָּשָׁב מֹרְדֵכַי אֶל־שַׁעַר הַמֶּלֶךְ

וְהַמָּן נִדְחָף אֶל־בֵּיתוֹ
אֲבֵל וְחִפּוּי רֹאשׁ:
6:13

וַיְסַפֵּר הַמָּן לְזֶרֶשׁ אִשְׁתּוֹ וּלְכָל־אֶהְבָּיו

אֵת כָּל־אֲשֶׁר קָרָהוּ
וַיֹּאמְרוּ לוֹ חַכְמָיו וְזֶרֶשׁ אִשְׁתּוֹ

אִם מִזֶּרַע הַיְהוּדִים מֹרְדֵכַי אֲשֶׁר הִחְלֹתָ לְנַפְּלָה
לִפְנֵי לֹא־תִוָּכַל לוֹ

כִּי־נִפּוֹל תִּפּוֹל לִפְנָיו:

6:14

עוֹדִים מְדַבְּרִים עִמּוֹ
וְסֹרִיסֵי הַמֶּלֶךְ הִגִּיעוּ
וַיְבִיחוּ לְהִבִּיא אֶת־הַמָּן
אֶל־הַמִּשְׁתֶּה אֲשֶׁר־עֲשָׂתָה אֶסְתֵּר:
7:1

וַיָּבֹא הַמֶּלֶךְ וְהַמָּן
לְשִׁתּוֹת עִם־אֶסְתֵּר הַמַּלְכָּה:

7:2

וַיֹּאמֶר הַמֶּלֶךְ לְאֶסְתֵּר גַּם בַּיּוֹם הַשֵּׁנִי בְּמִשְׁתֵּה הַיַּיִן

מִה־שְׂאֵלְתְךָ אֶסְתֵּר הַמַּלְכָּה וְתַגְתְּנִי לָךְ

whom the king delights to honor,
and lead him on the horse in the open
square of the city,
and call before him:

“Thus is done to the man
whom the king delights to honor.”

6:10

And the king said to Haman,
“Hurry! take the garments and the horse,
as you have said,

and do thus to Mordecai the Jew,
the one who sits at the gate of the king.
Do not leave out [fall] any action
From all that you have said.”

6:11

So Haman took the garments and the
horse,

and he dressed Mordecai
and led him in the open square of the
city,

and called before him,
“Thus, it is done to the man
whom the king delights to honor.”

6:12

And Mordecai returned to the gate of the
king.

And Haman hastened to his house,
mourning and covering his head.

6:13

And Haman recounted to Zeresh his wife
and all his friends

All these things that had befallen him.
Then his wise men and Zeresh, his wife,
said to him,

“If Mordecai is of the seed of the Jews,
whom you have defiled and fallen before
him, you will not prevail against him
Thus, you will surely fall [fall-fall]
before him.”

6:14

While they were still speaking with him,
the eunuchs of the king touched him
and hastily brought Haman
to the feast that Esther had prepared.

7:1

And the king and Haman went
to feast with Queen Esther.

7:2

And the king again said to Esther again
on the second day, while drinking wine,
“What is your wish, Queen Esther? And I
will give it to you.

ומה־בְּקִשְׁתְּךָ עַד־חֲצֵי הַמְּלָכוּת וְתַעֲשׂ:

7:3

וְתַעֲן אֶסְתֵּר הַמַּלְכָּה וַתֹּאמֶר
אִם־מָצָאתִי חֵן בְּעֵינֶיךָ הַמֶּלֶךְ

וְאִם־עַל־הַמֶּלֶךְ טוֹב
תִּתְּנֵנִי לִי נַפְשִׁי בְּשִׂאלֹתַי
וְעַמִּי בְּבִקְשָׁתִי:

7:4

כִּי נִמְכַרְנוּ אֲנִי וְעַמִּי

לְהִשְׁמִיד לְהַרְגוֹ וּלְאַבֵּד

וְאִלּוּ לְעֶבְדִים וְלַשְׁפָּחוֹת נִמְכַרְנוּ הֲחַרְשֵׁתִי

כִּי אֵין הַצָּר שׁוֹה בְּנֹזֶק הַמֶּלֶךְ: ס

7:5

וַיֹּאמֶר הַמֶּלֶךְ אַחֲשׁוּרוּשׁ
וַיֹּאמֶר לְאַסְתֵּר הַמַּלְכָּה
מִי הוּא זֶה וְאֵיזָה הוּא
אֲשֶׁר־מְלֵאֵו לְבָבוֹ לַעֲשׂוֹת כֵּן:

7:6

וַתֹּאמֶר־אַסְתֵּר
אִישׁ צָר וְאוֹיֵב
הַמֶּן הָרַע הַזֶּה
וְהַמֶּן נִבְעַת
מִלִּפְנֵי הַמֶּלֶךְ וְהַמַּלְכָּה:

7:7

וְהַמֶּלֶךְ קָם בַּחֲמָתוֹ מִמִּשְׁתֵּה הַיַּיִן
אֶל־גַּנַּת הַבַּיִת
וְהַמֶּן עָמַד
לְבַקֵּשׁ עַל־נַפְשׁוֹ מֵאַסְתֵּר הַמַּלְכָּה

כִּי רָאָה
כִּי־כָלְתָה אֵלָיו הָרָעָה מֵאַת הַמֶּלֶךְ:

7:8

וְהַמֶּלֶךְ שָׁבַ מִגַּנַּת הַבַּיִת אֶל־בַּיִת | מִשְׁתֵּה הַיַּיִן

וְהַמֶּן נָפַל
עַל־הַמַּטָּה אֲשֶׁר אֶסְתֵּר עָלֶיהָ
וַיֹּאמֶר הַמֶּלֶךְ
הֲגַם לְכַבּוֹשׁ אֶת־הַמַּלְכָּה עִמִּי בַּבַּיִת הַדָּבָר

וַיֵּצֵא מִפִּי הַמֶּלֶךְ
וַיִּכְסּוּ הַמֶּן חִפּוֹ: ס

And what is your request? Up to the half of my kingdom, I shall fulfill it.”

7:3

And Queen Esther answered and said,
“If I have found favor in your eyes, Oh king,
and if it pleases the king,
give to me my life as my wish
and my people in my request.

7:4

For we have been given over, I and my people,
to be destroyed, to be slayed, and to be exterminated.

If only we had been given over to become slaves and maidservants, I would have been silent,
for the affliction cannot be compared with the loss suffered by the king.”

7:5

Then King Ahasuerus said to Queen Esther, he said,
“Who is he, and where is he,
That he is filled in his heart to do thus?”

7:6

And Esther said,
“A man who is a foe and enemy!
This wicked Haman!”
Then Haman was terrified
before the presence of the king and the queen.

7:7

And the king arose in his anger from drinking the wine to the palace garden, but Haman stood to seek for his soul from Queen Esther,
for he saw that evil was determined against him by the king.

7:8

And the king returned from the palace garden to the place where he was drinking wine,
and Haman was falling on the couch where Esther was on.
And the king said,
“do you even assault the queen with me in the house?” as the word left the mouth of the king,
And they covered Haman’s face.

<p>7:9 וַיֹּאמֶר חַרְבוֹנָה אֶחָד מִן־הַסְּרִיסִים לִפְנֵי הַמֶּלֶךְ גַּם הִנֵּה־הָעֵץ אֲשֶׁר־עָשָׂה הָמָן לְמֹרְדֵכָי אֲשֶׁר דִּבֶּר־ טוֹב עַל־הַמֶּלֶךְ עֹמֵד בְּבֵית הָמָן גְּבוּהַ חֲמִשִּׁים אַמָּה וַיֹּאמֶר הַמֶּלֶךְ תִּלְהוּ עָלָיו: 7:10 וַיִּתְלוּ אֶת־הָמָן עַל־הָעֵץ אֲשֶׁר־הֵכִין לְמֹרְדֵכָי וַחֲמַת הַמֶּלֶךְ שָׁכְבָה: פ</p>	<p>7:9 And Harbona said, one from the eunuchs before the king, “Also, behold the tree that Haman made for Mordecai, whose pleasant word over the king, stands in the house of Haman, fifty cubits high.” And the king said, “Hang him on that.” 7:10 And they hanged Haman on the tree that he had made for Mordecai, and the anger of the king subsided.</p>
<p>8:1 בַּיּוֹם הַהוּא נָתַן הַמֶּלֶךְ אַחַשְׁוֵרוּשׁ לְאַסְתֵּר הַמַּלְכָּה אֶת־בֵּית הָמָן צָרָר הַיְהוּדָיִים וּמֹרְדֵכָי בָּא לִפְנֵי הַמֶּלֶךְ כִּי־הִגִּידָה אֶסְתֵּר מֶה הוּא־לָהּ: 8:2 וַיִּסַּר הַמֶּלֶךְ אֶת־טַבַּעְתּוֹ אֲשֶׁר הָעֵבִיר מִהָמָן וַיִּתְּנָהּ לְמֹרְדֵכָי וַתִּשֶׂם אֶסְתֵּר אֶת־מֹרְדֵכָי עַל־בֵּית הָמָן: פ 8:3 וַתּוֹסֶף אֶסְתֵּר וַתְּדַבֵּר לִפְנֵי הַמֶּלֶךְ וַתִּפֹּל לִפְנֵי רַגְלָיו וַתִּבְדֹּק וַתִּתְחַנֵּן־לוֹ לְהַעֲבִיר אֶת־רַעַת הָמָן הָאֲגָגִי וְאֵת מַחְשַׁבְתּוֹ אֲשֶׁר חָשַׁב עַל־יְהוּדָיִם: 8:4 וַיֹּשֶׁט הַמֶּלֶךְ לְאַסְתֵּר אֶת שַׁרְבֵט הַזָּהָב וַתִּקַּם אֶסְתֵּר וַתַּעֲמֵד לִפְנֵי הַמֶּלֶךְ: 8:5 וַתֹּאמֶר אִם־עַל־הַמֶּלֶךְ טוֹב וְאִם־מִצְאָתִי חַן לִפְנָיו וְכָשֵׁר הַדָּבָר לִפְנֵי הַמֶּלֶךְ וְטוֹבָה אֲנִי בְעֵינָיו יִכְתֹּב לְהָשִׁיב אֶת־הַסְּפָרִים מִחֲשַׁבַת הָמָן בְּזֶה־הַמַּדְתָּא הָאֲגָגִי אֲשֶׁר כָּתַב לְאַבְדֹת אֶת־יְהוּדָיִם אֲשֶׁר בְּכָל־מְדִינֹת הַמֶּלֶךְ:</p>	<p>8:1 On that day, King Ahasuerus gave to Queen Esther the house of Haman, the enemy of the Jews, and Mordecai came before the king, because Esther had informed who he was to her. 8:2 And the king took off his signet ring, which he had taken from Haman, and gave it to Mordecai. And Esther set Mordecai over the house of Haman. 8:3 And Esther continued And spoke before the king. And fell before his feet and wept and asked for mercy from him to avert the evil of Haman the Agagite and the plot which he had thought up against the Jews. 8:4 And the king held out to Esther the golden scepter, And Esther rose and stood before the king. 8:5 And she said, “If it pleases the king, and if I have found favor before him, and if the word seems right before the king, and I am pleasing in his eyes, write to revoke the letters though up by Haman, the son of Hammedatha, the Agagite which he wrote to exterminate the Jews which are in all the provinces of the king.</p>

<p>8:6 כִּי אֵיכָכָה אוֹכֵל וְרֹאֵתִי בְרָעָה אֲשֶׁר־יִמְצָא אֶת־עַמִּי וְאֵיכָכָה אוֹכֵל וְרֹאֵתִי בְּאַבְדֹן מוֹלְדֹתָי: ס</p>	<p>8:6 For how will I be able to see the calamity that is seeking out my people? And how will I be able to see the annihilation of my kindred?"</p>
<p>8:7 וַיֹּאמֶר הַמֶּלֶךְ אַחֲשֻׁרֶשׁ לְאַסְתֵּר הַמַּלְכָּה וּלְמֹרְדֵכַי הַיְהוּדִי הִנֵּה בַּיַּת־הָמָן נִתְּנָה לְאַסְתֵּר וְאַתָּה תִּלְוֵהוּ עַל־הָעֵץ עַל אֲשֶׁר־שָׁלַח יָדוֹ בַּיהוּדִים:</p>	<p>8:7 And King Ahasuerus said to Queen Esther and to Mordecai the Jew, "Behold, the house of Haman I have given Esther, and him they have hanged on the tree, On account that, he stretched out his hands against the Jews.</p>
<p>8:8 וְאַתֶּם כְּתוּבוֹ עַל־הַיהוּדִים כְּטוֹב בְּעֵינֵיכֶם בְּשֵׁם הַמֶּלֶךְ וְחַתְמוּ בְּטַבַּעַת הַמֶּלֶךְ כִּי־כָתֹב אֲשֶׁר־נִכְתָּב בְּשֵׁם־הַמֶּלֶךְ וְנִחְתָּמוֹ בְּטַבַּעַת הַמֶּלֶךְ אֵין לְהַשִּׁיב:</p>	<p>8:8 And you write concerning the Jews according to what is pleasurable in your eyes, in the name of the king, and seal it with the king's signet ring, for a writing that is written in the name of the king and sealed with the king's signet ring cannot be revoked."</p>
<p>8:9 וַיִּקְרְאוּ סֹפְרֵי־הַמֶּלֶךְ בְּעַת־הַהִיא בַּחֹדֶשׁ הַשְּׁלִישִׁי הוּא־חֹדֶשׁ סִיּוֹן בְּשִׁלּוּשָׁה וְעֶשְׂרִים בּוֹ וַיִּכְתֹּב כְּכֹל־אֲשֶׁר־צִוָּה מֹרְדֵכַי אֶל־הַיהוּדִים וְאֶל־ הָאֲחַשְׁדָּרְפָּנִים וְהַפָּחוֹת וְשָׂרֵי הַמְּדִינוֹת אֲשֶׁר | מֵהַיַּד וְעַד־כּוּשׁ שֶׁבַע וְעֶשְׂרִים וּמֵאָה מְדִינָה מְדִינָה וּמְדִינָה כְּכַתְּבָהּ וְעַם וְעַם כָּל־שָׁנָה וְאֶל־הַיהוּדִים כְּכַתְּבָם וְכָל־שׁוֹנֵם:</p>	<p>8:9 And the king's scribes were called at that time in the third month, that is, the month of Sivan, on the twenty-third day. And it was written, according to all that Mordecai commanded concerning the Jews, to the satraps and the governors and the nobles of the provinces which are from India to Ethiopia, 127 provinces, each province according to its own writing and each people according to their own language, and also to the Jews according to their script and according to their language.</p>
<p>8:10 וַיִּכְתֹּב בְּשֵׁם הַמֶּלֶךְ אַחֲשֻׁרֶשׁ וַיְחַתֵּם בְּטַבַּעַת הַמֶּלֶךְ וַיִּשְׁלַח סֹפְרִים בְּיַד הָרָצִים בְּסוּסִים רַכְבֵּי הָרֶכֶשׁ הָאֲחַשְׁתָּרְנַיִם בְּנֵי הַרְמָכִים:</p>	<p>8:10 And he wrote in the name of King Ahasuerus and sealed it with the king's signet ring. And he sent out the letters by the hand of the couriers mounted on horses, strapped together with Ahasuerus's chariots, bred from his stud,</p>
<p>8:11 אֲשֶׁר נָתַן הַמֶּלֶךְ לַיהוּדִים | אֲשֶׁר בְּכָל־עִיר־זָעִיר לְהַקְהֵל וּלְעִמּוֹד עַל־נַפְשָׁם</p>	<p>8:11 Which the king gave to the Jews who were in every city to gather and stand for their souls,</p>

<p>וְלִשְׂמֹד וְלִהָרֹג וְלִאֲבֹד אֶת-כָּל-חַיִּל עַם וּמְדִינָה הַצָּרִים אֹתָם טָף וְנָשִׁים</p> <p>וּשְׁלֹל לְבוֹז: 8:12</p> <p>בְּיוֹם אֶחָד בְּכָל-מְדִינֹת הַמֶּלֶךְ אַחֲשֻׁרוֹשׁ</p> <p>בְּשִׁלּוּשֵׁי עָשָׂר לְחֹדֶשׁ שְׁנַיִם-עָשָׂר הוּא-חֹדֶשׁ אָדָר:</p> <p>8:13</p> <p>פְּתֻשָׁן הִכְתֵּב לְהַגִּיתָן דָּת בְּכָל-מְדִינָה וּמְדִינָה</p> <p>גְּלוּי לְכָל-הָעַמִּים וְלַהֲיוֹת הַיְהוּדִים עֲתוּדִים לַיּוֹם הַזֶּה</p> <p>לְהִנָּקֵם מֵאֹיְבֵיהֶם: 8:14</p> <p>הַרְצִים רֹכְבֵי הַרְכָּשׁ הָאֲחֻשְׁתָּרַיִם</p> <p>יֵצְאוּ מִבְּהַלִּים וְדַחֲפוּם בְּדַבַּר הַמֶּלֶךְ וְהָדָת נִתְּנָה בְּשׁוֹשַׁן הַבִּירָה: פ</p> <p>8:15</p> <p>וּמֹרְדֵכַי יֵצֵא | מִלְּפָנֵי הַמֶּלֶךְ</p> <p>בְּלְבוּשׁ מְלֻכּוֹת תְּכֵלֶת וְחֹזֶר וְעֹטֶרֶת זָהָב גְּדוּלָּה וְתִכְרִיז בּוּץ וְאַרְגָּמָן וְהָעִיר שׁוֹשַׁן צָהָלָה וְשִׂמְחָה:</p> <p>8:16</p> <p>לַיהוּדִים הִיְתָה אוֹרָה וְשִׂמְחָה וְשִׁשׁוֹן וִיקָר:</p> <p>8:17</p> <p>וּבְכָל-מְדִינָה וּמְדִינָה וּבְכָל-עִיר וְעִיר מִקוֹם אֲשֶׁר דִּבְרַתְהֶם הַמֶּלֶךְ וְדָתוֹ מֵגִיעַ</p> <p>שִׂמְחָה וְשִׁשׁוֹן לַיהוּדִים</p> <p>מִשְׂתָּה וַיּוֹם טוֹב וְרַבִּים מֵעַמֵי הָאָרֶץ מִתְּהַיְדִים</p> <p>כִּי-נִפְל פָּחַד-הַיְהוּדִים עֲלֵיהֶם:</p>	<p>to destroy, to slay, and to exterminate any force of people or province that might attack them, including children and women, and to plunder their goods,</p> <p>8:12 On one day throughout all the provinces of King Ahasuerus, on the thirteenth day of the twelfth month, which is the month of Adar.</p> <p>8:13 A copy of the writing was given as a law in every province, revealed to all peoples, and it was that the Jews were to be ready on that day to take vengeance on their enemies.</p> <p>8:14 The couriers mounted on Ahasuerus's chariots went out with haste and urgently in the king's word. And the law was given in the citadel of Susa.</p> <p>8:15 Then Mordecai went out from the presence of the king in a royal garment of tekhelet and white, with a great golden crown and a robe of fine linen and purple, and the city of Susa shouted and delighted.</p> <p>8:16 For the Jews had light and gladness and joy and honor.</p> <p>8:17 And in every province and in every city, in every place, the word of the king and his law touched, there was delight and joy among the Jews, a feast and a pleasant day. And many of the peoples of the country feigned allegiance with (the Jews), for fear of the Jews had fallen on them.</p>
<p>9:1</p> <p>וּבְשָׁנַיִם עָשָׂר חֹדֶשׁ הוּא-חֹדֶשׁ אָדָר</p> <p>בְּשִׁלּוּשֵׁי עָשָׂר יוֹם בּוֹ אֲשֶׁר הִגִּיעַ דִּבְרַתְהֶם הַמֶּלֶךְ וְדָתוֹ לְהַעֲשׂוֹת</p> <p>בְּיוֹם אֲשֶׁר שָׁבְרוּ אֹיְבֵי הַיְהוּדִים לְשָׁלוֹט בָּהֶם</p>	<p>9:1 Now in the twelfth month, which is the month of Adar, on the thirteenth day, As the word of the king and law were about to be done, on that day as the enemies of the Jews hoped to dominate them,</p>

<p>וְנִהְפֹךְ הוּא אֲשֶׁר יִשְׁלֹטוּ הַיְהוּדִים הֵמָּה בְּשֵׁנְאֵיהֶם:</p>	<p>a reversal occurred. As the Jews dominated those who hated them.</p>
<p>9:2 נִקְהְלוּ הַיְהוּדִים בְּעָרֵיהֶם בְּכָל־מְדִינֹת הַמֶּלֶךְ אַחֲשֹׁרוֹשׁ</p>	<p>9:2 The Jews assembled in their cities throughout all the provinces of King Ahasuerus</p>
<p>לְשַׁלַּח יָד בַּמְבַקְשֵׁי רָעָתָם וְאִישׁ לֹא־עָמַד לִפְנֵיהֶם כִּי־נָפַל פָּחַדָם עַל־כָּל־הָעַמִּים:</p>	<p>to stretch out their hands on those seeking to do evil. And no one could stand before them, for the fear of them had fallen on all peoples.</p>
<p>9:3 וְכָל־שְׂרָי הַמְדִינֹת וְהָאֲחַשְׁדָּרְפָּנִים וְהַפְּחוֹת וְעָשִׂי הַמְּלָאכָה אֲשֶׁר לַמֶּלֶךְ מִנְשָׂאִים אֶת־הַיְהוּדִים כִּי־נָפַל פָּחַד־מֶרְדֵּכַי עֲלֵיהֶם:</p>	<p>9:3 All the nobles of the provinces and the satraps and the governors and the civil servants who work for the king lifted up the Jews, because the fear of Mordecai had fallen on them.</p>
<p>9:4 כִּי־גָדוֹל מְרֻדְכַי בְּבַיִת הַמֶּלֶךְ וְשָׁמְעוּ הוֹלָךְ בְּכָל־הַמְדִינֹת כִּי־הָאִישׁ מְרֻדְכַי הוֹלָךְ וְגָדוֹל: פ</p>	<p>9:4 For Mordecai was great in the king's house, and he was known [heard about] throughout [walk] all the provinces, because the man Mordecai grew more and more [walk] powerful.</p>
<p>9:5 וַיִּכּוּ הַיְהוּדִים בְּכָל־אֹיְבֵיהֶם מִכַּת־חֶרֶב וְהֵרְגוּ וְאִבְדּוּ וַיַּעֲשׂוּ בְּשֵׁנְאֵיהֶם כְּרָצוֹנָם:</p>	<p>9:5 The Jews struck all their enemies with the sword, annihilating and slaying them, and did to those who hated them as they saw fit.</p>
<p>9:6 וּבְשׁוֹשַׁן הַבִּירָה הֵרְגוּ הַיְהוּדִים וְאִבְדּוּ חֲמֵשׁ מֵאוֹת אִישׁ:</p>	<p>9:6 In the citadel of Susa, the Jews slayed and exterminated 500 men,</p>
<p>9:7 וְאֵת | פֶּרְשַׁנְדָּתָא וְאֵת | דַּלְפּוֹן וְאֵת | אֶסְפָּתָא:</p>	<p>9:7 and (slayed) {from verse 9:10} Parshandatha and Dalphon and Aspatha</p>
<p>9:8 וְאֵת | פּוֹרְתָא וְאֵת | אַדְלָיָא וְאֵת | אַרִידָתָא:</p>	<p>9:8 and Poratha and Adalia and Aridatha</p>
<p>9:9 וְאֵת | פַּרְמָשְׁתָּא וְאֵת | אַרִיסַי וְאֵת | אַרְדַּי וְאֵת | וַיִּזְתָּא:</p>	<p>9:9 and Parmashta and Arisai and Aridai and Vaizatha,</p>
<p>9:10 עֲשֶׂרֶת בְּנֵי הָמָן בְּנוֹ־הַמְּדָתָא צָרַר הַיְהוּדִים הִרְגוּ וּבְבִזָּה לֹא שָׁלְחוּ אֶת־יָדָם:</p>	<p>9:10 ten sons of Haman, the son of Hammedatha, the enemy of the Jews {they slayed}, but they did not stretch out their hand to the plunder.</p>

<p>9:11 ביום ההוא בא מספר ההרוגים בשושן הבירה לפני המלך: ס</p>	<p>9:11 That day, the number slayed in the citadel of Susa was reported before the king.</p>
<p>9:12 ויאמר המלך לאסתר המלכה בשושן הבירה הרגו היהודים ואבד חמש מאות איש ואת עשרת בני־המן בשאר מדינות המלך מה עשו ומה־שאלתך וינתן לך ומה־בקשתך עוד ותעש:</p>	<p>9:12 And the king said to Queen Esther, “In the citadel in Susa, the Jews have slayed and exterminated 500 men and also ten sons of Haman. As for the rest of the king’s provinces, what then have they done? And what is your request? And I will give it to you. And what is your further request? And it will be fulfilled.”</p>
<p>9:13 ותאמר אסתר אם־על־המלך טוב ינתן גם־מחר ליהודים אשר בשושן לעשות כדת היום ואת עשרת בני־המן יתלו על־העץ:</p>	<p>9:13 And Esther said, “If it pleases the king, Give also tomorrow to the Jews who are in Susa to do as according to law this day. And let the ten sons of Haman be hanged on the tree.”</p>
<p>9:14 ויאמר המלך להעשות כן ותנתן דת בשושן ואת עשרת בני־המן תלו:</p>	<p>9:14 And the king said, let it be done thus. And the law was given in Susa, and the ten sons of Haman were hanged.</p>
<p>9:15 ויקהלו היהודים אשר־בשושן גם ביום ארבעה עשר לתחדש אדר ויהרגו בשושן שלש מאות איש ובבזזה לא שלוהו את־ידם:</p>	<p>9:15 And they gathered the Jews who were in Susa again on the fourteenth day of the month of Adar, and they slayed in Susa, 300 men, but they did not stretch out their hands to the plunder.</p>
<p>9:16 ושאר היהודים אשר במדינות המלך נקהלו | ועמד על־נפשם ונוח מאיביהם והרג בשנאייהם חמשה ושבעים אלף ובבזזה לא שלוהו את־ידם:</p>	<p>9:16 And the rest of the Jews who were in the king’s provinces, they gathered and stood over their lives, and were relieved from their enemies and slayed those who hated them, 75,000 but they did not stretch out their hands to the plunder.</p>
<p>9:17 ביום־שלשה עשר לתחדש אדר ונוח בארבעה עשר בו ועשה אתו יום משתה ושמחה:</p>	<p>9:17 On the thirteenth day of the month of Adar, and on the fourteenth day And they made that day a day of feasting and delight.</p>
<p>9:18 והיהודים אשר־בשושן נקהלו בשלשה עשר בו ובארבעה עשר בו</p>	<p>9:18 But the Jews who were in Susa They gathered on the thirteenth day and on the fourteenth,</p>

<p>וְנִזַּח בַּחֲמִשָּׁה עָשָׂר בּוֹ וַעֲשֵׂה אֹתוֹ יוֹם מְשֻׁתָּה וְשִׂמְחָה: 9:19 עַל־כֵּן הִיהוּדִים הַפְּרוּזִים הַיְשָׁבִים בְּעָרֵי הַפְּרוּזוֹת עֲשִׂים אֵת יוֹם אַרְבַּעַה עָשָׂר לְחֹדֶשׁ אָדָר שִׂמְחָה וּמְשֻׁתָּה וַיּוֹם טוֹב וּמְשֻׁלֹּחַ מִנּוֹת אִישׁ לְרֵעֵהוּ: פ</p>	<p>and rested on the fifteenth day, And making that a day of feasting and delight. 9:19 Therefore, the Jews of the villages, who dwell in the rural towns do thus: On the fourteenth day of the month of Adar Delight and feast, and a day of pleasure And send out gifts of food each person to his neighbor.</p>
<p>9:20 וַיִּכְתֹּב מֹרְדֳכַי אֶת־הַדְּבָרִים הָאֵלֶּה וַיִּשְׁלַח סְפָרִים אֶל־כָּל־הַיְהוּדִים אֲשֶׁר בְּכָל־מְדִינוֹת הַמֶּלֶךְ אַחֲשֻׁרוּשׁ הַקְּרוֹבִים וְהַרְחוֹקִים: 9:21 לְקִים עֲלֵיהֶם לַהֲיֹת עֲשִׂים אֵת יוֹם אַרְבַּעַה עָשָׂר לְחֹדֶשׁ אָדָר וְאֵת יוֹם־חֲמִשָּׁה עָשָׂר בּוֹ בְּכָל־שָׁנָה וּשְׁנָה: 9:22 בַּיָּמִים אֲשֶׁר־נָחַו בָּהֶם הַיְהוּדִים מֵאוֹיְבֵיהֶם וְהַחֲדָשׁ אֲשֶׁר נִהְפָּךְ לָהֶם מִיָּגוֹן לְשִׂמְחָה וּמֵאֵבֶל לַיּוֹם טוֹב לַעֲשׂוֹת אוֹתָם יְמֵי מְשֻׁתָּה וְשִׂמְחָה וּמְשֻׁלֹּחַ מִנּוֹת אִישׁ לְרֵעֵהוּ וּמִתְּנוּת לְאֲבִיּוֹנִים: 9:23 וְקִבְּלוּ הַיְהוּדִים אֵת אֲשֶׁר־הִחֲלוּ לַעֲשׂוֹת וְאֵת אֲשֶׁר־כָּתַב מֹרְדֳכַי אֲלֵיהֶם: 9:24 כִּי הָמֹן בְּוִן־הַמְּדַתָּא הָאֲגָגִי צָרַר כָּל־הַיְהוּדִים חָשַׁב עַל־הַיְהוּדִים לְאַבְדָּם וְהִפִּיל פּוֹר הוּא הַגּוֹרֵל לְהָמֵם וּלְאַבְדָּם: 9:25 וּבְבֹאֶה לְפָנָי הַמֶּלֶךְ אָמַר עִם־הַסֵּפֶר יָשׁוּב מִחֲשַׁבְתּוֹ הָרָעָה אֲשֶׁר־חָשַׁב עַל־הַיְהוּדִים עַל־רֹאשׁוֹ</p>	<p>9:20 And Mordecai wrote these words and sent out letters to all the Jews who were in all the provinces of King Ahasuerus, the near and the far, 9:21 Standing over them to make and keep [do] the fourteenth day of the month, Adar and the fifteenth day, each year by year, 9:22 According to the days on which the Jews got relief from their enemies, and the month which had turned for them from sorrow into delight and from mourning to a pleasant day for making for their days of feasting and delight, And sending gifts of food to each person to his neighbor, and giving to the poor. 9:23 And the Jews received That which they had started to do, and that which Mordecai had written to them. 9:24 For Haman, the son of Hammedatha, the Agagite—an enemy of all the Jews, had thought to overcome the Jews to exterminate them, and casting [fall] lots, he cast, to crush and to exterminate them. 9:25 But when it came before the king, he said with letters To reverse his evil thoughts that were thought up against the Jews on his own head,</p>

<p>וְתָלוּ אֹתוֹ וְאֶת־בָּנָיו עַל־הָעֵץ:</p>	<p>and he and his sons are hanged on the tree.</p>
<p>9:26 עַל־כֵּן קָרְאוּ לַיָּמִים הָאֵלֶּה פּוּרִים עַל־שֵׁם הַפֹּר</p>	<p>9:26 Therefore, they called these days Purim, after the name of the cast lots.</p>
<p>עַל־כֵּן עַל־כָּל־דְּבָרֵי הָאֲגֵרֶת הַזֹּאת וּמִה־רָאוּ עַל־כִּכָּה וּמִה־הִגִּיעַ אֲלֵיהֶם:</p>	<p>Therefore, over all the words in this letter, and of what they had seen concerning this and of what touched them,</p>
<p>9:27 קִיְמוּ וְקַבְּלוּ הַיְהוּדִים | עֲלֵיהֶם | וְעַל־זֶרְעָם וְעַל כָּל־הַגּוֹיִם עֲלֵיהֶם וְלֹא יֵעָבֹר</p>	<p>9:27 they stand obligated to themselves and their offspring and all who joined them, that they will never fail</p>
<p>לְהִיזוֹת עֲשִׂים אֵת שְׁנֵי הַיָּמִים הָאֵלֶּה כַּכְתָּבְכֶם וְכַזְמַנָּם בְּכָל־שָׁנָה וּשְׁנָה:</p>	<p>to keep these two days according to what was written and at the time each year after year,</p>
<p>9:28 וְהַיָּמִים הָאֵלֶּה נִזְכָּרִים וְנַעֲשִׂים בְּכָל־דָּוָר וְדָוָר</p>	<p>9:28 And these days (should be) remembered and kept in every generation to generation,</p>
<p>מִשְׁפָּחָהּ וּמִשְׁפָּחָהּ מְדִינָהּ וּמְדִינָהּ וְעִיר וְעִיר וַיְמִי הַפּוּרִים הָאֵלֶּה לֹא יֵעָבְרוּ מִתּוֹךְ הַיְהוּדִים וְזָכְרוּם לֹא־יִסּוּף מִזֶּרְעָם: ס</p>	<p>and from clan to clan, province to province and city to city, and that these days of Purim (must) never be sinned among the Jews, And to remember and never cease among their seed.</p>
<p>9:29 וְתִכְתֹּב אֶסְתֵּר הַמַּלְכָּה בְּתֹאבֵיחַיִל וּמֶרְדֳּכָי הַיְהוּדִי אֶת־כָּל־תְּקוּף</p>	<p>9:29 And Queen Esther, the daughter of Abihail, and Mordecai the Jew wrote with all authority,</p>
<p>לְקַיֵּם אֵת אֲגֵרֶת הַפּוּרִים הַזֹּאת הַשְּׁנִית:</p>	<p>To uphold [stand] Purim in this second letter.</p>
<p>9:30 וַיִּשְׁלַח סְפָרִים אֶל־כָּל־הַיְהוּדִים אֶל־שִׁבְעַת וְעֶשְׂרִים וּמֵאָה מְדִינָה מַלְכוּת אַחַשְׁוֵרֶשׁ דְּבָרֵי שְׁלוֹם וְאַמֶּת:</p>	<p>9:30 Letters were sent out to all the Jews, 127 provinces of the kingdom of Ahasuerus, (with) words of peace and truth,</p>
<p>9:31 לְקַיֵּם אֶת־יְמֵי הַפָּרִים הָאֵלֶּה בְּזִמְנֵיהֶם כַּאֲשֶׁר קָיָם עֲלֵיהֶם מֶרְדֳּכָי הַיְהוּדִי וְאֶסְתֵּר הַמַּלְכָּה</p>	<p>9:31 To uphold [stand] these days of Purim to be observed that they stand over them, Mordecai the Jew and Queen Esther,</p>
<p>וּכְאֲשֶׁר קִיְמוּ עַל־נַפְשָׁם וְעַל־זֶרְעָם דְּבָרֵי הַצְּמֹת וְזִעְקָתָם:</p>	<p>and as they had stood up for themselves and their seed with their words (during) their fasts and their lamenting.</p>
<p>9:32 וּמֵאִמֶּר אֶסְתֵּר קָיָם דְּבָרֵי הַפָּרִים הָאֵלֶּה וְנִכְתָּב בְּסֵפֶר: פ</p>	<p>9:32 And Esther says to uphold these words of Purim and write it in writing.</p>

<p>10:1 וַיִּשֶׂם הַמֶּלֶךְ אֶחָשֶׁרֶשׁ מִסַּעַל-הָאָרֶץ וְאֵי הַיָּם:</p> <p>10:2 וְכָל-מַעֲשֵׂה תְקוּפוֹ וְגִבּוֹרָתוֹ וּפְרִשְׁת גְּדֻלַּת מֶרְדֵּכָי אֲשֶׁר גָּדְלוֹ הַמֶּלֶךְ הַלְוֵאִים כְּתוּבִים עַל-סֵפֶר דְּבָרֵי הַיָּמִים לְמַלְכֵי מֵדִי וּפָרְס:</p> <p>10:3 כִּי מֶרְדֵּכָי הַיְהוּדִי מִשְׁנֵה לְמַלְךְ אֶחָשֶׁרֶשׁ וְגָדוֹל לַיְהוּדִים וְרָצוּי לְרַב אֶחָיו דָּרַשׁ טוֹב לְעַמּוֹ וְדַבֵּר שְׁלוֹם לְכָל-זֶרְעוֹ:</p>	<p>10:1 King Ahasuerus set forced labor on the land and on the coastlands of the sea.</p> <p>10:2 And all the doings of his power and strength, and the promotion of the honorable Mordecai, which the king promoted him. Are they not written in the Book of the Words of Days of the kings of Media and Persia?</p> <p>10:3 For Mordecai, the Jew was second to King Ahasuerus, and he was great among the Jews and greatly liked by many of his brothers, for he sought the pleasantness of his people and spoke peace to all his seed.</p>
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APPENDIX 2
CALCULATION BY ACCORDANCE BIBLE
SOFTWARE

Notes Concerning the Translation

A word search using the entry “*” in Accordance Bible Software for the book of Esther for the “words of importance” returned the following:

Total number of verses = 167
* (4870 total words)
Number of different forms = 485

A subsequent search for the word “Esther” revealed the following:

אֶסְתֵּר **Esther** = 6491

I asked the following question of the Accordance Bible Software team: “What is the number beside ‘Esther’?” (6491). I also asked how this number was calculated. The reply from Roy Brown is as follows, concerning the “importance number” for “Esther” (אֶסְתֵּר) in the book of Esther.

Hi Malcolm,

The main thing to remember here is the **strong** influence of the Search range in calculating these numbers. If the search range is **only** the book of Esther, then the numbers will be quite different than if the search range is the entire Bible.

1. **Number** displays the total number of “hits” (times each word appears) in the current search range.

Here the Number is 55. This number is the same whether the search range is Esther or the entire Bible, since the word itself does not appear outside of the book of Esther.

2. **Frequency** identifies the words which appear most frequently in the current search range. This number shows the number of hits per 1000 words in the search range. There are about 4893 words in the book of Esther in Hebrew. Therefore, the Frequency is $1000 * 55/4893 = 11.24$, which is close to the count in Accordance of 11.16. The slight discrepancy is probably in the way that the total words in the book are calculated.

However if the range is the entire Bible, then there are about 474,871 words in the Hebrew Bible. Therefore, the frequency here would be $1000 * 55 / 474871 = 0.12$.

3. **Uniqueness** identifies those words which are more or less unique to the current search range. This number is computed by dividing the frequency of hits in the search range by the frequency of verses containing this word in the entire text.

This should be corrected to read:

“**Uniqueness** identifies those words which are more or less **unique to** the current search range, **and is mainly used for searches in a range of text within a text module**. This number is computed by multiplying the **number of hits** in the search range by the **ratio** of total words of the range to the total words of the entire text, **divided by the number of verse hits in the search range.**”

Using the same example as above, the number of hits = 55 and the number of hit verse hits is 45. The number of words in the book of Esther is 4893. The number of words in the entire text (HMT-W4) is 474871. Therefore:

The word count ratio for the range of Esther = $474871 / 4893 = 97.1$.

Therefore the uniqueness = $55 * 97.1 / 45 = 118.6$

However if the range is the entire text, then there are about 474,871 words in the Hebrew Bible. The word count ratio here would be 1.0. Therefore the uniqueness here would be $55 * 1.0 / 45 = 1.222$, which roughly says that there is no uniqueness, since the range is the entire text.

4. **Importance** identifies those words which are most important in the current search range. This number is computed by multiplying the number of hits in the search range by the uniqueness of each word (as defined above).

Since the uniqueness is already calculated above, then the Importance is calculated simply as the product of Uniqueness times the number of hits, or:

$118.6 * 55 = 6522$, which is very close to the Accordance value, except for a rounding error.

I have not changed the computation of these values in Accordance, but I have added several minor formatting changes to the list, especially in the display of what kind of count is being displayed.

I hope that this helps to deal with the questions related to calculating these different values.

Roy Brown

Forwarded by
Billy Mitchum
Senior Tech Support &
Customer Service Representative
Dated: 3 June 2025

APPENDIX 3

MACRO-TAGMEMES OF ESTHER 6

Table A2. Macro slot, class, genre, dominant verb backbone, boundary/point of departure markers

Episode	Verses	Macro Slot (Function)	Class (Filler Type)	Genre	Dominant Verb Backbone	Boundary / Point of Departure Markers
Ep1	1–3	SETTING (Temporal Frame)	AdvP temporal frame	Narrative (frame)	—	בְּלִילָה הָהוּא
	1–3	INITIATION (Inciting State/Act)	Stative qatal + wayyiqtol command	Instigation / Narrative	qatal (נָדְדָה) → wayyiqtol (וַיֹּאמֶר... לְהַבְיִיא)	—
	1–3	DEVELOPMENT – DISCOVERY	Narrative discovery + relative elaboration	Narrative	wayyiqtol (וַיִּמְצָא) + relatives (אֲשֶׁר)	—
	1–3	EVALUATION (Deficit Stated)	Negative stative assertion	Expository/Evaluative tail	qatal passive (נִעְשְׂהָ) with negation	—
Ep2	4–5	ACCESS – COURT SCAN	Interrogative PoD + search	Dialogue/Narrative	wayyiqtol (וַיֹּאמֶר)	מִי בְּחֹצֵר
	4–5	PRESENTATION OF ADVISER	Presentational SV + report	Narrative / Presentational	SV participle; qatal with waw	בָּא; הִנֵּה
	4–5	ADMISSION	Royal permission/jussive	Dialogue (royal speech)	wayyiqtol + yiqtol (וַיִּבֹּא)	—
Ep3	6–9	QUESTION FRAME	Interrogative + nominal topic frame	Dialogue	— (InfC frame; qatal stative)	—
	6–9	PROCEDURE – REGALIA	Directive list (robes/horse/crown)	Procedural (hortatory within dialogue)	yiqtol → weqatal chain	—

Episode	Verses	Macro Slot (Function)	Class (Filler Type)	Genre	Dominant Verb Backbone	Boundary / Point of Departure Markers
	6–9	PROCEDURE – PROCESSION & PROCLAMATION	Directive list (clothe/mount/cry) + quotative	Procedural / Public rite	weqatal; yiqtol in quote (פָּקֵה יַעֲשֶׂה)	—
Ep4	10	PEAK – REVERSAL (COMMAND)	Imperative volley + beneficiary naming	Hortatory (royal command)	Imperatives; address with wayyiqtol intro	—
Ep5	11	ENACTMENT	Narrative action chain	Narrative	wayyiqtol series (וַיִּקַּח... וַיִּלְבַּשׁ... וַיִּרְכַּבְיָהוּ... וַיִּקְרָא)	—
Ep6	12–13	TAIL-TOPIC (CLOSURE FOR MORDECAI)	Return-to-habitual-location	Narrative (closure)	wayyiqtol (וַיֵּשֶׁב)	—
	12–13	EVALUATION – HAMAN’S STATE	SV resultative + adjectives/participles	Expository/Evaluative	qatal (גָּדַחַף) + AP (לְבָלָא; חָפְזִי)	—
	12–13	PREDICTION (WISDOM VERDICT)	Conditional + emphatic prediction	Predictive / Wisdom	Copular protasis; yiqtol; InfAbs + yiqtol	כִּי... אִם
Ep7	14	CIRCUMSTANTIAL FRAME	Temporal participial clause	Narrative (frame)	Participle (עוֹדֵם (מְדַבְּרִים))	—
	14	TRANSITION (BOUNDARY → NEXT SCENE)	Arrival + haste to bring (purpose InfC)	Narrative (transition)	qatal (הִגִּיעַ) + wayyiqtol (וַיָּבֵהֶלֶ) + InfC (לְהָבִיא)	—

Table A3. Participant frame, topic, focus/punchline, subordination/link, key Hebrew anchor(s), notes

Episode	Verses	Participant Frame (Key Roles)	Topic (aboutness)	Focus / Punchline	Subordination / Linking	Key Hebrew Anchor(s)	Notes
Ep1	1–3	King	Hinge night context	The night itself is marked as pivotal	—	בַּלַּיְלָה הַהוּא	Scene-setter; establishes the macro-time of reversal
	1–3	King; attendants	Sleepless king triggers action	Order to bring records	InfC (לְהִבִּיא) as complement	נְדָדָה שָׁנָת הַמֶּלֶךְ; וַיֹּאמֶר... לְהִבִּיא	Inciting state + procedural move starts archive reading
	1–3	Records; Mordecai; Bigthana & Teresh	What was found in the records	Mordecai had saved the king	Rel.clauses with אֲשֶׁר; InfC purpose לְשֵׁלַח יָד	וַיִּמְצֵא כְתוּב אֲשֶׁר הִגִּיד מֵרְדֳּכָי...	Discovery foreground with embedded details
	1–3	King; servants; Mordecai (beneficiary)	Status of recompense	לא נעשה עמו דָּבָר	—	לֹא נַעֲשֶׂה עִמּוֹ דָּבָר	Sets the problem that demands resolution
Ep2	4–5	King	Who is in the court?	Locate available counselor	—	מִי בְּחֵצֵר	Opens sub-scene; shifts attention to court
	4–5	Haman; attendants; King	Haman's availability	Haman is standing in the court	InfC chain (לְתִלּוֹת... לְאֹמֶר) for intent	הִנֵּה הֶמֶן עֹמֵד...; לְאֹמֶר... לְתִלּוֹת	Shows providential timing and Haman's purpose
	4–5	King; Haman	Let Haman enter	Conversation is enabled	—	יָבוֹא	Bridges to the counsel scene
Ep3	6–9	King; Haman	How to honor the man of royal delight	Sets abstract honoree as topic	Rel.clause framing (אֲשֶׁר... חֲפִצָּן בִּיקְרוֹ)	מָה לַעֲשׂוֹת... אִישׁ אֲשֶׁר... חֲפִצָּן בִּיקְרוֹ	Prepares for procedural proposal
	6–9	Officials (implicit); King; Honoree	Royal items to signal honor	Authentic royal regalia	Relatives with אֲשֶׁר qualify items	...וַיָּבִיאוּ לְבוֹשׁ...; נִתָּן...; וְסוּס...; וְכֶתֶר...	Authenticity 'which the king has worn/ridden'
	6–9	Officials; Honoree; City	Public enactment steps	Proclamation formula as focus	Quoted content links to 6:11d	...וְהִלְבִּישׁוּ... ...וְהִרְכִּיבוּ... ...וְקָרְאוּ...	Completes the honor script

Episode	Verses	Participant Frame (Key Roles)	Topic (aboutness)	Focus / Punchline	Subordination / Linking	Key Hebrew Anchor(s)	Notes
Ep4	10	King (A) → Haman (A) → Mordecai (G)	Apply the whole procedure	Mordecai the Jew is named as honoree	Comparative subord. כְּאֲשֶׁר דְּבַרְתָּ	...מֵהָרָחַק; עֲשֵׂה־כֵן לְמַרְדֵּכַי הַיְהוּדִי**	Climactic reversal; 'omit nothing' constrains execution
Ep5	11	Haman; Mordecai; public officials	Execution of honor procedure	Public proclamation 'כָּכָה יַעֲשֶׂה'	Quoted yiqtol formula	וַיִּקְרָא לְפָנָיו כָּכָה יַעֲשֶׂה...	Haman becomes herald of his own plan
Ep6	12–13	Mordecai	Mordecai's stable role/location	Back at the king's gate	—	אֶל-...וַיֵּשֶׁב שַׁעַר הַמֶּלֶךְ	Closes the procession micro-theme
	12–13	Haman; household	Haman's humiliation	Homeward, mourning, head covered	—	...וַהֲמִינְוּ גִדְחֵי אֲבֵל וַחֲפוּי רֹאשׁ	Embodied consequence of reversal
	12–13	Zeresh; wise men; Haman	If Mordecai is Jewish ...	Surely you will fall before him	כי protasis; reason; rel. elaboration	מִזֶּרַע... אִם כִּי... הַיְהוּדִים נִפְוֵל תִּפְוֵל	Interprets events as irreversible trajectory
Ep7	14	Speakers; Haman	While they are still talking	Sets overlap timing	—	עוֹדִים מִדְּבָרִים עִמוֹ	Bridges private verdict to public summons
	14	Royal eunuchs; Haman; Esther (by ref.)	Move Haman to Esther's banquet	Rapid shift to Banquet 2 (7:1)	Rel. clause: אֲשֶׁר עָשְׂתָה אֶסְתֵּר	וַיִּסְרִסּוּ הַמְּלָךְ וַיְבַהֲלוּ; הִגִּיעוּ אֶל-... לְהַבִּיאַ הַמִּשְׁתֶּה אֲשֶׁר עָשְׂתָה אֶסְתֵּר	External boundary: closes ch.6 and cues ch.7

APPENDIX 4

CLAUSE LEVEL TAGMEMES IN ESTHER 6

Table A4. Clause type, verb form, order, TOPIC

Verse	Clause	Hebrew anchor (minimal)	Clause Type	Verb Form	Order	TOPIC (aboutness NP/DP)
6:1	1a	בַּלַּיְלָה הַהוּא	frame (temporal PoD)	—	—	time-frame = that night
6:1	1b	נְדָדָה שְׁנַת הַמֶּלֶךְ	main	qatal	SV	king's sleep
6:1	1c	וַיֹּאמֶר לְהִבִּיא	main + comp	wayyiqtol + InfC	VS	king (by continuity)
6:1	1d	וַיְהִיו נִקְרָאִים לְפָנָיו הַמֶּלֶךְ	main	wayyiqtol + passive participle	VS	records
6:2	2a	וַיִּמְצָא כְּתוּב	main	wayyiqtol (Nif.)	VS	record found
6:2	2b	אֲשֶׁר הִגִּיד מְרֹדֵכִי	relative	qatal	SV	report content
6:2	2c	...עַל־בְּגַתְנָא וְהִרְשָׁ	prepositional expansion	—	—	accusation scope
6:2	2d	אֲשֶׁר בְּקִשּׁוֹ לְשַׁלַּח יָד	relative + purpose	qatal + InfC	SV	eunuchs (rel)
6:3	3a	וַיֹּאמֶר הַמֶּלֶךְ	main (speech intro)	wayyiqtol	VS	king
6:3	3b	לְמֹרְדֵכִי...מִה־נַּעֲשֶׂה	interrogative	qatal (pass.)	SV	benefaction to Mordecai
6:3	3c	וַיֹּאמְרוּ נַעֲרֵי הַמֶּלֶךְ	main	wayyiqtol	VS	king's servants
6:3	3d	לֹא־נַעֲשֶׂה עִמּוֹ דָּבָר	assertion (neg.)	qatal (pass.)	SV	Mordecai (beneficiary)
6:4	4a	וַיֹּאמֶר הַמֶּלֶךְ מִי בְּחֻצְרִי	main + question	wayyiqtol	VS	court presence
6:4	4b	...וְהֵמֶן בָּא אֶל־חֻצְרִי הַחֵיצוֹנָה	background	qatal (with waw)	SV	Haman
6:4	4c	לֵאמֹר לְמַלְךְךָ לְתִלּוֹת אֶת־מֹרְדֵכִי	purpose	InfC	—	Haman's intent
6:4	4d	אֲשֶׁר הִכִּין לוֹ	relative	qatal	SV	tree prepared
6:5	5a	אֵלָיו...וַיֹּאמְרוּ	main	wayyiqtol	VS	king's servants to king
6:5	5b	הִנֵּה הֵמֶן עֹמֵד בְּחֻצְרִי	presentational	participle	SV	Haman
6:5	5c	וַיֹּאמֶר הַמֶּלֶךְ יָבוֹא	main + jussive	wayyiqtol + yiqtol	VS	king
6:6	6a	וַיָּבֵא הֵמֶן	main	wayyiqtol	VS	Haman
6:6	6b	וַיֹּאמֶר לוֹ הַמֶּלֶךְ	main	wayyiqtol	VS	king → Haman
6:6	6c	...מִה־לַּעֲשׂוֹת בְּאִישׁ חֲפִצֵּי בִיקְרוֹ	question (frame)	InfC + rel + qatal (stat)	—	abstract honoree
6:6	6d	וְהֵמֶן אָמַר בְּלִבּוֹ	main (internal)	qatal (with waw)	SV	Haman's cognition

Verse	Clause	Hebrew anchor (minimal)	Clause Type	Verb Form	Order	TOPIC (aboutness NP/DP)
6:6	6e	למי יחפץ המלך... יותר ממני	interrogative (content)	yiqtol	SV	candidate of honor
6:7	7a	ויאמר המן אל-המלך	main (speech)	wayyiqtol	VS	Haman to king
6:7	7b	חפץ... איש אשר ביקרו	left-dislocated topic	nominal (rel)	—	the man the king delights to honor
6:8	8a	יביאו לבוש מלכות	directive	yiqtol (juss.)	—	honor procedure
6:8	8b	אשר לבש בו המלך	relative	qatal	SV	robe qualifier
6:8	8c	וסוס אשר רכב עליו המלך	additive + relative	qatal	SV	horse qualifier
6:8	8d	וואשר נתן קתר...	relative (pass.)	qatal (Nif.)	SV	crown given on head (horse)
6:9	9a	עליך... ונתון הלבוש איש...	directive (infAbs used finitely)	InfAbs	—	transfer to official
6:9	9b	והלבישו את-האיש	directive	weqatal	—	clothing action
6:9	9c	והרכיבהו על-הסוס	directive	weqatal	—	mounting action
6:9	9d	וקראו לפניו ככה... ועשה	directive + proclamation	weqatal + yiqtol	—	public proclamation
6:10	10a	ויאמר המלך להמן	main	wayyiqtol	VS	king to Haman
6:10	10b	מהר קח את-הלבוש ואת-הסוס	imperatives	Impv + Impv	—	procedure execution
6:10	10c	כאשר דברת	subordinate (manner)	qatal	SV	procedure template
6:10	10d	ועשה-כן למרדכי היהודי	imperative + beneficiary	Impv	—	Mordecai as honoree
6:10	10e	הישב בשער המלך	relative/identifying	participle	SV	Mordecai's identity
6:10	10f	אל-תפל דבר מכל אשר דברת	negative imperative	yiqtol (juss.) + rel	—	completeness constraint
6:11	11a	ויקח המן את-הלבוש ואת-הסוס	main	wayyiqtol	VS	Haman
6:11	11b	וילבש את-מרדכי	main	wayyiqtol	VS	Mordecai as patient
6:11	11c	וירכיבהו ברחב העיר	main	wayyiqtol	VS	procession act
6:11	11d	ויקרא לפניו ככה... ועשה	main + quote	wayyiqtol + yiqtol	VS	proclamation
6:12	12a	וישב מרדכי אל-שער המלך	main	wayyiqtol	VS	Mordecai
6:12	12b	והמן נדחף אל-ביתו אבל וחסוי ראש	result/state	qatal (Nif.) + AP	SV	Haman state
6:13	13a	את כל-... ונספר המן אשר קרהו	main + content	wayyiqtol + qatal	VS	Haman's report
6:13	13b	ויאמרו לו חכמיו וזרש	main	wayyiqtol	VS	wise men & Zeresh
6:13	13c	אם מזרע היהודים מרדכי	protasis	copular (verbless)	SV	Mordecai's identity
6:13	13d	אשר החלות לנפל לפניו	relative + comp	qatal + InfC	SV	falling begun

Verse	Clause	Hebrew anchor (minimal)	Clause Type	Verb Form	Order	TOPIC (aboutness NP/DP)
6:13	13e	לא־תוכל לוֹ	apodosis (neg.)	yiqtol	SV	Haman's capacity
6:13	13f	כִּי נָפֹל תִּפּוֹל לְפָנָיו	reason/prediction	InfAbs + yiqtol	—	certain fall
6:14	14a	עוֹדִם מְדַבְּרִים עִמּוֹ	circumstantial	participle	SV	they (speakers)
6:14	14b	וְקָרְיָסִי הַמְּלֹךְ הִגִּיעוּ	main	qatal (Hif.) with waw	SV	arrival of eunuchs
6:14	14c	וַיְבַהֲלוּ לְהַבִּיא אֶת־הַמֶּן	main + comp	wayyiqtol + InfC	VS	hastening act
6:14	14d	אֶל־הַמִּשְׁתֶּה אֲשֶׁר עָשְׂתָה אֶסְתֵּר	relative locative	qatal (3fs)	SV	destination banquet

Table A5. A/E/P/RI/G, circumstances, notes

Verse	Clause	Hebrew anchor (minimal)	A (Agent)	E (Experient)	P (Patient)	R (Range/ Complement)	I (Instrument)	G (Goal/Beneficiary)	Circumstance (TMP/LOC/MNR)	Notes
6:1	1a	בְּלִילָה הֵהוּא							TMP	Scene-setting topic frame
6:1	1b	נְדָדָה שְׁנַת הַמֶּלֶךְ	—	King	Sleep	—	—	—	—	Marked stative inciting state
6:1	1c	וַיֹּאמֶר לְהִבִּיא	King	—	Order/bringing	InfC: לְהִבִּיא	—	—	—	Speech-initiating action
6:1	1d	וַיְהִיו נִקְרְאִים לִפְנֵי הַמֶּלֶךְ	Servants/readers	—	Book/entries	Reading before king	—	—	LOC: before king	Passive reading event
6:2	2a	וַיִּמְצָא כָּתוּב	—	—	Written record	Proposition content follows	—	—	—	Discovery foreground
6:2	2b	אֲשֶׁר הִגִּיד מֶרְדֳּכָי	Mordecai	—	Report	That-clause	—	—	—	Rel.cl modifies 'written'
6:2	2c	עַל־בְּגָתָנָא וְתַרְשׁ...	—	—	Bigthana & Teresh	—	—	—	—	Prepositional complement of report
6:2	2d	אֲשֶׁר בִּקְשׁוּ לְשַׁלַּח יָד	They (eunuchs)	—	Intent to harm	InfC לְשַׁלַּח יָד	—	King	—	Purpose of plot
6:3	3a	וַיֹּאמֶר הַמֶּלֶךְ	King	—	—	—	—	—	—	Opens inquiry
6:3	3b	מָה־נַּעֲשֶׂה לְמֶרְדֳּכָי	—	King (inquiring)	Honor/Dignity	—	—	Mordecai (G)	—	Question about reward
6:3	3c	וַיֹּאמְרוּ נַעֲרֵי הַמֶּלֶךְ	Servants	—	—	—	—	—	—	Response onset
6:3	3d	לֹא־נַעֲשֶׂה עִמּוֹ דְּבָר	—	—	Reward (= 'thing')	—	—	with him (Beneficiary)	—	Evaluative tail
6:4	4a	וַיֹּאמֶר הַמֶּלֶךְ מִי בְּחָצֵר	King	—	—	Interrogative	—	—	LOC: court	Topic shift to access
6:4	4b	וְהָמוֹן בָּא אֵלַי־חָצֵר... הַחֵיצוֹנָה	Haman	—	Arrival	—	—	—	LOC: outer court	Background presence

Verse	Clause	Hebrew anchor (minimal)	A (Agent)	E (Experiencer)	P (Patient)	R (Range/ Complement)	I (Instrument)	G (Goal/Beneficiary)	Circumstance (TMP/LOC/MNR)	Notes
6:4	4c	לֵאמֹר לְמֶלֶךְ לְתִלּוֹת אֶת־מֶרְדֵּכָי	—	—	Speech act; hanging Mordecai	InfC (to say; to hang)	—	King; Mordecai	—	Purpose chain
6:4	4d	אֲשֶׁר הֵכִין לוֹ	Haman	—	Tree	—	—	for him (G)	—	Rel.cl to 'tree'
6:5	5a	וַיֹּאמְרוּ... אֵלָיו	Servants	—	Message	—	—	to him	—	Report delivery
6:5	5b	הִנֵּה הָקֵן עֹמֵד בַּחֲצַר	—	—	Standing	—	—	—	LOC: court	Presentational focus with הִנֵּה
6:5	5c	וַיֹּאמֶר הַמֶּלֶךְ יָבֹא	King	—	Admission command	—	—	(he) may come (G)	—	Royal permission
6:6	6a	וַיָּבֵא הַמֶּן	Haman	—	—	—	—	—	—	Entry
6:6	6b	וַיֹּאמֶר לוֹ הַמֶּלֶךְ	King	—	—	—	—	to him	—	Opening question
6:6	6c	מִה־לַּעֲשׂוֹת... בָּאִישׁ חָפֵץ בִּיקְרוֹ	—	King (inquiring)	Proposed action	—	—	honoree (G)	—	Topic frame for procedure
6:6	6d	וְהָקֵן אָמַר בְּלִבּוֹ	Haman	Haman	—	—	—	—	—	Private inference
6:6	6e	לְמִי יִחַפֵּץ... הַמֶּלֶךְ יוֹתֵר מִמֶּנִּי	—	Haman (thinking)	Royal delight	Comparative phrase	—	—	—	Self-referential inference
6:7	7a	וַיֹּאמֶר הַמֶּן אֶל־הַמֶּלֶךְ	Haman	—	—	—	—	to king	—	Prologue to directives
6:7	7b	...אִישׁ אֲשֶׁר חָפֵץ בִּיקְרוֹ	—	—	—	—	—	—	—	Topic frame outside imperative chain
6:8	8a	יָבִיאוּ לְבוֹשׁ מַלְכוּת	Officials (implic.)	—	Royal robe	—	—	—	—	Start of list
6:8	8b	אֲשֶׁר לְבַשׁ בוֹ הַמֶּלֶךְ	King	—	Robe	—	—	—	—	Authenticity of item

Verse	Clause	Hebrew anchor (minimal)	A (Agent)	E (Experient)	P (Patient)	R (Range/Complement)	I (Instrument)	G (Goal/Beneficiary)	Circumstance (TMP/LOC/MNR)	Notes
6:8	8c	וְסוֹס אֲשֶׁר רָכַב עָלָיו הַמֶּלֶךְ	King (prior)	—	Horse	—	—	—	—	Royal mount
6:8	8d	וְאֲשֶׁר נָתַן בְּתֹר...	—	—	Crown-on-head	—	—	—	—	Completes regalia
6:9	9a	וְנִתְּנוּ... הַלְבוּשׁ... עַל-יְדֵי אִישׁ...	Officials (implicit)	—	Robe & horse	—	—	Into the hand (I≈means)	—	Procedural style
6:9	9b	וְהַלְבִּישׁוּ אֶת-הָאִישׁ...	Officials	—	Honoree	—	Garments	—	—	Step 2
6:9	9c	וְהַרְכִּיבוּהוּ עַל-הַסּוֹס	Officials	—	Honoree	—	Horse	—	—	Step 3
6:9	9d	וְקָרָאוּ לְפָנָיו... כִּכְהָ יַעֲשֶׂה	Officials	—	Proclamation	Quoted content	—	before him (LOC)	—	Step 4 + focus 'ככה יעשה'
6:10	10a	וַיֹּאמֶר הַמֶּלֶךְ לְהִמָּן	King	—	—	—	—	to Haman	—	Royal uptake
6:10	10b	מִהֵרָ קַח אֶת-הַלְבוּשׁ וְאֶת-הַסּוֹס	Haman	—	Robe & horse	—	—	—	—	Peak commands
6:10	10c	כַּאֲשֶׁר דִּבַּרְתָּ	—	—	'as you said'	Manner comparator	—	—	—	Echo of speech list
6:10	10d	וַעֲשֶׂה-כֵן לְמַרְדֳּכָי הַיְּהוּדִי	Haman	—	Honor-acts	—	—	to Mordecai (G)	—	Referent resolution
6:10	10e	הַיֹּשֵׁב בְּשַׁעַר הַמֶּלֶךְ	—	—	Sitter at gate	—	—	—	LOC: gate	ID tag for honoree
6:10	10f	אֶל-תִּפְּלֵ דָבָר מִכָּל אֲשֶׁר דִּבַּרְתָּ	Haman	—	'a thing' (omission)	'from all that you said'	—	—	—	Do not omit anything
6:11	11a	וַיִּקַּח הָמָן אֶת-הַלְבוּשׁ וְאֶת-הַסּוֹס	Haman	—	Robe & horse	—	—	—	—	Execution step 1
6:11	11b	וַיִּלְבַּשׁ אֶת-מַרְדֳּכָי	Haman	—	Mordecai	—	Garments	—	—	Step 2
6:11	11c	וַיַּרְכִּיבוּהוּ בְּרֹחַב הָעִיר	Haman	—	Mordecai	—	Horse	—	LOC: city square	Step 3
6:11	11d	וַיִּקְרָא לְפָנָיו... כִּכְהָ יַעֲשֶׂה	Haman	—	Announcement	Quoted: 'ככה יעשה...'	—	before him	—	Step 4 proclamation

Verse	Clause	Hebrew anchor (minimal)	A (Agent)	E (Experient)	P (Patient)	R (Range/ Complement)	I (Instrument)	G (Goal/Beneficiary)	Circumstance (TMP/LOC/MNR)	Notes
6:12	12a	וַיָּשָׁב מֶרְדֳּכָי אֶל־שַׁעַר הַמֶּלֶךְ	Mordecai	—	Return	—	—	to king's gate	LOC: gate	Tail-topic closure
6:12	12b	וְהָמָן נִדְחָף אֶל־בֵּיתוֹ אֲבָל וַחֲפוּי רֹאשׁ	—	Haman	Motion to house	—	—	to his house	MNR: mourning; head covered	Evaluative state
6:13	13a	...וַיְסַפֵּר הָמָן אֵת כָּל־אֲשֶׁר קָרָהוּ	Haman	—	Report content	Rel 'all that happened to him'	—	to Zeresh & friends	—	Domestic report
6:13	13b	וַיֹּאמְרוּ לוֹ חֲכָמָיו וְזֶרֶשׁ	Wise men + Zeresh	—	—	—	—	to him	—	Response onset
6:13	13c	אִם מִזֶּרַע הַיְהוּדִים מֶרְדֳּכָי	—	—	Identity: from Jewish seed	—	—	—	—	Conditional premise
6:13	13d	אֲשֶׁר הִחְלוֹת לִנְפֹל לְפָנָיו	Haman	—	Falling (event)	InfC לְפָנָיו	—	before him (LOC/Goal)	—	Elaboration of premise
6:13	13e	לֹא־תוּכַל לוֹ	—	Haman	Ability	—	—	to him (Goal/Adv)	—	Prediction of inability
6:13	13f	כִּי נָפֹל תִּפּוֹל לְפָנָיו	—	Haman	Fall event	—	—	before him (LOC)	—	Emphatic prediction
6:14	14a	עוֹדִם מִדְּבָרִים עִמּוֹ	—	They	Speaking	—	—	with him	TMP: while still	Circumstantial frame
6:14	14b	וְסָרְסֵי הַמֶּלֶךְ הִגִּיעוּ	Eunuchs	—	Arrival	—	—	—	—	Event onset (some traditions parse as wayyiqtol; form is perfective)
6:14	14c	וַיְהִי לֵהֲבִיא אֶת־הָמָן	Eunuchs	—	Hurrying	InfC: to bring Haman	—	Haman (G)	—	Purpose-linked haste
6:14	14d	אֶל־הַמִּשְׁתָּה אֲשֶׁר עָשְׂתָה אֶסְתֵּר	—	—	Banquet	Rel: which Esther made	—	—	LOC: to banquet	Locative complement of 14c

APPENDIX 5
TF-IDF OF ESTHER 6

Table A6. TF-IDF of Esther 6

Verse	Term	Gloss	TF	IDF	TF-IDF
1	מֶרְדֵּכַי	Mordecai	0.1190	1.1139	0.1326
1	נָדְדָה	Flee	0.0002	0.2688	0.0001
1	שָׁנָת	Sleep	0.0053	0.0348	0.0002
1	סֵפֶר	Book	0.0033	0.1597	0.0005
1	זְכוֹרֹת	Remember	0.0004	0.0596	0.0000
1	דְּבָרִי	Word, thing	0.0090	0.0113	0.0001
1	נִקְרָאִים	Call	0.0023	0.0229	0.0001
1	פָּנָי	Face, before	0.0070	0.0113	0.0001
2	יִמְצָא	Find	0.0016	0.0229	0.0000
2	כָּתַב	Write	0.0053	0.1761	0.0009
2	נִגַּד	Tell, declare	0.0029	0.0229	0.0001
2	בִּגְתָנָא	Bigthana	0.0002	1.5911	0.0003
2	תֵּרֶשׁ	Teresh	0.0004	1.5911	0.0006

Verse	Term	Gloss	TF	IDF	TF-IDF
2	שני	Two, both	0.0053	0.0348	0.0002
2	קָרִיס	Eunuch	0.0025	0.5911	0.0015
2	שמר	Keep watch	0.0012	0.0348	0.0000
2	הסף	Threshold	0.0004	0.8129	0.0003
2	בקש	Seek	0.0033	0.0348	0.0001
2	לשלח	To send	0.0008	0.4771	0.0004
2	אחשורוש	Ahasuerus	0.0051	1.1139	0.0057
3	נעשה	Done for	0.0006	0.1761	0.0001
3	גדולה	Distinction	0.0031	0.0113	0.0000
3	זה	This	0.0033	0.0113	0.0000
3	שרתיו	To minister	0.0004	0.4449	0.0002
4	חצר	Courtyard	0.0016	0.5911	0.0009
4	החוצ	Outside	0.0002	0.5119	0.0001
4	תלות	Hanged	0.0018	0.5497	0.0010
4	העץ	The tree	0.0014	0.3869	0.0005
4	כּוֹן	Establish	0.0004	0.6368	0.0003
5	המן	Haman	0.0111	1.5911	0.0177
5	הנה	Behold	0.0006	1.1139	0.0007
6	חפץ	Delight	0.0014	0.1931	0.0003
6	יקר	Honor	0.0010	1.1139	0.0011

Verse	Term	Gloss	TF	IDF	TF-IDF
6	יתר	More than	0.0002	0.0596	0.0000
6	לעשה	To do	0.0027	0.0859	0.0002
7	איש	Man	0.0041	1.5911	0.0065
8	לבוש	Robes	0.0012	0.5497	0.0007
8	סוס	Horse	0.0012	0.1597	0.0007
8	רכב	Ride	0.0010	0.1439	0.0001
8	כֶּתֶר	Crown	0.0006	1.5911	0.0010
8	ראש	Head	0.0006	0.6368	0.0004
9	נתן	Give	0.0060	0.0113	0.0001
9	הַפְּרִתְמִים	Nobles	0.0004	1.2900	0.0005
9	קראו	Proclaim	0.0022	0.0113	0.0000
9	כֵּן	Thus	0.0006	0.3606	0.0002
10	מהר	Hurry	0.0004	0.2486	0.0001
10	לקח	Take	0.0012	0.0470	0.0001
10	הַיְהוּדִי	The Jew	0.0100	0.0596	0.0060
10	ישב	Sit	0.0018	0.1597	0.0003
10	בַּשַּׁעַר	In the gate	0.0014	0.2688	0.0004
10	נפל	Fall	0.0023	0.0229	0.0001
12	ישב	Return	0.0016	0.0113	0.0000
12	דחף	Hasten	0.0006	1.1139	0.0007

Verse	Term	Gloss	TF	IDF	TF-IDF
12	בַּיִת	House	0.0008	0.0726	0.0001
12	אָבֵל	Mourn	0.0002	0.8129	0.0002
12	חִפּוּי	Cover	0.0004	0.8921	0.0004
13	זֶרֶשׁ	Zeresh	0.0006	1.5911	0.0010
13	אִשְׁתּוֹ	His wife	0.0008	0.4150	0.0003
13	סָפַר	Recount	0.0004	0.5119	0.0002
13	קָרָה	Happened	0.0004	0.8129	0.0003
13	חֲכָמִיּוֹן	Wise	0.0002	0.8129	0.0002
13	אִם	If	0.0033	1.2900	0.0043
13	זֶרַע	Seed	0.0010	0.5911	0.0006
13	יְהוּדִים	Jew	0.0092	0.8921	0.0082
13	חִלּוּת	Begun	0.0004	0.1931	0.0001
13	תּוֹכַל	Fall	0.0006	0.8129	0.0005
14	עוֹדֵם	While	0.0002	0.3606	0.0001
14	דְּבָרִים	Speaking	0.0014	0.0113	0.0000
14	נָגַע	Touch, strike	0.0018	0.0726	0.0001
14	יִבְהִלּוּ	Hasten	0.0006	0.3606	0.0002
14	מִשְׁתָּה	Feast	0.0041	0.4771	0.0020
14	אֶסְתֵּר	Esther	0.0113	1.5911	0.0180

APPENDIX 6

GLOSSARY OF TERMS

Aboutness tests — “As for X, . . .” / “Concerning X, . . .” diagnostics for identifying topic frames.

Anaphoric distance — How many verses elapse between mentions of the same participant/form; short gaps = tight topical continuity; long gaps = re-entry.

Antithesis / Resolution (RST) — A relation where a contrasting situation revalues or resolves prior expectations (e.g., Haman’s plan applied to Mordecai).

Case Frame is the grouping of roles together with verb types with which the characteristically occur, taken into consideration with their accompanying nouns.

Class is the set from which a tagmeme may be drawn.

Clause is a string of tagmemes that consists of or includes one and only one predicate, or predicate-like tagmeme, in the string and whose manifesting morpheme sequence typically fills slots at the sentence level. It is also traditionally defined as a group of words containing a subject and a predicate and used as part of a sentence.

Deictic — A pointing element (time/place/person), e.g., כִּכֵּן “thus,” or בְּלִילָהּ הַהוּא anchoring time.

Dependent Clause is a clause that may not stand alone as a major sentence, though it can occur, with final intonation, as a minor sentence.

Derived Sentence is a sentence that lacks only one of the following five characteristics: simple, complete, a statement, active, and affirmative.

Elliptical Sentence is a sentence in which the clause structure is not complete due to the deletion of some of its elements.

Emic Unit is a grammatically essential unit and is the unit of language from the point of view of a native speaker of the language.

Enablement / Purpose (RST) — Satellites that raise a reader’s ability or show the goal that motivates the nucleus.

Endocentric Construction is centered about one or more head tagmemes. The whole construction may be replaced by a form similar in form class to the head of the construction.

Equational Clause is a clause that contains an equational, or linking, verb.

Etic unit is a grammatically nonessential unit and is the first approximation of the analyst to the unit from the point of view of an outsider.

Evaluation (RST) — A satellite that guides the reader’s stance toward the nucleus (e.g., wisdom verdict in 6:13).

Exocentric Construction is not centered, and there is no head tagmeme. The whole construction does not fill the same slot as one of its parts.

Filler Class is the list of all the items that can fill the slot.

Foreground / Background — Foregrounded clauses (often wayyiqtol) advance the story; background clauses supply setting, reason, evaluation, or procedures.

Grammatical Hierarchies are constructions that are arranged at a series of well-defined levels.

Grammatical Level is described as a relative position in space, where space is the grammatical hierarchy within which constructions may occur.

Immediate Constituent Analysis cuts an utterance successively into binary constituents.

Independent Clause is a clause that can stand alone as a major sentence in the language.

Intonation Patterns are pauses and other phonological features that help isolate sentences.

Intransitive Clause is a clause that contains an intransitive verb.

Kernel Sentence is a sentence that simultaneously has three of the following five characteristics: simple, complete, a statement, active, and affirmative.

Mainline is the structural backbone of a discourse that moves it forward in some kind of sequential manner, usually chronologically through a series of events.

Maqaf / Niqqud / Cantillation / Sof Pasuq — HB orthographic marks: **maqaf** (ˀ hyphen joiner), **niqqud** (vowel points), **cantillation** (te'amim), **sof pasuq** (: end-verse marker).

Network (co-occurrence) centrality — Graph view where words are nodes and co-appearance in a verse/line is an edge; hubs indicate key participants/themes.

Nifal — A Hebrew binyan (stem) typically passive or middle; e.g., נמצא “was found.”

Notional Structures concerns itself with plot structure, repartee, and interclausal relationships along case frames. They are etic and heuristic devices that uncover emic structures in given languages.

Off-line clauses may function to provide simple background material, a comment by the narrator, present negated actions, or mark a decisive moment in the narrative.

Paragraph consists of ant two sentences that are semantically related.

Peak / Climax — A local high point where form or expectation shifts (e.g., reversal in 6:10 when the king assigns honor to Mordecai).

Phrase is a unit composed of two or more words potentially, which does not have the characteristics of a clause, and typically, but not always, fills slots on the clause level. It is traditionally described as a word group that does not contain a subject or a predicate which functions as a single part of speech.

Plot is the notional structure of narrative discourse.

Point of Departure (PoD) — A fronted orienter (time, place, topic, condition, **הַיָּמִים**, participial durative) that sets the cognitive frame before the main predication.

Procedural discourse — Stepwise instruction blocks (bring, clothe, mount, proclaim) that encode “how to” rather than “what happened.”

Protasis / Apodosis — The two parts of a conditional: “if . . .” / “then . . .” (6:13 frames Haman’s fate this way).

Repartee is the notional structure of dialogue.

Salience-Cline a series of bands demarcating the grade of events in a discourse. Band 1 (storyline with simple past tense), Band 2 (background activities, or expanding on the span of an event, usually with past progressive), Band 3 (flashbacks, usually with pluperfects), Band 4 (setting, usually with intransitive verbs with inanimate objects), Band 5 (irrealis or future events), Band 6 (author’s evaluation), and Band 7 (termed a cohesive band with adverbial clauses in back-referential function.)

Sentence contains a complete thought composed of a subject (about which something is said) and a predicate (what is said about the subject).

Slot is a position in a construction frame that defines the role of linguistic form in the construction relative to other parts of the same construction.

String Constituent Analysis cuts an utterance simultaneously into all of its functional parts.

Surface Structure type discourse has characteristic tense, aspect, and voice features in the verbs that occur on its mainline discourse, forwarding the development chronologically or logically.

Syntagmeme is denned a potential string of tagmemes, whose manifesting sequence of morphemes fills a grammatical slot.

Tagmeme / slot–function / class–filler — In tagmemics, each clause realizes a *function* (slot) such as SETTING or EVENT with a *form* (class) such as VP/NP/RC. We tagged each clause by what it does and how it's realized.

Tagmeme is the correlation of a grammatical function (or slot) with the class of mutually substitutable items that fill that slot.

Tagmemic analysis is a set of procedures for the description of language, with a basic grammatical unit called the tagmeme mapped into string-type constructions located at specific levels in the grammar. The system and theory were developed by Kenneth L. Pike and used by the Summer Institute of Linguistics for the training of language analysts.¹

Tagmemics is “a linguistic system of analysis that defines the basic units of language (tagmemes) as composite elements, one part being the ‘slot,’ or ‘function,’ and the other the ‘filler,’ or ‘class.’” For example, one such tagmeme, at the syntactic level of analysis, might be the noun-as-subject (in which the noun is a class that “fills” the subject “slot” in a construction).²

TF-IDF “verse-distinctive” lexemes — Terms whose scores show they are unusually characteristic of a *particular* verse (e.g., procedural lexicon in 6:7–9).

Theme / Rheme — Theme = the starting informational ground; Rheme = what is said about it (roughly tracks topic/focus at clausal level).

Topic / Focus — Topic = what the clause/discourse is *about*; Focus = the highlighted/new or contrastive information (often end-weighted).

Transitive Clause is a clause that contains a transitive verb.

Verbless (nominal) clause — Copula-less predication (HB often omits “to be”), used for identification/evaluation/states.

Volitive — Forms expressing will/desire/command (imperatives, cohortatives, jussives; InfAbs can function volitively in sequences).

X-qatal is a topicalized verbal sequence where “X” is a non-verbal constituent.

¹ Walter A. Cook, *Introduction to Tagmemic Analysis* (New York: Holt Rinehart and Winston, 1969), 13.

² Britannica Editors of Encyclopedia Britannica, “Tagmemics,” Encyclopedia Britannica, May 23, 2016, <https://www.britannica.com/topic/tagmemics>.

APPENDIX 7

ETCBC QUERIES WITH JUPYTER NOTEBOOK

The following visualizations are examples made possible with Text-Fabric, which runs in the Python environment using the ETCBC database. The two Jupyter Notebooks documenting the installation of the environment on your personal computer and the code run to achieve the following visualizations can be found at the location below. The files are on the left of the webpage and labelled Esther-Setup.ipynb and Esther-Visualizations.ipynb.

<https://github.com/MalcolmGohSG/Esther/blob/eafa9577eb63e02509ffd911dd1f2c6493c4a5f4/Esther-Setup.ipynb>

The first visualization is an “Implot” that marks the occurrences of all the *wayyiqtol*s (in green) and the *X-qatals* (in orange) in the Book of Esther.

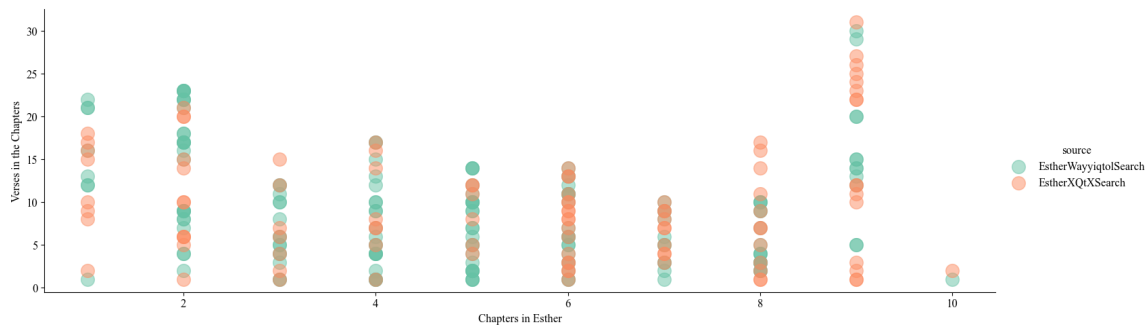


Figure A1. Occurrences of all the *wayyiqtol*s and the *X-qatals* in Esther

The next visualization charts all the occurrences of *wayyiqtol*s in the entire Hebrew Bible, and the following diagram superimposes *wayyiqtol*s with *X-qatals*. These are but a sampling of what can be achieved with Text-Fabric.

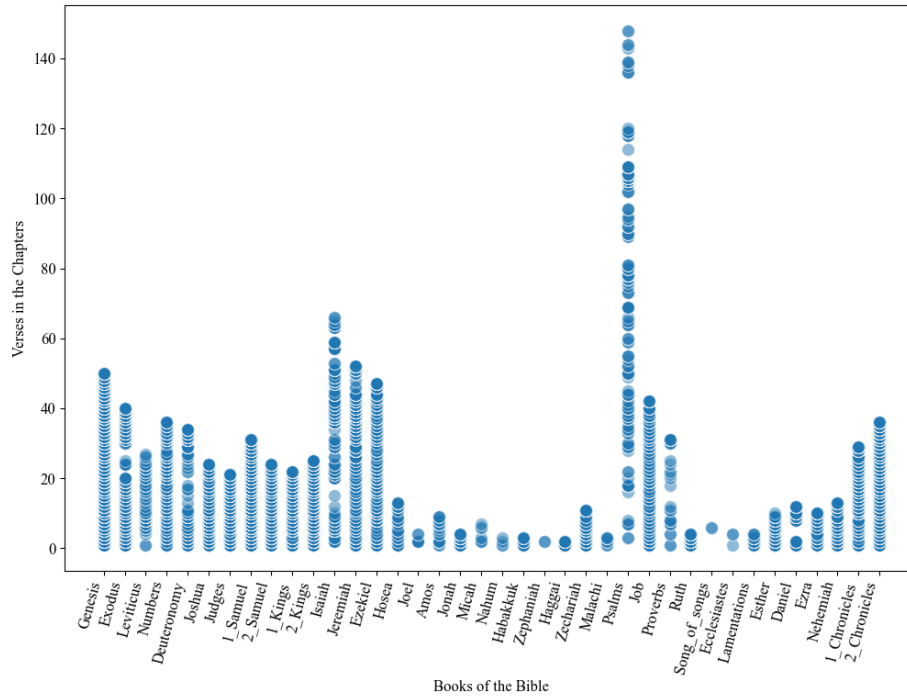


Figure A2. Occurrences of *wayyiqtol* in the Hebrew Bible

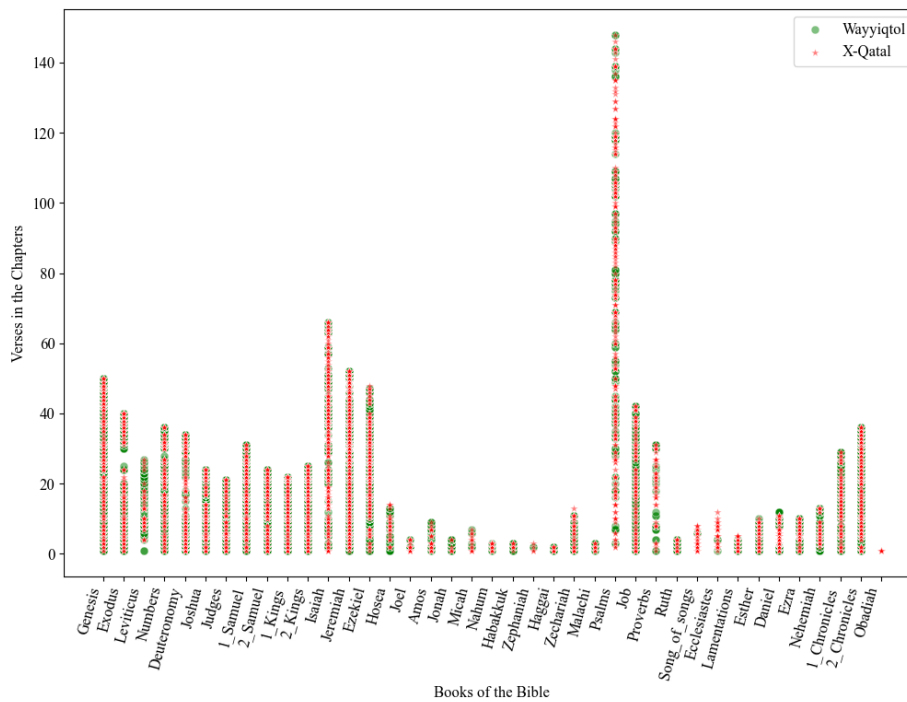


Figure A3. Superimposition of *wayyiqtol* with *X-qatals* in the Hebrew Bible

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ABSTRACT

AN INVESTIGATIVE COMPARISON BETWEEN FOUR APPROACHES TO DISCOURSE ANALYSIS USING MT ESTHER AS A TEST CASE

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This dissertation is an investigation comparing four approaches to discourse analysis applied to the Masoretic Text (MT) of the book of Esther as a test case. Unlike traditional exegesis, which focuses on the grammar and syntax of smaller units, discourse analysis examines broader linguistic structures within a text. The study uses the book of Esther—an ideal test case due to its narrative unity and composition in late biblical Hebrew—to explore the insights provided by four methods identified by Benjamin J. Noonan in *Advances in the Study of Biblical Hebrew and Aramaic*, namely, the tagmemic, interclausal, information structure, and distributional approaches.

The research evaluates the application of these methods to MT Esther and compares the results with those of traditional exegesis and methods found in select commentaries. It aims to determine whether any of the four approaches offers superior insights or if an eclectic combination of techniques or traditional exegesis proves equally effective.

The dissertation is structured in six chapters. It begins with an introduction, followed by a detailed survey of the four approaches to discourse analysis. The scheme for conducting the discourse studies utilizing the various approaches is then delineated. The core analysis of MT Esther is presented afterward, leading to a discussion of the findings and their implications. The study concludes with a summary of results and suggestions for future research.

By systematically comparing the four methods, this dissertation seeks to assess the value of discourse analysis in biblical studies and its potential to enhance the interpretation of MT Esther. This research fills a gap in scholarship by directly comparing these approaches in a single biblical narrative, offering a critical evaluation of their strengths and limitations. The findings will contribute to broader discussions on the application of discourse analysis to Hebrew texts and are expected to be of interest to biblical scholars, linguists, and theologians.

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