A New Biblical Hebrew Teaching Grammar for African Bible Translators: A Typological Approach[1]

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ABSTRACT

The basic premise of a teaching grammar (as opposed to a descriptive grammar or a prescriptive grammar) is that it must describe the grammar to be learned in terms of the grammar of the language known by the student. In this regard, Biblical Hebrew teaching grammars are woefully inadequate for non-Western students, since they teach the grammatical concepts of Biblical Hebrew from the standpoint of Indo-European languages. This is especially problematic in cases where the language of the student is closer to Biblical Hebrew than is the Indo-European language that is used as the reference point in the grammar. An example would be a language with an aspectual verbal system, which is closer to the Hebrew system than the tensed verbal system of English. In this paper we describe a research project in progress at the University of the Free State to produce a new teaching grammar of Biblical Hebrew based upon language typology, which allows students to learn Biblical Hebrew in terms of the ways in which various features of their language are the same or different from Biblical Hebrew from a typological viewpoint.

A   INTRODUCTION

With the plethora of new grammars for teaching Biblical Hebrew, one could well wonder with Qoheleth whether there is "anything new under the sun." This paper presents the theoretical basis and practical implementation for a new teaching grammar of Biblical Hebrew that is being developed at the University of the Free State. It differs from all other grammars of Biblical Hebrew in two ways: First, theoretically, it is based upon language typology as a structural principle which is utilised for its explanatory power. Second, it is developed precisely for the needs of translators of Biblical Hebrew, especially for those translators in Africa (and elsewhere) whose home language is not Afrikaans,

English, or another Indo-European language. This research project is essentially important for the Biblical Hebrew curriculum in light of new qualifications at UFS for Bible Translation (MA, MTh, PhD) and Bible Translation Management (MA).

This new Biblical Hebrew grammar project was piloted in Bible Translation workshops in 2011 in Jos, Nigeria and in Windhoek, Namibia, in addition to work under way at the University of the Free State for Sesotho, Setswana, isiXhosa, and isiZulu. We envision, however, a future situation in which the project could be adapted for use world-wide.

B   CHARACTERISTICS OF A TEACHING GRAMMAR

We first begin with an understanding of what a teaching grammar is and the basic methodology that it must employ. There are a number of kinds of grammars; four of the most important types of grammars are briefly mentioned.[2] The first type, a universal grammar, describes those features of grammar inherently present in all languages of the world. This is the basic idea underlying Chomsky's generative grammar—what is the universal grammar that is "hard-wired" in children so that they can acquire any language, given the appropriate input?

The second type, a descriptive grammar, describes those features of grammar present in a single language. It does not attempt to promote "good grammar" or "proper speaking;" instead, it simply describes the grammar of the language as it is spoken and used by native speakers. This kind of grammar is at the heart of all modern linguistic descriptive research.

The third type, a prescriptive grammar, dictates the "rules" of the language so that it can be spoken and used "properly." It does not describe a language as such, but rather describes how one must use the language to speak or write "correctly."

The fourth type, a teaching grammar, assists students in learning a second (or, additional) language. The description of the new language should be taught with reference to the students' home language. This crucial distinction— that the new language should be taught with reference to the students' home language—points to the essential inadequacy of nearly every grammar of Biblical Hebrew for African students. Teaching grammars of Biblical Hebrew are written from the perspective of Western languages (English, Afrikaans, French, German) and not African languages. There are two essential reasons for the difficulty: First, African languages have some features which are very far from

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[2]   See Geoffrey Finch, *Key Concepts in Language and Linguistics* (2nd ed.; New York: Macmillan, 2005), 75-78; and Jeanette DeCarrico and Diane Larsen-Freeman, "Grammar," in *An Introduction to Applied Linguistics* (ed. Norbert Smith; New York: Oxford University Press, 2002), 19-34.

Western languages; and second, African languages have some features which are closer to Hebrew than Western languages are.

With the current teaching grammars of Biblical Hebrew, African students are conceptually taught Biblical Hebrew from the standpoint of Western languages, rather than linking the grammatical features of their languages directly to those of Biblical Hebrew. Conceptually, we might say that African students have to go to Europe before returning to Africa. For example, in teaching the aspectual nature of the Biblical Hebrew verbal system, teaching grammars of Biblical Hebrew go to great lengths to try to teach students how an *imperfective* aspectual form might sometimes be translated with present, future, or past tense and might have a variety of indicative or modal nuances.[3] But an African student whose home language is itself aspectual will be confused by such an explanation and, in fact, may not be able to link the imperfective in his own language with the imperfective forms in Biblical Hebrew.

Before presenting our proposal for a new teaching grammar of Biblical Hebrew, it is important to consider current approaches to second language acquisition for any light they might shed on this problem.

C   SECOND LANGUAGE ACQUISITION (SLA)

SLA research focuses on the development of knowledge and use of a language by children and adults who already know at least one other language.[4] Since its inception in the 1960's theories of SLA have proliferated and about 40-60 theories currently coexist. The lack of a dominant theory is one of the field's chief obstacles to progress.[5]

SLA theories differ in a multitude of ways. With respect to source, SLA theories may originate in the fields of linguistics and psychology or from within SLA itself. SLA theories differ in scope in that some are intended for the acquisition of a second language by children or by adults, or for the acquisition

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[3]   See, for example, Thomas O. Lambdin, *Introduction to Biblical Hebrew* (New York: Charles Scribner's Sons, 1971), 100; and Allen P. Ross, *Introducing Biblical Hebrew* (Grand Rapids: Baker, 2001), 132-33. Note, in particular, the attempt to connect the imperfective *yiqtol* to English tenses ('he was killing,' 'he kills,' 'he will kill') by John H. Dobson, *Learn Biblical Hebrew* (Dallas: SIL, 1999), 61.

[4]   See, for example, Diane Larsen-Freeman and Michael H. Long, *An Introduction to Second Language Acquisition Research* (Applied Linguistics and Language Study; London: Longman, 1991); Stephen Crain and Diane Lillo-Martin, *An Introduction to Linguistic Theory and Language Acquisition* (Blackwell Textbooks in Linguistics 15; Oxford: Blackwell, 1999); and Vivian Cook, *Linguistics and Second Language Acquisition* (Modern Linguistics Series; New York: Macmillan, 1993).

[5]   Michael H. Long, "Second Language Acquisition," in *The Cambridge Encyclopedia of the Language Sciences* (ed. Patrick Colm Hogan; Cambridge: Cambridge University Press, 2011), 728.

of language in formal or informal settings. SLA theories may differ in their forms, in their content (concentrating on linguistic, cognitive or social matters) and in type (being either nativist or empiricist).

The field of SLA has both theoretical and practical importance for the writing of a teaching grammar of Biblical Hebrew. SLA is theoretically important for understanding how language is processed and represented. SLA has practical importance for determining the best practices for the teaching and learning of languages.

In psychological models (such as Behaviourism, Cognitive Psychology, Connectionism, Interactional approaches) it is argued that differences between languages are *deep*—language is processed by general cognitive mechanisms that are responsible for a wide range of human learning and information processing.[6] Language processing thus requires no specialised module. An example is the *LAMP* (Language Acquisition Made Practical) programme by Brewster and Brewster, which views language acquisition as a kind of habit formation.[7] Learning occurs when, through repeated practice, controlled knowledge becomes automatic. Another example is the Contrastive Analysis Hypothesis (CAH), which was proposed to account for the role of the L1 (first language) in L2 (second language) learning.[8] CAH predicted that where similarities existed between L1 and L2 structures, there would be no difficulty for L2 learning. Where there were differences, however, the L2 learner would experience problems. When put to the test, CAH was not fully supported. It failed to predict errors that L2 learners made, and it predicted some errors that did not occur. In the light of this finding one can conclude that a teaching grammar focused on repetition of multiple examples of a specific construction with little or no focus on general/universal rules may fail.

In contrast to psychological models (in which language differences are considered to be *deep*), linguistic models such as the Universal Grammar framework consider differences between languages to be *shallow*.[9] For exam-

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[6]   See, for example, Burrhus E. Skinner, *Verbal Behavior* (New York: Appleton-Century-Crofts, 1957); and Barry McLaughlin, *Theories of Second Language Acquisition* (2nd ed.; London: Edward Arnold, 1987).

[7]   Tom Brewster and Elizabeth S. Brewster, *Language Acquisition Made Practical (LAMP): Field Methods for Language Learners* (Colorado Springs: Lingua House, 1976).

[8]   Robert Lado, *Language Teaching: A Scientific Approach* (New York: McGraw-Hill, 1964).

[9]   See, for example, Lydia White, *Universal Grammar and Second Language Acquisition* (Language Acquisition and Language Disorders 1; Amsterdam: Benjamins, 1989); Lydia White, *Second Language Acquisition and Universal Grammar* (Cambridge Textbooks in Linguistics; Cambridge: Cambridge University Press, 2003); Teun Hoekstra and Bonnie D. Schwartz, *Language Acquisition Studies in Gen-*

ple, in Chomsky's Principles and Parameters Theory, the parameter of Pro-drop (the parameter which determines whether a language uses an independent pronoun with a verb or whether the pronoun is dropped and the subject is indicated only by a subject affix on the verb) is not considered to be a deep structural difference. As a result, language acquisition is based on the presence of a specialised module of the human mind containing Universal Grammar, the innate knowledge of principles common to all languages. The child's task is to discover how the language of his or her environment makes use of those principles. However, when a child reaches puberty, Universal Grammar is no longer available and therefore the acquisition of a second language by older learners must make use of more general learning processes; as a result, language learning is more difficult and it is never complete. Although the mental grammars of second language learners are still consistent with the universal principles of all human languages, learners tend to perceive the L2 (second language) in a way that is shaped by the way their L1 (first language) realises these principles.[10] Thus, the interference of L1 (first language) in the acquisition of L2 (second language) is emphasised again.

From a complex systems perspective, language develops or emerges in a process of co-adaptation. In the same way, learning a language is seen as language *development* rather than as *acquisition*, that is, as a process of dynamic adaptation rather than as something that, once learned, is "possessed" for all time.[11] From a complexity point of view, language can never be in an entirely stable state, so it cannot be "acquired" once and for all. Since humans, as language-using agents, "assemble" language from the resources or potential at their disposal, the expectations that derive from previous experiences of co-creating and aligning oneself with the latent meaning potential of others through discourse constitute an important resource. Sampson et al. present a challenge to the widely-held assumption that human languages are both similar and constant in their degree of complexity.[12] Complexity theory also appears to challenge an inevitable outcome of one of the central axioms of generative linguistic theory, namely, that the mental architecture of language is fixed and is therefore identical in all languages. The importance of L1 (first language) in the

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erative Grammar (Language Acquisition and Language Disorders 8; Amsterdam: Benjamins, 1994).

[10]   Stephen D. Krashen, *Principles and Practice in Second Language Acquisition* (New York: Pergamon, 1982); and Lydia White, "Second Language Competence versus Second Language Performance: UG or Processing Strategies," in *Counterpoint: Universal Grammar in the Second Language* (ed. Lynn Eubank; Language Acquisition and Language Disorders 3; Amsterdam: Benjamins, 1991), 167-190.

[11]   Diane Larson-Freeman and Lynne Cameron, *Complex Systems and Applied Linguistics* (Oxford: Oxford University Press, 2008), 157.

[12]   Geoffrey Sampson, David Gil, and Peter Trudgill, eds., *Language Complexity as an Evolving Variable* (Oxford: Oxford University Press, 2009).

acquisition of L2 (second language) is emphasised. Furthermore, the uniqueness of L2 (second language) is emphasised.

Givón has developed a functional-typological theory which can be used to formulate a single grammar in a universal sense which can serve as the basis of a teaching grammar.[13] His theory is functionalist (as opposed to formalist) in that it views syntax as reflective of functions of human discourse. It is typological in that it considers a wide range of diverse languages rather than a single language or language family.[14]

Although our proposal as developed in the next section benefits from the SLA theories as summarised in this section we do not followed or based our theory exclusively on any single one.

D   LANGUAGE TYPOLOGY AND A NEW PROPOSAL FOR TEACHING BIBLICAL HEBREW

Second language acquisition does not seem to have taken notice of the full possibilities of language typology for language teaching. However, two scholars of Biblical Hebrew have noticed that there are ways in which Biblical Hebrew has important structural connections to non-Indo-European languages.

Stephen H. Levinsohn, a translation consultant with the Summer Institute of Linguistics, wrote a paper for the Bible Translation 2010 conference called "Contextualising the Teaching of Biblical Hebrew."[15] He relates his experience in the Philippines for a translation workshop on Exod 1-12. The Filipino translators had all studied Hebrew at a seminary in Manila, but Levinsohn discovered that the translators were unaware of important features that their languages, all Northwest Austronesian languages, share with Biblical Hebrew. These features include: (1) they are VS/VO languages (that is, the basic word order is Verb-Subject or Verb-Object); (2) they are aspect-prominent languages (that is, their verbal system is based on aspect rather than tense); and (3) they are pro-drop languages (that is, the subject of a proposition is indicated by an affix attached to the verb, rather than by an independent pronoun, as in English and Afrikaans). This last feature is particularly important, but is not explicitly mentioned in most teaching grammars of Biblical Hebrew.

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[13]   Talmy Givón, "From Discourse to Syntax: Grammar as a Processing Strategy," in *Discourse and Syntax* (vol. 12 of *Syntax and Semantics,* ed. Talmy Givón; New York: Academic Press, 1979).
[14]   Larson-Freeman and Long, *Second Language Acquisition Research*, 267.
[15]   Stephen H. Levinsohn, "Contextualising the Teaching of Biblical Hebrew," (unpublished paper presented at the 2010 Bible Translation (BT2010) conference held at Horsleys Green under the auspices of the European Training Programme (ETP) of SIL International, July 2010), n.p. [cited 31 August 2011]. Online: www.sil.org/~levinsohns/ContextualisedHebrewTeaching.pdf.

Similar observations have been made by Victor Zinkuratire, a professor of Biblical Hebrew at the Catholic University of East Africa for many years. As he notes, English as a medium of instruction is "very different from both Hebrew and from Bantu languages."[16] He and his students compared the structures of Biblical Hebrew to those of a number of their Bantu languages, including Runyankore-Rukiga from Uganda, Kikuyu and Luhya from Kenya, Bemba from Zambia, and Kiswahili from East Africa. He discusses first morphological processes that are similar to the Hebrew *binyanim* (stem formations) in Bantu languages. For example, the *qal* of *hlk* conveys the simple action "to walk" whereas the *hitpaʿel* conveys the notion "walk about." Similar morphological processes can be found in the following Bantu languages, where a morphological affix indicates the repetition of an action[17]:

	"to walk"	**"to walk about"**
Kikuyu:	guthii	guthururuka
Bemba:	ukwenda	ukwendauka
Kiswahili:	kutembea	kutembeatembea
Luhya:	khukenda	khukendakenda

Furthermore, Zinkuratire notes that many Bantu languages are like Hebrew in having a resumptive pronoun or adverb within relative clauses.[18] Finally, he notes that many Bantu languages have a consecutive tense which is used within narrative texts that is syntactically analogous to the imperfect waw consecutive in Hebrew.[19]

While Levinson and Zinkuratire have noted very important similarities that Biblical Hebrew shares with Asian and African languages, respectively, they have not connected their observations to the broader issue of language typology. For example, Biblical Hebrew is like the Bantu languages and Northwest Austronesian languages they discuss in that they are all aspect-prominent languages, but Biblical Hebrew is also typologically similar to *every* aspect-prominent language world-wide. The discipline of typological linguistics provides a way to describe Biblical Hebrew in a way that is relevant to languages across the world.

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[16]   Victor Zinkuratire, "Morphological and Syntactical Correspondences between Hebrew and Bantu Languages," in *Interpreting the Old Testament in Africa: Papers from the International Symposium on Africa and the Old Testament in Nairobi, October, 1999* (ed. Mary N. Getui, Victor Zinkuratire and Knut Holter; Bible and Theology in Africa, 2; New York: Peter Lang, 2001), 217.

[17]   Zinkuratire, "Morphological and Syntactical Correspondences," 221.

[18]   Zinkuratire, "Morphological and Syntactical Correspondences," 221-222.

[19]   Zinkuratire, "Morphological and Syntactical Correspondences," 223-224.

Language typology classifies languages (or individual structural components of languages) based upon shared formal characteristics.[20] With this methodology, languages that are genetically unrelated and that have no geographical proximity can be grouped together by structural features. As a result, typologists can make relatively broad claims concerning the types of language structures represented among the world's languages, the ways in which languages vary structurally, and the limits to this variation.[21] A major effort to document and compile the range of structures present among the world's languages is represented by *The World Atlas of Language Structures,* a research project based in the Department of Linguistics of the Max Planck Institute for Evolutionary Anthropology in Leipzig.[22] Their research draws upon linguistic information from 2,560 languages around the world.

As an example of language typology, we can consider the order of a noun and a genitive modifying it. Among the languages of the world, there are only three structural possibilities: (1) the genitive precedes the noun, (2) the genitive follows the noun, or (3) both orders are possible.[23] In English and Afrikaans, the genitive precedes the noun; this is the predominant pattern among the world's languages. However, it is quite common for the genitive to follow the noun. This is the pattern found in the Hebrew construct phrase; it is also quite common in African languages (for example, Sesotho). The typological difference between English and Afrikaans, on the one hand, and Hebrew and Sesotho, on the other, helps to explain why Sesotho students have no difficulty in grasping the Hebrew construct phrase, whereas English and Afrikaans students find it difficult.[24]

Our new teaching grammar of Biblical Hebrew will present the grammar of Biblical Hebrew within a typological framework. It takes into account the range of constructions available among the languages of the world and shows where Hebrew fits within that typology. It helps students to explore how their own language fits into the typological possibilities. Students are then assisted in connecting the constructions of their own language to the constructions of Biblical Hebrew.

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[20]   Lindsay J. Whaley, *Introduction to Typology: The Unity and Diversity of Language* (Thousand Oaks, Calif.: Sage, 1997), 7.
[21]   Martin Haspelmath et al., eds., *The World Atlas of Language Structures* (Oxford: Oxford University Press, 2005), 1.
[22]   Haspelmath et al., *World Atlas*, 1.
[23]   Matthew S. Dryer, "Order of Genitive and Noun," in *The World Atlas of Language Structures* (ed. Haspelmath et al.; Oxford: Oxford University Press, 2005), 350-351.
[24]   This statement is based on the observations of the first author in teaching Biblical Hebrew to Afrikaans and Sesotho speaking students at the University of the Free State for more than 30 years.

To illustrate the methodology and potentials of the new grammar, we present two examples of constructions in Biblical Hebrew—the definite article and the quantifier *kol*. We illustrate how we piloted these lessons on these two grammatical constructions among African Bible translators in Nigeria and Namibia.

E   FIRST EXAMPLE: THE DEFINITE ARTICLE

Among the languages of the world, there are four possibilities for the modification of a noun by a definite and/or indefinite article.[25] Broadly speaking, a definite article may be used with an anaphoric function (to refer back to something mentioned in the preceding discourse) or with a nonanaphoric function (to refer to something whose existence is assumed by the speaker to be known to the hearer).[26] An indefinite article is used to refer to something that the speaker assumes is not known to the hearer.[27]

In the first type, both definite and indefinite articles are present. English and Afrikaans are examples of this type of language. The definite article is used to mark a noun as being known or identified in the discourse. The indefinite article is used to mark a noun that is non-specific or new to the discourse.

In the second type, only a definite article is morphologically distinguished in the language. Hebrew fits into this second category as does Luo, a language of Kenya. In some languages in this category, a demonstrative may function as a determiner to indicate a definite noun, as in isiXhosa.[28] For many languages in this type, indefiniteness may be indicated by other means, such as the use of the numeral "one" (e.g. "<u>one</u> cow" instead of "<u>a</u> cow").[29]

In the third type of language, there is no definite article and no indefinite article. Many languages in Africa are like this, including Sesotho, isiZulu, and Ndebele. These languages will use other means to functionally differentiate

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[25]   The cross-linguistic discussion in this section is drawn from Matthew S. Dryer, "Definite Articles," in *The World Atlas of Language Structures* (ed. Martin Haspelmath et al. Oxford: Oxford University Press, 2005), 154-157; and Matthew S. Dryer, "Indefinite Articles," in *The World Atlas of Language Structures* (ed. Martin Haspelmath et al. Oxford: Oxford University Press, 2005), 158-161.

[26]   Dryer, "Definite Articles," 154.

[27]   Dryer, "Indefinite Articles," 158.

[28]   See Jan A. Du Plessis and Marianna Visser, *Xhosa Syntax* (Pretoria: Via Afrika, 1992), 280-293.

[29]   For examples, see Talmy Givón, "Definiteness and Referentiality," in *Syntax* (vol. 4 of *Universals of Human Language*; ed. Joseph H. Greenberg et al. Stanford: Stanford University Press, 1978), 291-330; and Dryer, "Indefinite Articles," 158.

definiteness and indefiniteness. Some languages will use "this" (e.g. "this cow" for "the cow") to show that the noun is known in the discourse.[30]

In the fourth type of language, an indefinite article is present, but not a definite article. This is a comparatively rare type.[31]

The four types of languages are summarized in the following table, with the number of languages representing each type in the sample:

Table 1. Summary of four types of languages with respect to marking (in)definiteness[32]

Type	Definite article	Indefinite article	Number of languages
#1	X	X	253
#2	X	--	81
#3	--	--	188
#4	--	X	41

After explaining to participants at the translation workshops the typology of definite and indefinite articles, we asked them to explore their language to see which type it represents by means of working through the following questions and translation exercises.

Does your language have a definite article, an indefinite article, or neither?

- Try translating Ruth 1:1-2 into your language and see how you translate the Hebrew "man" and "the man."

- If you do not have a definite article, how do you indicate that in Ruth 1:2 we know the identity of "the man"? Do you use "this" or some other means?

We then proceeded to help participants to explore some of the ways in which the definite article in used in Biblical Hebrew.[33] They were then asked to

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[30]   For examples, see Dryer, "Definite Articles," 154.
[31]   Dryer, "Definite Articles," 154-55; and Dryer, "Indefinite Articles," 158-59.
[32]   This table combines the statistics provided in Dryer, "Definite Articles," 154 and Dryer, "Indefinite Articles," 158.
[33]   The following section on the definite article draws upon the descriptions of the definite article in the basic Hebrew reference grammars: Paul Joüon and Takamitsu Muraoka, *A Grammar of Biblical Hebrew* (2nd ed.; Rome: Pontifical Biblical Institute, 2006), 473-87; Bruce K. Waltke and M. O'Connor, *An Introduction to Biblical Hebrew Syntax* (Winona Lake: Eisenbrauns, 1990), §13. Barr noted a number of difficulties in correlating the Hebrew definite article to English; see James Barr, "'Deter-

translate the representative verses into their languages, taking care to see how they could most naturally translate the Hebrew definite article.

- First, in Biblical Hebrew the definite article may indicate a person or thing that has already been introduced in the narrative (the anaphoric use of the article), e.g. Ruth 1:1-2 "a man… the man":

וַיְהִ֗י בִּימֵי֙ שְׁפֹ֣ט הַשֹּׁפְטִ֔ים וַיְהִ֥י רָעָ֖ב בָּאָ֑רֶץ וַיֵּ֨לֶךְ אִ֜ישׁ מִבֵּ֧ית לֶ֣חֶם יְהוּדָ֗ה לָגוּר֙ בִּשְׂדֵ֣י
וְשֵׁ֣ם הָאִ֣ישׁ אֱֽלִימֶ֔לֶךְ מוֹאָ֔ב ה֥וּא וְאִשְׁתּ֖וֹ וּשְׁנֵ֥י בָנָֽיו׃

- Second, the Biblical Hebrew definite article may indicate that an item naturally belongs to a person (the so-called possessive use), for example 1 Sam 18:10 "the spear":

וְהַחֲנִ֖ית בְּיַד־שָׁאֽוּל׃

"The next day an evil spirit from God rushed upon Saul, and he raved within his house, while David was playing the lyre, as he did day by day. And <u>the spear</u> was in the hand of Saul."

- Third, the Biblical Hebrew definite article may be used to indicate the person who is being addressed (the vocative use), for example, 1 Sam 17:55 "the king":

וַיֹּ֤אמֶר אַבְנֵר֙ חֵֽי־נַפְשְׁךָ֣ הַמֶּ֔לֶךְ אִם־יָדָֽעְתִּי׃

"When Saul saw David go out against the Philistine, he said to Abner, the commander of the army, 'Abner, whose son is this young man?' Abner said, 'As your soul lives, <u>the king</u>, I do not know.'"

- Fourth, the Biblical Hebrew definite article may indicate an item that is unique in itself, for example, Ps 121:6 "the sun," "the moon":

יוֹמָ֗ם הַשֶּׁ֥מֶשׁ לֹֽא־יַכֶּ֑כָּה וְיָרֵ֥חַ בַּלָּֽיְלָה׃

"<u>The sun</u> shall not strike you by day, nor <u>the moon</u> by night."

- Fifth, the Biblical Hebrew definite article may indicate a representative member of a class or species, for example Num 11:12:

שָׂאֵ֣הוּ בְחֵיקֶ֗ךָ כַּאֲשֶׁ֨ר יִשָּׂ֤א הָאֹמֵן֙ אֶת־הַיֹּנֵ֔ק

mination' and the Definite Article in Biblical Hebrew," *JSS* 34 (1989): 307-335. For a linguistic description of definiteness as it relates to the Biblical Hebrew definite article, see Cynthia L. Miller, "Definiteness and the Vocative in Biblical Hebrew," *JNSL* 36 (2010): 43-64.

"Did I conceive all this people? Did I give birth to them, that you should say to me, 'Carry them in your bosom, as the nurse carries the nursing child,' to the land that you promised on oath to their ancestors?"

For English or Afrikaans speaking students, the difficulty of the definite article in Hebrew involves the fact that the functions of the definite article do not precisely coincide with those in Hebrew. This state of affairs is, to a large extent, due to the fact that Hebrew has only a definite article and no indefinite article. As a result, teaching grammars for English or Afrikaans students will explain to students how Hebrew with only a definite article should be understood in light of the definite-indefinite distinctions of those languages. African students whose language has only a definite article (like Hebrew) must still determine the extent to which the definite article in their language functions in a way that is similar to, or different from, Hebrew. African students whose language has no definite or indefinite article must explore the resources of their languages for indicating those functions which are conveyed by the definite article in Hebrew.

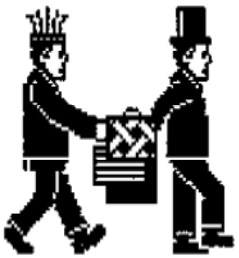## F   SECOND EXAMPLE: *KOL* "ALL, EVERY"

As a second example, we explored the quantifier *kol* and how its functions relate to the African languages of our participants.[34]

English has two different quantifiers that relate to *kol* – "all" and "every." To explore the meanings of these two quantifiers, consider the pictures in Figure 1:[35]

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[34] For an exploration of the acquisition of quantifiers by children using cross-linguistic features of quantifiers for comparison, see Patricia J. Brooks, Martin D. S. Braine, Gisela Jia and Maria da Graca Dias, "Early Representations for *all, each* and their Counterparts in Mandarin Chinese and Portuguese," in *Language Acquisition and Conceptual Development* (LCC 3; ed. Melissa Bowerman and Stephen C. Levinsohn;; Cambridge: Cambridge University Press, 2001), 316-339; and Kenneth F. Drozd, "Children's Weak Interpretations of Universally Quantified Questions," in *Language Acquisition and Conceptual Development* (LCC 3; ed. Melissa Bowerman and Stephen C. Levinsohn; Cambridge: Cambridge University Press, 2001), 340-376. Another account of the ability of children to learn quantifiers is given in Crain and Lillo-Martin, *Linguistic Theory and Language Acquisition*, 399-407.

[35] Figure 1 and the conceptual outline of the following discussion are from David Gil, "Universal Quantification in Hebrew and Arabic," in *Studies in Afroasiatic Grammar: Papers from the Second Conference on Afroasiatic Linguistics, Sophia Antipolis, 1994* (ed. Jacqueline Lecarme, Jean Loewenstamm and Ur Shlonsky; The Hague: Holland Academic Graphics, 1996), 103-123. Brooks, Braine, Jia and da Graca Dias, "Early Representations for *all, each* and their Counterparts," 316-339 used pictures involving men carrying a box or boxes (pp. 320-21), girls carrying a cake or cakes (p. 323), and flowers in vases (p. 326). Drozd, "Children's Weak Interpretations," 340-376 used pictures of children riding elephants. In presenting this pa-

- <u>All</u> the men carried three suitcases (A *or* B)

- <u>Every</u> man carried three suitcases (only B)

Figure 1: Interpretations of Sentences (1a) and (1b)	
Interpretation A	Interpretation B
single joint carrying, three suit-cases in total	separate carryings, three suit-cases per man

The English sentence with *all* may have Interpretation A, meaning that there was a single joint carrying of three suitcases in total, or Interpretation B, meaning that there were separate carryings, with each man carrying three suitcases. However, the English sentence with *every* only allows Interpretation B.

There are three patterns among the world's languages.[36] In the first type, there are separate words for "all" and "every." This pattern is represented by English and Swahili. In the second type, there is only one quantifier "all." This pattern is represented by Hebrew *kol* and by isiZulu. In the third pattern, the language does not have a lexical quantifier. This is a rare type, but is represented by Walpiri. We can summarise these patterns in Table 2.

Table 2. Typological Patterns of Quantification

Type 1	"all"	"every"	English, Kiswahili
Type 2	"all"	—	isiZulu
Type 3	—	—	Walpiri

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per at SASNES, one participant questioned whether Gil's sentences involving suit-cases were "real sentences" and whether they were relevant to the African context. We did not find that African participants in our workshops had any difficulty in understanding the sentences, nor did they appear to think the situation of carrying suitcases unusual.

[36]   Gil, "Universal Quantification in Hebrew and Arabic," 107-110.

After explaining the patterns of quantification among the world's languages, we asked participants to explore the basic facts of quantification in their languages by translating the following sentences into their language:

- All the men carried three suitcases.

- Each man carried three suitcases.

We then asked participants to attempt to answer the following questions:

- Does your language have a word that means "all"?

- Does your language have a word that means "every"? If not, does your language use another word (such as "one" or "have") to mean "every"?

- If your language only has a word for "all," can it have both meanings in the picture (interpretations A and B)?

With this background, we then proceeded to explore with participants how quantification in Biblical Hebrew works. Although Biblical Hebrew has only one quantifier, Biblical Hebrew employs the definite article with singular or plural nouns in order to produce four different shades of meaning.[37]

- In the first construction, *kol* is used to modify a definite plural noun. The construction refers to the totality of a specific group. An example is Ezra 2:58:

כָּל־הַנְּתִינִים וּבְנֵי עַבְדֵי שְׁלֹמֹה שְׁלֹשׁ מֵאוֹת תִּשְׁעִים וּשְׁנָיִם: ס

"*Kol* the temple servants and the descendants of Solomon's servants were three hundred ninety-two." = The totality of the specific group of temple servants …. was 392.

- In the second construction (Isa 9:16) *kol* modifies a singular indefinite noun and refers to "each" individual:

וְכָל־פֶּה דֹּבֵר נְבָלָה

"and *kol* mouth was speaking folly" = "each and every individual mouth was speaking folly"

- In the third construction (Isa 28:8), *kol* modifies an indefinite plural noun and has the nuance of "each" member of a group.

כִּי כָּל־שֻׁלְחָנוֹת מָלְאוּ קִיא צֹאָה בְּלִי מָקוֹם:

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[37] The description of the syntax and semantics of *kol* in this section is based on research currently in progress, see Jacobus A. Naudé, "Syntactic Patterns of Quantifier Float in Biblical Hebrew," *HS* 52 (2011): 351-366.

"for *kol* tables are full of vomit; no place is clean" = "for <u>each table in the group</u> is full of vomit…"

- In the fourth construction (Exod 1:22), *kol* modifies a definite singular noun and has the nuance of the totality of individual members of a group.

וַיְצַ֣ו פַּרְעֹ֔ה לְכָל־עַמּ֖וֹ לֵאמֹ֑ר כָּל־הַבֵּ֣ן הַיִּלּ֗וֹד הַיְאֹ֙רָה֙ תַּשְׁלִיכֻ֔הוּ וְכָל־הַבַּ֖ת תְּחַיּֽוּן׃

"Pharaoh commanded all his people, '<u>*Kol* the son</u> which is born—you shall throw him into the Nile, and <u>*kol* the daughter</u> you shall keep alive." = "each and every one who is a son … each and every one who is a daughter"

We can summarise the uses of *kol* in Biblical Hebrew in Table 3:

Table 3. Meanings of kol in Biblical Hebrew

(i) *kol* + definite article + plural noun = totality of collective (English *all*; Afrikaans *al*)

(ii) *kol* + (indefinite) + singular noun = each individual (English *each*; Afrikaans *elke*)

(iii) *kol* + (indefinite) + plural noun = each member of group (English has no distinctive translation equivalent; Afrikaans *alle*)

(iv) *kol* + definite article + singular noun = totality of individual members of group (neither English nor Afrikaans has a distinctive translation equivalent)

It is important to note that the full range of distinctions in the use of *kol* in Biblical Hebrew is not found in Modern Hebrew, which uses only two of the four constructions. Furthermore, these distinctions are not easy to express in English (or other Western languages) and so they have not been identified by grammarians. We asked participants to attempt to translate representative verses with *kol* into their languages. From the results it is clear that English directly represents two of the *kol* constructions and Afrikaans represents three of the *kol* constructions. In these languages, which have fewer quantification distinctions than in Biblical Hebrew, the translator must consider how to appropriately nuance the translation to capture the meanings of the Hebrew. The opposite situation is present in languages with more structures of quantification than are found in Hebrew. For example, isiXhosa has nine quantification constructions.[38] The isiXhosa translator must then map the four *kol* constructions of Biblical Hebrew to the nine constructions of isiXhosa constructions. The use of the nine different quantifiers will need to be

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[38] See Du Plessis and Visser, *Xhosa Syntax*, 293-321.

determined by context and the grammar will need to try to illustrate this with nine different Hebrew contexts.

G   CONCLUSIONS

The necessity of training Bible translators in the source languages of the Bible presents particular challenges in the writing of teaching grammars. Most grammars of Biblical Hebrew are written from a Western point of view, rather than from the perspective of African languages. This has two unfortunate results—first, students do not easily or accurately understand the structures of Biblical Hebrew, and second, students do not gain practice and guidance in linking the structures of Hebrew with their own language. By teaching translators Biblical Hebrew from a typological perspective in this pilot project, both of these difficulties were overcome—the translators gained an enhanced appreciation of how Hebrew uses the definite article and the quantifier *kol* and a much deeper understanding of how to connect the rich grammatical resources of their own language with Hebrew.

A second challenge in the writing of teaching grammars of Hebrew can also be overcome by a typological approach combined with electronic technology. We envision producing an electronic grammar with different basic lessons and exercises based upon language typology. In the lesson teaching the definite article, for example, four versions of the lesson would be available, depending upon whether the student's home language has both definite and indefinite articles, only the definite article, only the indefinite article, or no articles. This would mean that isiZulu students and Korean students—along with all students whose home language has neither a definite nor an indefinite article—would have the same basic lesson. They would then be guided to explore the structures of their own languages vis-à-vis Biblical Hebrew.

We hope in this way to empower African Bible translators to be able to translate the OT more accurately and meaningfully. We also hope to promote greater understanding of the syntax, semantics, and pragmatics of African languages. Finally, we hope to indigenise the teaching and learning of Biblical Hebrew.

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