The mood in the book of Genesis (1:3-28): jussive, cohortative and imperative

(Georgian, Ossetic, Kumik)

Ketevan Gadilia (Moscow, IBT)

gadiliak@yahoo.com; k_Gadilia@ibt.org.ru

I. The mood is a morphological derivation verbal category. Grammatical mood describes the relationship of a verb with reality and speaker's intent. Many languages express distinctions of mood through morphology by inflecting the form of the verb.

Grammatical mood *per se* is not the same thing as grammatical tense or grammatical aspect, although these concepts are conflated to some degree in many languages, insofar the same word patterns are used to express more than one of these concepts at the same time.

The mood is also a grammatical way of expression the modality that is often expressed by the markers of mood. Modality is a syntactic category that conveys various types of relations between the speaker, the recipient (addressee) and the utterance around the situation of the speech. So, the field of meaning of modality in principle coincides with the field of meaning of the mood. In other words, from the semantic point of view mood and modality are not considered as oppositional language phenomenon.

The grammatical meaning of the mood assumes obligatory existence of the speaker's speech that includes not only the fact of action, but its evaluation as desirable, possible, presumable and etc. Thus, the mood conveys speaker's personal (individual) attitude to the action and reflects various type of attitude of the subject of the speech to the situation of the speech. Plenty of nuances of speaker's attitude bear the diverse paradigms of the mood in world languages.

Various grammatical means for expression the speakers' attitude to the utterance bears various criteria for description/classification. Lyons [12] suggests three scales of modality: 1. Scale of desire and intention; 2. Scale of necessity and responsibility; 3. Scale of confidence and possibility.

Another linguistic tradition distinguishes two types of mood – so called realis and irrealis mood. The realis moods are a category of a grammatical mood, which indicate that something is actually the case (or not the case). The irrealis moods are the set of grammatical moods that indicate that a situation or action is not known to have happened as the speaker is talking.

Even a brief and simple enumeration of types of moods demonstrates a great diversity of this category in world languages.

Indicative mood is a universal way for making statements. Interrogative mood is used for asking questions. Subjunctive or conjunctive mood has got several uses in dependent clauses. Potential mood approaches the meaning of probability (cf. in English the modal verbs like *may, can, ought, must*). Presumptive mood conveys the presupposition regarding with the fact that is denoted by verb. Hypothetical or unlikely events' mood expresses opinion or emotions, or is used for making polite questions. Admirative mood conveys surprise as well as doubt, irony and etc. Renarrative mood is used to report a nonwitness event without confirming it. Inferential mood conveys information about the events, which are not directly observed or were inferred by the speaker.

There are also some specific types of moods like energetic mood in classical Arabic (*yaktubanna* "he certainly writes") that conveys something that is strongly believed or speaker

wishes to emphasize; or, generic mood in ancient Greek, so-called *gnomic utterance*, that is marked by the aorist indicative and expresses statements about the past. It was used to express philosophical ideas about the world.

Optative mood is a volitive mood that signals/indicates wishing or hoping. It is similar to the cohortative mood and closely related to subjunctive mood. Few languages have an optative as a distinct mood. E. g. in Georgian *moḳvdes, moxdes* "may he die, may it happen" in *minda, rom moḳvdes, moxdes* "I want him to die, I want it to be happened". Sometimes optative mood is called desiderative. The distinction between desiderative and optative caused by switching from desire of the subject to the expression of speaker's desire. To the group of volitive moods belong also imperative which is one of the universal grammatical meanings in the world languages. It expresses direct commands, requests and prohibitions. Usually uses bare stem. Imperative is close to prohibitive mood that is a negative imperative.

Jussive is a directive mood that signals a speaker's command, permission or agreement that the proposition expressed by his or her utterance be brought about. Jussive is one of the variants of hortatory mood. Or, even it is similar to the cohortative mood, in that is expresses insistence, imploring, self-encouragement, wish, desire, command, purpose or consequence. In some languages the two moods are distinguished in that cohortative occurs in the first person and the jussive in the second and the third persons. There is also another opinion according which the jussive is typically applicable in the first and third person.

Cohortative mood or hortatory mood is used to express insistence, imploring, self-encouragement, wish, desire, intent, command, purpose or consequence. In Latin it is interchangeable with the jussive.

II.   The presentation is the first attempt of carrying out the group of volitive and directive moods (imperative, cohortative and jussive) in Kumik, Ossetic and Georgian languages in the well-known passages of the book of Genesis (1:3, 6, 9, 11, 20, 22, 24, 28).

What is the motivation of suggested selection of languages?

a. The book of Genesis in Kumik, Ossetic and Georgian are translated in the Institute of Bible translation: Ossetic Genesis is published in 2005 and Georgian modern translation in 2002. Kumik translation will be published in 2008.

b. The basis Hebrew source for all the translations is the masoretic text (Biblia Hebraica Stutgartenzia) or at least some of them are checked against it.

c. The translation principles are the same and based on the on the theory of the meaning based translation.

d. All three translations have been prepared at the same period.

What results do we expect to get?

Analyzing the languages of different typology belonging to the various language families (Turkic, Indo-European, Caucasian/Kartvelian) is productive to ascertain more about the category of mood. The morphosyntactic patterns of imperative, cohortative and jussive in Hebrew, on the one hand, and in Kumik, Georgian and Ossetic on the other hand, allow us to find out (1) more peculiarities about typology of mood, (2) the correlation between the grammatical means and the meaning, (3) from the point of view of the translation theory establishing the range of accuracy and determining its essence whether it is a language structure or speaker's/translator's individual strategy (3). The comparison of translated passages to Hebrew origin allows us to find out which of the languages is closer to the origin with its grammatical form and meaning.

III. In Hebrew the temporal forms express at the same time tenses and moods of action. There are several definitions and understanding of jussive in Biblical Hebrew. Some scholars [3], [7] consider that both jussive as well as cohortative mood are conveyed by the form of imperfect. In Hebrew the imperfect is a simple action in future time; repeated, habitual actions in past, present, and future; it also designates the actions that are contingent or dependent upon other factors in the context. In Hebrew the jussive may be used in either the 2nd or 3rd person. The latter is more common. It is used to express the speaker's desire, wish or command. The cohortative mood is the 1st person imperfect form that has got both plural and singular manifestation. It expresses the speaker's desire, intention, self-encouragement, or determination to perform a certain action. The possibilities of translation are many: usage of modal auxiliaries like "may, can, shall, might, could should". Sometimes they reflect the meaning of will, desire, judgment, premonition and permission.

Joüon [6] thinks that *perfect* and *future* is more appropriate terms for designating the complex nature of the two finite tenses of Hebrew. The mood he describes in terms of direct and indirect volitive moods. The volitive moods are the imperative and two forms which are modifications of the future indicative:

(1) Cohortative is a volitive mood of the 1st person (Gen. 1:26).

(2) Jussive is a volitive mood of the 3rd person. It indicates the speaker's wish or all nuances of will like command, exhortation, advice, invitation, permission as well as prayer, request for permission (Gen. 1:3). It is normally used with imperative negation (instead of imperative). Jussive of 2nd is rare and 1st is suspect.

(3) Imperative is the volitive mood of the 2nd person, in the positive. Mainly used for immediate action (here and now). Sometimes it is used for a more or less remote action (which is usually expressed by future). Dn 1.13 "you will do (then)". In Gen. 1:28 the direct form of imperative is used five times (see bellow).

A distinct must be made between jussive mood (syntactical) category and jussive form. In Nu 6.24 the jussives is used six times and just the two of them have an explicit form.

In Kumik the imperative mood of the 2nd person formally coincides with the stem of the verb. The form of the 1st person is logically absent. The imperative of the 3rd person is a combination of the root of a verb and a stressed suffix *sin/sjun* . (+ *lar* in plural). The suffix *-a/-e* is a plural marker of the 1st person optative with a meaning of proposition to do something or exhortation, and at the same time participation of a speaker is obligatory. The optative of the 2nd person coincides with the form of preterit that is marked by the stressed possessive suffix.

There are four types of mood in Ossetic: indicative, imperative, optative and conjunctive. Marker of imperative are *–æd)* (3rd pers., singular), *–ut* (2nd pers., plural) and *–ænt* (3rd pers., plural) which usually are added to the stem of present tense. As about optative and conjunctive, these categories gradually eliminated and intersected. Some linguists describe so called old optative in the paradigm of conjunctive. In the presentation we do not describe the whole paradigm of the moods that have got special forms in the past (transitive and intransitive verbs), present and future tenses.

According to Ak. Shanidze in Georgian the category of mood has got just two forms: imperative and conjunctive [8], although imperative does not have got its own grammatical form, and it is conveyed by the form of conjunctive or indicative. The 1st person plural uses the future conjunctive screeve and the 3rd person is conveyed by optative screeve. The 2nd person is expressed by the indicative form of aorist screeve.

The aorist screeve is used to indicate an action that took place in the past ("s/he *verb*ed"). It is also used in imperatives ("*Verb*"!). The optative screeve has many uses: in negative imperatives ("Do not *verb*!"). Optative screeve is also used in obligations ("S/he must *verb*"), in hypothetical conditions ("If s/he *verb*ed (optative), X would happen (conditional)") and in exhortations ("Let's *verb*").

Except of verbal inflection the mood may be expressed also by affiliating so called auxiliary words like Russ. *pust'*. In presented languages the irrealis moods are not conveyed by auxiliary words, although we can consider Ossetic *waӡ* (*waӡ*-in "1. to leave; 2. to permit, allow, let; 3. to give opportunity; 4. release") in 1:3, 6 and 14, as the auxiliary word. Presumably its appearance is connected with the semantic of the verb or its morphological structure (transitivity/intransitivity). In Georgian there is an emphatic particle *dae/de(e)* that just intensifies the expression of a desire or order by adding a nuance of threat of warning. The particle has got a restricted area of usage and is not used in Bible translation. Georgian d*ae/de(e)* and Ossetic *waӡ* have got different paradigm of usage. Ossetic seems less grammaticalized than its Georgian correspondence. Georgian *dae/de(e)* usually bound with the verb and strictly precedes the predicate. Ossetic *waӡ* is not obligatory connected with the verb, *waӡ* may be separated from the predicate by other constituents (like in 1:6).

We distinguish the above mentioned verses (see **II**) into three groups: the seven commands (A), the plural of majesty/deliberation (B) and the formula of blessing (C). The first line of examples belongs to Hebrew interlinear into English (H-interlin), which is followed with the Hebrew (H), Georgian (G), Kumik (K) and Ossetic (Os) utterances respectively.

IV. Group A: Seven creative commands (Gen. 1:3, 6, 9, 11, 14-15, 20, 24).

1:3

(H-interlin) And he said God ***let it be*** light.

(H) wayyo'mēr ᵉlōhiym ***yəhiy*** 'ōr.

(G) da tkva ɣmertma: "***iqo-s*** nateli!".

(K) Allah: "«jariq ***bol-sun***", - degen.

(Os) xºycaw zaǧta: "***waӡ fæ-zyn-æd*** ruxs".

1:6

(H-interlin) And he said God ***let it be*** a firmament in the middle of the waters, and ***let it be*** a separation between the waters and waters.

(H) wayyo'mēr ᵉlōhiym ***yəhiy*** rākiaʿ bətō̱k hammāyim wiyhiy ma̱bddil bēyn mayim lāmmāyim.

(G) da tkva ɣmertma: "***iqo-s*** mqari çqalebs šoris mat ganmqopad"

(K) Allah: "suvlani ortasi bulan olani eki böjolegen gjumez ***bol-sun***", - degen

(Os) xºycaw zaǧta: "***waӡ*** dætty æxsæn ***fæ-zyn-æd*** ærdyncar, æmæ don fæxicæn kæn-æd donæj".

1:11

(H-interlin) And he said God *let it sprout* the earth the grass producing of fruit tree(s) seed producing seed vegetation fruit to its kind which seed [is] in it on the earth. And, it was so.

(H) wayyoʾmēr ᵉlōhiym *tadšēʾ* haˈāreṣ dešeʾ ˈēśḇ mazriyaʿ zeraʿ ˈēṣ pəriy ˈōśeh pəriy ləmiynō ᵃšer zarˈō ˈbō ʿal ˈhaˈāreṣ wayəhiy ˈkēn.

(G) da tkva ɣmertma: "*aɣmoaceno-s* miçam mcenare, teslis mtesveli, xe – naqopieri – miçaze tavisi gvarisamebr, teslovani naqopis momṭani". Da ikmna ase.

(K) Allah: "Topuraqdan urluq beregen otlar, harisini öojzjunju žurasina göjore urluǵhu bulanǵhi jemiš beregen tjurlju terekler *öojs-sjun*", - degen. Šolay bolma da bolǵhan.

(Os) xºycaw zaǵta: "zæxx *ratt-æd* axæm zajægojtæ: myggag zǧalæg kærdæg æmæ jæ myggag jæ dyrǧy midæg kæmæn is, axæm alyxºyzon bælæstæ". Æmæ ssi aftæ.

1:14-15

(H-interlin) And he said God *let it be* luminaries in the firmament of the heavens to separate between the day and between the night and they **will be** for signs and for seasons and for days and years and they **will be** for luminaries in the firmament of heavens to make light on the earth.

(H) wayyoʾmēr ᵉlōhiym *yəhiy* məˈōrōt birəkiaʿ haššāmayim ləhaḇddiyl bēyn hayyōm ūḇēyn hallāylāh **wəhāyū** ləˈōtōt ūləmōˤᵃdiym ūləyāmiym wəšāniym. **wəhāyū** liməˈōrōt birəkiaʿ haššāmayim ləhaˈiyr ʿal ˈhaˈāreṣ wayəhiy ˈkēn.

(G) da tkva ɣmertma: "*iqvn-en* mnatobni cis mqarze dɣisa da ɣamis gasaqrelad, da *iqvn-en* isini nišnnebad, rom *aɣniš-non* çeliçadis droni, dɣeni da çelni. Da *iqvn-en* cis mqarze manatoblad, rata miscen nateli miças".

(K) Allah: "Köeknju gjumezinde gečeni gujundujuzsden ayirmaq učun yariq *bol-sun*. Olar bolžallani *göjorset-sin*, gjunleni wva yillani *öolče-sin*. Olar köjoknju gjumezinden jariq berip, djunjjani *jariqlandir-sin*".

(Os) xºycaw zaǵta: "*waʐ* arvyl *wænt* ruxsgænæntæ bon æxsævæj xicæn kænynæn, nysænttæ ævdisynæn, ræstæǵytæ, bontæ æmæ aztæ zonynæn; Æmæ *suʐ-ænt* arvyl, cæmæj sæ ruxs kæla zæxmæ".

1:20

(H-interlin) And he said God *let them swarm* the waters swarming thing(s) creatures living and birds *let it fly* on the earth over the surface of the firmament of the heavens.

(H) wayyoʾmēr ᵉlōhiym *yšrəṣū* hāmmāyim šereṣ nepeš ḥayyāh wəˈōp *yəˈōpēp* ʿal ˈhaˈāreṣ ʿal ˈpnēy rəkiaʿ haššāmayim.

(G) da tkva ɣmertma: "*aivso-s* çqali cocxali arsebebit, da prinvelebma *iprino-n* miçis zemot, cis mqarze".

(K) Allah: "Suvlar köjop žanlardan *tol-sun*. Öjorde – köjoknju gjumezinde qušlar *uč-sun*", - degen.

(Os) xºycaw zaǵta: "don *æmyzmæld kæn-æd* alyxºyzon xilǵytæj, mærǧtæ *atæx-ænt* zæxxy særmæ, wælærvty".

1:24

(H-interlin) And he said God *let it produce* the earth creature(s) living to its kind livestock and creeping thing(s) and animal(s) of [the] earth to its kind.

(H) wayyoʼmēr ᵉlōhiym *tōṣēʼ* haʼāreṣ nep̄eš ḥayyāh ləmiynāh bəhēmā wāremeś wəḥāyəṭō ˙ʼereṣ ləmiynāh.

(G) da tkva ɣmertma: "*çarmošva-s* miçam cocxali arsebani mati gvarisamebr, da p̣irut̠qvi, kveçarmavali miçisa – misi gvarisamebr.

(K) Allah: "Topuraqda tjurlju žanlar: hayvan-mal, jerde jurjup aylanaǧhan žanlar va qir žanlani tjurlju žuralari *tuv-sun*", -degen.

(Os) xºycaw zaǧta: "zæxx *rawaӡ-æd* cærægojtæ – fosy, xilǵyty, syrdty aly myggægtæ".

1:9

(H-intlin) And he said God *let them gather* the waters from under the heavens to place one and *let it appear*

(H) wayyoʼmēr ᵉlōhiym *yikkāwū* hāmmāyim mittaḥat haššāmayim ʼel ˙māqōm ʼeḥad *wəterāʼeh* hayyabbāšāh.

(G) da tkva ɣmertma, *šegrovde-s* mteli kvešetis çqali ertad da *gamočnde-s* xmeleti.

(K) Allah: "Köjoknju tjubjundegi suvlar birigip, quru *göjorjun-sjun*", - degen.

(Os) xºycaw zaǧta: "arvy byn cy dættæ is, wydon *ærbambyr wænt* iw ranmæ, æmæ *razyn-æd* sur".

1:26

(intlin-H) And he said God let us make humankind in our image according to our likeness and *let them rule* over the fish of the sea and over the bird(s) and over all the earth and over all the creeping thing(s) [which] creep on the earth.

(H) wayyoʼmēr ᵉlōhiym naᵃśeh ʼāḏām bəṣalmenū kidmūtenū *wəyirəddū* bidəgat hayyām ūwəˀōp̄ haššāmayim ūb̠ab̠əhemāh ūwək̠ºl ˙haʼāreṣ ūwək̠ºl ˙hāremeś hārōmeś ˙al ˙haʼāreṣ.

(G) da tkva ɣmertma: "še-v-kmna-t adamiani čvens xaṭad da čvens msgavsad. da *baṭonobde-s* tevzebze zɣvaši … da qovel kveçarmavalze, romelic iӡvris miçaši".

(K) Allah bulay degen: "Bizin kelpetibizge, öojzjubjuzge ošatip adamni jarat-ayiq. O dengizdegi baliqlaǧha da, köjokdegi qušlaǧha da, hayvanlaǧha da, bjutjun jer juzjundegi qir žanlahǧa da, jerde jurjup aylanaǧhan har-bir žanlahǧa da *hakimlik et-sin*".

(Os) Wyj fæstæ xºycaw zaǧta: "s-fældis-æm adæjmaǵy næxi xºyzæn, næxi ængæs; æmæ *padӡaxiwæg kæn-æd* denǵyzon kæsægtyl, wælarvon mærǧtyl, fosyl, æppæt zæxxyl, æppæt zæxxon xilǵytyl".

1:22

(Intlar) And he blessed them God be fruitful and multiply and fill (et) the waters in the seas and the bird(s) *let it multiply* on the earth.

(H) wayəb̠ārek̠ ʼōtām ᵉlōhiym leʼmōr pərū ūrəwū ūmilʼū ᵉt ˙hammayim bayyamiym wəhāˀōp̄ *yireb̠*

bā̌reṣ

(G) da aḳurtxa isini ɣmertma: "i-naqopier-e-t da i-mravl-e-t, da ga-a-vs-e-t zɣvis çqlebi , da prinvelma **i-mravlo-s** miçaze".

(K) Allah olani: "Artiġh-iz, köjop boluġh-uz, dengizni suvlarin tolturuġh-uz. Jerde de qušlar **köjop bol-sun**", - dep šabahatlaghan.

(Os) Æmæ syl jæ arfæ baftydta: "cot waʒ-ut æmæ sbiræ ut, bajʒag ut denġyzty, æmæ mærğtæ **fyldæræj-fyldær kæn-ænt** zæxxyl".

The table below demonstrates the paradigm of forms of Hebrew jussive and Georgian, Ossetic and Kumik correspondences.

verse	Hebrew	Georgian	Ossetic	Kumik
3; 6;	let it be (**yəhiy**) ipf. 3, m, sg, apocopated, juss, form+meaning (1)	**iqo-s** - optative screeve 3, sg; (qopna, aris "to be ")	**waʒ fæ-zyn-æd** aux. + imp. 3, sg; (fæzyn-yn "let to appear, arise") (1) **fæxicæn kæn-æd** – imp. 3 sg. (fæxicæn kæn-yn "separation to do") (2)	**bol-sun** - imp. 3, sg; (bol-mek "to be")
14-15	they will be (**wəhāyū**) qal, pf, 3, pl (2)	**iqv-nen** - optative screeve, 3, pl; (qopna, aris -"to be"); **aɣniš-non** - optative screeve, 3, pl; (aɣnišnva, aɣnišnavs -"to sign")	**waʒ ...wænt** - 3 pl. (waʒ ...wænt "let to be") (1) **suʒ -ænt** – imp. 3 pl (suʒ-yn "to burn, glow, be alight") (2)	**bol-sun** - imp. 3, sg; (bol-mek "to be"); **göjorset-sin** (2); **öolče-sin** – imp. 3 sg; (öolče-mek "to measure") (3); **jariqlandir-sin** – imp. 3 sg; (jariqlandir-mek "to shine") (3)
11	let it sprout (**tadšē´**) hi, ipf, 3, f, sg, apocopated, jussive +meaning	**aɣmoaceno-s** - optative screeve 3, sg; (aɣmoceneba, aɣmocenebs "give birth")	**ratt-æd** – imp. 3, sg; (ratt-yn "to give, present")	**öojs-sjun** – imp. 3, sg; (öojs-mek "to grow")
20	let them swarm (**yšrəṣū**) qal, ipf, 3, m, pl, juss, form + meaning	**aivso-s** - optative screeve 3, sg; (avseba, avsebs "to fill")	**æmyzmæld kæn-æd** - 3, sg; (æmyzmæld kænyn "to swarm")	**tol-sun** - imp. 3, sg; (tol-mek "to fill")

20	let it fly (*yǝʿōpēp*) polel, ipf, 3, sg, juss, form+meaning	*iprin-on* - optative screeve 3, pl; (prena, prinavs "to fly")	**atæx-ænt** - 3, pl. (atæx-yn "to fly")	*uč-sun* – imp. 3, sg; (uč-mek "to fly")
24	let it produce (*tōṣēʾ*) hi, ipf, 3, f, sg, apocopated, juss, form+meaning	*çarmošva-s* - optative screeve 3, sg; (çarmošoba çarmošobs "to generate")	**rawaʒ-æd** – imp. 3, sg; (rawadʒ-yn "to release, produce")	*tuv-sun* - 3, sg; (tuv-mek "to bear")
9	let them gather (*yikkāwū*) ni, ipf, 3, m, pl, juss, form+meaning	*šegrovde-s* - optative screeve 3, sg; (šegroveba, agrovebs"[to] collect(s), gather(s)")	*æрбамбыр уæнт* - noun + to be imp. 3, pl; (ærbambyr wænt "collection to be")	*birigip* – gerund ("united, joined, amalgamate")
9	let it appear (*wǝtērāʾeh)*, verb, ni, ipf, 3, f, sg, juss, form+meaning	*gamočnde-s* - optative screeve 3, sg; (gamočena, čans "[to] appear(s), come(s) into sight")	*razyn-æd* - imp. 3, sg; (razyn-yn "to appear, come into view")	*göjorjun-sjun* imp. 3, sg; (göjorjun-mek "to appear")
26	*wǝyīrǝḍḍū* (let them rule) qal, ipf, 3, m, pl, juss, meaning	*baṭonobde-s* - optative screeve, 3 sg; (baṭonoba, baṭonobs "[to] rule(s), reign(s)")	*padʒaxiwæg kæn-æd* - imp. 3 sg. (padʒaxiwæg kæn-yn "to rule, reign")	[*hakimlik*] *et-sin* - imp. 3 sg; ([*hakimlik*] *et-mek* "to do reign")
22	let it multiply (*yireḇ*) qal, ipf, 3, m, sg, apocopated, juss, form+meaning	*i-mravlo-s* - optative screeve 3, sg; (gamravleba, mravldeba "[to] multiply")	*fyldæræj*-fyldær kæn-ænt - imp. 3 sg. (*fyldæræj-fyldær kæn-yn* "to multiply, increase")	[*köjop*] *bol-sun* – imp. 3 sg;

In 1:3 Georgian and Kumik translations use the verb "to be" to convey the Hebrew *yǝhiy* "let it be". In Georgian it is used the form of optative screeve, 3 sg. and in Kumik it is the imperative mood, 3 sg., respectively. Ossetic translation makes another lexical and grammatical

choice (*waʒ* + verb *fæzyn-yn* "let + to appear".

In 1:6 Hebrew origin consists of two simple sentences, the verb is in jussive. Ossetic follows the Hebrew source text. Georgian and Kumik made another choice. This verse is translated by one imperative form and second part of the utterance is conveyed by participle. In Hebrew 1:14-15 there are three jussive forms of verb "to be", although two of them in 1:15 use the perfect future form. All three languages use different strategy: Georgian uses "to be" in optative screeve and "to sign", Ossetic uses two verbal forms and Kumik uses four different lexical forms of verbs (see the table). In 1:9 Ossetic and Georgian follow Hebrew source, the jussive is conveyed in standard way by imperative mood. However, Kumik translation prefers to use the gerund *birigip*, that is caused by stylistic reasons of achieving the naturalness.

In 1:11, 20 and 24 there are no unexpected patterns. The strategy in three languages is the same that is to follow Hebrew text. Nevertheless there is a important difference, Ossetic so called auxiliary word *waʒ* is not used anymore. There may be several explanations: 1. Kind of enforcement caused by language structure (see above) and 2. The stylistic reasons.

The standard confirmation ***wayᵊhiy ˈkēn*** - "and it was so" (in the presentation this formula is presented only in 1:11) at the end of each command presumably becomes obligatory because of properties of jussive mood.

V. Group B. In Hebrew the plural of majesty (Gen. 1:26) is expressed by cohortative form of a verb, although according to Joüon [6] the *we* majesty does not exist in Hebrew. This form he calls the plural of deliberation.

1:26

(intlin-H) And he said God ***let us make*** humankind in our image according to our likeness and let them rule over the fish of the sea and over the bird(s) and over all the earth and over all the creeping thing(s) [which] creep on the earth.

(H) wayyoˈmēr ᵉlōhiym ***naˁᵃśeh*** ʾādām bᵊṣalmenū kidmūtenū wᵊyīrᵊḍḍū ḅidᵊgat hayyām ūwᵊˈōp

haššāmayim ūḅabᵊhemāh ūwᵊḵᵒl ˈhāˈāreṣ ūwᵊḵᵒl ˈhāremeś hārōmeś ˈal ˈhāˈāreṣ.

(G) da tkva ɣmertma: "***še-v-kmna-t*** adamiani čvens xaṭad da čvens msgavsad. da baṭonobde-s tevzebze zɣvaši … da qovel kveçarmavalze, romelic iʒvris miçaši".

(K) Allah bulay degen: "Bizin kelpetibizge, öojzjubjuzge ošatip adamni ***jarat-ayiq***. O dengizdegi baliqlaġha da, köjokdegi qušlaġha da, hayvanlaġha da, bjutjun jer juzjundegi qir žanlahġa da, jerde jurjup aylanaġhan har-bir žanlahġa da hakimlik et-sin".

(Os) Wyj fæstæ xᵒycaw zağta: "***s-fældis-æm*** adæjmaǵy næxi xᵒyzæn, næxi ængæs; æmæ padʒaxiwæg kæn-æd denǵyzon kæsægtyl, wælarvon mærğtyl, fosyl, æppæt zæxxyl, æppæt zæxxon xilǵytyl".

Needless to say, that from the theological point of view this form is a subject of discussion. One of the explanations of plural form is a concept of Trinity that belongs to the Christian tradition. There are some other hypotheses. The form of plural imperative is not a command but an expression of the will to create a man. For instance, some grammarians think that plural of majesty/deliberation, for the word God conveys the content of plurality: *elohim* –"gods". It is also interesting to compare this form with the "us" in Gen. 11:7 and Isa. 6:8. Another explanation

presumes that God speaks to himself.

na°šeh (qal, ipf, 1, c, pl, cohortative "let us make") from the linguistic point of view the cohortative mood in this utterance is a plural form of exhortation, i.e. a speaker exhorts himself to do a given task like "Let us go!", "Let us sit!".

Kumik translation ***jarat-ayiq*** is the optative mood of 1st person plural to express the Hebrew meaning. In Ossetic ***s-fældis-æm*** – "let us create" is the 1st pl. of presence and coincides with the indicative mood. And, finally, Georgian ***še-v-kmna-t*** –"let us create" 1st pl. of future screeve.

Thus, Hebrew cohortative mood is expressed by extremely distinct language means: optative mood (Kumik), simple present of indicative mood (Ossetic) and future screeve (Georgian).

VI. Group C. Formula of blessing (Gen. 1:22, 28) is conveyed by imperative in Hebrew.

1:22

(Intlar-H) And he blessed them God ***be fruitful*** and ***multiply*** and ***fill*** (et) the waters in the seas and the bird(s) let it multiply on the earth.

(H) wayəbārek̠ ʾōtām °lōhiym leʾmōr ***pərū ūrəwū ūmilʾū*** °t⸗ hammayim bayyamiym wəhāʿōp̄ yireb̠ bāʿreṣ

(G) da aḳurtxa isini ɣmertma: "***i-naqopier-e-t*** da ***i-mravl***-e-t, da ***ga-a-vs-e-t*** zɣvis çq̇lebi , da prinvelma i-mravlo-s miçaze".

(K) Allah olani: "***Artiġh-iz, köjop boluġh-uz, dengizni suvlarin tolturuġh-uz.*** Jerde de qušlar köjop bol-sun", - dep šabahatlaġhan.

(Os) Æmæ syl jæ arfæ baftydta: "***cot waʒ-ut*** æmæ ***sbiræ ut, bajʒag ut*** denġyzty, æmæ mærğtæ fyldæræj-fyldær kæn-ænt zæxxyl".

pərū, ūrəwū, ūmilʾū "be fruitful, multiply, fill" - qal, imperative, m, pl

i-naqopier-e-t, i-mravl-e-t, ga-a-vs-e-t "be fruitful, multiply, fill"– imperative, 2nd plural.

artiġh-iz, köjop boluġh-uz, tolturuġh-uz "be fruitful, multiply, fill" - imperative, 2nd plural

cot waʒ-ut, sbiræ ut, bajʒag ut "be fruitful, multiply, fill" - imperative, 2nd plural

That is clear that 1:22 is the only verse where Hebrew imperative mood is conveyed by the imperative mood in all three modern translations.

1:28

(Intlar) And he blessed them God and he said to them God ***be fruitful*** and ***multiply*** and ***fill*** (et) the earth and ***subdue*** it and ***rule.***

(H) wayəbārek̠ ʾōtām °lōhiym wayyoʾmēr lāhem °lōhiym ***pərū ūrəwū ūmilʾū*** °t⸗ hāʿareṣ ***wəkbšuhā ūrədū*** b̠idəgat hayyām ūwəʿōp̄ haššāmayim ūwək̊l⸗ ḥayyāh hārōmeśet ʿal⸗ hāʿareṣ.

(G) da aḳurtxa isini ɣmertma da utxra mat ɣmertma: "***inaqopieret*** da ***imravlet***, da ***aɣavset*** kveq̇ana, da ***daeuplet*** mas; da ***baṭonobdet*** zɣvis tevzebze da ciur prinvelebze da q̇ovel cxovelze, romelic ḳi miçaze dacocavs".

(K) Allah olani šabahatlay turup, bulay degen: " Köjop jašlar *tapdiriġhiz*, artip *yiberigiz*, jer juzjun *tolturuġhuz*, onu *elegiz*. Dengizlerdegi baliqaha, köjokdegi qušlaġha, jerde jurjup aylanaġhan har-bir žanġha *hakimlik etigiz*.

(Os) xºycaw syl arfæ baftydta: "cot *waʒ-ut* æmæ *kæn-ut fyldæræj-fyldær*, *bajʒag ut* zæxxyl æmæ *ut* jæ xicæwttæ. Wæ *dælbar wænt* denġyzon kæsægtæ, wælarvon mærğtæ æmæ zæxxyl xilæg æppæt cæragojtæ".

pᵊrū̄, ūrᵊwū̄, ūmilʼū̄ , *ūrᵊdū̄-* "be fruitful, multiply, fill, rule" - qal, imp, m, pl

inaqopieret, imravlet, *aɣavset, daeuplet* - "be fruitful, multiply, fill, subdue"

cot waʒ-ut, kæn-ut fyldæræj-fyldær, bajʒag ut – imperative, present tense, 2nd pl.

tapdiriġhiz, yiberigiz, tolturuġhuz, elegiz, hakimlik etigiz "be fruitful, multiply, fill, subdue, rule" - imperative 2nd pl.

In 1:28 there is the same situation as in 1:22 just in Kumik translation, where the imperative mood is used to convey Hebrew origin. However, to translate Hebrew *wᵊkbšuhā̄* "and subdue" (qal, imp, m, pl, sf, 3, f, sg) Ossetic and Georgian prefer different strategy. Ossetic uses *dælbar wænt* "subdue" - imperative 3rd person and Georgian expresses the Hebrew meaning by *baṭonobdet* "rule" – present subjunctive screeve, 2nd pl., sunjunctive mood use.

VII. In the talk it is presented the first step of the investigation. It will be continued in the increased number of languages like upcoming translation of Genesis in Avar as well as in Chechen, Adyge and old Georgian translations.

The recent comparison of Hebrew imperative, jussive and cohortative in some passages of book of Genesis with Georgian, Ossetic and Kumik translations allows us to make some preliminary conclusions. The imperative mood represents the more or less type of mood. As we could see above Ossetic and Kumik use imperative mood to convey both jussive as well as the imperative mood. In this case Georgian uses optative screeve to convey Hebrew jussive.

Hebrew cohortative is conveyed by various grammatical means: optative mood (Kumik), simple present of indicative mood (Ossetic) and future screeve (Georgian).

References:

1. Driver S. R. The Treatise on the Use of the Tenses in Hebrew and Some Other Syntactical Questions. Michigan 1874 – 1998

2. Дмитриев Н. К. Грамматика кумыкского языка. М., 1940.

3. Gesenius' Hebrew Grammar. Ed. & enlarged by E. Kautzsch, New York, 1910.

4. Green Jay P. The Interlinear Bible. Hebrew/English. V, 1. Michigan, 1976.

5. Isaev M. I. The Ossetic Language. Essential principles of Iranian studies. New Iranian Languages. (in Russian)

6. Joüon Paul, S. J. A Grammar of Biblical Hebrew. Roma, 1996

7.. Kelley P. H. Biblical Hebrew. An Introductory Grammar. Michigan, 1992.

8. Shanidze Akaki. The Grammar of Georgian language. Tbilisi, 1953. (in Georgian

9. The New International Commentary on the Old Testament, by Victor P. Hamilton. The book of Genesis. Michigan, 1990

10. The Historical and Typological Study of Iranian Languages. Moscow, 1979.

Essential principles of Iranian studies. New Iranian Languages. (in Russian)

11. The Grammar of Ossetic Language. Ed. by G. C. Akhvlediani. V.1, Ordzonokidze, 1963 (in Russian)

12. Lyons, John. Introduction to Theoretic Linguistics. Cambridge, 1972.