

Expressions of HOPE in Classical Hebrew and Castilian Spanish

Sierra Saxe

A Term Paper

for

LING 493: Semantics & Pragmatics

Presented to

Dr. Steve Nicolle at the Canada Institute of Linguistics

In partial fulfillment of the requirements

For the Undergraduate degree in Applied Linguistics

April 20, 2020

1.0 Introduction

This paper will compare and contrast how the emotion HOPE is expressed respectively in Classical Hebrew and Castilian Spanish, with a prominent focus on the Hebrew expression. This paper consists of three major sections which approach the study of the language of HOPE from different angles. The first section consists of a study of lexemes related to the emotion of HOPE in both languages. The second section consists of language specific cognitive models, or common scripts, for the emotion of HOPE. The third section consists of metaphorical expressions which relate to the emotion of HOPE. The interaction of these three approaches to studying the language of hope is intended to create an introductory description of how HOPE is expressed in these two languages.

1.1 Approach

Before addressing how Hebrew expresses the emotion of hope, a disclaimer should be offered that the concept of emotion itself in the Classical Hebrew context is yet poorly understood. Following the work of Kruger (2015), the author of this paper is aware that there exists a lack of lexical equivalence between Hebrew and modern English terms for *emotion* and emotional states, such as HOPE. Rather than assume that an ancient language such as Classical Hebrew and modern languages such as English and Castilian Spanish will conceptualize emotions equivalently, this paper will seek to explore the separate manifestations of a hopeful emotional state as they are expressed in each language via semantic and pragmatic information with the support of textual context.

1.2 Purpose

Previous scholars have established strong frameworks for the study of emotions in the Biblical Hebrew text, including studies on conceptual metaphors of emotions in Classical Hebrew (Kruger 2015, Tilford 2017). In exploring the emotional state of HOPE, this paper seeks to fill a gap in the literature. Despite its endowed status as a basic emotion, HOPE has received little attention from scholars in the area of semantic research. As a potent theme with interesting features, this paper hopes to highlight the lexical and metaphorical properties of this emotion. Providing a comparison for Classical Hebrew with modern Castilian Spanish will supply a helpful contrast as well as highlight underlying similarities which allude to a common human expression of HOPE.

2.0 Lexical description

Research of the most common lexemes for HOPE in Classical Hebrew and Castilian Spanish manifests both commonalities and distinctions between how the emotion is expressed and interpreted in these languages.

2.1 Hebrew lexemes

What is immediately striking about the Hebrew lexemes for HOPE is the lack of a devoted verb for the action ‘to hope’. Instead, Hebrew has two verbs which mean ‘to wait’ in their basic sense. Classical Hebrew employs metaphor heavily. As a result, metaphor is embedded within Hebrew’s creative use of verbs and it provides these verbs with a range of semantic interpretations. Hebrew, therefore, has several verbs which are capable of expressing ‘to hope’ even though HOPE is not the verb’s primary sense. Hebrew verbs achieve this flexibility of meaning through a system of verbal stems which combine with grammatical aspect and

pronominal affixes to create a verbal paradigm. This lends descriptive power to Hebrew verbs.

The following chart outlines the prominent lexemes which express the emotion of hope in Hebrew.

Table 1 Classical Hebrew lexemes for HOPE (STEPBible 2020 & Holladay 1971)

Lexeme	Gloss/Forms	Verses
קָוָה (qa.vah)	V to wait, to wait for (implied eagerness, tenderness), to hope, to collect, to gather	Lmt 3:25, Is 40:31, Gen 49:18, Is 51:5
יָחַל (ya.chal)	V to wait, to endure, to wait for, to make s.one hope, to stand waiting	Is 51:5, Is 42:4, Ez 19:5, Gn 8:10-12, Job 6:11, Is 13:8, Ps 119:49, Ps 119:43
תִּקְוָה (tiq.vah)	N expectation, hope	Je 31:17, Job 6:8
תּוֹחֵלֶת (to.che.let)	N hope	Pro 10:28, 11:7, 13:12, Ps 39:7, Lam 3:18, Job 41:9
עָרַג (a.rag)	V to pant for, to long for	Ps 42:2, Jl 1:20
תַּאֲבָה (ta.a.vah)	N longing, (eager) desire, appetite	Ps 119:20
שָׁאַף (sha.aph)	V to long for, to gasp, to pant for (breath), to desire	Is 42:14, Je 2:24, Job 7:2, Job 36:20

The Hebrew verbs קָוָה (qa.vah) ‘to wait’ and יָחַל (ya.chal) ‘to wait/endure’ share status as the most basic verbal lexeme for HOPE. In Isaiah 51:5 קָוָה is followed closely by יָחַל. This shared context lends the verbs to an accessible comparison.

(1) Isaiah 51:5

קָרוֹב צְדָקָי יֵצֵא וְשָׁעֵי וְזָרְעֵי עַמִּים יִשְׁפְּטוּ אֵלַי אֵימִם יִקְוּ וְאֶל־זָרְעֵי יִיחַלּוּן :
 ‘My righteousness draws near, my salvation has gone out, and my arms will judge the peoples; the coastlands **hope for** me, and for my arm they **wait**.’

(StepBible 2020 ESV)

Translators from Classical Hebrew into English have encountered similar difficulty in agreeing upon which lexeme has ‘hope;’ as it’s more basic meaning. In comparing a range of English

translations of this passage (ESV, NKJV, NIV, NASB, WYC) there is disagreement on how each verb should be translated. The prominent point of agreement is that no version translates both verbs simply as ‘to hope’, recognizing that semantic nuance is intended by the author beyond what that translation would convey. The chart below describes the translation of these two verbs in these five prominent English translations.

Table 2 Comparison of קָוָה (qa.vah) and יָחַל (ya.chal) in English translations (STEPBible 2020)

	NASB	ESV	NKJV	NIV	WYC
(qa.vah) קָוָה	Wait	Hope	Wait upon	Look to me	Wait
(ya.chal) יָחַל	Wait expectantly	Wait	Trust	Wait in hope	Have trust

While this is an imperfect example (since it is based on translated material) it offers perspective into the possibilities of the interpretation of these Hebrew verbs. This information also suggests that direct and explicit identification of emotional states, as they are understood by the modern mind, may not be as important in Classical Hebrew as in a modern language like English. The organization of קָוָה (qa.vah) versus יָחַל (ya.chal) is patterned according to the type of discourse it is present in. With the exception of phrases where both verbs are present, קָוָה (qa.vah) is found almost exclusively in poetic and prophetic texts while יָחַל (ya.chal) is used in narrative, poetic, and prophetic texts. This may be coincidental and merits further exploration at the discourse level.

Classical Hebrew has two nouns related to HOPE. This first is תִּקְוָה (tiq.vah) which means ‘expectation’ or ‘hope’.

(2) Job 6:8

מִי־יִתֶּן תְּבוּאָה שְׂאֵלָתִי וְתִקְוָתִי יִתֶּן אֱלֹהִים :
 “Oh that I might have my request, and that God would fulfill my **hope**”.
 (StepBible 2020 ESV)

This noun expresses a positive expectation and can also be used to describe HOPE abstractly.

The second noun is תוֹחֵלֶת (to.che.let) which is simply glossed as ‘hope’. This noun is only found in a few instances in the Old Testament text, but it appears to be the most directly translatable lexeme for the emotion of HOPE in Classical Hebrew.

(3) Proverbs 13:12

תוֹחֵלֶת מִמְשָׁכָה מַחֲלֵה-לֵב וְעֵץ חַיִּים תִּאֲוָה בָּאָה :
 ‘**Hope** deferred makes the heart sick, /but a desire fulfilled is a tree of life.’
 (StepBible 2020 ESV)

Beyond these more basic lexemes for HOPE, Hebrew becomes increasingly creative in its expression of this emotion, diving into metaphor with lexemes such as תִּאֲוָה (ta.a.vah) ‘longing/eager desire’, עָרַג (a.rag) ‘to pant/long for’, and שָׁאַף (sha.aph) ‘to long for’. These lexemes identify an aspect of HOPE which is absent from Hebrew’s primary expression ‘to wait’ of the emotion. In most cases, Hebrew views longing as a distinct emotion, rather than a sense of HOPE. These lexemes have metaphorical properties which are explored further in section 4.

2.2 Spanish lexemes

Castilian Spanish has a common lexeme which can be directly defined as the abstract conceptualization of HOPE. This lexeme can be found in either the nominal form *esperanza* ‘hope/expectation’ or the verbal form *esperar* ‘to hope/expect/wait for’. Like Classical Hebrew, the primary lexeme for the emotion of hope is semantically tied to the concept of waiting. However, in Spanish, the sense ‘to wait’ is not dominant over the sense ‘to hope’. The intended meaning of the lexeme *esperar* is determined by context rather than by verbal stems. Spanish, a

living language which has continued to evolve and develop throughout the modern age and into the postmodern present has a greater variety of discrete lexemes which are used to express HOPE in its various senses. The following chart outlines the most common lexemes.

Table 3 Castilian Spanish lexemes for HOPE (Smith 1998)

esperar	V to hope, to expect, to wait for, to await, to stay (wait a minute!) (wait & see!)
espera	N wait, period of waiting, waiting, delay, expecting
esperanza	N hope, expectation, prospect, promising
ojala	Adv hopefully, wishfully, if only
ilusión	N hopefulness
posibilidad/peligro/ esperanza	N chance (ni peligro! ‘no danger (of that)’, ni esperanza! ‘no chance’)
esperanzador	Adj hopeful
desesperado	Adj hopeless

The Spanish lexeme for HOPE which surfaces with the most frequency in everyday speech is the adverb *ojala*. *Ojala*, can be interpreted as: ‘I hope...’, ‘I wish...’, ‘If only...’, ‘hopefully...’, and other similar renderings. It is commonly used in phrases such as:

- (4) *Ojalá hace sol hoy.*
‘Hopefully it will be sunny today.’
- (5) *Ojalá venga pronto a la piscina.*
‘I hope he will come to the pool soon.’
- (6) *Ojalá que hubiera más días de sol.*
‘I wish there were more sunny days.’

Ojala expresses a casual form of HOPE in Spanish. Because its function is fitted for vernacular use, it does not contain the potency of emotion which the traditional verb *esperar* and noun *esperanza* communicate.

Esperar, as briefly noted previously, has two primary senses. The first is the action of hoping or expecting a future prospect. *Esperar* (to hope), in the sense of hoping, has an optimistic bent. The person who *está esperando* ('is hoping') is usually anticipating a positive result. However it can also be used in a neutral sense to describe expectation of either a positive or negative result.

- (7) *Espero que los resultados de mi examen sean buenos.*
'I hope that my exam results will be good.'
- (8) *Espero que los resultados de mi examen sean malos.*
'I expect that my exam results will be bad.'

The second sense of *esperar* is 'to wait for' or 'await' an event. In this sense, whether *esperar* is positive, negative, or neutral is determined by the context. All further significant lexemes which pertain to HOPE are related to the verb *esperar*. Notably, Spanish has two nominal lexemes: *esperanza* 'hope, expectation' and *espera* 'wait, period of waiting, expectation'. This demonstrates a clear semantic distinction between these senses in the minds of native Spanish speakers. While 'waiting' and 'hoping' are semantically related (a person must wait for the result or event which they are hoping for) the two senses are also cognitively distinct. They describe different attitudes and schemas for HOPE.

2.3 Lexical comparison of the Spanish and Hebrew conceptualization of HOPE

At first glance, Hebrew and Spanish have strikingly similar lexemes for HOPE. Both codify 'waiting' as a prominent sense of the emotion. Additionally, this brief study makes it clear that

Spanish has developed a larger variety of lexemes for HOPE which allow a wider range of expression for this emotion than Hebrew. In contrast, Hebrew lexemes for HOPE have a restricted range of senses which exhibit flexible interpretive agility due to their metaphorical properties.

3.0 Cognitive model

This section seeks to compare the lexemes which express HOPE in Hebrew and Spanish through a cognitive model. It will explore the semantic organization of these lexemes by the context which the lexemes are found in as well as through scripts for the progression of HOPE as it is observed in each language.

3.1 Semantic organization of HOPE senses

The semantic cognitive understanding of HOPE in Hebrew is distinct from a modern understanding of this emotion. While (qa.vah) קָוָה and יָחַל (ya.chal) are the closest semantic expression to be found in Hebrew to the action of ‘hoping’, to the modern mind these verbs are surprisingly stoic; even insufficient. It is true that Spanish and Hebrew organize their lexemes which relate to HOPE differently. In Spanish, the two senses for *esperar* are distinguished according to a set of criteria. ‘Hoping’ is a mental and emotional process which typically carries an optimistic attitude toward the future. In contrast, ‘waiting’ is a physical (and potentially mental and emotional) process which is not intimately tied to a specific attitude. Even as an English speaker, this semantic division of senses is intuitive; it makes sense according to a developed, individualistic, and democratically influenced society where modern Western humans maintain an illusion of control over their lives. In the ancient Hebrew context, HOPE is less a matter of optimistic thinking and more a matter of faithful consistency and trust in YHWH (‘The

LORD/God'). HOPE in the Old Testament is characterized by necessity. It is not a 'hope' for a pool day over the weekend or a 'hope' for the latest air pods. While Spanish, along with other modern languages, allows its lexemes for HOPE to include the concepts of wishing and desire, Hebrew makes a distinction between its lexemes for 'waiting' or 'hoping' and those for 'longing' or 'desire'.

The emotion of hope certainly *can* include the concept of waiting as well as both positive and negative expectation. However, the boundaries of how non-basic emotions relate to basic emotions are fluid and can be influenced by cultural and social values. Hebrew and Spanish simply express these concepts which relate to HOPE differently.

Table 4 Semantic organization of HOPE lexemes in Castilian Spanish

HOPE	
Hoping	Waiting
‘to hope’	‘to wait for’
‘to expect’	‘to await’

The Spanish senses for HOPE distinguish between the action of waiting and the emotion of hoping. While these two senses are clearly related in the minds of Spanish speakers, they are also able to distinguish between them through their available lexemes. Spanish also allows speakers to vary the formality of their language while addressing the theme of HOPE. It can be used casually through an adverb such as *ojala* or formally through a noun such as *esperanza*.

Table 5 Semantic organization of HOPE lexemes in Classical Hebrew

HOPE	
Waiting	Longing
‘to wait for’	‘to long for’
‘to hope for’	‘to pant for’
‘to expect’	‘to desire’

Classical Hebrew divides the emotion of HOPE into the senses of *waiting* and *longing*.

This cognitive model suggests that waiting is a decision (or necessity) while longing is an emotional expression. There is only one verse in the Old Testament text which indicates that Hebrew speakers noticed a semantic connection between waiting and longing (see example 28). Generally, these concepts are treated as separate.

The organization of HOPE senses in Classical Hebrew and Castilian Spanish demonstrate a significant semantic overlap in the expression of HOPE through their lexemes. Both languages encode the concepts of waiting and positive expectation. However, the prominence of these senses vary in the two languages. In Spanish, ‘to wait’ and ‘to hope’ are senses of equivalent prominence. Context determines the intended sense. In contrast, the primary sense for HOPE in Hebrew is ‘to wait’. The sense of hoping, or positive expectation, is a subsense of waiting. Furthermore, longing is distanced from HOPE, and seems to be considered a basic emotion in its own right.

In Hebrew, the lexemes which express Hope are not employed casually. Unlike Spanish, these Hope lexemes are found exclusively in serious situations, often outside of the control of the actor. To ‘hope in’ or ‘wait on’ something in the Hebrew Old Testament is to place trust, or a

measure of faith, in it. In Psalm 119 the Psalmist expresses to YHWH how he hopes in His words and in his law.

(9) Ps. 119:43

וְאַל-תִּצַּל מִפִּי דְבַר-אֱמֶת עַד-מָאֵד כִּי לְמִשְׁפָּטְךָ יִחְלֶתִי :
 ‘And take not the word of truth’utterly out of my mouth, for my **hope** is in your rules.’
 (StepBible 2020 ESV)

(10) Ps. 119:49

זְכַר-דְּבָרְךָ לְעַבְדְּךָ עַל אֲשֶׁר יִחְלֶתֵנִי :
 ‘Remember your word to your servant, in which you have made me **hope**.’
 (StepBible 2020 ESV)

Even the nominal HOPE lexemes תקוה (tiq.vah) ‘hope, expectation’ does not have an exclusively positive sense. Note the context in which HOPE is referred to by Job in the midst of his suffering.

(11) Job 6:8-9

מִי־יִתֵּן תְּבוּאָה שְׁאֵלָתִי וְתִקְוֹתֵי יְהוָה אֱלוֹהַי : וְיֵאֵל אֱלוֹהַי וְיִדְכָאֵנִי יְהוָה יְדוּ וַיִּבְצַעֵנִי :
 “‘Oh that I might have my request, and that God would fulfill my **hope** that it would please God to crush me, that he would let loose his hand and cut me off!’”
 (StepBible 2020 ESV)

While it is not possible to determine if Classical Hebrew speakers restricted their use of Hebrew HOPE lexemes (and particularly those related to waiting) exclusively to serious matters, this is what is observable given their application in the Old Testament text. Written text does tend to follow more formal standards of use than vernacular speech, and this may obscure the primary motivation for an exclusively formal use of HOPE lexemes. It is notable, however, that the only lexemes which translate as ‘to hope’ in the Old Testament text are these lexemes for ‘waiting’ and that they are used in texts of a serious nature. Comparatively trivial desires and expectations are expressed through lexemes such as תַּאֲבָה (ta.a.vah) ‘longing’ and עָרַג (a.rag) ‘to pant for, to

long for'. In contrast, Spanish has a colorful variety of lexemes to express HOPE, as well as a wider range of severity of expression, from casual to formal use (see examples 3-6).

3.2 Schemas for HOPE

A schema, also called a script, is a model which is intended to capture the key stages of a prototypical process or event. The following schemas were built off of the lexemes which each language uses to express HOPE, the context in which HOPE is expressed in each language, and the author's experience using Spanish in conversation as a student in Spain.

3.2.1 Spanish schema for HOPE

1. A need or desire exists
 - a. A wish
 - b. A basic need
2. Expression of the need or desire
3. Expectation for fulfilment of the need or desire
4. Wait for fulfilment of the need or desire
5. Fulfilment or disappointment of the need or desire
6. Expression in response to the fulfilment status of the expressed need or desire
 - a. Gratitude for fulfilled HOPE
 - b. Frustration toward unfulfilled HOPE

3.2.2 Hebrew schema for HOPE

1. A need for HOPE exists
 - a. A basic need
 - b. Outside the actor's control

2. Recognition of the source of HOPE
 - a. A gift
 - b. A word
 - c. God
 - d. Abstract/unidentified source
3. Effort to connect with the source of HOPE
 - a. Prayer/supplication
 - b. Expressed HOPE
4. Waiting for fulfilment of HOPE
 - a. Period of waiting
5. Response to fulfillment of HOPE
 - a. Alternative action if HOPE is unfulfilled
 - b. Expression of gratitude for the source of HOPE if it is fulfilled

3.3 Discussion of HOPE schemas

The schemas for HOPE in Castilian Spanish and Classical Hebrew are strikingly different. This is heavily influenced by the relatively narrow use of HOPE in Hebrew as opposed to its wide range of expression in Spanish. HOPE in Classical Hebrew is typically expressed either to God or toward something which has been given by God, such as God's law in Psalm 119 (see examples 7 & 8), while in Spanish, HOPE is typically expressed *for* an object rather than *toward* a source. Isaiah 51:1 (see example 1) also provides a picture of the context and tone which is characteristic of expressions of HOPE in the Old Testament Hebrew text. Similarly, Abraham uses קָוָה (qa.vah) 'to wait/hope' to express that his HOPE is in God.

(12) Genesis 49:18

לִישׁוּעָתְךָ קִוִּיתִי יְהוָה :

‘I **wait** for your salvation, O Lord.’

(StepBible 2020 ESV)

(13) Psalm 38:15

כִּי־לַךְ יְהוָה הִוְתָלַתִּי אַתָּה תַעֲנֵנִי הֲאֵלֹהֵי :

‘But for you, O Lord, do I **wait**; it is you, O Lord my God, who will answer.’

(StepBible 2020 ESV)

(14) Lamentations 3:18

וְאָמַר אֲבָד נִצְחִי וְתוֹחַלְתִּי מִיְהוָה : ס

‘So I say, “My endurance has perished; /so has my **hope** from the Lord.”’

(StepBible 2020 ESV)

These verses illustrate the waiting period and the source of HOPE.

In some cases, HOPE can be addressed semi-abstractly as in Ezekiel:

(15) Ezekiel 19:5

וַיִּרְא כִּי נִוְחַלָּה אֲבָדָה תִּקְוָתָהּ וַתִּקַּח אַחַד מִגַּרְיָהּ כַּפִּיר שָׂמְתָהּ :

When she saw that she waited in vain,/that her **hope** was lost,/she took another of her cubs/and made him a young lion.

(StepBible 2020 ESV)

This verse exemplifies an unfulfilled HOPE in the Biblical Hebrew text. Job also addresses

HOPE in the abstract sense through the noun תוֹחֵלֶת (to.che.let).

(16) Job 41:9

הִנֵּה־תַחֲלֵתוֹ נִכְזָבָה הַגֵּם אֶל־מְרָאֵיו יִטָּל :

‘Behold, the **hope** of a man is false; /he is laid low even at the sight of him.’

(StepBible 2020 ESV)

A prominent difference between the Spanish and Hebrew HOPE schemas is the point of focus. Spanish texts relating to HOPE are characterized by the needs or desires of the individual. The focus is on the object of HOPE. Hebrew texts relating to HOPE tend to maintain a strong focus on the source of HOPE, rather than the object or recipient of that HOPE.

4.0 Metaphorical expressions

Both Classical Hebrew and Castilian Spanish employ metaphor to express the concept of HOPE.

In fact, Hebrew addresses HOPE almost exclusively through metaphor. There are several manners through which metaphor lends itself in expressing HOPE in both languages. One is through image schemas, another is through conceptual metaphors, and a third is through common sayings such as proverbs.

4.1 Image schemas

Image schemas make abstract concepts tangible by setting them in a physical environment. This often results in treating non-physical concepts as physical objects in a physical environment.

4.1.1 Spanish image schemas

Spanish can treat nominal HOPE lexemes as an OBJECT.

- (17) *No pierdas la esperanza.*
'Don't lose hope.'

Spanish can also treat the BODY AS A CONTAINER for HOPE.

- (18) *Tu historia me llena de esperanza.*
'Your story fills me with hope.'

A study completed by Reali and Riaño (2018) investigates spatial metaphors in Spanish:

“The Spanish preposition *en* is used to frame emotion metaphorically, either as a located entity (the figure) in a ground (the body of the person experiencing the emotion) or as a place (the ground) containing a located object (the person's body).” (232)

The focus of Reali and Riaño's (2018) study is on which of these forms of metaphor is perceived by native speakers as more controllable and natural. Here are the example sentences they used in their study which relate to HOPE:

(19) HOPE is a CONTAINER / the BODY is a CONTAINER for HOPE

“No se rendía frente a las circunstancias adversas; Selena se encontraba en un estado de gran esperanza/ había en Selena una gran esperanza.” (245)

‘She did not give up in the face of adverse circumstances; Selena found herself in a state of great hope/there was in Selena a great hope.’

(20) Despair (opposite of HOPE) is a CONTAINER / the BODY is a CONTAINER for Despair

“Había sido víctima de un robo colosal; Roberto se encontraba en un estado de gran desesperanza/ había en Roberto una gran desesperanza.” (245)

‘He had been the victim of a colossal theft; Roberto found himself in a state of great despair/there was in Roberto a great despair.’

These examples demonstrate how description of a human experience with HOPE can be structured as a spatial metaphor to make the abstract concept of the emotion more tangible in Spanish.

4.1.2 Hebrew image schemas

In Hebrew, HOPE can be treated as an OBJECT on a SURFACE or inside a CONTAINER.

(21) Psalms 119:49

זְכֹר־דְּבָרְךָ לְעַבְדְּךָ עַל אֲשֶׁר יְחַלְתָּנִי :

‘Remember your word to your servant, **upon/in** which you have made me hope.’

(StepBible 2020)

In this verse, the preposition עַל (al) can be translated as either ‘in’ or ‘upon’. The container or surface in this text is דְּבָרְךָ (da.var) ‘your word’. This metaphor emphasizes that the word of YHWH is stable, foundational, and secure.

In Job 6:8 (repeated from example 2), HOPE is treated as a gift, or perhaps a judgement, which is given by God. This is interesting because while *giving* originates from a physical action with a physical object, its range of application has expanded considerably, even in contemporary English.

(22) Job 6:8

מִי־יִתֵּן תְּבוּאָה שְׂאֵלָתִי וְתִקְוֹתַי יִתֵּן אֱלֹהִים
 ‘Oh that I might have my request, and that God would **fulfill/give** my **hope**’

(StepBible 2020)

As HOPE is something to be given, the image schema for this text is: HOPE is an OBJECT to be EXCHANGED.

4.2 Waiting as metaphor

Waiting and *hoping* contain an intuitive metaphorical connection, where waiting is a metaphorical representation for hoping in or for something. Both Spanish and Hebrew are innately aware of this in their lexicon. Hoping for an expected result typically requires a waiting period for fulfillment. Usually, when a person hopes for something, it is outside of their control. Whether that be a work of God, the decision of another human, or a force of nature. An exception to this is when a request is disguised as an expression of HOPE. This can occur in Spanish and is usually delivered in a dramatic tone with rising intonation.

(23) *Ojalá que alguien me traiga ese vaso de agua!*
 ‘I wish someone would bring me that glass of water!’

While Spanish creates a lexical distinction between waiting and hoping in their nominal forms, Hebrew does not do so. Being that the verbal lexemes to express HOPE literally mean ‘to wait’ in their primary senses, Classical Hebrew speakers likely maintained a strong association

between the concepts of waiting and hoping. In English this kind of association is achieved with verbs like ‘to run’. Native English speakers understand that ‘running’ in ‘she is running for office’ is meant to illustrate a structured competition with a single winner. In this case, it refers to a political campaign. This secondary use of the word is metaphorical, but it is so ingrained in the English lexicon that native speakers rarely notice its metaphorical quality. Similarly, it is unlikely that Hebrew speakers felt a need to have a literal term for HOPE because ‘waiting’ had been established as a metaphorical expression for the emotion. The existence of a literal lexeme for HOPE is now important in modern languages as people increasingly explore abstract concepts.

Hebrew is capable of forming complex metaphors. A complex metaphor for ‘waiting’ is found in Job 29:23.

(24) Job 29:23

וַיִּחַלּוּ כַּמָּטֵר לִי וּפִיָּהּ * ׀ פִּעְרוּ לְמַלְקוֹשׁ :

‘They waited for me as for the rain, and they opened their mouths as for the spring rain.’
(StepBible 2020 ESV)

This metaphor builds onto the basic metaphor of ‘waiting as hoping’ to paint a picture for waiting as a receptive and patient posture.

4.3 Panting as metaphor

The Hebrew text uses the action of panting as a metaphor for Longing. Panting is an appropriate representation for longing because it meets the reader at a basic physical level.

(25) Psalms 42:2

כַּאֲזִי ל תַּעְרַג עַל־אֲפִיקֵי־מַיִם כִּן נִפְשִׁי תַּעְרַג אֵלַיךְ אֱלֹהִים :

‘As a deer **pants** for flowing streams, so **pants** my soul for you, O God.’
(StepBible 2020 ESV)

Anyone who has ever experienced a deep thirst for water can resonate with this metaphor. It is accessible and widely applicable. A strength of Hebrew metaphorical expressions is that they connect to basic human needs and experiences, this makes them transferable to a wide audience. Panting is therefore a physical manifestation of longing. As such, it performs an impressionable communication of longing and desire. These verbs for Longing fill a gap which (qa.vah) and יָחַל (ya.chal) leave in the full expression of HOPE. These verbs for longing express the pleasurable and desirable sense of HOPE. They are characterized by soulful yearning, and are ancillary to necessity.

4.4 Conceptual Hebrew metaphors for HOPE and Longing

According to Tilford (2017), a conceptual metaphor is formed when “a concrete image schema maps onto a less concrete concept” (21). *In Emotions in the Hebrew Bible*, Kruger (2015) highlights several conceptual metaphors for basic emotions such as “JOY IS LIGHT” (408) and “FEAR IS AN ENEMY/OPPONENT” (409). Hebrew contains several conceptual metaphors for HOPE and Longing.

4.4.1 HOPING IS EXPECTANT WAITING

Job illustrates this conceptual metaphor well:

(26) Job 30:26

כִּי טוֹב קִוִּיתִי וַיָּבֵא רָע וַאֲיִחַלְתִּי לְאֹר וַיָּבֵא אֶפְלָל :

‘But when I **hoped** for good, evil came, and when I **waited** for light darkness came.’

(StepBible 2020 ESV)

The Psalms also use this conceptual metaphor:

(27) Psalms 130:5

קִוִּיתִי יְהוָה קִוִּיתָה נַפְשִׁי וּלְדַבְרֹו הוֹחַלְתִּי :

‘I **wait** for the Lord, my soul **waits**, and in his word I **hope**.’

(StepBible 2020 ESV)

In this passage ‘hoping’ and ‘waiting’ are structured as parallel concepts by the author, who uses them as synonyms in the text. (Also see Isaiah 51:5.)

(28) Psalms 39:7

וְעַתָּה מִה־קִּנִּייתִי אֶדְגֵּי תוֹחֶלֶת־יְיָ לְךָ הִיא :

‘And now, O Lord, for what do I wait? My **hope** is in you.’

(StepBible 2020 ESV)

This Psalm demonstrates the use of the noun תוֹחֶלֶת (to.che.let) ‘hope’ juxtaposed with the verb קָוָה (qa.vah) ‘to wait’.

4.4.2 EXPECTATION IS SEEING

In discussing conceptual metaphors for emotion in Hebrew, Tilford includes a footnote which mentions a conceptual metaphor for קָוָה (qa.vah) ‘to wait’. Based on Job 6:19, she proposes the conceptual metaphor “EXPECTATION IS SEEING”.

(29) Job 6:19

הַבֵּיטוּ אֶרְחֹת תֵּמָא הַלִּיכַת שְׁבָא קוֹי־לָמוֹ :

‘The caravans of Tema **look**,/the travelers of Sheba **hope**.’

(StepBible 2020 ESV)

Other Old Testament verses attest to the presence of this conceptual metaphor.

(30) Psalm 69:20

הֲרַפָּה | שְׁבֵרָה לִבִּי וְאֶנְוֶשָׁה וְאֶקְנֶה לְבוּד וְאֵין וְלִמְנַחֵם יָם וְלֹא מְצָאתִי :
‘Reproachés have broken my heart, so that I am in despair. I **looked** for pity, but there was none, and for comforters, but I found none.’

(StepBible 2020 ESV)

In this verse, the verb קָוָה (qa.vah) is interpreted according to its secondary sense ‘looked’. (Also see Isaiah 5:2,4,&7, Micah 7:7, Isaiah 64:3, Jeremiah 8:15 & 13:16 & 14:19.)

4.4.3 HOPING IS SEEKING

This conceptual metaphor ties the emotion of HOPE to the physical action of seeking.

(25) Psalm 69:6

אַל־יִבְשׁוּ בִי | קוֹיֵךְ אֲדֹנָי יְהוֹה הַ צְבָאוֹת אֶל־יִכְלְמוּ בִי מִבְקִשֶׁיךָ אֱלֹהֵי יִשְׂרָאֵל :
 ‘Let not those who **hope** in you be put to shame through me, O Lord God of hosts; let not those who **seek** you be brought to dishonor through me, O God of Israel.’

(StepBible 2020 ESV)

(31) Lamentations 3:25

טוֹב יְהוָה לְקוֹי לְנַפְשׁוֹ תְּדַרְשׁוּ:

‘The Lord is good to those who **wait** for him, to the soul who **seeks** him.’

(StepBible 2020 ESV)

4.4.4 LONGING IS PANTING

Here, the author of Psalms equates longing with physical panting.

(32) Psalms 199:131

פִּי־פָעַרְתִּי וְאִשְׁאַפָּה כִּי לְמִצְוֹתֶיךָ יְאֲבֹתִי :

‘I open my mouth and **pant**, because I **long** for your commandments.’

(StepBible 2020 ESV)

4.4.5 LONGING IS WAITING

Job connects longing with waiting, the first real tie between these two major senses of the emotion of HOPE.

(33) Job 7:2

כְּעֶבֶד יִשְׁאַף־צֶלַל וְכַשְׂכָּ יִיר יְקוּנָה פְּעֻלוֹ :

‘Like a slave who **longs** for the shadow, and like a hired hand who looks/waits for his wages.’

(StepBible 2020 ESV)

This example is fascinating because it demonstrates a direct correlation between longing and waiting in Hebrew.

4.4.6 WAITING IS VOCAL

This text in Psalms demonstrates the anti-passivity of waiting in the Old Testament. There are several other passages which support the presence of this conceptual metaphor.

(34) Psalm 69:3

יִגְעַתִּי בְּקִרְאֵי נִחָר גְּרוֹנֵי כָּלוּ עֵינַי מִיָּחַ לַיְיָ אֱלֹהֵי :

‘I am weary with my crying out; my throat is parched. My eyes grow dim with waiting for my God.’

(StepBible 2020 ESV)

Parallelism suggests through this metaphor that waiting is not necessarily a passive event. (Also see Psalms 199:47, Lamentations 3:21.)

4.4.7 HOPE IS ALIVE

In this text, the author of Lamentations equates life and physical stamina with HOPE.

(35) Lamentations 3:18

וְאָמַר אֲבָד נִצְחֵי וְתוֹחַלְתִּי מִיְהוָה : ס

‘So I say, “My endurance has perished; /so has my **hope** from the Lord.”’

(StepBible 2020 ESV)

(Also see Proverbs 11:7 & 13:12)

4.5 Spanish proverbs

Castilian Spanish expresses the emotion of HOPE through means beyond its HOPE lexemes.

One way it does this is through proverbs. These proverbs are common sayings which are natively used in the Spanish culture and language. They are not simply translated sayings. However, they do bear similarities to proverbs in other cultures.

(36) *No hay mal que por bien no venga.*

‘There’s no evil that does not bring some good.’

Equivalent to ‘every cloud has a silver lining.’ (Aparicio 1998: 67)

(37) *A mal tiempo buena cara.*

‘To bad weather, good face.’

Equivalent to ‘keep your chin up’. (Aparicio 1998: 73)

- (38) Donde una puerta se cierra, otra se abre.
 ‘Where one door closes, another one opens.’ (Aparicio 1998: 74)

These proverbs offer encouragement and describe an attitude of hopefulness. They are used in casual and semi-formal conversation. Each proverb offers a response or solution to an issue.

They are meant to not only describe how the world is believed to function according to common human experience, but also offer the sufferer HOPE that the future will surpass the present.

These are expressions of HOPE in Spanish because they deal with the theme of HOPE in both its positive and negative senses.

5. Conclusion

Classical Hebrew and Castilian Spanish express the emotion of HOPE using strategies unique to each language. The former being an ancient language and the latter modern, these two languages have distinct motivations and objectives for the expression of HOPE and the organization of its senses. Both Spanish and Hebrew achieve a rich expression of HOPE through the application of different methods. Hebrew employs metaphor as its primary weapon of choice while Spanish uses a variety of literal lexemes alongside metaphors and proverbs. In addition, Hebrew cognitively distinguishes its sense of LONGING from the emotion of HOPE, while in Spanish, HOPE covers a wide range of senses and attitudes. Despite their difference, Spanish and Hebrew demonstrate a key similarity: a shared lexicalized recognition that the action of waiting is innately connected to the emotion of hoping. This stunning similarity between two languages whose conceptualizations of HOPE are structurally distinct and which belong to divergent language families indicate that this lexical connection may have a cross-linguistic application. This hypothesis is plausible not only because lexicalized senses of hoping and waiting are present in Spanish and Hebrew but also because the emotion of HOPE typically necessitates a

measurable period of waiting time for the expected result. People across languages and cultures experience 'the wait' for the fulfillment of a HOPE. It is therefore natural that the two concepts are associated with each other in both Spanish and Hebrew. In conclusion, Hebrew and Spanish commonly express HOPE through the metaphor of waiting. While both languages are capable of diverse strategies and forms of expression for HOPE, these are determined by the needs and motivations of each language and the cultures they are reflecting. The common ground of *HOPE as expectant waiting* infers a basic human understanding of what it means to HOPE.

References

- Aparicio, Eduardo. (1998). 101 Spanish Proverbs: Understanding Spanish language and culture through common sayings. New York: McGraw-Hill Companies.
- Holladay, William L. 1971. *A concise Hebrew and Aramaic lexicon of the Old Testament*. Grand Rapids, MI: William B. Eerdmans Publishing Company.
- Kruger Paul A. 2015. Emotions in the Hebrew Bible : a few observations on prospects and challenges. *Old Testament Essays* 28(2). 395–420.
<https://doi-org.ezproxy.student.twu.ca/10.17159/2312-3621/2015/v28n2a10> (13 April 2020).
- Realí, Florencia., & Riaño, Cesar. 2018. Emotion metaphors in Spanish retain aspects of spatial meaning. *Metaphor & the Social World* 8(2). 229–246.
<https://doi-org.ezproxy.student.twu.ca/10.1075/msw.17015.rea> (13 April 2020).
- Ross, Allan P. 2001. *Introducing Biblical Hebrew*. Grand Rapids, MI: Baker Academic.
- Smith, Collin. 1998. *Collins Spanish Dictionary*. 5th edition. HarperCollins Publishers.
- STEPBible. 2020. *OHB Hebrew text*. Tyndale House. <https://www.stepbible.org/> (13 April 2020).
- Tilford, Nicole L. 2017. *Sensing World, Sensing Wisdom : The Cognitive Foundation of Biblical Metaphors*. Atlanta: SBL Press.
<https://search-ebshost-com.ezproxy.student.twu.ca/login.aspx?direct=true&db=nlebk&AN=1504521&site=eds-live&scope=site> (13 April 2020).