

JONAH

PROPER NAMES

אַמִּטַּי	Amittai (1.1)	יָפוֹ	Joppa (1.3)	עִבְרִי	Hebrew (1.9)
יּוֹנָה	Jonah (1.1)	נִינְוָה	Nineveh (1.2)	תַּרְשִׁישׁ	Tarshish (1.3)

LEMMA	PARSING/GLOSS	NOTES
1.1 וַיְהִי דְבַר ... יְהוָה אֵל	Dav §136R1; GKC §49b N1; J-M §118c N2, 146c; IBHS 554, 613	Usually glossed as “YHWH’s word [The word of YHWH] came to ...”; this “quotation formula” frequently introduces a divine pronouncement to a prophet.
1.2 כִּי	J-M §138a, 141c; IBHS 258	This may be either causal (<i>because/for</i>) or content (<i>that</i>) [cf. 3.2]; reading the Hebrew text answers many questions, but it also raises questions that are invisible in translation.
1.3 תַּרְשִׁישָׁה יָפוֹ אֲנִיָּה בָּאָה שָׂכָר	Dav §14; GKC §116d, 122t, 135p <i>ship</i> <i>fare, hire, wages</i>	“Tarshish” + locative ה “to Joppa”; BH does not need a preposition or locative ה when verbs of motion make the object or direction clear (➤ <i>HBI</i> §2.1.1a). (3/31;) fs Q Ptc; attributive to אֲנִיָּה (1/28;)
1.4 שָׁלַח סָעַר חָשַׁב	Dav §14; IBHS 381 <i>throw, cast (H)</i> <i>storm, tempest</i> D Ptc	(4/9/14;) (2/8;) The only biblical occurrence of חָשַׁב with an inanimate subject; probably “was about to ...”, or personification: “was thinking about”
1.5 וַיִּירָא מֹלַח אִישׁ לְהַקֵּל יָרְכָה סָפִינָה רָדַם	GKC §51m Q Pr < יָרָא <i>sailor</i> (cf. מֹלַח ≈ salt) אִישׁ H NC < קָלַל <i>the side, hold</i> <i>ship</i> <i>fall asleep (N)</i>	יָרָא is a “strong” I-י verbal root (the initial י is a vowel letter). (1/4;) distributive (➤ <i>HBI</i> §1.1.1d) BH does not need an expressed direct object here; the ship is being lightened of her load. (1/28;); here = dual (1/1;) (2/7/7;)
1.6 חָבַל אֲוִלִי עָשָׂת	Dav §8R3, 70a; GKC §120b; J-M §127a, 161i <i>sailor</i> <i>perhaps</i> <i>think [of], pay attention [to]</i>	(1/5;); collective (➤ <i>HBI</i> §1.1.1b) (1/45;) (1/1/1;)
1.7 בְּשַׁלְמוֹ	GKC §150k; IBHS 335 N15 <i>on whose account, because of whom</i>	ב + שָׁל (= אָשַׁר) + מִי

Jonah 1.8-2.2

1.8	Dav §8R4; J-M 143h; IBHS 328	
באשר למי		בשלמי (> 1.7)
מאין	<i>from where?</i>	מן + אין
אי־מזה	<i>from where?</i>	אי + מן + זה
1.9	GKC §2b; J-M §1211	
ירא	ms Q Ptc	Some stative verbs use an adjective that looks like 3ms Q P.
אשר		refers back to יהוה
יבשה	<i>dry land, ground</i>	(3/14;)
1.10	Dav §67b; GKC §117q; J-M §143g	
יראה	<i>fear, terror</i>	(2/45;); when an object and verb have the same root, the object is called a <i>cognate accusative</i> . These are usually paraphrased: “The men feared greatly ...”
1.11	Dav §65d; GKC §113u, 165a; J-M §113m, 116e,g, 123s, 161m, 169i	
שתק	<i>be quiet</i>	(2/4/4;)
סער	<i>storm, rage</i>	(2/3/7;)
הלך וסער		<i>hendiadys</i> (> HBI §2.3.2)
1.12	J-M 169i; IBHS 335 n15	
שאוני	2ms Q V < נשא (+1cs)	The object suffix shifts the accent, lengthening the vowel under the first radical.
והטילני	2mp H V < טיל (+1cs)	
בשלי	<i>on my account, because of me</i>	(> 1.7, 8)
1.13	Dav §109; GKC §51m, 103f N4, 152g; J-M §141i, 152d, 160j, 161i; Wms §403, 595; IBHS 267	
חתר	<i>row, dig</i>	(1/8/8;)
1.14	Dav §62; GKC §16f; J-M 114f	
אנה	<i>Ah!</i>	(2/6;); אנה + נא (usually addressed to God)
נקיא / נקי	<i>Innocent</i>	(1/43); according to Mp this is one of twelve added נ's in BH.
1.15	GKC §61c	
וישאג		<i>Dageš forte</i> is missing from the ש; doubled consonants followed by vocal šewa often lose <i>dageš</i> .
זעף	<i>raging, storming</i>	(1/7;)
1.16	J-M 125u n1	
נדר	<i>Vow</i>	(2/31/31;)
2.1	N.B.: Most English versions label this 1.17.	
מנה	<i>appoint, ordain</i>	(4/9/28;)
דג	<i>fish</i>	(3/19;)
בלע	<i>swallow</i>	(1/20/41;)
מועה	<i>internal organs, stomach</i>	(2/32;)
2.2	GKC §122s	
דגה	<i>fish</i>	(1/15;)
מועה		> 2.1

Jonah 2.3-8		
2.3	J-M §119y n2	The decision to use a “poetic” layout, and the placement of the break (<i>caesura</i>) in each line is assigned by the editor of BHS; it may or may not correspond to the line’s syntactical or semantic structures.
	מצרה לי ויענני שוע	מן of origin + possessive ל = <i>out of my distress</i> lcs suffix (1/21/21); not a hollow root
2.4	GKC §117r	
	מצולה יסבבני משבר גל	(1/12; ?); the verb shows motion, so directive ה- is not necessary lcs suffix (1/5) (1/16)
2.5		
	גרש מנגדה אוסף	(1/3/48) (1/26); מן + נגד H of יסף + NC of X, “[do] X again”, a common verbal hendiadys (> HBI §2.3.2)
2.6	IBHS 215 n103	
	אפך עד־נפש תהום סוף חבש לראשי	(1/5/5) to death (1/36) (1/5); collective; used of ים־סוף (1/28/32) around(?) my head
2.7	Dav §106b	
	קצב בריח בעדי שחת ותעל יהוה אלהי	(1/3) (1/41); i.e., the bars used to lock a door or gate בער (upon/about) + lcs sfx (1/23); a common metonymy for death Verbs that are III-ה and I-ע look alike in Q and H F and Pr. The presence of a direct object shows that this is H. vocative
2.8	Dav §143 n1	
	עטף ... אליך אל היכל קדשו	(1/6/11) Both phrases have the same referent; קדשו is an adjectival genitive: “your holy temple” (> HBI §1.8.1c)

Jonah 2.9-3.7

2.9	J-M 141m; IBHS 267	
משמרים	D Ptc	This is the only biblical occurrence of שומר in D: <i>those who pay attention to ... (?)</i>
הבל	<i>vanity, worthlessness</i>	here \approx <i>idol</i> (cf. Qohelet)
חסדים		direct object of יעזבו
2.10	J-M 141m; IBHS 267	
ואני		Waw+pronoun often signals a change of subject or shift in topic in poetry.
תודה	<i>thanks, thanksgiving</i>	(1/32)
אזבחה		The cohortative signals intent (➤ HBI §2.2.4, 2.2.4a)
אשר		direct object of נדר (i.e., that which I have vowed)
ליהוה		ל is possessive
2.11	Dav §146R4	
קיא	<i>vomit</i>	(1/7/9;)
3.1	J-M §113m	Cf. 1.1 (there are two differences between these vv.).
3.2	GKC §91f, 141c; J-M §89b, 94h, 102k	
וקרא		1. The pointing of the conjunction in Codex L combines two readings (Mp notes four occurrences of this phenomenon); the textual note says that “many Hebrew MSS” read - ו. 2. Since הקריאה is tacitly identified with the rest of 1.2, the first occurrence of כי in 1.2 is objectifying (indirect discourse).
קריאה	<i>proclamation</i>	(1/1;)
דבר		דבר usually occurs in D, but 41x in Q (40x as Q Ptc).
3.3	Dav §34R6; J-M 159f; Wms §81; IBHS 268	
מהלך	<i>journey, walk, distance(?)</i>	(2/5)
3.4	Dav §69c; J-M 111d n1	
ויחל	3ms H Pr < חלל	
נהפכת	fs N Ptc	
3.5	GKC §133g; J-M 128ba, 141j; Wms §79; IBHS 270	
קרא		here \approx <i>proclaim</i>
צום	<i>fast, fasting</i>	(1/26)
שק	<i>sackcloth</i>	(3/48)
מן ... עד		Hebrew authors often identify the whole of something by naming its extremes. In this case the 3mp suffix on the adjectives refers to the same group of people—the Ninevites.
3.6	GKC §59g	
ויעבר	3ms H Pr	
אדרת	<i>mantle, cloak; glory</i>	(1/12)
ויכס		The function is reflexive: <i>He covered himself</i>
אפר	<i>ash[es]</i>	(1/22)
3.7		
טעם	<i>decision, judgment</i>	(1/31)
גדליו	<i>great ones, nobles</i>	substantive adj.

Jonah 3.8-4.7

3.8	Dav §69a; J-M §126h; Wms §135; IBHS 170	
		The jussives that began in v. 7 continue in v. 8.
חזקה	<i>strongly, severely, sharply</i>	(1/6); “adverbial” function
3.9	Dav §43 R1	
3.10	J-M §132f	
חרון	<i>anger</i>	(1/41); חרון אף is probably an adjectival construct: <i>fierce anger</i>
4.1	GKC §117q; IBHS 377	
וירע	Q Pr < רעע	
ויחר		The verbal root חרה occurs in only two forms: 3ms Q P and 3ms Q F. Since the gender and number of its subject do not determine its form, it is called an “impersonal” verb. Its subject is indicated by ל. Cf. the noun חרון, “anger” (e.g., 3.10).
4.2	Dav §82; GKC §16f, 114n, 114n N2	
הלא	ה + לא	When first reading BH, it is often easiest to translate the sentence apart from the negative an interrogative, and then to read it as a negative question.
ער	<i>while</i>	
קדם	<i>go before, in front of; meet, confront</i>	(1/24/26)
חנום	<i>gracious</i>	(1/13)
רחום	<i>compassionate</i>	(1/13)
ארך	<i>long (i.e., slow)</i>	(1/15)
4.3		
מחיי		מן following the adjective [טוב] is comparative
4.4	J-M §161b	
ההטיב	H P + interrogative	Is it good for/that ...?
4.5	J-M §113k	
סכה	<i>hut, shelter</i>	(1/31); cf. <i>Succoth</i> , the Feast of Booths
עד אשר	<i>until</i>	אשר following a preposition is usually considered part of a compound preposition
4.6	GKC §117q	
קיקון	<i>plant</i>	The species cannot be identified, perhaps a castor-bean(?); bottle-gourd(?) (5/5)
מעל	<i>above</i>	מן + על
4.7	GKC §112h; J-M §80h; Wms §105	
תולעת	<i>worm, grub, weevil</i>	(1/41)
שחר	<i>dawn</i>	(1/23)
מחרת		the following day; a day after a previous day (1/32)

Jonah 4.8-11 (& final masora)**4.8**

זרח	<i>rise, appear</i>	(1/18/18)
חריש	<i>silent, still; sharp, hot</i>	(1/1); all of these glosses are somewhat doubtful
עלף	<i>faint, swoon</i>	(1/3/5)
אֶת־נַפְשׁוֹ לְמוֹת		The infinitive construct functions as the direct object of שׂאל—he asks to die.

4.9 GKC §113k; IBHS 269, 269 n28**4.10** Dav §24R3; GKC §96, 128v; IBHS 335 n14

חוס	<i>be compassionate toward, look upon with compassion</i>	(2/24/24)
עמל	<i>toil, labour</i>	(1/11/11)
שבן		The prefixed -שׁ corresponds to אשר
בן-לילה		“son of X days/years” ≈ “X days/years old”

4.11 Dav §121; GKC §20m, 97b, 150a; IBHS 282

ואני		A disjunctive clause, introducing a question, and a change of focus from Jonah to YHWH.
הרבה	H NA < רבה	This form usually functions adverbially as <i>much</i> or <i>many</i> ; here, followed by comparative בִּין, <i>more than</i> .
רבו	<i>ten thousand, myriad</i>	(1/11)

Final masora

The scribes reckoned the Minor Prophets as a canonical unit (“The Twelve”); the *masora* for each prophet gives only its total פסוקים (“verses”). The total *pasuqîm* and the middle v. of The Twelve are listed after Malachi. Note that the numerals are spelled out, not written with letters (as they are at the end of Ruth).

סכום	<i>total</i>
פסוק	“verse”