

READING NOTES ON JONAH

PROPER NAMES

(first occurrence in parentheses)

אַמִּטַּי	Amittai (1.1)	יָפוֹ	Joppa (1.3)	עֵבְרִי	Hebrew (1.9)
יֹנָתַן	Jonah (1.1)	נִינְוֶה	Nineveh (1.2)	תַּרְשִׁישִׁי	Tarshish (1.3)

LEMMA	PARSING/GLOSS	NOTES
1.1 וַיְהִי דְבַר- יְהוָה אֶל ...	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 טָלַח סָעַר חָשַׁב	Dav §14; IBHS 381 <i>throw, cast</i> (H) <i>storm, tempest</i> D Ptc	(4/9/14;) (2/8;) The only biblical occurrence of חָשַׁב with an inanimate subject: “was thinking about”
1.5 נִיִּירָאָו מַלְחָה אִישׁ לְהַקֵּל יֵרְכָה סָפִינָה רָדָם	GKC §51m Q Pr < יֵרָא <i>sailor</i> (cf. מַלְחָה ≈ salt) H NC < קָלַל <i>the side, hold</i> <i>ship</i> <i>fall asleep</i> (N)	יֵרָא 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 חָבֵל אֲוִלִי עָשָׂתָה	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 < טול (+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;); אה + 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	
וישאא		<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 I.17 .	
מנה	<i>appoint, ordain</i>	(4/9/28;); the <i>dageš</i> in the final ה- is called <i>mappiq</i> , and shows that the ה- is a consonant, not a vowel letter.
דיג	<i>fish</i>	(3/19;)
בלע	<i>swallow</i>	(1/20/41;)
מעה	<i>internal organs, stomach</i>	(2/32;)
2.2	GKC §122s	
דיגה	<i>fish</i>	(1/15;)
מעה		➤ 2.1

Jonah 2.3-9

2.3	J-M §119y n2	
	The “poetic” layout, and the placement of the break (called <i>caesura</i>) in each line is assigned by K. Elliger, who edited the Minor Prophets in <i>BHS</i> ; the <i>caesura</i> may or may not correspond to the line’s syntax or semantics.	
	מצרה לי	מן of origin + possessive -ל = <i>out of my distress</i>
	ויעניני	1cs suffix
	שוע	(1/21/21); not a hollow root; the <i>waw</i> is consonantal
2.4	GKC §117r	
	מצולה	(1/12; ?); the verb shows motion, so directive ה- is not necessary
	יסבבני	1cs suffix
	משבר	(1/5)
	גל	(1/16)
2.5		
	גרש	(1/3/48)
	מנגדה	(1/26); מן + נגד
	אוסף	H of יסף + NC of X, “[do] X again”, a common verbal hendiadys (➤ <i>HBI</i> §2.3.2)
2.6	IBHS 215 n103	
	אפף	(1/5/5)
	עד־נפש	<i>to death</i>
	תהום	(1/36)
	סוף	(1/5); collective; used of ים־סוף
	חבש	(1/28/32)
	לראשי	<i>around(?) my head</i>
2.7	Dav §106b	
	קצב	(1/3)
	בריה	(1/41); i.e., the bars used to lock a door or gate
	בעדי	בעד (<i>upon/about</i>) + 1cs sfx
	שחת	(1/23); a common metonymy for death
	ותעל	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.
	יהוה אלהי	vocative
2.8	Dav §143 n1	
	עטף	(1/6/11)
	אל־יך ...	Both phrases have the same referent; קדשו is an adjectival genitive: “your holy temple” (➤ <i>HBI</i> §1.8.1c)
	אל היכל	
	קדשו	
2.9	J-M 141m; IBHS 267	
	משמרים	D Ptc
	הבל	This is the only biblical occurrence of שמור in D: <i>those who pay attention to ...</i> (?) here ≈ <i>idol</i> (cf. Qohelet)
	חסדם	direct object of יעזבו

Jonah 2.10-3.9

2.10	J-M 141m; IBHS 267	
ואני		<i>Waw</i> +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 (➤ <i>HBI</i> §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 ≈ <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.
3.8	Dav §69a; J-M §126h; Wms §135; IBHS 170	
חזקה	<i>strongly, severely, sharply</i>	The jussives that began in v. 7 continue in v. 8. (1/6); “adverbial” function
3.9	Dav §43 R1	

Jonah 3.10-4.7

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.
	עד	<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 <i>Booths</i>
	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)
4.8			
	זרח	<i>rise, appear</i>	(1/18/18)
	חרישי	<i>silent, still; sharp, hot</i>	(1/1); all of these glosses are somewhat doubtful
	עלף	<i>faint, swoon</i>	(1/3/5)
	את־נפשו למות		The infinitive construct functions as the direct object of שאל—he asks to die.
4.9	GKC §113k; IBHS 269, 269 n28		

Jonah 4.8-11

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 -ש corresponds to אשר
בן-לילה	age formula “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 “frozen” form usually functions adverbially as <i>much</i> or <i>many</i> ; here, followed by comparative בן, <i>more than</i> .
רבו	<i>ten thousand, myriad</i> (1/11)
Final masora ¹	
סכום	<i>total</i>
פסוק	“verse”

¹The scribes reckoned the Minor Prophets as a canonical unit (called “The Twelve”); the *masora* for each prophet gives only its total פסוקים (“verses”), not its middle verse (as in, e.g., Gn – Ezk). The middle v. of The Twelve and their total *pasuqîm* are listed after Malachi.