NOTES ON THE HEBREW TEXT OF JONAH

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PREFACE

THESE notes are designed for students who are reading Jonah as their first Hebrew text. Full explanations are given of all new forms. References are given regularly to the germane pages of Davidson's *Introductory Hebrew Grammar*, twentieth and later editions (DG), and to Wood and Lanchester's *A Hebrew Grammar* (WL), these being the grammars most in use by elementary students. Other references are to Davidson's *Hebrew Syntax* (DS), S. R. Driver's *Hebrew Tenses* (DT), Gesenius-Kautzsch, Hebrew Grammar (GK: the references in this last case are by sections), and the Oxford Hebrew Lexicon by Brown, Driver and Briggs (BDB).

For exegetical matters the student is recommended to study the International Critical Commentary (the volume which includes Haggai, Zechariah, Malachi, and Jonah), in which *Jonah* is edited by J. A. Bewer; and the commentary in the *Expositor's Bible* series by G. Adam Smith—namely, the second volume of *The Book of the Twelve Prophets*. The volume in the *Century Bible* series by R. F. Horton is also useful, as also is that by Perowne in the *Cambridge Bible* series.

N. H. S.

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Verse 1. וַיְהִי *vav*-consecutive (strong-*vav*) plus 3 m. s. apoc. impf. qal of הָיָה ('to be', but more accurately 'to become'). Lit. 'and it came to be . . .', whence the New Testament καὶ ἐγένετο. The form is found regularly at the beginning of a narrative book, e.g. Ruth, Joshua, Judges, etc., and is the normal way of beginning a story, e.g. 'Once upon a time . . .'. For apocopated forms of *lamedh-he* verbs, see DG 147, WL 144. Pronounce *wǎy-yě-hî* (with the *-e* very short indeed). The *dagesh-forte* of the strong-*vav* usually fails (as here) with *yod*-plus-*sheva* (DG 147*f*, WL 20), but it is better to pronounce as if it were there.

בֶּן, cstr. s. of בֵּן (son). One of a number of very common irregular nouns which must be learned, DG 153, WL 185*f*.

לֵאמֹר, inseparable prep. *lamedh* plus inf. cstr. qal of אָמַר (say), lit. 'to say', but usually translated 'saying', whence the New Testament λέγων, λέγοντες, etc. Cf. the English 'to wit'. One of the two cases where the vowel under the guttural is swallowed up in a long vowel under the preposition, DG 51 (§ 14*c*), WL 44 (note). Another somewhat similar case is לִיהוָה, WL 45.

Verse 2. קוּם, 2 m. s. impt. qal of קוּם (rise up), *ayin-vav* verb.

לֵךְ, 2 m. s. impt. qal of הָלַךְ (walk, go), whose forms are as if from יָלַךְ. This is one of six *pe-vav* verbs which

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go like יֵשֵׁב, DG 222, WL 266. They are: 'And Adam knew ידע his wife, and she bare ילד a son. She sat ישב at home, but he went out יצא of the house, went down ירד the steps, and went for a walk הלך.'

זקרא, weak-*vav* plus 2 m. s. impt. qal of קרא (call, read aloud), *lamedh-aleph* verb. Ordinary *vav* before *sheva* becomes וּ, DG 53, WL 44 (§ 2*a*). Targum interprets 'prophesy'.

עליה, prep. על (upon, against) plus 3 f. s. suff., since 'city' is feminine (DG 56, WL 56). Looks like a plural form, DG 70, WL 64*f*.

עלתה, 3 f. s. pf. qal of עלה (go up), *lamedh-he* verb. The preceding כי can be translated either 'because (EVV) her wickedness has gone up . . .', or 'that (indirect speech, Wellhausen, van Hoonacker) her wickedness . . .'.

רעתם, 'their wickedness'. Noun רָעָה plus 3 m. p. suff. Note the firm *qamets* under the *resh*. This is because the root is double-*ayin*, and the long vowel compensates for a guttural that cannot be doubled, DG 36, WL 22. The normal form is גַּנְתָּם (their garden), from the feminine noun גַּנָּה, the root being גנן.

לפני, 'before me', lit. 'to my faces'. The form לְפָנַי (prep. *lamedh* plus cstr. of plural, פָּנִים, 'faces') is used as a prep. for 'before', DG 69, WL 65. Here we find 1 s. suff. with the normal *pathach* lengthened to *qamets* at the end of a sentence in pause with the accent *silluq*, DG 40, WL 117.

Verse 3. ויקם strong-*vav* plus 3 m. s. impf. qal of קום, 'and he arose', consecutive from the יהי at the

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beginning of verse 1. For the meaning and use of
the *vav*-consecutive, see DG 84*f*, WL 88–91, and more
extensively DS 70–84, DT 70–99 and 114–57. Notice
the retracted tone, which in double-*ayin* and *ayin-vav*
verbs, produces a short vowel in the final syllable,
DG 131 (§ 2*b*), WL 158 (top). Pronounce *wăy-yắ-qŏm*.
The 3 m. s. impf. qal is יָקוּם; the jussive is יָקֹום, which,
with tone retracted, becomes יָּקֶם, *yắ-qŏm*.

לִבְרֹחַ, prep. *lamedh* plus inf. cstr. qal of בּרח (flee).
The first syllable is closed and the *sheva* is silent,
DG 77 (§ 2*a*, ii), WL 100 (top). For 'furtive *pathach*',
see DG 34, WL 23 (§ 2*e*). Final gutturals *cheth*, *ayin*,
and *he*-with-*mappiq* (consonantal *he*, DG 33, WL 9—
note on *he*) must be preceded by an *a*-sound. When
the vowel is short, it is *pathach*; if a long vowel other
than *qamets* is inevitable, then a furtive *pathach* must
be introduced in order that the guttural may be
pronounced.

תַּרְשִׁישָׁה. The toneless *he-locale* is a relic of the old
accusative case, indicating direction-towards, DG 61*f*,
WL 55, 211. 'To Tarshish' stands for 'to the farthest
west', i.e. to the ends of the earth.

מִלִּפְנֵי, prep. מִן (DG 51*f* and 53, WL 110*f*) plus
prep. לִפְנֵי (before).

וַיֵּרֶד, strong-*vav* plus 3 m. s. impf. qal of ירד (go
down) with tone retracted, giving short vowel in final
syllable. One of six *pe-vav* verbs which go like יָשַׁב.

וַיִּמְצָא, strong-*vav* plus 3 m. s. impf. qal of מצא (find),
lamedh-aleph verb. The anomaly of these verbs is in the
long vowel created by the quiescent *aleph*. The para-
digm (DG 220, WL 262) is like a corner shop, with
a window at the front and another down the street

at the left. The 3 m. s. perfects piel and hithpael have *tsere*; the imperfects pual and hophal have *qamets*; the two fem. plural impfs. form an arcade right through with *seghol*. Otherwise, it is always *qamets* in the shop windows and *tsere* behind, the infs. and participles being normal as always.

אָנִיָּה, fem. noun, 'a ship'. The masc. form אֳנִי means 'a fleet of ships'.

בָאָה. Note the position of the tone. The root is בּוֹא (come), *ayin-vav* verb. בָּאָה (accent on first syllable) is 3 f. s. pf. qal; but בָּאָה (accent on last syllable, as here) is f. s. act. ptc. qal. The use here is '*fut. instans*', meaning 'about to go', DS 134, GK 116*d*. It is unusual for this root to be used of going away from the speaker.

וַיִּתֵּן, strong-*vav* plus 3 m. s. impf. qal of נתן (give). This very common verb must be learned separately, DG 213, WL 255.

שְׂכָרָהּ, 'her fare', שָׂכָר (price, hire) plus 3 f. s. suff. The f. suff. is strange, and LXX has 'his fare', τὸ ναῦλον αὐτοῦ, which is what we would expect. Jewish commentators say that the fem. suff. refers to the whole ship, which he bought, 'her price', for, as the Yalkut says, Jonah was rich. Note the *mappiq* (dot) in the final consonantal *he* of the 3 f. s. suff. This *mappiq* is missing only in the 3 f. s. suff. to the 3 f. s. pf. qal, DG 210 (second column), WL 252.

בָהּ, inseparable prep. *beth* plus 3 f. s. suff., DG 51, WL 49. The phrase ירד ב means 'to go down *into* a ship', and so 'to go abroad'.

לָבוֹא, prep. *lamedh* plus inf. cstr. qal of בוֹא (come). Note the *qamets* in the pre-tone, DG 51 (§ 1*d*), and especially WL 45 (§ 3*b*, 1).

עִמָּהֶם, prep. עִם (in company with) plus 3 m. p. suff. There are two forms, this (23 times and chiefly late), and the more usual עִמָּם (27 times). The *dagesh* in the *mem* is because the root is double-*ayin*.

Verse 4. וַיהוה, i.e. וַאֲדֹנָי, becoming וַאדֹנָי, with the *aleph* quiescent. Add this to the list in DG 53 (§ 1*b*); cf. WL 45. See note on verse 1. The strong-*vav* sequence is broken, because Jehovah has broken into the sequence of events.

הֵטִיל, 3 m. s. pf. hiphil of טוּל (hurl), not a common root, but used four times in this chapter. A normal *ayin-vav* form.

סַעַר, 'tempest'. The fem. form סְעָרָה is more frequent, but the masc. is found eight times. LXX has κλύδων (billow, surf).

חִשְּׁבָה 3 f. s. pf. piel of חשׁב (consider, think); cf. the French *penser*, or pidgin-English 'was fit sink'.

לְהִשָּׁבֵר, prep. *lamedh* plus inf. cstr. niph. of שׁבר (break). For various idiomatic uses of prep. *lamedh*, see WL 207.

Verse 5. וַיִּירְאוּ, strong-*vav* plus 3 m. p. impf. qal of יָרֵא (to be afraid), a stative verb which is sometimes transitive and sometimes intransitive. Remember 'stative' means that the verb describes a state, and means nothing more than this. Also, 'intransitive' means that the verb does not take a direct object, and means nothing more than this. Most stative verbs are intransitive in the nature of things, but by no means all. Stative verbs usually have the perfect in *tsere* (a very few in *cholem*), and the imperfect in

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pathach, but some are like קָטֹל, just as some non-stative verbs have an imperf. in *-a*. This particular verb is both *pe-yod* and *lamedh-aleph*, and its imperfect qal forms need most carefully to be distinguished from the imperfect qal forms of רָאָה (see).

הַמַּלָּחִים, article plus plural of מַלָּח (sailor, lit. 'salt'). The form קַטָּל denotes an occupation or skill, in this case from מֶלַח (salt). Cf. the participle גֹּנֵב is one who steals, but גַּנָּב is a professional thief, GK 84^{b}b (end), WL 56.

וַיִּזְעָקוּ, strong-*vav* plus 3 m. p. impf. qal of זָעַק (cry out), *ayin*-guttural verb. The niphal of this root is used of soldiers being 'called up'.

אִישׁ, 'each man', DG 48, WL 40. See also verse 7.

וַיָּטִלוּ, strong-*vav* plus 3 m. p. impf. hiph. of טוּל (cast).

כֵּלִים, 'cargo', pl. of כְּלִי (utensil), DG 153, WL 186; cf. τὸ σκεῦος in Acts xvii. 19, of which LXX has the plural here.

לְהָקֵל, prep. *lamedh* plus inf. cstr. hiph. of קָלַל (to be light), a stative double-*ayin* verb. It is best to think of double-*ayin* verbs as having of necessity always one radical doubled, in the perfect always the second, and in the imperfect a choice of either the first or the second (except, of course, in the niphal impf., where the first radical is doubled in any case). Thus the forms are, for the perfects, הוּסַב, הֵסֵב, נָסַב, סַב; and, for the imperfects, יָסֹב or יִסֹּב in the qal, יִסַּב in the niphal, יָסֵב or יָסֵב in the hiphil, and יִסַּב or יוּסַב in the hophal.

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In the case of stative verbs, the two forms are יִפֹּל and יֵקַל.

מֵעֲלֵיהֶם, prep. מִן plus prep. עַל with 3 m. p. suff., DG 70, WL 64*f*.

וְיוֹנָה יָרַד. The sequence is again broken, to show that Jonah acted differently from all the rest. Translate 'but Jonah went down'.

יַרְכְּתֵי, cstr. dual of which the dual abs. is יַרְכָתַיִם (side, recesses). We would expect the absolute form also to have a *dagesh* in the *kaph*, but it is not found, nor is it found in the one case of the sing. with suffix, Genesis xlix. 13. On the other hand, the dual cstr. always (22 times) has *kaph* with *dagesh*. There is evident confusion as to whether the noun is a segholate or not. The dual cstr. is from a fem. segholate יַרְכָּה, but the other forms are from a first declension יְרֵכָה. And yet the masc. first declension noun יָרֵךְ has a cstr. sing. יֶרֶךְ, as if it were a segholate.

הַסְּפִינָה, article plus סְפִינָה (ship). Only here in OT, but common in Aramaic and Arabic. The word has no connection with *sampan* (Chinese 'three-board'), but means 'covered ship' (the root סָפַן means 'cover', and so 'panel', 1 Kings vi. 9), and hence 'lower deck'. The fact that the word occurs only here does not mean that the word is not a true Hebrew word. The Hebrews were not sailors, and even ordinary sea-words are rare.

וַיִּשְׁכַּב, strong-*vav* plus 3 m. s. impf. qal of שָׁכַב (lie down), an intransitive verb with impf. in -*a*. Do not be misled by DG 208 into thinking, as some students

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do, that there can be a 'stative qal' as well as an 'active qal'.

וַיֵּרָדַם, strong-*vav* plus 3 m. s. impf. niph. of רדם (sleep deeply). The normal form is יִקָּטֵל, but here (*pe*-guttural verb) *resh* cannot be doubled, and so the previous -*i* has been lengthened into a firm *tsere*, DG 36, WL 22. The final *tsere* has been sharpened to *pathach* in pause at the end of the verse with the accent *silluq*, DG 41 (§ 4*c*, ii), GK 51*m*. This root, either as the verb or as the noun תַּרְדֵּמָה, does not refer to an ordinary sleep, but to that deep (hypnotic?) sleep which betokens the presence or influence of Deity; cf. BDB 922.

Verse 6. וַיִּקְרַב, strong-*vav* plus 3 m. s. impf. qal of קָרַב (stative, 'be near', intransitive, 'draw near').

אֵלָיו, the prep. אֶל (to) has apparent plural suffixes like עַל (upon), with which it is sometimes confused even in the Hebrew OT, DG 70, WL 64 *f*.

רַב, cstr. s. of masc. noun רַב (chief). The root is double-*ayin*, so that the plural is רַבִּים.

הַחֹבֵל, article plus noun חֹבֵל, a participial form, meaning 'one who has to do with ropes' (BDB 287, '*rope*-puller'), from חֶבֶל (cord, rope, measuring line, and even 'territory' as being measured out). The whole phrase means 'chief sailor', i.e. captain; cf. 2 Kings xviii. 17, where רַב הַסָּרִים means 'the chief eunuch'.

וַיֹּאמֶר, strong-*vav* plus 3 m. s. impf. qal (אָמַר) with tone retracted so that the last vowel is *seghol*, DG 119, WL 90. There are five *pe-aleph* verbs (i.e. verbs in

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which the initial radical *aleph* becomes quiescent, as distinct from other cases where the initial *aleph* acts as a normal guttural). The well-known mnemonic is: 'The bridegroom said אָמַר to the bride, I am willing אָבֶה to eat אָכַל all you bake אָפָה, though I perish אָבַד.' In addition, אָחַז (seize, take hold) is sometimes a *pe-aleph*, marriage by capture not being universally approved.

מַה־לָּךְ. The interrogative מַה ('what?', though sometimes 'how!') is pointed like the article (including the following *dagesh*), except always *seghol* before *he*-and-*ayin*-with-*qamets*, DG 48, WL 39. This is a good general rule, though there are variations from it, GK 37*b–f*.

נִרְדָּם, m. s. niph. ptc., 'what meanest thou, sleeping?', GK 120*b*. This is to be preferred to the EVV, which render as a vocative. The vocative usually, though not necessarily, has the article, WL 27 (§ 2*a*), GK 126*e*.

אוּלַי, an adverb, 'perhaps'.

יִתְעַשֵּׁת, 3 m. s. impf. hithp. of עָשַׁת (think), a certain Aramaism, only here in OT (Hebrew), and once in the Aramaic Daniel vi. 4. An indication of the comparatively late date of the book. The force of the hithpael can be retained with 'perhaps God will bethink himself for our benefit' (לָנוּ, lit. 'to us', WL 207 (top)). Cheyne suggested (unnecessarily) יִתְחַשֵּׁב (hithp.) or יְחַשֵּׁב (piel). Vulgate knew the word and translated *recogitet*, but the other Versions found it difficult, and interpreted. LXX and Syriac have 'save', whilst the Targum has 'will be gracious'.

נֹאבֵד, 1 p. impf. qal of אָבַד (perish, wander), the

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pathach of the last syllable being lengthened to *tsere* in pause with *silluq*, DG 119, WL 172, GK 68*c*. One of five *pe-aleph* verbs. The connection between 'wander' and 'perish' is from desert life; cf. Job vi. 18; Deuteronomy xxvi. 5.

Verse 7. רֵעֵהוּ, 3 m. s. suff. plus sing. of רֵעַ (companion), a contracted *lamedh-he* (*-yod*) noun from רֵעֶה (ground form, רֵעִי). The form רֵעֵהוּ stands for the fuller רֵעֵיהוּ (his friend), GK 84*ª i* .

לְכוּ, 2 m. p. impt. qal of הלך (go), one of six *pe-vav* verbs like יָשַׁב.

וְנַפִּילָה, weak-*vav* plus 1 p. cohortative (the final *he* not taking the tone) hiph. of נפל (fall); lit. 'let us cause to fall', i.e. 'let us cast', DG 83*f*, WL 85*f*. There are two types of *pe-nun* verbs. I, נבשׁ, drops the *nun* in the impf. qal and dependent forms (impt. and inf. cstr.) and has impf. in *-a*; II, נפל, does not drop the *nun* except in impf. in *-o*. All are like נבשׁ, apart from qal. A good general rule for beginners is that *pe-nun* verbs which have a dental for the second radical are like נפל, but נשׁך (bite) and נשׁק (kiss; this is the one which has *not* a *k*) vary. The rule is not absolute, but it is sound for every verb which the beginner is likely to have to translate into Hebrew.

גּוֹרָלוֹת. The noun גּוֹרָל is masc. (once fem. doubtfully in Joshua xxi. 10), but has its plural in *-oth*; cf. אָב (father), צָבָא (host, militia), etc. The word really means 'stone', as in Arabic. BDB compares ψῆφος (pebble) and κύαμος (bean), both of which came also to mean 'lot'.

וְנֵדְעָה, weak-*vav* plus plural cohortative qal of ידע

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(know), one of the six *pe-vav* verbs like יֵשֵׁב. The cohortative-with-weak-*vav* here equals the Greek ἵνα, DG 86 (§ 23 (6)), WL 91, DS 90, DT 63-7.

בְּשֶׁלְמִי is a composite word, such as often occurs in Syriac. It is prep. *beth* plus relative שֶׁ plus prep. *lamedh* plus interrog. מִי, lit. 'by (relative) to whom?', i.e. 'on whose account?' The שֶׁ is N. Israelite for אֲשֶׁר; it appears in Rabbinic Hebrew, and in the *daleth* of Syriac and Aramaic. It is found thrice in Jonah, always in Canticles except in the title, 19 times in the Psalms from cxxii onwards, 68 times in Ecclesiastes, as against אֲשֶׁר 89 times. Note that אֲשֶׁר is a relative conjunction and not a pronoun. When it is used as apparently meaning 'who (relative, third person)', the subject of the verb (the pronoun 'he') must be understood as being in the verb and not in the relative conjunction.

וַיִּפֹּל, strong-*vav* plus 3 m. p. impf. hiph. of נפל (fall).

Verse 8. הַגִּידָה, 2 m. s. impt. (emphatic with toneless *he* added, DG 84, WL 86) hiph. of נגד,' tell (pray)'. The qal means 'be conspicuous', but is not found in Hebrew. נא is a particle of entreaty, and the *dagesh* after the *maqqeph* (hyphen) is euphonic (*dagesh f rte conjunctivum*, DG 33, WL 21).

. . . בַּאֲשֶׁר. This is a repetition of the phrase בְּשֶׁלְמִי . . . of verse 7, with the first word written out in full. Most scholars regard it as a misplaced gloss on the previous phrase. It is not in LXX (codd. א and B).

מְלַאכְתֶּךָ, 2 m. s. suff. to sing. of מְלָאכָה (work, business). The normal form of the noun is מְלָאכָה, standing

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for a fem. segholate form מַלְאָכָת, like מַמְלָכָה, DG 102, WL 96, but the *aleph* quiesces.

וּמֵאַיִן, the copulative 'and' (becoming וּ before the labial, DG 53, WL 44) plus prep. *min* plus interrog. particle אַיִן. This latter is distinct from the negative אַיִן with its construct אֵין (BDB 34). It is the interrogative אֵי (BDB 32), the final *nun* being found only in the form מֵאַיִן (whence?). The interrog. אֵי has a construct אֵי; see below, where this is prefixed to מִזֶּה ('thence', lit. 'from this') to mean 'whence?'

אַרְצֶךָ, 2 m. s. suff. to sing. of אֶרֶץ (land), but in pause with tone retracted under the accent *zaqeph-qaton*, DG 41 (§ 4*c*, i), WL 117 (§ 3, 2). There is another retraction of the tone in pause at the end of the verse with *silluq* in אָתָּה for אַתָּה, WL 117 (§ 3, 4); cf. DG 40 (§ 4*b*).

עַם. It is best to regard this noun as in apposition, 'and whence as regards people (nationality) art thou?'

Verse 9. עִבְרִי, 'an Hebrew'. Gentilic adjectives end in ־ִי (masc.), and in ־ִית and ־ִיָּה (fem.), DG 56*f*, GK 86*h*. LXX has δοῦλος Κυρίου, apparently reading *daleth* for *resh*, and taking the final *yod* to be an abbreviation for the Sacred Name.

הַשָּׁמַיִם, 'the heavens'. This looks like a dual (and so also מַיִם, 'water'), but it is actually a plural from a sing. שָׁמַי (not found), DG 57, WL 64 (note 3).

יְרֵא could be adjective, but better parsed as qal act. ptc. of stative verb יָרֵא (be afraid), here transitive. 'I am fearing (present continuous).'

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Verse 10. הָאֲנָשִׁים, article plus plural of אִישׁ (man), DG 153, WL 185.

זֹאת, f. s. demonstrative pronoun. The Hebrew fem. is the equivalent of the classical neuter, DS 17 (Rem. 2), GK 135*p*.

עָשִׂיתָ, 2 m. s. pf. qal of עָשָׂה (do), a normal *lamedh-he* form.

כִּי, 'that', but in the following instance 'because'. This Hebrew כִּי is similar to the Greek ὅτι, both being used to introduce objective clauses, and also as causal particles.

כִּי הִגִּיד לָהֶם, 'because he had told them'. The pf. denotes that the action took place before that of the verb in the main clause, and is therefore to be translated as a pluperfect. Wellhausen, Nowack and others omit the clause as a gloss. It certainly is awkward, following a previous causal sentence.

Verse 11. לָךְ, pausal form of לְךָ (prep. *lamedh* plus 2 m. s. suff.) with accent *zaqeph-qaton*, DG 51, WL 49. To avoid two accented syllables coming together (DG 41, iii, WL 117*f*), the tone of the previous word has been retracted, with the result that a *dagesh-forte* had to be inserted in the *lamedh* to ensure its proper pronunciation after a toneless syllable, DG 33, GK 20*f*; especially after quiescent *he*, DG 33, WL 21.

וַיִּשְׁתֹּק, weak-*vav* plus 3 m. s. impf. qal (equal to ἵνα) of שָׁתַק, a late word meaning 'to be quiet', found here twice and elsewhere only in Psalm cvii. 30 (in a storm at sea) and Proverbs xxvi. 30.

הֹלֵךְ וְסֹעֵר, two act. qal participles, lit. 'going and raging', idiomatic for 'getting rougher and rougher'. This is one of two idiomatic uses of the verb הלך to

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denote continual or gradual action. The other, where there is definite motion by the subject, is by the use of the finite verb, followed by the two inf. absolutes. The best example is 2 Samuel iii. 16: 'and (her husband) went (with her) weeping as he went', וַיֵּלֶךְ . . . הָלוֹךְ וּבָכֹה, DS 119, WL 101, and especially GK 113*u*.

Verse 12. שָׂאֻנִי, 2 m. p. impt. qal of נשׂא (lift up, raise) plus 1 s. suff. 'lift me up'. Note the *qamets* under the *shin*. This is because the verb, being *lamedh-aleph*, has an *a*-vowel in the imperfect. These finite verbal forms follow the fashion of first and third declension nouns in respect of stem-vowels. Where the verbal form ends in -*o* or -*e*, and the earlier part of the form is fixed, they are like the third declension nouns, e.g. יִקְטְלֵנִי from יִקְטֹל, or קְטָלַנִי from קָטֵל; but where the vowels are tone-long, they are like the first declension, e.g. יִכְבָּדֵנִי from יִכְבַּד, or כְּבֵדַנִי from כָּבֵד.

וַהֲטִילֵנִי, weak-*vav* (copulative) plus 2 m. p. impt. hiph. of טוּל (cast) plus 1 s. suff. Note that though the 2 m. s. impt. hiph. has lost the characteristic hiphil-*i*, yet it returns with suffixes. This applies to the hiph. jussive also.

יֹדֵעַ אָנִי. Normally this would be אֲנִי יֹדֵעַ, but the author has cleverly managed (with the help of the Masoretes) to emphasise both words, placing the participle first to emphasise that, and then putting אני in pause with *zaqeph-qaton*, lengthening the *chateph-pathach* to *qamets*, DG 41, WL 34.

בְּשֶׁלִּי. Another Aramaising composite word, the Hebrew equivalent being לְמַעֲנִי, 'on my account.'

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· *Verse* 13. וַיַּחְתְּרוּ, strong-*vav* plus 3 m. p. impf. qal of חתר (dig, but here 'dig with oars', and so 'row'). The *pathach* here is not the sign of the hiphil impf., but is due to the *pe*-guttural. The hiphil would be יַחְתִּרוּ.

לְהָשִׁיב, prep. *lamedh* (purpose) plus hiph. inf. cstr. of שׁוּב, 'to bring back (the ship)'. AV is better than RV, but the main point to remember is that the qal is intransitive and the hiphil transitive.

הַיַּבָּשָׁה, 'the dry land'. The 'land' of EVV is good enough, but actually is nearer to LXX, Sym., and Theod., πρὸς τὴν γῆν.

יָכֹלוּ, 3 m. p. pf. qal of יָכֹל (to be able), in pause with tone retracted, the normal being יָכְלוּ. An *o*-verb like קָטֹן, but with a qal impf., יוּכַל, DG 129, WL 138. The old primary *-o-*vowel appears in pause, DG 40*f*, WL 117.

Verse 14. אָנָּה. Pronounce *'ān-nah*, composed of two entreaty particles, אָה and נָא. Seven times written with final *aleph*, and four with final *he*, and nearly always in entreaty to God. A very strong word.

אַל with the jussive (or cohortative, as here) is 'don't', but לֹא with the impf. is stronger 'thou shalt not . . .', DG 83, WL 85 and 77. נָא is frequently inserted thus, and in other cases also, to increase the force of the entreaty or prayer, BDB 609, and especially GK 105*b* (note 1), 108*b*, 109*bc*, 110*d*.

בְּנֶפֶשׁ, 'for the life of'; prep. *beth* (*pretii*, WL 206, DS 139) plus cstr. s. Never translate נֶפֶשׁ, by 'soul'. No Hebrew ever had a 'soul'. He had a 'spirit'. The Greek had a 'soul', and when Paul used the word he

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referred to that which was 'natural' as against that which was 'spiritual'.

תתן, 2 m. s. impf. (jussive) of נתן (give), DG 223, WL 225.

דם. Usually 'blood in the body' is דָּם, but 'shed blood' is the plural, דָּמִים, DG 192, WL 135; cf. 'wheat in the ear' is חִטָּה, but 'wheat in the grain' (being separated) is חִטִּים, GK 124*n*, *m*.

. . . כִּי־אַתָּה, 'for Thou, O Lord (*casus pendens*, DS 148*ff*, DT 264–74), according as thou hast (or perhaps better "hadst", the pluperfect) purposed, thou hast done'.

כַּאֲשֶׁר, DG 111 (*c*), WL 100. The prepositions *kaph* and *beth* can be prefixed to an inf. cstr., e.g. בִּשְׁמֹר הָאִישׁ, lit. 'in the keeping-of the man' (this is what gives rise to the name 'inf. construct'), but if a finite verb follows then אֲשֶׁר must be inserted in order to turn the prep. into a conjunction. Remember that אֲשֶׁר is a relative, and not by any means a pronoun.

חפצת, 2 m. s. pf. qal of חפץ (delight in, purpose), with a pf. in *-e* and an impf. in *-o*.

Verse 15. וַיִּשְׂאוּ, strong-*vav* ('and so') plus 3 m. p. impf. qal of נשׂא (lift up). The *nun-dagesh* (i.e. that in the *shin*) has failed because of the vocal *sheva*. This happens more often than not, even for the *piel-dagesh*, DG 33 (top), WL 20 (bottom).

וַיְטִלֻהוּ, strong-*vav* plus 3 m. p. impf. hiph. of טול (hurl) plus 3 m. s. (impf.) suff.

וַיַּעֲמֹד, strong-*vav* ('and as a consequence') 3 m. s. impf. qal of עמד (stand), *pe*-guttural verb. The

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Hebrew עָמַד מָן equals the German *abstehen von* (cease from).

מזעפו, prep. *min* plus sing. of זַעַף (raging) plus 3 m. s. suff.

Verse 16. את־יהוה. Probably an addition. If it stands, then the verb has a direct object as well as a 'cognate accusative'.

וידרו, strong-*vav* plus 3 m. p. impf. qal of נדר (vow). Targum adds that they promised to offer sacrifices.

CHAPTER II

Verse 1. וימן, strong-*vav* plus 3 m. s. impf. (apoc.) piel of מנה (in qal 'number', but in piel 'appoint'). For apocopations of *lamedh-he* verbs, see DG 147, WL 144. The *dagesh* fails as usual in *yod*-with-*sheva*.

לבלע, prep. *lamedh* (purpose) plus inf. cstr. qal of בלע (swallow up, gulp). In Job xx. 15 this verb is the opposite of קיא (vomit); cf. Jonah ii. 11.

במעי, prep. *beth* plus cstr. of plural מֵעִים (sing. not found), 'bowels, intestines'.

שלשה, 'three'. The rules for the numerals are: 1 agrees in gender, is an adjective, and follows the noun; 2 agrees in gender, is in the construct, and precedes the noun; 3–10, with article, differ in gender, are in construct, and precede; 3–10, without the article, differ in gender, are in the absolute, and precede the noun. The tens are always masculine and precede. All, except, of course, 1, take the plural, though 11–19 take the sing. with words of time,

measure, weight, etc., and there is a general tendency to use the singular. Say 'twenty and three' for the best classical style. The tens have the singular only in Ezekiel and P. There are many variations from these rules, but these are the central norm, DG 163*f*, WL 194*f*, DS 50–7.

יָמִים, pl. of יוֹם (day), DG 153, WL 186. The Old Latin omits 'three days and', probably because of the Resurrection period. The quotation in Matthew xii. 40 is from LXX.

לֵילוֹת, plur. of לַיְלָה (night), a masc., and has accent on first syllable. There are two forms, לַיְלָה and the rare לַיִל or לֵיל, but the plural is always as here. Arabic also has the two forms: לַיִל and לַיְלַת. For another explanation of the final-*he*, see WL 211.

Verse 2 (Verse 1 in EVV). וַיִּתְפַּלֵּל, strong-*vav* plus 3 m. s. impf. hithp. of פלל (piel is 'mediate, judge', but hithp. is 'intercede, pray').

הַדָּגָה, article plus דָּגָה (fem. noun). Here only does the fem. form refer to a single fish. Elsewhere the masc. דָּג means 'a fish', and the fem. means 'fish' (collective), DG 192 (top), DS 17, GK 122*s*.

Verse 3. The prayer of Jonah from the belly of the fish is the prayer of exiled Israel; cf. Jeremiah li. 34. Verses 3–10 are in the famous Qinah (lamentation) 3 : 2 rhythm. Poetic style misses out the article whenever it can, often where we would retain it.

קָרָאתִי, 1 s. pf. qal of קָרָא (call aloud), *lamedh-aleph* form, 'in the shop window', and therefore the vowel is *aleph*.

מִצָּרָה, prep. *min* plus צָרָה (distress). The root is

double-*ayin*, so that we get the form צְרוֹחֵיכֶם, DG 36, WL 22. צָרָה לִּ stands for צָרָתִי, being idiomatic, and to get the proper rhythm, DS 38; cf. Psalm xviii. 7, cxx. 1.

וַיַּעֲנֵנִי, strong-*vav* plus 3 m. s. impf. qal of עָנה (*pe*-guttural and *lamedh-he* verb, 'answer') plus ½ s. (impf.) suff.

שִׁוַּעְתִּי, 1 s. pf. piel of שָׁוַע (cry for help), denominative verb from the noun שַׁוְעָה (cry for help). LXX read the noun with suff., κραυγῆς μου, i.e. שַׁוְעָתִי.

Verse 4. וַתַּשְׁלִיכֵנִי, strong-*vav* plus 2 m. s. impf. hiph. of שׁלך plus 1 s. suff. This should be translated 'and thou didst cast me', but we would expect 'for thou hadst cast me'. It is best to retain the Hebrew text, since to read the pf. without strong-*vav*, after Wellhausen, does not entirely remove the difficulty. Even the pf. would need to be taken as a pluperfect, and so differently from the preceding perfects.

מצולה (depth), the root is צוּל, BDB 846. Either this or the next phrase, 'in the heart of the seas', is a gloss. Marti, Nowack, Kautzsch and Haupt omit the first, whilst Nowack (later) and Gunkel omit the second. It is better to omit מצולה (so ICC); firstly, this restores the rhythm; secondly, if it remained, it would have to be במצולה.

ימים, pl. of ים (sea), a double-*ayin* root, hence the *dagesh* in the *mem*, preceded by the short vowel. Note that יַמִּים means 'seas', and יָמִים means 'days', DG 153, WL 191 and 186.

נהר, 'flood', normally a river which never fails, as

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against a *wady*, נַחַל. Some would read the plural here, as in LXX, but there is no need for the change.

יְסַבְבֵנִי, 3 m. s. impf. polel (one of the intensive forms of double-*ayin* verbs, DG 227, WL 271) of סבב (surround) plus 1 s. suff.

כָּל-, pronounced *kol*, with short -*o*. This vowel must be short, since the *maqqeph* makes the word part of the following word, and the vowel is therefore in a closed syllable before the tone, DG 40, WL 28.

מִשְׁבָּרֶיךָ, 2 m. s. suff. to plural of מִשְׁבָּר(breaker).

וְגַלֶּיךָ, copulative *vav* plus 2 m. s. suff. to plural of גַּל ('wave', but properly 'roller', from the double-*ayin* root, גלל).

עָבְרוּ, 3 pl. pf. qal of עבר (cross, pass over), but here in pause with tone retracted from the normal עָבְרוּ, the original vowel appearing, DG 40*f*, WL 117.

Verse 5. וַאֲנִי, the pronoun is partly emphatic because of its position, but partly also due to rhythmical needs.

נִגְרַשְׁתִּי, 1 s. pf. niph. of גרש (drive out).

מִנֶּגֶד, prep. *min* plus נֶגֶד, a substantive used as a prep. to mean 'conspicuously in front of', generally with a suggestion of opposition, or of 'opposite number' (Genesis ii. 18).

אַךְ, 'howbeit, nevertheless'. The 'yet' of EVV is satisfactory. This particle always involves something contrary to what has been said or is expected, and this is true even in Psalm xxiii. 6 and Psalm lxxiii. 1. Similarly, אַף always involves something affirming expectation. The former means 'Yes, but' and the

latter 'Yes, and'. Most scholars read אֵיךָ (how?), after Theod.

אֹסִיף, 1 s. imp. hiph. of יסף (add), an ordinary *pe-vav* verb (i.e. not one of the six). Be careful always to distinguish between the forms of the two verbs אסף (gather) and יסף (add).

לְהַבִּיט, prep: *lamedh* plus hiph. inf. cstr. of נבט (look towards).

היכל, cstr. s. of הֵיכָל, originally 'palace', but almost always the Palace (Temple) of Jehovah at Jerusalem. The λαον of LXX (cod. B) is an error in LXX for ναον.

קדשׁך. Pronounce *qod-she-ka*, with the accent on the middle syllable. 2 m. s. suff. to the sing. קְדֶשׁ (holiness), but with tone retracted in pause from the normal, קָדְשְׁךָ, DG 41 (§ 4*c*, i), WL 117.

Verse 6. אפפוני, 3 p. pf. qal of אפף (surround), en-compass) plus 1 s. suff.

תהום is not the ordinary ocean, but the vasty primeval Deep, personified in the Babylonian Tiamat (equals the Hebrew Tehom), or the Hebrew Rahab.

סוף, masc. noun, 'reeds'. Both Targum (יַמָּא דְסוּף) and Aquila (ἐρύθρα) thought of the Red Sea. LXX and dependants read סוֹף (end) and divide the verse differently.

Verse 7. 'To the extremities of the mountains I went down, etc.', as in EVV, but it is better to divide differently, and to take the first two words with the previous verse. This retains the 3 : 2 rhythm. Then read: 'I went down to the land, whose (gate-) bars

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were about me for ever, but thou hast brought me up, . . .'

לקצבי, prep. *lamedh* plus cstr. pl. of קֶצֶב, elsewhere only in I Kings vi. 25, vii. 37 of 'shape', the root meaning 'cut off', but here apparently 'extremities', i.e. 'bottoms', following the Targum. Many scholars (Boehme, Nowack, Procksch in Kittel's 3rd ed.) suggest the more usual לְקַצְוֵי (to the ends of). For other suggestions, see ICC, but the Hebrew Text is supported by the Hebrew of Ecclesiasticus xvi. 19.

הרים, pl. of הַר (mountain), a double-*ayin* root. Note the pointing of the article with this noun, הָהָר but הֶהָרִים. Similarly, אֶרֶץ with the article is הָאָרֶץ DG 46, WL 27.

בריחיה, 3 f. s. suff. to plural of בְּרִיחַ (bar).

בעדי. The word בַּעַד is properly a segholate noun meaning 'separation', but it is used as a prep. with a wide range of meanings, 'away from', 'behind', 'round about' (as here), and even 'on behalf of', BDB 126. But the bars were not round about him for ever. It is most attractive to follow van Hoonacker's suggestion, on the basis of LXX and Vulgate, reading בַּדֵּי (cstr. pl. of בַּד, which also means 'separation', and here 'bars'; cf. Job xvii. 16). LXX has κάτοχοι αἰώνιοι, and Vulgate *continentes aeternae*. 'Whose bars are everlasting bolts.'

ותעל, strong-*vav* ('but', DS 71 (top), DT 80*f* § 74, GK 111*e*) plus 2 m. s. impf. (apoc.) hiph. of עלה (go up). The actual forms of qal and hiphil imperfects cannot be distinguished in a verb which is both

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pe-guttural and *lamedh-he*, but this is necessarily the hiphil, because it is transitive.

מִשַּׁחַת, prep. *min* plus שַׁחַת (pit). The Versions and also AV text and RV margin (corruption) connect the word with the root שׁחת (destroy), but this is wrong. The word is from the root שׁוּחַ (sink down), BDB 100*l*.

חַיָּי, 1 pl. suff. plus the plural, חַיִּים (life).

Verse 8. בְּהִתְעַטֵּף, prep. *beth* plus inf. cstr. hithp. of עטף III (be feeble, faint).

נַפְשִׁי, 1 s. suff. plus נֶפֶשׁ (life-spirit). Some MSS. read רוּחִי (my spirit).

וָכַרְתִּי, 1 s. pf. qal of זכר (remember), with *pathach* lengthened to *qamets* in pause, DG 40 (§ 4*a*), WL 117 (§ 3, 1). The phrase אֶת־יהוה is put first for emphasis.

וַתָּבוֹא, strong-*vav* plus 3 f. s. impf. qal of בּוֹא, 'and (my prayer) did come to thee'.

תְּפִלָּתִי, 1 s. suff. to sing. תְּפִלָּה (prayer), the root is double-*ayin* (cf. the verb in verse 2), hence the doubled *lamedh*.

Verse 9. מְשַׁמְּרִים, m. p. of מְשַׁמֵּר, piel ptc. of שׁמר (guard, keep), 'those who regard'. Some would read the cstr. pl., מְשַׁמְּרֵי, but this change is not necessary, though it gives better Hebrew.

הַבְלֵי, cstr. p. of הֶבֶל (breath, vanity), used here of false gods. The following שָׁוְא (emptiness) is almost a simile, though the corresponding Arabic root means 'be evil, unseemly'.

חַסְדָּם, 3 m. p. suff. with חֶסֶד, usually translated

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'loving-kindness, mercy', but essentially a covenant-word, describing the relations which should exist between the parties. It means 'steadfast loyalty', but here 'their source of confidence'. See *Expository Times*, January, 1944, pp. 108–10; also *The Distinctive Ideas of the Old Testament*, Chapter V. The use of the word here is unusual, so that commentators emend to מַחְסֵהֶם (their refuge), so Marti, Nowack, or מַחְמַדָּם (their desire). Syriac has חַסְדָּך, 'thy grace, loving-kindness'. Some keep the text, but translate 'their best' (Wellhausen), 'their piety' (Duhm), 'their providence' (van Hoonacker).

יַעֲזֹבוּ, 3. m p. impf. qal of עֲזֹב (forsake), but with tone retracted in pause and original -*o* restored, DG 40*f*, WL 117.

Verse 10. וַאֲנִי, emphatic, 'but I'.

בְּקוֹל, prep. *beth* plus cstr. sing.

אִזְבְּחָה, 1 s. cohort. qal of זבח (sacrifice).

לָּךְ, prep. *lamedh* plus 2 m. s. suff., but in pause for the normal לְךָ; cf. i. 11.

אֲשַׁלֵּמָה, 1 s. cohort. piel of שָׁלֵם (to be complete, full), intransitive in qal, and transitive in piel. The tone is retracted in pause, and the original *tsere* restored, DG 40*f*, WL 117.

יְשׁוּעָתָה, fem. noun meaning 'salvation'. The normal form is יְשׁוּעָה, but here we have a toneless *he* added. It may be a relic of the old accusative, but in such cases as this is used for the sake of poetic emphasis or variation, GK 90*g*.

Verse 11. וַיְקֵא, strong-*vav* plus 3 m. s. impf. qal (it is an -*i* verb) of קִיא (vomit up, spue out).

CHAPTER III

Verse 1. שֵׁנִית, the fem. ordinal 'second', DG 165, WL 197. The masc. is שֵׁנִי.

Verse 2. The command of i. 2 is repeated, so that LXX interprets accordingly, 'according to the former passage which I spake'.

אֵלֶיהָ, 'to her', as against עָלֶיהָ, 'against her', in i. 2. הַקְּרִיאָה, 'the proclamation'. LXX has τὸ κήρυγμα (the proclamation, preaching), probably in part because of the assonance.

דֹּבֵר, act. ptc. qal of דבר, 'which I am speaking now'. Apart from Psalm li. 6 (inf. cstr.) and Proverbs xxv. 11, no qal form of this root is found apart from the act. ptc.

Verse 3. הֵלֶךְ, strong-*vav* plus 3 m. s. impf. qal of הלך (go), with tone retracted, so that the last vowel becomes short. It is one of six verbs like יֵשֵׁב.

כִּדְבַר, prep. *kaph* (according to) plus cstr. s. of דָּבָר (word).

. . . וְנִינְוֵה. The *vav* introduces a characteristic Hebrew circumstantial clause. In English we say 'Now Nineveh was . . .'.

הָיְתָה, 3 f. s. pf. qal of היה (to be, become).

לֵאלֹהִים, prep. *lamedh* plus אֱלֹהִים (god) with the short vowel and its following *chateph-seghol* swallowed up in a long *tsere*, DG 51, WL 44.

מַהֲלַךְ, cstr. s. of מַהֲלָךְ (walk, journey).

Verse 4. וַיָּחֶל, strong-*vav* plus 3 m. s. impf. second hiphil of חלל (profane). This double-*ayin* verb has

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two hiphils in use, the first with the *cheth* virtually doubled (impf. יְחֵל), meaning 'cause to profane', being a true hiphil; the second with the *lamedh* doubled (pf. הֵחֵל and impf. יָחֵל), meaning 'begin', as here. The 3 m. s. impf. hiph. is יָחֵל, the jussive יָחֵל, and with tone retracted, יָחֶל.

וַיֹּאמֶר, strong-*vav* plus 3 m. s. impf. qal of אמר (say). Notice that the accent is not retracted (pause marked by *zaqeph-qaton*), so that the normal *pathach* is retained. The verb is one of the five *pe-aleph* verbs.

אַרְבָּעִים, 'forty', supported by Aquila, Symmachus, and Theodotion, but LXX and the Latin have 'three', which makes much better sense.

נֶהְפָּכֶת, f. s. ptc. niph. of הָפַךְ (overthrow), normally, but with the *seghol* of the accented syllable lengthened in pause to *qamets*. The construction is *fut. instans.*, 'is about to be overthrown'. This is the only time the niphal of this verb is used of overthrowing a city; cf. the noun מַהְפֵּכָה, which is used only of the overthrow of Sodom and Gomorrah.

Verse 5. וַיַּאֲמִינוּ, strong-*vav* plus 3 m. p. impf. hiph. of אמן (support), the hiphil meaning 'stand firm' and mostly, as here, 'trust, believe'.

אַנְשֵׁי, cstr. pl. of אִישׁ (man), DG 153, WL 185.

וַיִּקְרְאוּ־צוֹם, 'and proclaimed a fast'.

וַיִּלְבְּשׁוּ, strong-*vav* plus 3 m. p. impf. qal of לָבַשׁ (put on, be clothed with). The pf. is in -*a*, except twice in Psalm xciii. 1, where it is in -*e*. It takes a direct object of the garment which is put on.

שַׂקִּים, pl. of שַׂק, double-*ayin* root; the actual word is found in English, and is probably a Phoenician loan-

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word both in Greek and in English, as well as in Hebrew, 'sack-cloth'.

מִגְּדוֹלָם, prep. *min* plus גָּדוֹל (adj., 'great one') plus 3 m. p. suff.

קְטַנָּם, adj. קָטָן ('little one') plus 3 m. p. suff. Note the doubled-*nun* with preceding *pathach*, DG 141 (bottom), WL 55.

Verse 6. וַיִּגַּע, 3 m. s. impf. qal of נגע (touch, reach, strike), a late use meaning only 'came (to)'.

מִכִּסְאוֹ, prep. *min* plus כִּסֵּא plus 3 m. s. suff. The *dagesh* in the *samech* has failed with the *sheva*, DG 33, WL 20. The other Semitic languages show that the *dagesh* stands for an original *resh*: 'from his throne'.

וַיַּעֲבֵר, strong-*vav* plus 3 m. s. impf. hiph. of עבר (cross, pass over), 'and he took away'.

אַדַּרְתּוֹ, 3 m. s. suff. plus אַדֶּרֶת (mantle, but particularly as it is *wide*, or *noble*).

מֵעָלָיו, prep. *min* plus prep. עַל plus 3 m. s. suff., 'from upon him'.

וַיְכַס, strong-*vav* plus 3 m. s. impf. piel of כסה (cover), an apocopated *lamedh-he* form, DG 147, WL 144.

וַיֵּשֶׁב, strong-*vav* plus 3 m. s. impf. qal of ישׁב (sit) with tone retracted, so that last vowel is short, DG 128 (§ 2*b*), WL 137 (§ 5).

Verse 7. וַיַּזְעֵק, strong-*vav* plus 3 m. s. impf. hiph. of זעק (cry out), 'and he had a proclamation made'.

מִטַּעַם, prep. *min* plus טַעַם, in Hebrew, 'taste, judgement', but here used in the Aramaic sense, 'decree'.

וּגְדֹלָיו, copulative *vav* (וּ before *sheva*) plus m. p. of גָּדוֹל (great one) plus 3 m. s. suff.

. . . הָאָדָם, 'as for man, and beast, cattle and sheep,

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let them not'. Hebrew uses the article idiomatically in these cases. אָדָם means 'man' as against 'beast', i.e. ἄνθρωπος, *homo*; אִישׁ means 'man' as against 'woman', i.e. ἀνήρ, *vir*.

יִטְעֲמוּ. The first of a number of 3 m. p. impf. (jussive) forms, the qal of טעם (taste), רעה (pasture), שׁתה (drink), and, in the next verse, the hithpael of כסה (cover), and the qals of קרא (call), and שׁוב (return). Various suggestions have been made in order to get scientific accuracy as to feeding, but there is no need to make any omission other than 'let them not pasture', though, in the next verse, it is better to omit וְהַבְּהֵמָה (and beast).

Verse 8. בְּחָזְקָה. Pronounce *be-choz-qah*.

מדרכם. The word דֶּרֶךְ (way) is usually masculine, but it is better to regard it as fem. here (cf. Exodus xviii. 20) and then to take as a fem. sing. of the adj. רַע (evil), 'from their evil way'. The alternative is to regard רָעָה as a noun, which it usually is, in apposition.

בכפיהם prep. *beth* (in) plus 3 m. p. suff. to dual כַּפַּיִם of כַּף (hollow of the hand). The root is double-*ayin*, and means 'bend'. The plural of the noun is כַּפּוֹת.

Verse 9. מִי. Always 'who?', the interrogative, and never 'who', relative.

יֹדֵעַ, act. ptc. qal of ידע (know), here equivalent to the English present tense.

וְשׁוּב, 3 m. s. impf. qal of שׁוּב, 'he may turn'.

וְנִחַם, strong-*vav* plus 3 m. s. pf. piel of נחם (repent). Note that the *cheth* is virtually doubled, only *resh* and *aleph* compensating for the doubled guttural in *ayin*-

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guttural verbs, and that in this particular verb the final vowel is *pathach* and not *tsere*.

וַיָּשָׁב, strong-*vav* plus 3 m. s. pf. qal, 'and (may) turn back'.

מֵחֲרוֹן, prep. *min* plus cstr. s. of חָרוֹן (anger).

אַפּוֹ, 3 m. s. suff. to אַף, properly 'nostril' (usually dual) or 'face' (sing.), but here 'anger'. The root is אָנַף (breathe, snort), so that the meaning 'anger' is closer to the original, and 'nostril' is derived.

נֹאבֵד, 1 p. impf. qal of אָבַד (perish), one of the five *pe-aleph* verbs. The final *pathach* has become *tsere* in pause, DG 119, WL 172, GK 68c.

Verse 10. וַיַּרְא, strong-*vav* plus 3 m. s. impf. (apoc.) qal of רָאָה (see). The apocopated forms of this verb need great care, DG 147, WL 144.

מַעֲשֵׂיהֶם, 3 m. p. suff. of plural of מַעֲשֶׂה (deed). For suffixes to *lamedh-he* nouns, see DG 148, WL 189. Note that sing. abs. is with *seghol*, and cstr. sing. is מַעֲשֵׂה, with final *tsere*.

שָׁבוּ, 3 p. pf. qal of שׁוּב, 'that they had turned . . .'.

וַיִּנָּחֶם, strong-*vav* plus 3 m. s. impf. niph. of נחם (repent), with tone retracted so that last vowel has become short, DG 85 (bottom), WL 90.

דִּבֶּר, 3 m. s. pf. piel (with *seghol* as usual in this verb), translated as pluperfect, '(which) he had said (purposed) to do'.

לַעֲשׂוֹת, prep. *lamedh* plus inf. cstr. qal of עָשָׂה, *lamedh-he* verb.

CHAPTER IV

Verse 1. וַיֵּרַע strong-*vav* plus 3 m. s. impf. qal of רָעַע (to be evil), a stative double-*ayin* verb, with first

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radical doubled like יִמַּל, but with compensatory *tsere* instead of the doubled *ayin*. An impersonal use, with 'a great evil' as an adverbial accusative.

וַיִּחַר, strong-*vav* plus יִחַר, apocopated from יֶחֱרֶה, 3 m. s. impf. qal of חרה (to be hot); lit. 'it was hot to him'. DG 147 (top, like שָׁעָה), or, more clearly, WL 144.

Verse 2. עַד, prep. properly 'up to', but here in the Aramaic sense of 'while'.

הֱיוֹתִי, inf. cstr. qal of היה (to be) plus 1 s. suff.

קִדַּמְתִּי, 1 s. impf. piel of קדם (to be in front), lit. 'therefore I made in front to flee', or (RV marg.) 'I was before hand in fleeing'. This construction is highly indiomatic, and is similar to the idiomatic use of שׁוּב, יסף, etc., DS 114, GK 114*m*, 120*a*, or cf. 2 Kings ii. 10, הִקְשִׁיתָ לִשְׁאוֹל, lit. 'thou hast made hard to ask', i.e. 'thou hast asked a hard thing'; or לֹא־תַרְחִיקוּ לָלֶכֶת, lit. 'ye shall not make far to go', i.e. 'ye shall not go far away', Exodus viii. 24.

חַנּוּן, adj, 'gracious'. This adjective is used only of God. The earlier phrase is רחום וחנון, and the later, as here, חנון ורחום. Both are actually 'passive' forms.

וְנִחָם, copulative *vav* plus m. s. niph. ptc. of נחם.

Verse 3. קַח, 2 m. s. impt. qal of לקח (take), DG 213, WL 255.

מִמֶּנִּי, prep. *min* plus 1 s. suffix, DG 53, WL 110*f*.

טוֹב, followed by prep. *min*, is comparative, DG 161, WL 31*f*.

מוֹתִי, 1 s. suff. plus noun מָוֶת (death). The inf. cstr. qal of the verb plus 1 s. suffix is מוּתִי. The form מוֹת with an addition must be the noun, since the inf. abs. qal of the verb is מוֹת, and that cannot have a suffix.

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Verse 4. הֵהֵיטֵב, *he*-interrogative (DG 167, WL 28*f*) plus inf. abs. hiph. of יטב (to be well), here used as adverb meaning 'rightly'. יטב is one of three true *pe-yod* verbs which always show the *yod*. They are: If the baby *howls* ילל, let him *suck* ינק his thumb, and he will *be good* ייטב.

חרה, 3 m. s. pf. qal of חרה (to be hot), impersonal use, as in verse 1. The tone has been retracted because of the following word (לָךְ, pausal form of prep. *lamedh* plus 2 m. s. suff.), in order that two accented syllables should not come together, DG 41 (§ 4*c*, iii), WL 117.

Verse 5. וַיֵּצֵא, strong-*vav* plus 3 m. s. impf. qal of יצא (go out), one of six *pe-vav* verbs like יֵשֵׁב.

וַיַּעַשׂ, strong-*vav* plus 3 m. s. impf. (apoc.) qal of עשׂה (do).

תַחְתִיה, 3 f. s. suff. plus dual of תַחַת (underneath). Neither this form nor the corresponding forms of אחרי, such as אַחֲרֶיהָ, are plurals, but duals.

עַד, prep. 'until', turned into a conjunction by the addition of the relative אֲשֶׁר, so that a finite verb follows.

יראה, 3 m. s. impf. qal of ראה (see).

מַה, introducing indirect question, which in Hebrew has the original tense, 'what will come to be?'

Verse 6. קִיקָיוֹן. The Assyrian *kukanitu* (all vowels long) is an unidentified garden plant. Etymologically, the word is equated to the Egyptian *kiki*, castor-oil tree. LXX, Syriac and Vulgate make a bottle-gourd. It is said that on the shores of the Tigris they sow gourds for summer shelter; they quickly spring up and climb round the tents.

וַיַּעַל, strong-*vav* plus 3 m. s. impf. (apoc.) qal of עלה (go up, grow up).

מֵעַל ל, prep. *min* plus prep. עַל plus prep. *lamedh* 'from over on top of'.

לִהְיוֹת, prep. *lamedh* plus inf. cstr. qal of היה (to be). The *sheva* is vocal, as always with this verb and its companion חיה (live).

לְהַצִּיל, prep. *lamedh* plus inf. cstr. hiph. of נצל (deliver), but it is certain that LXX is better τοῦ σκιάζειν αὐτῷ, 'to shelter him', i.e. לְהָצֵל לוֹ, prep. *lamedh* plus inf. cstr. hiph. of צלל, double-*ayin* verb. We would expect לְהָצִּילוֹ, i.e. the second *lamedh* has been repeated by error (dittograph).

מֵרָעָתוֹ, prep. *min* plus 3 m. s. suff. to singular רָעָה, 'from his evil plight'. The firm *qamets* under the *resh* is because the root is double-*ayin*; cf. i. 2.

Verse 7. בַּעֲלוֹת, prep. *beth* plus inf. cstr. qal of עלה, 'in the going up of the dawn'. For this construction and variants, DG 111, WL 100.

לַמָּחֳרָת, prep. *lamedh* plus article plus fem. noun (the morrow). Pronounce *lam-mŏ-chŏ-rath*.

וַתַּךְ, strong-*vav* plus 3 f. s. impf. hiph. of נכה (smite). The unapocopated impf. hiph. is תַּכֶּה, DG 147, WL 144.

וַיִּיבַשׁ, strong-*vav* plus 3 m. s. impf. qal of יָבֵשׁ (to be, become dry). The original *pathach* has been lengthened to *qamets* in pause.

Verse 8. כִּזְרֹחַ, prep. *kaph* plus inf. cstr. qal of זרח (rise, or sun); a variant of prep.-*beth*-with inf.-cstr. (note in previous verse).

קָדִים, m. noun 'the East', the preceding word being

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in the cstr. sing., lit. 'a wind of the East', with the following adj. being fem., agreeing with רוּחַ (wind).

חֲרִישִׁית, fem. sing. of the adj. חֲרִישִׁי, which is wholly doubtful in meaning, and occurs only here. Targum derived it from the root חָרַשׁ (Arabic *charisa*, with heavy *ch*), 'to be silent', i.e. 'a silent (sultry) easy wind'. Städe derived it from the root חָרַשׁ (Arabic *charatha* with light *ch*; Aramaic *charath*), 'to cut, plough', i.e. 'a cutting east wind'. Köhler connected it with חֶרֶס (sun), and so 'a scorching east wind'. Various emendations have been suggested: חֲרֵחֶת (scorching, Deuteronomy xxviii. 22: Graetz), חֲרִירִית (glowing: Boehme, Halévy), מַחֲרֶבֶת (scorching, Bewer in ICC), and מַשְׁחִית (destroying) or מַחֲרִיב (drying), Procksch in Kittel's 3rd ed. LXX read 'burning'. Problem is unresolved.

וַיִּתְעַלָּף, strong-*vav* plus 3 m. s. impf. hithp. of עלף (enwrap, and of the senses 'enwrapped, obscured', and so 'faint'). The *qamets* in the last syllable is in pause for an original *pathach*. This is the old original *pathach* of both piel and hithpael, which still survives occasionally, especially in verbs ending in *nun, qoph, mem*, and *pe*, GK 54*k*.

לָמוּת, prep. *lamedh* plus inf. cstr. qal of מוּת (die), with *qamets* before the tone, DG 51, WL 45.

Verse 10. חָסָה, 2 m. s. pf. qal of חוּם (to have pity).

גִדַּלְתּוֹ, 2 m. s. pf. piel of גדל (to grow, in piel 'nourish') plus 3 m. s. suffix.

שֶׁבֶּן־, conjunction שֶׁ with following *dagesh* (northern and late for אֲשֶׁר) plus בֶּן cstr. s. of בֵּן (son), DG 153, WL 186. This cstr. sing. is also found with *seghol*.

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The word is often used to denote one of a class, e.g. 'son of might', 'the sons of Elim (individuals of the class of divine beings)', 'son of earth-born-man אָדָם', with its Aramaic equivalent, '*bar-nasha*', GK 128*v*.

אָבַד, 3 m. s. pf. qal with final *pathach* lengthened to *qamets* in pause, DG 40, WL 117.

Verse 11. וַאֲנִי. Emphatic because of its position at the beginning of the sentence.

אָחוּס, 1 s. impf. qal of חוּס (have pity), interrogative to be understood, presumably indicated by the tone of the voice, DS 166, GK 150*c, d*.

יֶשׁ־בָּהּ, lit. '(which) there is in it'. The word יֵשׁ is properly a substantive meaning 'being, existence', and is used for 'there is', etc. The vowel is short because of the following *maqqeh*, DG 40, WL 28. בָּהּ is prep. *beth* plus 3 f. s. suff. Note the *mappiq*, DG 33, WL 9. LXX, however, has κατοικοῦσιν, which is יָשְׁבוּ, and is probably correct.

הַרְבֵּה, inf. abs. hiph. of רבה (be many, great), but here used adverbially with following prep. *min* to mean 'more than'. In the following *min* the *nun-dagesh* has failed with *sheva*.

רִבּוּ, or, as occasionally elsewhere, רִבּוֹא, is an Aramaizing form for the true Hebrew רְבָבָה (ten thousand). The following אָדָם is singular according to later custom.

לִשְׂמֹאלוֹ, prep. *lamedh* plus שְׂמֹאל (left) plus 3 m. s. suffix.

רַבָּה, f. s. of adj. רַב (many), the *dagesh* being due to the double-*ayin* root.