

# Reading Jonah in Hebrew



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## Preface: The Inductive Approach to Learning the Hebrew Language

Though most language teachers readily admit that the inductive approach is a more enjoyable method, relatively few are convinced that it actually works. Nonetheless, we all know that this is how children learn language before they ever attend their first classes in school. And experience shows that a great deal can be learned in relatively short periods of time by simply plunging in—immersing oneself in a given language so as to interact with the entire language system as a whole.

This brief course takes the student through the 48 verses of Jonah, which include a total of 688 Hebrew words—but only 272 different lexical items. We will go through this delightful narrative poem several times, each time with different goals in mind. And at the end of the journey, hopefully, we will all have a deeper knowledge of the language of the Tanakh (Hebrew Bible). The book of Jonah is a useful text for this purpose because the content itself is interesting and the reading of the book plays a significant role in the Jewish calendar—as the afternoon reading for *Yom Kippur* (Day of Atonement).

This book includes a listing of 272 lexical items in the book of Jonah in two separate lists: 89 verbs and 183 nouns, adjectives, and other words and particles. The easiest way to learn the meaning of each word is to understand its use within the context of the story itself. And the best way to do that is to hear the words spoken in rhythmic form and to repeat those words out loud—over and over again. Learning a language is an aural event; and we learn through repetition and oral recitation. As we will see, the story of Jonah is written in poetic form and the sounds of the words are important as we discover one surprise after another in terms of actual meaning.

Mastering the verbal system of the Hebrew language is a difficult task and beyond the scope of this reading course. Our goal here is merely to learn to recognize the basic verbal roots and to know the meaning of these roots. It is not necessary at this point to understand the details of the entire verbal system in its seven primary conjugational types: Qal, Niphal, Piel, Pual, Hiphil, Hophal, and Hithpael. That will come in due course as the student moves more deeply into the grammar of the Hebrew language.

Our goals in this course are modest in nature. When the content of the book of Jonah is mastered, as presented in this book, the student will know 3% of the vocabulary of the Tanakh (Hebrew Bible), which has 8674 items as listed in *Strong's Concordance*. Hopefully this basic vocabulary and the exposure to the poetic nature of an important text will provide a solid foundation on which to build. The interested student is invited to explore the resources posted on our website, which provide the opportunity to become fluent in the literature and language of the Tanakh. Here you will find the transliteration of extensive biblical texts, along with an annotated translation that guides the student in terms of the rhythmic structure of the original text. All disjunctive accents (the *te'amim*) are clearly marked in the English translation; and the prosodic structure of each text is explored in depth. Attention is drawn to repetition in words and phrases and to many poetic devices of the Hebrew language that make it come to life in surprising ways.

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## I. Jonah: Verse-by-Verse Notes and Comments

### Jonah 1:1-16

וַיְהִי דְבַר־יְהוָה אֶל־יוֹנָה בֶן־אֲמִתַּי לֵאמֹר: 1:1  
 קוֹם לךְ אֶל־נִינְוָה הָעִיר הַגְּדוֹלָה 1:2  
 וְקִרָא עָלֶיהָ כִּי־עֲלִתָהּ רַעְתֶּם לְפָנַי:

וַיְהִי — transliteration: *wa-yə-hî*. “And it was.” The consonant וַיְ has the vowel *pātaḥ* and an additional vertical mark below the text יְ called a *gaʿyā* or *meteg*. This short perpendicular stroke, which is placed under a consonant and to the left of the vowel sign, has more than one function. Here it calls attention to something out of the ordinary; namely a short vowel before the main stress (on the final syllable) in an open syllable. Such a syllable would normally be closed by the doubling of the next consonant, as in the opening word of verse 3 *wayyāqom* = וַיִּקָּם, where the dot (*daghesh*) indicates that the letter *yōd* is doubled. Note the accent above the word after the final vowel in וַיְהִי, which is called *pašṭā*. This is an important disjunctive accent, which explains the slash mark (/) at this point in the English translation presented in this book. Disjunctive accents divide a given line into separate syntactic accentual-stress units and constitute the key to understanding the musical phrasing of that line.

דְבַר־יְהוָה — transliteration: *də-bar-yhwh*, “the word of YHWH (came).” The divine-name יהוה was probably not pronounced in ancient Israel from the outset. The pointing of this word indicates that we are to read the word *ʾādōnāy* (“Lord”) instead. The two words, which are in the so-called “construct state,” are tied together with a horizontal mark called *maqṣeph*. We are only in the beginning stages in explaining the many meanings of the ineffable divine-name יהוה. Here we learn that the story we are about to read/hear is no ordinary story. It begins with the spoken words of G-d to a reluctant prophet. Note the accent above the letter *waw* in the name יהוה, which is called *zaqep qatan*. This is another important disjunctive accent marking the end of a syntactic accentual-stress unit.

אֶל־יוֹנָה בֶן־אֲמִתַּי — transliteration: *ʿel-yô-nāḥ ben-ʾā-mit-tāy*. “to Jonah ben-Amittai.” The only other reference to this prophet is found in 2 Kings 14:25. In that setting we learn that Jonah the son of Amittai was a prophet in the days of the long and prosperous reign of Jeroboam II (ca. 786–746 BCE). The city of Nineveh did not become the capital of Assyria, however, until the reign of Sennacherib (ca. 704–681 BCE), a half-century later.

לֵאמֹר: — transliteration: *lê-mōr*, (“saying”). The verbal form here is an infinitive construct from the root אמר, “say.” This word is roughly equivalent to the quotation marks in English and thus often not translated. The previous word אֲמִתַּי, “Amittai,” however, ends with a disjunctive accent (*tiṣḥā*), which is placed to the left of the vowel – *pātaḥ*, and thus we need something in the English translation to carry the final major disjunctive accent (*sillûq*) that marks the end of the verse. And so we have a total of four syntactic accentual-stress units in the first verse.

קוֹם לְךָ אֶל-נִינְוָה — transliteration: *qûm lék ʿel-nî-nə-wéḥ*, “Arise! Go to Nineveh.” Note the accent at the very beginning of the word קוֹם, which is called *təlišā ǧəḏôlâ*. This disjunctive accent suggests that this opening word completes the opening thought of v. 1, with a disjunctive pause before moving on to the following accentual-stress unit: *lék ʿel-nî-nə-wéḥ*, “go to Nineveh.” The imperative here is from the verbal root הִלַּךְ, “go, walk.” This particular verb is highly irregular such that separate forms are best learned as individual vocabulary items. In this instance, the opening root letter *he* has dropped out.

An important parallel passage to Jonah 1:2 is found in Deut 10:11, where the same words appear addressed to Moses: קוֹם לְךָ, “arise, go [on your journey].” This 2-word phrase appears only nine times in the whole of the Tanakh, and two of these are here in Jonah 1:2 and 3:2. In some respects, the book of Jonah can be read as a midrash on Deut 10:11–12. Jonah is a curious reversal of the figure of Moses. Both “prophets” (cf. Deut 18:18; 34:10–12) receive the same call. Jonah’s actions are a parody, of sorts, on the meaning of the command “to fear YHWH your G-d,” which, in essence, is summarized in the familiar words of Deut 10:13—“to keep the commandments of YHWH and his statutes that I command you today.”

The *meteg* at the beginning of the word נִינְוָה (“Nineveh”) adds to the disjunctive nature of the concluding accent (*təbîr*) at the end of the word נִינְוָה. There is a secondary accent on the first syllable and a decisive pause at the end of the word *nî-nə-wéḥ*. The word Nineveh, which occurs 9 times in the book of Jonah (1:2; 3:2, 3 [twice], 4, 5, 6, 7; and 4:11), appears occasionally in cuneiform texts in a pseudo-logographic form, *Nina*, which is the combination of two signs (AB + HA) that represent an enclosure with a fish inside. Moreover, the name of the letter *nûn* in Hebrew means “fish” so that the sound of the word “Nineveh” suggests something like “house of the fish.” It is curious how similar the words יוֹנָה (Jonah) and נִינְוָה (Nineveh) are in Hebrew. All one needs to do is remove the initial letter *nûn* from the word נִינְוָה to get יוֹנָה. At this point a simple transposition of the two middle letters gets us to יוֹנָה. In short, Jonah is already *in* Nineveh—all you have to do is remove the “fish” (i.e., the initial letter *nûn*). The very word Nineveh is an invitation to tell a story about Jonah and a fish that “houses” him.

הַגְּדוֹלָה הָעִיר — transliteration: *hā-ʿîr hag-ǧə-ḏô-lāḥ*, “the great city.” The word for “city” in Hebrew is feminine, hence the feminine ending on the adjective “great.” This is the first of 12 occurrences of the adjective “great” in the book of Jonah (2% of the total of 688 words).

וּקְרָא עָלֶיהָ — transliteration: *û-qə-rāʿ ʿā-lē-hā*, “and proclaim against it.” The accent *ʿatnāḥ* under the word עָלֶיהָ, which is located to the left of the vowel *ə* *səǧôl*, is perhaps the most important of all the disjunctive accents; for it marks the major division of a given verse, and was used in the calculation of word-count patterns in the numerical composition of the Hebrew text. Note the feminine pronominal suffix on the preposition here, to agree with the feminine “gender” of the city of Nineveh. When Jonah’s commission is renewed in 3:2, the command is וּקְרָא אֵלֶיהָ, “and proclaim to it.” A change of a single letter (from *ʿayin* to *ʿalep*) makes all the difference in the world, a difference that the prophet Jonah apparently fails to notice; for in 3:2, G-d’s message is no longer directed *against* the city of Nineveh.

כִּי-עָלְתָה רָעָתָם לְפָנַי: — transliteration: *kî-ʿā-lə-tāḥ rā-ʿā-tām lə-pā-nāy*, “for their evil has come up before me.” The important verb עָלָה, “go up,” which appears for the first time here,

plays a central role in the structure of the second half of the book of Jonah. Note the 3<sup>rd</sup> personal masculine plural suffix ׀ֿ attached to the noun רָעָה, “evil.”

1:3 וַיִּקָּם יוֹנָה לְבָרֹחַ תַּרְשִׁישָׁה מִלְּפָנַי יְהוָה  
וַיֵּרֵד יָפוֹ וַיִּמְצָא אֲנִיָּהּ | בָּאָה תַרְשִׁישׁ  
וַיִּתֵּן שְׂכָרָהּ וַיֵּרֵד בָּהּ לְבוֹא עִמָּהֶם תַּרְשִׁישָׁה מִלְּפָנַי יְהוָה:

וַיִּקָּם יוֹנָה לְבָרֹחַ תַּרְשִׁישָׁה — transliteration: *way-yā-qom yô-nāh lib-rō-ah tar-śīśāh*, “and Jonah arose to flee to Tarshish.” The so-called “hollow” verbs [those with a *wāw* or a *yōd* as the 2<sup>nd</sup> root consonant] behave quite differently from “regular” verbs. The verbal root here is קוּם. Note the accent below the 2<sup>nd</sup> letter in the word וַיִּקָּם and to the left of the vowel letter *qāmās*. The accent here (*məhuppak*) is conjunctive and its position within the word indicates where the stress falls in pronunciation. The word לְבָרֹחַ is an infinitive construct from the verbal root בָּרַח (“flee”). Though Tarshish is mentioned more than 30 times in the Tanakh, its exact location remains uncertain. It is perhaps to be identified with Tartessus in SW Spain. In the story, Tarshish represents the farthest distance to which Jonah can flee—in the wrong direction. The ׀ֿ ending on the word Tarshish is a directional affix indicating motion toward.

מִלְּפָנַי יְהוָה — transliteration: *mil-lip-né yhwḥ*, “from the presence of YHWH.” The initial *mēm* represents the preposition מִן (“from”) where the *nûn* has assimilated. The *lāmed* represents the preposition לְ (“to, for, in regard to, etc.”). Both prepositions are added to the word פָּנַי (“face”) to form a compound preposition.

וַיֵּרֵד יָפוֹ — transliteration: *way-yē-red yā-pō*, “and he went down to Joppa.” The verbal form here is Qal imperfect 3<sup>rd</sup> sg. masc. with *wāw*-conversive from the root יָרַד (“go down”). Note the doubling of the letter *yōd* (indicated by the *daghesh*, a dot in that letter) and the accent on the next to last syllable (the penult, וַיֵּרֵד). The disjunctive accent (*geres*) above the second syllable of the word יָפוֹ marks the end of a syntactic accentual-stress unit. The town of Joppa, on the coast just south of Tel Aviv, is also associated with missionary activity on the part of Peter in the New Testament (Acts 9:36–43).

וַיִּמְצָא אֲנִיָּהּ | בָּאָה תַרְשִׁישׁ — transliteration: *way-yim-šā’ ʾō-nîy-yāh bā-ʾāh tar-śīś*, “and he found a ship going to (and from) Tarshish.” The first verb here is Qal imperfect 3<sup>rd</sup> sg. masc. with *wāw*-conversive from the root מָצָא (“find”). The spelling of the word אֲנִיָּהּ (rather than אֲנִיָּהּ in BHS) is corrected with many Hebrew manuscripts and printed editions (cf. 3:4 and 5 below). The verb בָּאָה is Qal perfect 3<sup>rd</sup> sg. fem. from the “hollow” root בּוֹא (“come, go”). The sense is going to and from Tarshish, i.e., plying the Tarshish route.

וַיִּתֵּן שְׂכָרָהּ — transliteration: *way-yit-tén šə-kā-rāh*, “and he paid the passage money.” The verbal form is Qal imperfect 3<sup>rd</sup> sg. masc. with *wāw*-conversive from the root נתַן (“give”). To make an ocean voyage of this sort in antiquity was quite different from today, since one did not purchase a “ticket” as such. Often the traveler invested in the voyage itself by purchasing an

interest in the business venture. The concluding disjunctive accent in this phrase is once again *geres̄* in the word שְׂכָרָהּ. Note the *daghesh* in the concluding letter *hē* (called *mappîq*) indicates the 3<sup>rd</sup> fem. sg. suffix—i.e., “the fare of it.”

וַיֵּרַד בָּהּ לְבוֹא עִמָּהֶם תַּרְשִׁישָׁה מִלְּפָנַי יְהוָה: — transliteration: *way-yē-red bāh lā-bōʿ*  
*ʿim-mā-hém tar-šī-šāh mil-līp-né yhw̄h*, “and he went down in it—to go with them to Tarshish, away from YHWH.” The repetition of the Qal imperfect 3<sup>rd</sup> sg. masc. with *wāw*-conversive from the root ירד is part of a carefully contrived concentric sentence. The preposition ב (“in”) has the 3<sup>rd</sup> fem. sg. suffix attached. The form לְבוֹא is the infinitive construct from the “hollow” root בוּא (“come, go”). The preposition עִם (“with”) has the 3<sup>rd</sup> pl. masc. suffix attached. The ה־ added to the end of the word Tarshish is the directive *-āh*, which indicates motion toward and stands in place of a prefixed ל.

וַיְהִי הַטֵּיִל רוּחַ-גְּדוֹלָה אֶל-הַיָּם וַיְהִי סַעַר-גְּדוֹל בַּיָּם  
 וַהֲאֵנִיָּה חֲשָׁבָה לְהִשָּׁבֵר: 1:4

וַיְהִי הַטֵּיִל רוּחַ-גְּדוֹלָה אֶל-הַיָּם — transliteration: *wa-yhw̄h hē-tîl rū-ah gə-dô-lāh*  
*ʿel-hay-yām*, “and (as for) YHWH, he hurled a **great wind** toward the sea.” The accent above the divine-name וַיְהִי is called *rəḥîaʿ*, which is a relatively strong disjunctive. The verb הַטֵּיִל is Hiphil (causative) perfect 3<sup>rd</sup> masc. sg. from the hollow verb טוֹל (“hurl, cast”), which does not appear in the Qal form in the Tanakh. The **great wind** (רוּחַ גְּדוֹלָה) is part of a sequence of 12 occurrences of the adjective “great” arranged in a carefully contrived pattern for rhetorical effect. The *hē* prefixed to the noun יָם (“sea”) is the definite article, which normally includes the doubling of the following consonant (with *daghesh*).

וַיְהִי סַעַר-גְּדוֹל בַּיָּם — transliteration: *wa-yə-hî sā-ʿar gā-dól bay-yām*, “and there was a **great tempest** on the sea.” On the first word, see discussion above on 1:1. The **great tempest** סַעַר גְּדוֹל is the third in the sequence of 12 such phrases with the adjective “great.” Note the accent on the word סַעַר (“tempest”) is on the first syllable (the penult). This is true of the entire class of nouns called “segholates.” The prefix to the word “sea” includes both the preposition ב (“in”) and the definite article, with assimilation of the *he*.

וַהֲאֵנִיָּה חֲשָׁבָה לְהִשָּׁבֵר: — transliteration: *wə-hā-ʾō-nî-yāh hiš-šə-bāh lə-hiš-šā-bēr*, “and the ship thought about breaking up.” The *wāw*-conjunction is the normal form of the prefixed conjunction in a non-verbal setting. On the first word וַהֲאֵנִיָּה (“the ship”), see discussion above in 1:3. The accent on וַהֲאֵנִיָּה is the relatively strong disjunctive *zāqēp qātôn*. The subject of the verb חֲשָׁבָה (“think, devise, reckon”) is an inanimate object (“the ship”), which is presented here as a sentient being. The verb itself is a Piel (intensive) perfect, 3<sup>rd</sup> sg. fem., which is followed by a Niphal (passive) infinitive construct of the verb שָׁבַר (“break”).

וַיִּירָאוּ הַמַּלְאָכִים וַיִּזְעַקוּ אִישׁ אֶל-אֱלֹהָיו וַיִּטְלוּ אֶת-הַכֵּלִים אֲשֶׁר בְּאֵנִיָּה  
 אֶל-הַיָּם לְהַקֵּל מֵעֲלֵיהֶם וַיּוֹנֶה יָרַד אֶל-יָרִיכָתִי הַסְּפִינָה וַיִּשְׁכַּב וַיִּרְדָּם: 1:5

וַיִּירָאוּ הַמַּלְחָיִים — transliteration: *way-yî-rə-’û ham-mal-lā-ḥîm*, “and the sailors were afraid.”

The verb here is Qal imperfect 3<sup>rd</sup> pl. masc. with *wāw*-conversive from the root ירא (“fear”). The word הַמַּלְחָיִים “sailors,” which is derived from the noun מֶלַח (“salt”) with the meaning “salty ones” has the accent *rəḥîa’ magnum*, which is a relatively strong disjunctive.

וַיִּזְעֲקוּ אִישׁ אֶל-אֱלֹהָיו — transliteration: *way-yiz-’ă-qû ’îš ’el-’ēlōhāyw*, “and they cried out each to his own god.” The verb וַיִּזְעֲקוּ is Qal imperfect 3<sup>rd</sup> pl. masc. with *wāw*-conversive from the root זעק (“cry out”). The noun אִישׁ (“man, person”) is used here in a distributive sense with the meaning “each one.”

וַיִּטְלוּ אֶת-הַכֵּלִים אֲשֶׁר בַּאֲנִיָּה אֶל-הַיָּם — transliteration: *way-yā-tî-lû ’et-hak-kē-lîm ’ă-šér bā-’ō-nî-yāh ’el-hay-yām*, “and they hurled the cargo that was in the ship into the sea.” The verb here is Hiphil (causative) imperfect 3<sup>rd</sup> pl. masc. with *wāw*-conversive from the hollow root טול (“hurl, cast”—see discussion above in 1:4). The noun כֵּלִי (“article, utensil, vessel”) is used here in the plural with the definite article (and doubling of the following consonant), together with the marker of a definite direct object (אֶת) to refer to the ship’s cargo. The relative pronoun אֲשֶׁר (“which, that, where”) is one of the most common words in the Tanakh, with a wide range of meaning. On the word אֲנִיָּה (“ship”), see discussion above in 1:3, 4. The preposition ב (“in”) is prefixed to the word here. The preposition אֶל (“to, towards, into”) is connected to the word הַיָּם (“the sea”) by *maqṣep* to form a single syntactic accentual-stress unit with its boundary marked by *zāqēp qātôn* on the word אֶל-הַיָּם. The word הַיָּם here constitutes the arithmological center of the first major section of the book of Jonah (1:1–8), with 66 words on either side.

לְהַקֵּל מֵעֲלֵיהֶם — transliteration: *lə-hā-qēl mē-’ă-lē-hēm*, “to lighten (it) from upon them.” The word לְהַקֵּל is the Hiphil infinitive construct of the root קלל (“be slight, trifling”). The word מֵעֲלֵיהֶם (“from upon them”) is a compound preposition plus the 3<sup>rd</sup> pl. masc. suffix -הֶם. The *mēm* is from the preposition מִן (“from”), with assimilation of the *nûn*, which is attached to the preposition עַל (“upon”), which is a wide range of meanings. The result is a phrase that is difficult to render literally in English translation. It means the sailors are throwing the cargo overboard “to lighten the ship’s load.”

וַיּוֹנֵה יָרַד אֶל-יִרְכַּתֵּי הַסְּפִינָה — transliteration: *wə-yô-nāh yā-rād ’el-yar-kə-tē has-sə-pî-nāh*, “and Jonah went down to the farthest reaches of the vessel.” The verb here is Qal perfect 3<sup>rd</sup> sg. masc. from the root ירד (“go down”). The reference to Jonah going down to יִרְכַּתֵּי הַסְּפִינָה (“the farthest reaches of the vessel”) raises questions. The word *səpînāh* (“vessel”) appears only here in the Tanakh, which raises the question why the author chose this word rather than the synonym *’ōnîyāh* (“a ship”), which he used three times in 1:3–5. This latter word may be a pun on Jonah’s name (cf. *nyh* and *ynh*). If so, the choice of *səpînāh* here may also be a play of sounds on the mythic reference to *yarketê šāpôn*, “the edge of (Mount) Saphon.” This mountain in the north (*šāpôn*) is the traditional location of the gods in Canaanite mythology. The fem. noun *yərēkā* is used rarely in the singular (cf. Gen 49:13) and usually occurs in the dual. When attached to another word, it pinpoints the joining of two angles belonging to the word in

question—i.e., the recesses of a building or a geographical area. Jonah thus goes down to the farthest reaches below deck, within the inner structure of the sailing vessel, in a journey that anticipates his subsequent flight to the “roots of the mountains” when he makes his final plunge down to the depths in 2:7a (this is the context of the next and final occurrence of the verb ירד “go down”).

וַיִּשְׁכַּב וַיִּרְדָּם: — transliteration: *way-yiś-kāb way-yē-rā-dām*, “and he lay down and he went deep in sleep.” The verb וַיִּשְׁכַּב is Qal perfect 3<sup>rd</sup> sg. masc. perfect with *wāw*-conversive—from the root שכב (“lie down”). The verb וַיִּרְדָּם is Niphal imperfect 3<sup>rd</sup> sg. masc. with *wāw*-conversive from the root רדם (“fall in deep sleep”). With the second of these two words, we clearly have a pun on the verbal root *yrđ* (“go down”)—with *wayyēred* (“and he went down”) set over against *wayyērādam* (“he went deep in sleep”).

וַיִּקְרַב אֵלָיו רֵב הַחִבֵּל וַיֹּאמֶר לוֹ מַה־לָּךְ נִרְדָּם 1:6  
קוֹם קְרָא אֶל־אֱלֹהֶיךָ אוֹלֵי יִתְעַשֶׂת הָאֱלֹהִים לָנוּ וְלֹא נֹאבֵד:

וַיִּקְרַב אֵלָיו רֵב הַחִבֵּל — transliteration: *way-yiq-rāb ʿē-lāyw rāb ha-hō-bēl*, “and the captain of the sailors came to him.” The verb here is Qal perfect 3<sup>rd</sup> sg. masc. with *wāw*-conversive from the root קרב (“to come near”). The captain of the ship is presented as the רב (“chief” or “leader”); but a new word is selected to describe the mariners under his direction. In 1:5 they were the *mallahîm* (“salty ones”); but here they are החיבל (“the rope puller[s]”). The preposition אֵלָיו (“to him”) is the preposition אל with the 3<sup>rd</sup> sg. masc. pronominal suffix added.

וַיֹּאמֶר לוֹ מַה־לָּךְ נִרְדָּם — transliteration: *way-yōʿ-mer lō mah-lə-kā nir-dām*, “and he said to him, ‘What is this, O sleeper?’” The verb is Qal imperfect 3<sup>rd</sup> sg. masc. with *wāw*-conversive from the root אמר (“to say”), which is followed by the preposition ל (“to”) with the 3<sup>rd</sup> sg. masc. suffix attached. The interrogative particle מה (“what”) is attached with a *maqēp* to a second use of the preposition ל (“to”), with the 2<sup>nd</sup> sg. masc. suffix attached. The noun chosen to describe Jonah here is נִרְדָּם (“sleeping one”), which is a Niphal (passive) sg. masc. participle of the root רדם (“fall into a deep sleep”). The boundary of this prosodic subunit is marked by the major divider, *ʾatnāh*.

קוֹם קְרָא אֶל־אֱלֹהֶיךָ — transliteration: *qūm qə-rāʿ ʿel-ʿēlōhēkā*, “Arise! Call out to your G-d!” The Qal imperative use (2<sup>nd</sup> sg. masc.) of the hollow verbal root קום (“arise”) and the root קרא (“call out”) represent two of the same words G-d used in his address to Jonah in 1:2a. The difference here is that the second of these verbs is followed by the preposition אֵל (“to”) rather than עַל (“against”), which changes the meaning of the verb completely. This simple change of only one consonant here anticipates the change G-d makes when he renews Jonah’s commission in 3:2, a change the prophet apparently fails to observe. The final word here is the familiar word אֱלֹהִים (*Elohim* or “G-d”) with the 2<sup>nd</sup> sg. masc. pronoun suffixed.

אוֹלַי יִתְעַשֶׂת הָאֱלֹהִים לָנוּ וְלֹא נֹאבֵד׃ — transliterated: *ʔû-láy yit-ʿás-šéh hā-ʿē-lō-hîm lā-nû wə-lōʾ nōʾ-béd*, “Perhaps the G-d will give a thought to us, so that we do not perish.” The adverb אוֹלַי (“perhaps”) appears to be the combination of אוּ (“or”) plus לֹא (“not”). The expression is usually one of hope, as it is here, but sometimes of fear and doubt. The verb יִתְעַשֶׂת (“he will give a thought”) is Hithpael (reflexive) 3<sup>rd</sup> sg. masc. from the root עָשָׂת (“think”). The root appears only here and in Ps 40:18, both times in the Hithpael. It is not clear why the definite article is attached here to the word אֱלֹהִים (“G-d”), as it is again in 4:7. The preposition לְ (“to”) here has the 1<sup>st</sup> common pl. suffix attached — לָנוּ (“to us”). The *wāw*-conjunction is attached to the negating adverb לֹא (“not”). The verb נֹאבֵד (“we will perish”) is the Qal imperfect 1<sup>st</sup> common plural from the root אָבַד (“perish”).

וַיֹּאמְרוּ אִישׁ אֶל-רֵעֵהוּ לְכוּ וְנַפִּילָה גּוֹרָלוֹת וְנִדְעָה בְּשַׁלְמֵי הַרְעָה הַזֹּאת לָנוּ׃  
וַיִּפְּלוּ גּוֹרָלוֹת וַיִּפֹּל הַגּוֹרָל עַל-יֹנָה׃ 1:7

וַיֹּאמְרוּ אִישׁ אֶל-רֵעֵהוּ לְכוּ וְנַפִּילָה גּוֹרָלוֹת — transliteration: *way-yōʾ-mə-rû ʔiš ʿel-rē-ʿē-hû lə-kū wə-nap-pî-lāh gō-rā-lōt*, “And they said, each one to his companion, ‘Come, let us cast lots.’” The first verb here is Qal imperfect 3<sup>rd</sup> pl. masc. with *wāw*-conversive form of the root אָמַר (“say”). The 3-word phrase אִישׁ אֶל-רֵעֵהוּ (“each one to his neighbor”) is similar to that of אִישׁ אֶל-אֱלֹהָיו (“each one to his own god”) in 1:5a. The verb לְכוּ (“come!”) is Qal imperative 2<sup>nd</sup> pl. masc. from the root הָלַךְ (“walk, go, come”), which is used here along with the 1<sup>st</sup> pl. imperfect Hiphil form וְנַפִּילָה (“and let us cast lots”) as a cohortative, from the root נָפַל (“fall”). The feminine noun גּוֹרָל (“lot”) appears here in its plural form.

וְנִדְעָה בְּשַׁלְמֵי הַרְעָה הַזֹּאת לָנוּ׃ — transliteration: *wə-nē-də-ʿáh bə-šel-lə-mî hā-rā-ʿáh haz-zōʾt lā-nû*, “and we will know on whose account this evil has come upon us.” The verb וְנִדְעָה (“and we will know”) is Qal imperfect 1<sup>st</sup> pl. with optional ה from the root יָדַע (“know”). The word בְּשַׁלְמֵי (“on whose account?”) is a combination of the preposition בַּ (“in”), plus the relative particle שֶׁל (“who, which, that”), plus the interrogative pronoun מִי (“who?”). The feminine noun רְעָה (“evil”) has the definite article and the demonstrative pronoun זֹאת (“this”), which also has the definite article. The preposition לְ (“to”) has the 1<sup>st</sup> pl. pronominal suffix attached.

וַיִּפְּלוּ גּוֹרָלוֹת וַיִּפֹּל הַגּוֹרָל עַל-יֹנָה׃ — transliteration: *way-yap-pî-lû gō-rā-lōt way-yip-pól haggôrāl ʿal-yônáh*, “and they cast lots and the lot fell on Jonah.” The verbal root נָפַל (“fall”) appears twice here in the Hiphil imperfect with *wāw*-conversive—the first time in the 3<sup>rd</sup> pl. masc. וַיִּפְּלוּ (“and they caused to fall”) and the second as 3<sup>rd</sup> sg. masc. וַיִּפֹּל (“and he caused to fall”). In the first instance it was גּוֹרָלוֹת (“lots”) that were “caused to fall” (i.e., “cast”). In the second instance the singular form appears with הַגּוֹרָל (“the lot”) falling “upon” (עַל) Jonah.

וַיֹּאמְרוּ אֵלָיו הַגִּידָה-נָא לָנוּ בְּאִשֶׁר לְמִי-הָרְעָה הַזֹּאת לָנוּ׃  
מִה־מְלֹאכְתֶּךָ וּמֵאֵין תָּבוֹא מִה אֲרָצְךָ וְאִי-מִזֶּה עִם אֶתָּה׃ 1:8

וַיֹּאמְרוּ אֵלָיו — transliteration: *way-yōʿ-mə-rū ʿē-lāyw*, “And they said to him.” The verb וַיֹּאמְרוּ (“and they said”) is Qal imperfect 3<sup>rd</sup> pl. masc. with *wāw*-conversive from the root אָמַר (“say”). In וַיֹּאמְרוּ (“to him”) the 3<sup>rd</sup> sg. masc. pronominal suffix is attached to the preposition אֶל (“unto”).

הַגִּידָה נָא לָנוּ — transliteration: *hag-gî-dāh-nāʿ lānû*, “Tell us now.” The verb הַגִּידָה (“tell”) is the Hiphil perfect 2<sup>nd</sup> sg. masc. imperative of the verbal root נָגַד (“be conspicuous,” with the causative sense “make conspicuous” or “declare, tell”), which has the so-called paragogic *hē*. The particle of entreaty נָא (“I pray, now”) comes after the verb and is joined with it by the *maqṣep̄*. Note that the stress in this particular syntactic accentual-stress unit falls on the following word, which has the *zāqēp̄ qātôn* לָנוּ (“to us”).

בְּאִשֶּׁר לְמִי־הָרָעָה הַזֹּאת לָנוּ — transliteration: *ba-ʾă-šér lə-mî-hā-rā-ʿāh haz-zōʿt lā-nû* “on whose account has this evil come upon us?” The relative particle אֲשֶׁר (“who, which”) has the preposition ב (“in”) prefixed. That word is followed by the preposition ל (“to”) prefixed to the interrogative particle מִי (“who?”), which is attached to the following word by *maqṣep̄*. The feminine noun רָעָה (“evil”) has the definite article prefixed to it and followed by the demonstrative pronoun זֹאת (“this”), which also has the definite article prefixed. The clause concludes with the preposition ל (“to”) combined with the 1<sup>st</sup> pl. pronominal suffix נוּ—.

מַה־מְלָאכְתָּךְ וּמֵאֵינן תְּבוּאָה — transliteration: *mah-mə-laʿk-tə-kā ū-mē-ʾá-yin tē-bōʿ*, “what is your profession and where do you come from?” The interrogative particle מַה (“what?”) is attached to the feminine noun מְלָאכְתָּךְ (“profession”), which has the 2<sup>nd</sup> sg. masc. pronominal suffix תְּ— attached. The interrogative מֵאֵינן (“whence?”) is derived from the interrogative adverb אֵי (“where?”) with two prefixes—the *wāw*-conjunction (“and”) together with the preposition מֵן, in which the *nûn* is assimilated and the vowel lengthened before the guttural (see BDB, pp. 32, 34). The verb is Qal perfect, 2<sup>nd</sup> sg., masc. from the root בּוֹא (“come”).

מַה אַרְצְךָ וּמֵאֵי־מִנָּה עַם אֲתָהּ: — transliteration: *mā ʿar-šé-kā wə-ʿê-miz-zéh ʿám ʾāt-tāh*, “what is your country and of what people are you?” The vowel of the interrogative מַה (“what”) is lengthened to מָה (“what”) when the word is not attached the following word by *maqṣep̄*. The suffix on the feminine noun אֲרֶץ (“land”) is the 2<sup>nd</sup> sg. masc. personal pronoun תְּ— (“your”). The *wāw*-conjunction suffixed to the interrogative adverb אֵי (“where?”) is attached to the combination of the preposition מֵן (“from”) and the demonstrative pronoun זֶה (“this”). Once again the *nûn* is assimilated with compensative doubling of the letter *zayin*. The masc. noun עַם (“people”) is derived from a geminate root עָמַם (not attested in its verbal form), which is evident from various suffixed forms (see BDB, p. 766). The first vowel in the 2<sup>nd</sup> sg. masc. pronoun אֲתָהּ (“you”) is lengthened as “pausal” (i.e., at the end of the verse).

וַיֹּאמֶר אֵלֵיהֶם עֲבַרְנִי אֲנִי 1:9

וְאֶת־יְהוָה אֵלֵהֶי הַשָּׁמַיִם אֲנִי יָרָא אֲשֶׁר־עָשָׂה אֶת־הַיָּם וְאֶת־הַיַּבֵּשָׁה:

וַיֹּאמֶר אֲלֵיהֶם עֲבָרִי אֲנִי — transliteration: *way-yō<sup>2</sup>-mer ʾā-lê-hém ʿib-rî ʾā-nō-kî*, “and he said to them, “I am a Hebrew.” The verb here is Qal imperfect 3<sup>rd</sup> sg. masc. with *wāw*-conversive from the root אָמַר (“say”).

וְאֶת־יְהוָה אֱלֹהֵי הַשָּׁמַיִם אֲנִי יָרָא — transliteration: *wə-ʾet-yhwh ʾē-lō-hé haš-šā-mā-yim ʾā-nî yā-rē<sup>2</sup>*, “and (it is) YHWH, the G-d of the heavens I fear.” The *wāw*-conjunction is attached to the definite direct object marker אֶת makes YHWH the object of the verb יָרָא, which in this instance is a Qal perfect sg. masc. participle from the root יָרָא (“fear”). The word אֱלֹהֵי is the construct plural of אֱלֹהִים (“G-d”), which connects the word with הַשָּׁמַיִם (“the heavens”). Note the disjunctive accent *pašṭā* on the word הַשָּׁמַיִם, which appears twice—in its normal position at the end of the word and again over the syllable receiving the stress.

אֲשֶׁר־עָשָׂה אֶת־הַיָּם וְאֶת־הַיַּבֶּשֶׁה: — transliteration: *ʾā-šér ʿā-šāh ʾet-hay-yām wə-ʾet-hay-yab-bā-šāh*, “he who made the sea and the dry land.” The relative particle אֲשֶׁר functions here as the subject of the Qal perfect 3<sup>rd</sup> sg. masc. verbal form of the root עָשָׂה (“make”) to which it is closely bound by *maqṣēp*. The 2-part definite direct object of the verb is marked—it is G-d who made the sea (הַיָּם) and the dry land (הַיַּבֶּשֶׁה).

וַיִּירָאוּ הָאֲנָשִׁים יְרָאָה גְדוֹלָה וַיֹּאמְרוּ אֵלָיו מִה־זָּאת עָשִׂיתָ 1:10  
כִּי־יָדְעוּ הָאֲנָשִׁים כִּי־מִלְפָּנֶיךָ יְהוָה הוּא בָרוּחַ כִּי הִגִּיד לָהֶם:

וַיִּירָאוּ הָאֲנָשִׁים יְרָאָה גְדוֹלָה — transliteration: *way-yî-rə-ʾú hā-ʾā-nā-šîm yir-ʾāh ḡə-dô-lāh*, “and the men feared a great fear.” The verb here is Qal imperfect 3<sup>rd</sup> pl. masc. with *wāw*-conversive from the root יָרָא (“fear”). Note that the sailors of verse 5 are now referred to as “men” (of YHWH). Jonah had declared that he fears YHWH; but these pagan sailors are the ones who fear the **great fear** (יְרָאָה גְדוֹלָה), which culminates in the worship of YHWH (see verse 16 below).

וַיֹּאמְרוּ אֵלָיו מִה־זָּאת עָשִׂיתָ — transliteration: *way-yō<sup>2</sup>-mə-rú ʾē-lāyw mah-zō<sup>2</sup> ʿā-šîṭ*, “and they said to him, ‘What is this you have done?’” The verb announcing the narrative discourse is Qal imperfect 3<sup>rd</sup> pl. masc. with *wāw*-conversive from the root אָמַר (“say”) followed by the preposition אֶל (“to”) combined with the 3<sup>rd</sup> sg. masc. pronominal suffix. The interrogative pronoun מַה (“what”) is bound closely with the 3<sup>rd</sup> sg. fem. form of the demonstrative pronoun זֹאת (“this”) by *maqṣēp*. The clause concludes with a Qal perfect 2<sup>nd</sup> sg. masc. verbal form from the root עָשָׂה (“do”).

כִּי־יָדְעוּ הָאֲנָשִׁים — transliteration: *kî-yā-də-ʾú hā-ʾā-nā-šîm*, “for the men knew.” The word כִּי, which has a wide range of meaning in the Hebrew Bible, functions here as a conjunction that is closely tied to the verb that follows it. That verb is a Qal perfect 3<sup>rd</sup> pl. masc. from the root יָדַע (“know”) with its subject being the sailors, as YHWH’s men (אֲנָשִׁים).

כִּי־מִלִּפְנֵי יְהוָה הוּא בָּרַח — transliteration: *kî-mil-lip-né yhw hû' bō-ré-ah*, “that from the presence of Yhwh he was fleeing.” The conjunction כִּי, which means “that” in this context, is closely tied to the compound preposition מִן (“from”), with assimilation of the *nûn*, and לִפְנֵי (“in the presence of”) with the meaning “before” (i.e., from the presence of) YHWH. The verbal form is the Qal sg. masc. participle from the root בָּרַח (“flee”).

כִּי הִגִּיד לָהֶם: — transliteration: *kî hig-gîd lā-hém*, “because he confessed to them.” The third occurrence of the word כִּי in this verse has the meaning “because, since.” The verb that follows is Hiphil perfect 3<sup>rd</sup> sg masc. from the root נָגַד (“be conspicuous”) with the meaning of “declare, tell” to someone (see 1:8 above). the preposition ל (“to”) has the 3<sup>rd</sup> pl. masc. pronominal suffix הֶם- (“them”).

וַיֹּאמְרוּ אֵלָיו מַה־נַּעֲשֶׂה לָּךְ וַיִּשְׁתַּק הַיָּם מִמַּעַלְיָנוּ כִּי הַיָּם הוֹלֵךְ וְסֹעַר: 1:11

וַיֹּאמְרוּ אֵלָיו מַה־נַּעֲשֶׂה לָּךְ — transliteration: *way-yō<sup>2</sup>-mā-rû<sup>2</sup> ē-lāyw mah-na-‘ā-séh lāk*, “and they said to him, ‘What shall we do with you?’” The first word here is Qal imperfect 3<sup>rd</sup> pl. masc. from the root אָמַר (“say”), which is followed by the preposition אֶל (“to”) with the 3<sup>rd</sup> sg. masc. pronominal suffix. The interrogative particle מַה (“what?”) is tied to the verb that follows with *maqēp̄*. The verb is Qal imperfect 1<sup>st</sup> pl. from the root עָשָׂה (“do”). The clause concludes with the preposition ל (“to”), which has the 2<sup>nd</sup> sg. masc. pronominal suffix לְךָ.

וַיִּשְׁתַּק הַיָּם מִמַּעַלְיָנוּ — transliteration: *wā-yiš-tóq hay-yām mē-‘ā-lé-nû*, “(that) the sea may calm down for us?” The verb here is Qal imperfect 3<sup>rd</sup> sg. masc. with *wāw*-conjunction (in a non-converting sequence) from the root שָׁקַט (“be quiet, be[come] calm”). The subject of the verb is יָם (“sea”) with the definite article הַ plus doubling of the following consonant. The compound preposition is made up of מִן (“from”—with assimilation of the *nûn*) plus עַל (“upon”) and the 1<sup>st</sup> pl. pronominal suffix יָנוּ.

כִּי הַיָּם הוֹלֵךְ וְסֹעַר: — transliteration: *kî hay-yām hō-lék wā-sō-‘ér*, “for the sea grew increasingly tempestuous.” The conjunction כִּי (“for, because”) expresses a causal relationship between the subject הַיָּם (“the sea”) and the two-part verbal construction that follows. Joining two successive Qal perfect 3<sup>rd</sup> sg. masc. participles הֹלֵךְ (“walk, go”) and סֹעַר (“be tempestuous”) is idiomatic with the meaning “the sea (was) growing more and more tempestuous.”

וַיֹּאמֶר אֲלֵיהֶם שְׂאוּנִי וְהִטִּילְנִי אֶל־הַיָּם וַיִּשְׁתַּק הַיָּם מִמַּעַלְיָכֶם 1:12  
כִּי יוֹדֵעַ אֲנִי כִּי בְשָׁלִי הִסָּעַר הַגְּדוֹל הַזֶּה עֲלֵיכֶם:

וַיֹּאמֶר אֲלֵיהֶם שְׂאוּנִי וְהִטִּילְנִי אֶל־הַיָּם — transliteration: *way-yō<sup>2</sup>-mer ‘ā-lé-hém sā-‘û-nî wa-hā-tî-lû-nî ‘el-hay-yām*, “and he said to them, ‘Take me up and hurl me into the sea.’” The first verb, which introduces the direct speech on the part of Jonah, is Qal imperfect 3<sup>rd</sup> sg. masc.

with *wāw*-conversive from the root אָמַר (“say”), which is followed by the preposition אֶל (“to”) with the 3<sup>rd</sup> pl. masc. suffix יָהֶם (“them”). The verbal form שָׁאוּנִי is Qal perfect imperative 2<sup>nd</sup> pl. masc. from the root נָשָׂא (“take, lift”) with the 1<sup>st</sup> sg. suffix נִי (“me”). Note that the stress is on the penultimate syllable. The second verb הִטִּילֵנִי is Hiphil perfect imperative 2<sup>nd</sup> pl. masc. from the root טוּל (“hurl”) with the 1<sup>st</sup> sg. suffix נִי (“me”). Once again the stress is on the second to last syllable. The preposition אֶל (“into”) is closely connected to the definite noun הַיָּם (“the sea”) with *maqṣep̄*.

וַיִּשְׁתַּקֵּן הַיָּם מֵעַלְיָכֶם — transliteration: *wə-yiš-tôq hay-yām mē-‘ā-lê-kém*, “and the sea will calm down from (coming) upon you.” See discussion above at 1:11a. The only difference is in the pronominal suffix attached to the compound preposition, which in this instance is יָכֶם (“you”). Note that the stress here is on the final syllable.

כִּי יוֹדַעְ אֲנִי — transliteration: *kî yô-dê-a‘ ʾā-nî*, “for I know ...” In this instance the causal statement follows the conjunction כִּי (“for”). The verb is Qal perfect 3<sup>rd</sup> sg. masc. participle from the root יָדַע (“know”) followed by the subject—the 1<sup>st</sup> sg. form of the personal pronoun אֲנִי (“I”), with pausal lengthening of the first vowel. Note that the stress is on the first syllable אֲנִי (“I”).

כִּי בְּשַׁלִּי הַסָּעָר הַגָּדוֹל הַזֶּה עָלֵיכֶם. — transliteration: *kî bəšellî hassa‘ar hazzeh ‘ālêkem*, “for it is because of me this great storm (has come) upon you.” Once again, the conjunction כִּי (“for”) expresses a causal relationship in the statement that follows. The word בְּשַׁלִּי is a combination of three elements: the preposition בַּ (“in”); the relative particle שֶׁ (marking the genitive relationship); and the 1<sup>st</sup> sg. pronominal suffix יָ (“me”). The expression בְּשַׁלִּי means “through that which belongs to” or “on account of.” The masc. noun סָעָר (“storm”) has the definite article, with doubling of the next consonant, and a qualifying adjective גָּדוֹל (“great”) and the demonstrative pronoun זֶה (“this”), both of which have the definite article with doubling of the next consonant. The concluding preposition עַל (“upon”) has the 2<sup>nd</sup> pl. masc. pronominal suffix כֶּם (“you”). Note that the stress here is on the last syllable.

וַיַּחֲתֲרוּ הָאֲנָשִׁים לְהָשִׁיב אֶל־הַיַּבֶּשֶׁה וְלֹא יָכְלוּ כִּי הָיָם הוֹלֵךְ וְסָעָר עָלֵיהֶם. 1:13

וַיַּחֲתֲרוּ הָאֲנָשִׁים — transliteration: *way-yah-tə-rû hā-ʾā-nā-šîm*, “and the men rowed hard ...” The verb here is Qal imperfect 3<sup>rd</sup> pl. masc. with *wāw*-conversive from the root חָתַר (“row [as digging into the water]”). The pl. masc. noun הָאֲנָשִׁים (“men”) has the definite article, but note that compensatory lengthening of the vowel because the guttural following it cannot be doubled.

לְהָשִׁיב אֶל־הַיַּבֶּשֶׁה וְלֹא יָכְלוּ — transliteration: *lə-hā-šîb ʿel-hay-yab-bā-šāh wə-lôʿ yā-kō-lû*, “to return to dry land and they were not able (to do so).” The verbal form לְהָשִׁיב (“to return”) is the Hiphil infinitive construct from the root שׁוּב (“turn, return”). The preposition אֶל (“to”) is closely connected to the definite feminine sg. noun הַיַּבֶּשֶׁה (“the dry land”) with *maqṣep̄*. The

adverb. לא (“not”) negates the verb יכלו (“they were able”), which is the pausal form of the Qal perfect 3<sup>rd</sup> pl. masc. יכלו from the root יכל (“be able”).

כי הים הולך וסער עליהם: — transliteration: *kî hay-yām hō-lēk wə-sō-‘ér ‘ă-lê-hém*, “for the sea grew increasingly tempestuous against them.” The conjunction כי (“for”) carries a causal sense here, as in the same expression above in 1:11b, which is followed here by the preposition על (“against”) with the 3<sup>rd</sup> pl. masc. pronominal suffix יָהֶם and the reduction of the vowel in the first syllable. Note that the stress here is on the last syllable.

1:14 ויקראו אל־יהוה ויאמרו אנה יהוה אל־נא נאבדה בנפש האיש הזה  
ואלתתן עלינו דם נקיא כי־אתה יהוה כאשר חפצת עשית:

ויקראו אל־יהוה ויאמרו אנה יהוה — transliteration: *way-yiq-rə-‘û ‘el-yhwh way-yō-‘mā-rû ‘onnāh yhwh*, “and they cried out to YHWH, and they said: ‘O YHWH!’” The first verb is the Qal imperfect 3<sup>rd</sup> pl. masc. with *wāw*-conversive from the root קרא, which when followed by the preposition אל means “call out to” or “pray to”). The second verb is also Qal imperfect 3<sup>rd</sup> pl. masc.—from the root אמר (“say”). The word אנה is an interjection, from אה plus נא meaning “ah, now!” or “I beseech thee!”—in prayer addressed to YHWH.

אל־נא נאבדה בנפש האיש הזה — transliteration: *‘al-nā’ nō-‘bə-dāh bə-né-pēš hā-‘īš haz-zéh*, “let us not perish with the soul of this man.” The adverb of negation אל, which is tied to the particle of entreaty נא with *maqqēp*, negates the cohortative verbal form (Qal imperfect 1<sup>st</sup> pl. with paragogic ה) from the root אבד (“perish”). The preposition ב, which is attached here to the feminine noun נפש (“soul, living being, life”), has the meaning “with.” The noun is in the construct state with the definite noun האיש (“the man”), which is qualified with a definite demonstrative adverb הזה (“this”). Note the compensatory lengthening of the vowel in the definite article before the noun איש, because the guttural א cannot be doubled.

ואלתתן עלינו דם נקיא — transliteration: *wə-‘al-tit-tén ‘ā-lé-nû dām nā-qī’*, “and do not put to our account innocent blood.” The adverb of negation אל here is tied to the Qal imperfect 2<sup>nd</sup> sg. masc. from the root נתן (“put, give”), which is the normal form of the negative of the imperative for immediate specific commands. The preposition על (“with, on”) has the 1<sup>st</sup> pl. pronominal suffix יָנו (“us”). Note that the stress here is on the second to last syllable. The masc. noun דם (“blood”) appears within a familiar construction דם נקי (“innocent blood”); but note the spelling here in Jonah—with an א attached. The apparent misspelling is deliberate—in anticipation of the use of the verbal root קיא (“vomit up, spue out, disgorge”) in 2:11 below.

כי־אתה יהוה כאשר חפצת עשית: — transliteration: *kî-at-tāh yhwh ka-‘ă-šér hā-pās-tā ‘ā-sī-ta*, “for you are YHWH; what pleases you is what you have done.” The conjunction כי (“for”), which has a causal sense, is connected by *maqqēp* with the independent 2<sup>nd</sup> sg. masc. personal

pronoun אַתָּה (“you”). The conjunction כַּאֲשֶׁר (“according to that which”) is in a close relation with the verb that follows it—the Qal perfect, 2<sup>nd</sup> sg. masc. from the root חָפַץ (“delight in”). The concluding verbal form is also Qal perfect 2<sup>nd</sup> sg. masc. from the root עָשָׂה (“do”).

וַיִּשְׂאוּ אֶת־יוֹנָה וַיִּטְּלוּהוּ אֶל־הַיָּם וַיַּעֲמֵד הַיָּם מִזְעָפוֹ: 1:15

וַיִּשְׂאוּ אֶת־יוֹנָה וַיִּטְּלוּהוּ אֶל־הַיָּם — transliteration: *way-yis-’û et-yônâh wa-yə-tî-lû-hû el-hay-yâm*, “and they picked up Jonah and they hurled him into the sea.” The first verb is Qal imperfect 3<sup>rd</sup> pl. masc. with *wāw*-conversive from the root נָשָׂא (“lift up”), with Jonah as the direct object, as shown by the particle אֶת. The verbal form וַיִּטְּלוּהוּ is Qal imperfect 3<sup>rd</sup> pl. masc. with *wāw*-conversive from the root טָוַל (“hurl”) with the suffixed 3<sup>rd</sup> sg. masc. pronominal suffix הוּ— (“him”). The preposition אֶל (“to”), which is connected to the definite masc. noun הַיָּם (“the sea”) by *maqṣep*, is directional in nature meaning “into.”

וַיַּעֲמֵד הַיָּם מִזְעָפוֹ: — transliteration: *way-ya-’ă-mōd hay-yâm miz-za-’pō*, “and the sea stood from its raging.” The verb is Qal imperfect 3<sup>rd</sup> sg. masc. with *wāw*-conversive from the root עָמַד (“stand”) with the definite noun הַיָּם (“the sea”) as subject. The masc. noun זַעַף (“storming, raging, rage”) has the preposition מִן (“with”) as a prefix (with assimilation of the *nûn*) and the 3<sup>rd</sup> sg. masc. pronominal suffix י- (“his”).

וַיִּירָאוּ הָאֲנָשִׁים יִרְאָה גְדוֹלָה אֶת־יְהוָה וַיִּזְבְּחוּ־זֶבַח לַיהוָה וַיִּדְרוּ נְדָרִים: 1:16

וַיִּירָאוּ הָאֲנָשִׁים יִרְאָה גְדוֹלָה אֶת־יְהוָה — transliteration: *way-yî-rə-’û hā-’ă-nā-šîm yîr-’â ġə-dô-lâh et yhw̄h*, “and the men feared YHWH (with) a great fear.” The verb here is Qal imperfect 3<sup>rd</sup> pl. masc. with *wāw*-conversive from the root יָרָא (“fear”) with the definite pl. masc. noun הָאֲנָשִׁים (“the men”) as the subject. The feminine noun יִרְאָה (“fear”) together with the feminine form of the adjective גְדוֹלָה (“great”) constitutes the sixth in the series of 12 such uses of the adjective “great” in the book of Jonah. It is YHWH who is the object of the sailors’ fear, as shown by the marker אֶת.

וַיִּזְבְּחוּ־זֶבַח לַיהוָה — transliteration: *way-yiz-bə-ḥû zé-ḥaḥ la-yhw̄h*, “and offered a sacrifice to YHWH.” The verb here is Qal imperfect 3<sup>rd</sup> pl. masc. with *wāw*-conversive from the root זָבַח (“slaughter for sacrifice”). The “great fear” of the sailors leads directly to sacrificial worship of YHWH.

וַיִּדְרוּ נְדָרִים: — transliteration: *way-yid-də-rû nə-dā-rîm*, “and they vowed vows.” The verb here is Qal imperfect 3<sup>rd</sup> pl. masc. with *wāw*-conversive from the root נָדַר (“vow”). The pl. masc. noun נְדָרִים (“vows”) reiterates the verbal root נָדַר (“vow”), in parallel with the repetition of the root זָבַח (“sacrifice”) in the previous phrase.

## Jonah 2:1-11

וַיִּמַן יְהוָה דָּג גָּדוֹל לְבָלַע אֶת־יוֹנָה<sup>2:1</sup>  
וַיְהִי יוֹנָה בְּמִעְיַי הַדָּג שְׁלֹשָׁה יָמִים וּשְׁלֹשָׁה לַיְלֹת:

וַיִּמַן יְהוָה דָּג גָּדוֹל — transliteration: *wa-yə-mán yhw̄h dāg gā-dól*, “and YHWH appointed a great fish.” The verb here is Piel imperfect 3<sup>rd</sup> sg. masc. with *wāw*-conversive from the root מָנָה (“appoint, ordain”) with YHWH as the subject. The דָּג גָּדוֹל (“great fish”) is the seventh of the series of 12 occurrences of the adjective “great” in the book of Jonah. Note that the sg. masc. noun דָּג (“fish”) appears three times as masculine (2:1 [twice] and 2:11) and once as feminine in 2:2.

לְבָלַע אֶת־יוֹנָה — transliteration: *lib-lō-a<sup>c</sup> ʔet-yô-nāh*, “to swallow Jonah.” The verbal form לְבָלַע is Qal infinitive construct from the root בָּלַע (“swallow”), with Jonah as the definite direct object.

וַיְהִי יוֹנָה בְּמִעְיַי הַדָּג — transliteration: *wa-yə-hî yô-nāh bim-é had-dāg*, “and Jonah was in the belly of the fish ...” On the verbal form, see discussion above for the first word in the book of Jonah, which does not have a *meteg* in this instance. The word בְּמִעְיַי is a combination of the preposition ב (“in”) and the pl. construct state of the masc. noun מִעְיָה (“inward parts, stomach, belly”), which appears only in the plural.

שְׁלֹשָׁה יָמִים וּשְׁלֹשָׁה לַיְלֹת: — transliteration: *šə-lō-šāh yā-mîm û-šə-lō-šāh lê-lôt*, “three days and three nights.” The number three appears here in the cardinal feminine form שְׁלֹשָׁה (“three”), which is used to modify the plural forms of the *masculine* nouns יוֹם (“day”) and לַיְלָה (“night”). Note that the stress for the sg. לַיְלָה is on the first syllable and the stress for the pl. לַיְלֹת is on the last syllable.

וַיִּתְפַּלֵּל יוֹנָה אֶל־יְהוָה אֱלֹהָיו מִמִּעְיַי הַדָּגָה:<sup>2:2</sup>

וַיִּתְפַּלֵּל יוֹנָה אֶל־יְהוָה אֱלֹהָיו — transliteration: *way-yit-pa-lél yô-nāh ʔel-yhw̄h ʔə-lō-hāyw*, “and Jonah prayed to YHWH his G-d.” The verbal form here is Hithpael imperfect 3<sup>rd</sup> sg. masc. with *wāw*-conversive from the root פָּלַל (“pray”) with Jonah as subject. The preposition אֶל (“to”) indicates that Jonah addresses his prayer to YHWH. The word אֱלֹהָיו is the construct form of אֱלֹהִים (“G-d”) with the 3<sup>rd</sup> sg. masc. suffix יוֹ (“his”).

מִמִּעְיַי הַדָּגָה: — transliteration: *mim-mə-é had-dā-gāh*, “from the belly/womb of the fish (fem.).” The word מִמִּעְיַי is a combination of the preposition מִן (“in”), with assimilation of the *nûn*, and the pl. construct state of the masc. noun מִעְיָה (“inward parts, stomach, belly”), which appears only in the plural. Note that the noun דָּגָה (“fish”) is feminine in form here—because the “belly” in this instance refers to “womb” as the place of rebirth on Jonah’s part. He experiences “conversion” inside the “womb” of the fish, as early art forms show with Jonah always entering the fish head-first and exiting the fish head-first. He is “turned around” (converted) inside the fish.

וַיֹּאמֶר קָרָאתִי מִצָּרָה לִּי אֶל־יְהוָה וַיַּעֲנֵנִי מִבֶּטֶן שְׂאוֹל שְׁמַעַתָּ קוֹלִי: 2:3

וַיֹּאמֶר קָרָאתִי מִצָּרָה לִּי אֶל־יְהוָה וַיַּעֲנֵנִי — transliteration: *way-yó<sup>2</sup>-mer qā-rá<sup>2</sup>-tî miš-šā-ráh lí ʿel-yhwh way-ya-ʿā-né-nî*, “and he said: ‘I cried out from my distress to YHWH; and he answered me.’” The preposition מִן (“from”), with assimilation of the *nûn*, is attached to the sg. fem. noun צָרָה (“distress, straits”). The preposition ל (“to”) with the 1<sup>st</sup> sg. suffix י (“me”) has the meaning “[from the distress] belonging to me.” The preposition אֶל (“to”) is tied to the divine-name YHWH as the indirect object of the verb. The verbal form וַיַּעֲנֵנִי is Qal imperfect 3<sup>rd</sup> sg. masc. with 1<sup>st</sup> sg. pronominal suffix י (“me”) and *wāw*-conversive from the root ענה (“answer”).

מִבֶּטֶן שְׂאוֹל שְׁמַעַתָּ קוֹלִי: — transliteration: *mib-bé-ten šə-ʾól šiw-wá<sup>c</sup>-tî šā-má<sup>c</sup>-tā qô-lî*, “from the womb of Sheol I cried for help; you heard my voice.” The fem. noun בֶּטֶן (“belly, womb”) has the preposition מִן (“from”) attached with assimilation of the *nûn*. The fem. noun שְׂאוֹל (“netherworld”) is sometimes simply transliterated into English as Sheol, which is more or less equivalent to Hades in Greek mythology. The verbal form שְׁמַעַתָּ is Qal perfect 1<sup>st</sup> sg. from the root שוע (“cry out for help”). The verbal form שְׁמַעַתָּ is Qal perfect 2<sup>nd</sup> sg. masc. from the root שמע (“hear”). The masc. noun קוֹל (“voice, sound”) has the 1<sup>st</sup> sg. pronominal suffix י (“my”).

וַתְּשִׁיכֵנִי מִצּוֹלָה בְּלִבְבַּי יָמִים וְנָהַר יַסְבִּיבֵנִי כָּל־מְשַׁבְּרֵיָּהּ וּגְלִיָּהּ עָלַי עָבְרוּ: 2:4

וַתְּשִׁיכֵנִי מִצּוֹלָה בְּלִבְבַּי יָמִים — transliteration: *wat-taš-lî-ké-nî mə-šû-láh bi-lə-báb yam-mîm*, “you cast me toward the depth, into the heart of the seas.” The verbal form here is Hiphil imperfect 2<sup>nd</sup> sg. masc. from the root שלך (“cast, throw, hurl”), with the 1<sup>st</sup> sg. pronominal suffix י (“me”). This verb appears only in the Hiphil (active) or Hophal (passive). The feminine noun מִצּוֹלָה refers to the deep, which is here further explained as the “heart of the sea”, with the affixed preposition ב used in a directional sense (“into”).

וְנָהַר יַסְבִּיבֵנִי — transliteration: *wə-nā-hār ya-sō-bə-bé-nî*, “and River swirled about me.” The masc. noun נָהַר (“river”) is capitalized here as an allusion to the Canaanite god of that name. The verbal form is Qal imperfect 3<sup>rd</sup> sg. masc. from the root סבב (“go around, surround”), with the 1<sup>st</sup> sg. pronominal suffix י (“me”). Note the stress on the next to last syllable.

כָּל־מְשַׁבְּרֵיָּהּ וּגְלִיָּהּ עָלַי עָבְרוּ: — transliteration: *kol-miš-bā-ré-kā wə-gal-lé-ka ʿā-láy ʿā-bā-rú*, “all your breakers and your waves passed over me.” The vowel of the masc. substantive כָּל (“the whole, all”) is shortened when the word appears with *maqqēp* joining it to the following word. Note that the syntactic accentual-stress unit consists of three words including both of the masc. nouns מְשַׁבֵּר (“breaker (of sea)”) and גִּל (“wave, billow”), each of which has the 2<sup>nd</sup> sg. masc. pronominal suffix י (“me”) attached to the plural construct form. Note the stress on the second to last syllable. The preposition עַל (“over, upon”) has the 1<sup>st</sup> sg. pronominal suffix י (“me”) and lengthening of the first vowel. The verb עָבְרוּ is Qal perfect 3<sup>rd</sup> pl. masc. from the root עבר (“pass over”) with pausal lengthening of the second vowel, which carries the stress.

וַאֲנִי אֲמַרְתִּי נִגְרַשְׁתִּי מִנְּגַד עֵינֶיךָ אַךְ אוֹסִיף לְהִבִּיט אֶל-הַיְכָל קִדְשֶׁךָ: <sup>2:5</sup>

וַאֲנִי אֲמַרְתִּי נִגְרַשְׁתִּי מִנְּגַד עֵינֶיךָ — transliteration: *wa-’ā-nî ’ā-mar-tî nig-ráš-tî min-né-ged ‘é-né-ka*, “and as for me, I said: ‘I am driven way from your presence.’” The 1<sup>st</sup> sg. independent pronoun וַאֲנִי (“I”), which has the *wāw*-conjunction attached, adds emphasis to the Qal perfect 1<sup>st</sup> sg. verbal form נִגְרַשְׁתִּי from the root אָמַר (“say”). The verbal form נִגְרַשְׁתִּי is Niphal (passive) perfect 1<sup>st</sup> sg. from the root גָּרַשׁ (“drive out”). The adverb מִנְּגַד (“away from”) is a combination of the preposition מִן (“from”) and נִגַּד (“in front of”). The feminine noun עֵין (“eye”), which has the 2<sup>nd</sup> sg. masc. pronominal suffix attached, means “presence” in this context.

אַךְ אוֹסִיף לְהִבִּיט אֶל-הַיְכָל קִדְשֶׁךָ: — transliteration: *’ák ’ô-sîp lə-hab-bîṭ ’el-hê-kál qod-šé-ka*, “yet I persist in looking to your holy temple.” The adverb אַךְ (“yet”) introduces a 3-word syntactic accentual-stress unit that includes two verbal elements: the Hiphil imperfect 1<sup>st</sup> sg from the root יָסַף (“add”) and the Hiphil infinite construct from the root נָבַט (“look”). The preposition אֶל- (“to”) is tied to the masc. noun הַיְכָל (“temple”) with *maqqup̄*, which has its final vowel shortened because the word is in construct state with the masc. noun קִדְשֶׁךָ (“sacredness, holy”), with the 2<sup>nd</sup> sg. masc. pronominal suffix -ְךָ (“your”).

אֶפְפוֹנֵי מַיִם עַד-נַפְשׁ תְּהוֹם יִסְבְּבוּנִי סוּף חֲבוּשׁ לְרֹאשִׁי: <sup>2:6</sup>

אֶפְפוֹנֵי מַיִם עַד-נַפְשׁ תְּהוֹם יִסְבְּבוּנִי — transliteration: *’ā-pā-pū-nî mā-yim ‘ad-né-peš tə-hóm yə-sō-bə-bé-nî*, “waters choked me to death; the Abyss swirled about me.” The verb אֶפְפוֹנֵי is Qal perfect 3<sup>rd</sup> pl. masc. from the root אָפַף (“surround, encompass”) with 1<sup>st</sup> sg. pronominal suffix -נִי and the plural masc. noun מַיִם (“waters”) as the subject. Note that the stress falls on the second to last syllable in both the verb and its subject מַיִם. The preposition עַד (“as far as”) is linked by *maqqup̄* to the fem. noun נַפְשׁ (“soul, life”). The noun תְּהוֹם is translated as Abyss, with a capital letter, to call attention to the allusion to Canaanite cosmogony (and ultimately to the goddess Tiamat in Mesopotamia).

סוּף חֲבוּשׁ לְרֹאשִׁי: — transliteration: *sûp hā-búš lə-rō-šî*, “weeds tangled about my head.” The masc. noun סוּף (“reeds, rushes, sea-weed”) is the subject of the verb חֲבוּשׁ, which is the Qal sg. masc. passive participle from the root חָבַשׁ (“bind up, entangle”). The preposition לְ here has the meaning “about” with the object being the masc. noun רֹאשׁ (“head”), which has the 1<sup>st</sup> sg. pronominal suffix -י (“my”).

לְקַצְבֵי הָרִים יִרְדְּתִי הָאָרֶץ בְּרַחֲמֶיהָ בְּעַדִּי לְעוֹלָם וּתְעַל מִשְׁחַת חַיִּי יְהוּהָ אֶלְהֵי: <sup>2:7</sup>

לְקַצְבֵי הָרִים יִרְדְּתִי — transliteration: *lə-qis-bé ha-rím yā-ráq-tî*, “to the roots of the mountains I went down.” The preposition לְ (“to”) is attached to pl. construct of the masc. noun קַצְבֵי (“extremity”) in a poetic description of the bottoms or roots of the “mountains” (הָרִים). The

concluding verb, which is Qal perfect 1<sup>st</sup> sg. from the root ירד (“go down”) is the fourth and climactic occurrence of this key verb (see 1:3, 5 above).

הָאָרֶץ בְּרַחֲמֶיהָ בְּעַדִּי לְעוֹלָם — transliteration: *hā-ʾā-reṣ bə-ri-hē-ha ba-ʿă-dī ləʿōlām*, “the Netherworld with its bars (closed) upon me forever.” The definite noun הָאָרֶץ (“the land”) here connotes the Netherworld as a synonym of Sheol (cf. Job 10:21, 22; Ps 139:15; Isa 44:23). The noun בְּרַחֲמֶיהָ (“bar”) is plural masc. in the construct state, with a 3<sup>rd</sup> sg. fem. pronominal suffix הָ— (“her, its”). The preposition בְּעַד (“about, on behalf of”), which has the 1<sup>st</sup> sg. pronominal suffix י— (“me”) attached, takes on the meaning of shutting behind or upon when used with verbs of shutting or closing. The preposition ל (“to”) attached to the masc. noun עוֹלָם (“long duration”) takes on the meaning of “forever.”

וַתַּעַל מִשְׁחַת חַיִּי יְהוָה אֱלֹהֵי: — transliteration: *wat-tā-ʿāl miš-šā-ḥat ḥa-yáy yhwḥ ʿē-lō-hāy*, “and you brought me up from the Pit alive, O YHWH my G-d.” The verb here is Qal imperfect 2<sup>nd</sup> sg. masc. with *wāw*-conversive, from the root עלה (“go up”). This is the 2<sup>nd</sup> in a series of four occurrences of this root (cf. 1:2; 4:6, 8), which shapes the structure of the second half of the book of Jonah. The preposition מִן (“from”), with assimilation of the *nûn*, is attached to the fem. noun שְׁחַת (“pit”), which is capitalized here to indicate the allusion to Sheol as the Netherworld. The word חַיִּי is the construct form of the pl. masc. noun חַיִּים (“life”), with the 1<sup>st</sup> sg. pronominal suffix י—. Jonah’s words are here directed to “YHWH, my G-d (אֱלֹהֵי).” The vowel in the 1<sup>st</sup> sg. pronominal suffix is an instance of pausal lengthening.

בְּהִתְעַטֵּף עָלַי נַפְשִׁי אֶת־יְהוָה וַזְכַּרְתִּי וַתִּבּוֹא אֵלַיךָ תַּפְלִיתִי אֶל־הֵיכַל קִדְשֶׁךָ: <sup>2:8</sup>

בְּהִתְעַטֵּף עָלַי נַפְשִׁי — transliteration: *bə-hit-ʿat-ṭēp ʿā-láy nap-šî*, “when my soul/life expired within me.” The verb here is Hithpael infinitive construct from the root עטף (“be faint, feeble”), with the preposition ב (“in”) attached. The subject of the verb is נַפְשִׁי (“my life”). The preposition between the verb and its subject is עַל (“upon, within”), which has the 1<sup>st</sup> sg. pronominal suffix attached. The meaning of this expression is fainting away completely, in the sense of life itself expiring.

אֶת־יְהוָה וַזְכַּרְתִּי — transliteration: *ʿet-yhwḥ zā-kār-tî*, “I remembered YHWH.” The verb is Qal perfect 1<sup>st</sup> sg. from the root זכר (“remember”), which here has YHWH as the definite direct object.

וַתִּבּוֹא אֵלַיךָ תַּפְלִיתִי אֶל־הֵיכַל קִדְשֶׁךָ: — transliteration: *wat-tā-bōʿ ʿē-lē-ka tə-pil-lā-tî ʿel-hē-kál qod-šé-ka*, “and my prayer came to you, to your holy temple.” The verb is Qal imperfect 3<sup>rd</sup> sg. feminine from the root בוא (“come”) has for its subject the feminine noun תַּפְלִיתִי (“prayer”) with its 1<sup>st</sup> person sg. pronominal suffix י— (“my”). The preposition אֵל (“to”) has the 2<sup>nd</sup> sg. masc. pronominal suffix יָךְ (“you”). On the concluding 3-word accentual-stress unit, see 2:5 above.

מְשַׁמְרִים הַבְּלִי-שׁוּא חֲסֵדִם יַעֲזֹבוּ: 2:9

מְשַׁמְרִים הַבְּלִי-שׁוּא — transliteration: *mə-šam-mə-rîm ha-blé šāw*?, “those who cling to empty nothings ...” The verbal form here is the Piel participle pl. masc. from the root שָׁמַר (“keep, watch, preserve”). Its object follows in the combination of two nouns bound together in the construct relationship—the pl. construct of the masc. noun הַבְּלִי (“vapor, breath, vanity”), which is connected by *maqqēp* to the masc. noun שׁוּא (“emptiness, vanity”).

It is interesting to note that the center of the book of Jonah in terms of total word-count falls between the first and second words of 2:9, with 344 words on either side. This structural center focuses on an enigmatic phrase at the beginning of a puzzling verse, which in fact may be a proverbial statement. In his translation of this text, Jack Sasson separates this verse from the rest of Jonah’s “Canticle from the Depths” (2:3b–10) by large dashes, as a parenthetical remark of some sort. He translates the verse as follows [*Jonah*, Anchor Bible 24B (1990), p. 160]:

—They who hold to empty faiths, give up their hope for mercy.—

The commentaries and translations I checked resort to paraphrasing the passage by way of interpretation, rather than to literal translation. The old Roman Catholic revision of the Challoner-Rheims Bible comes perhaps the closest to a literal reading of the text:

They that vainly observe vanities, forsake their own mercy.

חֲסֵדִם יַעֲזֹבוּ: — transliteration: *has-dām ya-‘ā-zō-bû*, “their covenant-trust they have abandoned.” The masc. noun חֲסֵד (“covenant-love, goodness, loving-kindness”) is one of the most important theological concepts in the Tanakh. Here it has the 3<sup>rd</sup> pl. masc. pronominal suffix ׀ (“their”). The vowel change in the first syllable is determined by the guttural ח. The fact that the first syllable is closed explains the daghesh in the ך. The verb here is Qal imperfect 3<sup>rd</sup> pl. masc. from the root עָזַב (“abandon”).

וְאֲנִי בְקוֹל תּוֹדָה אֶזְבְּחָהּ-לְךָ אֲשֶׁר נָדַרְתִּי אֲשַׁלְּמָה יְשׁוּעָתָה לִּיהוָה: 2:10

וְאֲנִי בְקוֹל תּוֹדָה אֶזְבְּחָהּ-לְךָ — transliteration: *wa-‘ā-nî bə-qól tô-dáh ʿez-bə-ḥáh lāk*, “but I, with the voice of thanksgiving, will sacrifice to you.” The *wāw*-conjunction attached to the independent 1<sup>st</sup> sg. pronoun אֲנִי (“I”), together with the presence of the strong disjunctive accent *reḥîa*<sup>c</sup> on this word presents an emphatic note to the subject of the verb, which is the Qal imperfect 1<sup>st</sup> sg. from the root זָבַח (“sacrifice”) with paragogic ה. The preposition ב (“in, with”) is attached to two singular nouns in construct relationship—the masc. noun קוֹל (“voice, sound”) followed by the fem. noun תּוֹדָה (“thanksgiving”). The prepositional phrase at the end of this clause is the preposition ל (“to”) with the 2<sup>nd</sup> sg. masc. pronominal ׀ (“you”). In this pausal context the sg. masc. form is identical to the corresponding nonpausal form with the 2<sup>nd</sup> sg. fem. suffix ׀ (“you”). The nonpausal form with the 2<sup>nd</sup> sg. masc. suffix is ׀ (“you”).

אֲשֶׁר נִדְרַתִּי אֲשַׁלְּמָה — transliteration: *ʾă-šer nā-dār-tî ʾă-šal-lé-māh*, “what I have vowed, let me pay.” The particle of relation אֲשֶׁר introduces a 2-word syntactic accentual-stress unit, with its boundary marked by the disjunctive accent *tīphā* in the verb נִדְרַתִּי (“I have vowed”). This verb is Qal perfect 1<sup>st</sup> sg from the root נדר (“vow”). The second verb אֲשַׁלְּמָה is Piel imperfect 1<sup>st</sup> sg with paragogic ה from the root שלם (“make good, [i.e., pay vows to G-d]”). In the translation, I have rendered it as cohortative: “let me pay.”

יְשׁוּעָתָה לַיהוָה: — transliteration: *yə-šû-ʿā-tāh la-yhwh*, “salvation belongs to YHWH.” The shorter form of the sg. fem. noun יְשׁוּעָה (“salvation”) is more common. Here we have the addition of what some scholars call a paragogic ה, which gives us the longer form יְשׁוּעָתָה (“salvation”), which appears also in Ps 80:3. The pointing of the preposition ל (“to”) attached to the name YHWH assumes the pronunciation *laʾădōnāy*.

וַיֹּאמֶר יְהוָה לְדָג וַיִּקְא אֶת־יֹנָה אֶל־הַיַּבְשָׁה: 2:11

וַיֹּאמֶר יְהוָה לְדָג — transliteration: *way-yô<sup>2</sup>-mer yhwh lad-dāg*, “and YHWH spoke to the fish.” The verb here is Qal imperfect 3<sup>rd</sup> sg. masc. from the root אמר (“say”). The preposition ל (“to”) is pointed to the noun דָּג (“fish”) is definite, and that the article ה has assimilated with the preposition retaining the vowel of the original definite article. This is the fourth and final occurrence of the noun דָּג (ה) (“fish”)—cf. 2:1 [twice] and 2:2. The noun appears three times as masculine and once as feminine (in 2:2).

וַיִּקְא אֶת־יֹנָה אֶל־הַיַּבְשָׁה: — transliteration: *way-yā-qē<sup>2</sup> ʾet-yônāh ʾel-hay-yab-ba-šāh*, “and it vomited out Jonah upon the dry land.” The verb here is Qal imperfect 3<sup>rd</sup> sg. masc. with *wāw*-conversive from the root קא (“vomit, spue out, disgorge”). The definite direct object of the verb is Jonah. In this context, the preposition אֶל־ means “upon.” On the feminine noun יַבְשָׁה (“dry land”) see 1:9 and 1:13 above.

## Jonah 3:1-10

וַיְהִי דְבַר־יְהוָה אֶל־יֹנָה שֵׁנִית לְאֹמְרֵ: 3:1

וַיְהִי דְבַר־יְהוָה אֶל־יֹנָה שֵׁנִית לְאֹמְרֵ: — transliteration: *wa-yə-hî də-bar-yhwh ʾel-yô-nāh šē-nî<sup>2</sup> lē<sup>2</sup>-môr*, “And the word of YHWH came to Jonah a second time, saying:” The clause here repeats that of 1:1 with the addition of the ordinal number two שֵׁנִית (“a second [time]”).

קוּם לֶךְ אֶל־נִינְוָה הָעִיר הַגְּדוֹלָה 3:2

וּקְרָא אֵלֶיהָ אֶת־הַקְּרִיאָה אֲשֶׁר אָנֹכִי דֹבֵר אֵלֶיהָ:

קוּם לֶךְ אֶל־נִינְוָה הָעִיר הַגְּדוֹלָה — transliteration: *qúm lék ʾel-nî-nə-wéh hā-ʿîr hag-gə-dô-lāh*, “Arise! Go to Nineveh, that great city.” The words here repeat verbatim the first six words of 1:2.

וְקִרְא אֶלֶיָּהּ אֶת־הַקְּרִיאָה — transliteration: *û-qə-rā' ʿē-lē-hā ʿet-haq-qə-rî-ʾāh*, “and proclaim to it the proclamation.” The first word here (the imperative verbal form) is the same as that of 1:2, but the second word differs by a single letter—the exchange of the letter א for the letter ע in the prepositional phrase אֶלֶיָּהּ (“to it”) instead of עָלֶיָּהּ (“against it”). The change of a single consonant changes everything. Jonah is to take a message “to” the people of Nineveh, rather than proclaim a message “against” them. And his message is further described as the object of the verb—it is הַקְּרִיאָה (“the proclamation”) that YHWH is about to give him.

אֲשֶׁר אֲנֹכִי דֹבֵר אֵלֶיךָ: — transliteration: *ʾā-šer ʾā-nō-kî dō-bēr ʿē-lē-kāh*, “that I am about to tell you.” The particle of relation אֲשֶׁר (“that”) a participial phrase with the long form of the 1<sup>st</sup> sg. personal pronoun אֲנֹכִי (“I”) as subject of the Qal sg. masc. participle דֹבֵר from the root דבר (“speak”), followed by the preposition אֶל (“to”) with the 2<sup>nd</sup> sg. masc. pronominal suffix יָךְ (“you”).

וַיָּקָם יוֹנָה וַיֵּלֶךְ אֶל־נִינְוָה כַּדְּבַר יְהוָה<sup>3:3</sup>  
וַנִּינְוָה הִיְתָה עִיר־גְּדוֹלָה לְאֱלֹהִים מִהַלֵּךְ שְׁלֹשֶׁת יָמִים:

וַיָּקָם יוֹנָה וַיֵּלֶךְ אֶל־נִינְוָה כַּדְּבַר יְהוָה — transliteration: *way-yā-qom yō-nāh way-yē-lek ʿel-nî-nə-wēh kid-bār yhw̄h*, “and Jonah arose and he went to Nineveh according to the word of YHWH.” The first two words here are identical with the first two words of 1:3 but this time Jonah goes to Nineveh. The verb here is Qal imperfect 3<sup>rd</sup> sg. masc. with *wāw*-conversive from the root הלך (“walk, go”). The preposition אֶל (“to”) is attached to the proper noun “Nineveh” by *maqēp̄*. The preposition כ (“according to”) introduces the phrase דְּבַר יְהוָה (“word of YHWH”) which repeat the 2<sup>nd</sup> and 3<sup>rd</sup> words of the book of Jonah in 1:1.

וַנִּינְוָה הִיְתָה עִיר־גְּדוֹלָה לְאֱלֹהִים — transliteration: *wə-nî-nə-wēh hā-yə-tā ʿîr ge-dô-lā lē-ʾlō-hîm*, “and as for Nineveh, it was a great city—to G-d.” The *wāw*-conjunction attached to the proper noun “Nineveh” is disjunctive, as is the accent (*rəbīāʿ*) on this same word. The verb that follows is Qal perfect 3<sup>rd</sup> sg. fem. from the root הָיָה (“be[come]”) with the words עִיר־גְּדוֹלָה (“great city”) as the subject. This is the eighth in the series of 12 occurrences of the adjective “great” in the book of Jonah. The word לְאֱלֹהִים here is normally translated as some kind of “plural of majesty”—“exceedingly (great city).” It is better to translate the word literally with the attached preposition ל (“to”)—namely, Nineveh was a great city “to G-d.”

מִהַלֵּךְ שְׁלֹשֶׁת יָמִים: — transliteration: *ma-hā-lāk šə-lō-šet yā-mîm*, “(namely) a journey of three days.” The phrase here describes how Nineveh is a “great city to G-d.” The masc. noun מִהַלֵּךְ presents Nineveh as a “journey” consisting of שְׁלֹשֶׁת יָמִים (“three days”). In the mythology of the ancient Near East, a three-day journey separates this world from the Netherworld. Moreover, the motif of a journey of three days and three nights was already present in 2:2 as a structuring device in the first half of the book of Jonah. Here in the second half we find another “panel of three days,” which becomes clear in 4:10 when YHWH points out to Jonah that the *qiqayon*-plant “grew up in a night and in a night it perished.” The motif of a journey of three days and three nights structures the second half of the book of Jonah as well as the first half.

וַיַּחֲלֵ יוֹנָה לָבוֹא בְעִיר מִהֶלֶךְ יוֹם אֶחָד  
וַיִּקְרָא וַיֹּאמֶר עוֹד אַרְבָּעִים יוֹם וְנִינְוָה נִהְפָּכֶת׃<sup>3:4</sup>

וַיַּחֲלֵ יוֹנָה לָבוֹא בְעִיר — transliteration: *way-yá-hel yô-náh lâ-bó' bā-ʿír*, “and Jonah began by going into the city ...” The verb here is Hiphil imperfect 3<sup>rd</sup> sg. masc. from the root חָלַל (“treat [a vineyard] as common by beginning to use its fruit”) with the meaning “begin” and Jonah as subject. The verbal form לָבוֹא (“to go”) is Qal infinitive construct from the root בּוּא (“to go”). The preposition ב (“in[to]”) the city (עִיר) tells us where Jonah began to go on his journey.

מִהֶלֶךְ יוֹם אֶחָד — transliteration: *ma-hā-lák yóm ʿe-hād*, “a journey of one day.” The first aspect of Jonah’s journey (מִהֶלֶךְ) takes “one day” (יוֹם אֶחָד) as Jonah enters the city of Nineveh to deliver his message.

וַיִּקְרָא וַיֹּאמֶר עוֹד אַרְבָּעִים יוֹם וְנִינְוָה נִהְפָּכֶת׃ — transliteration: *way-yiq-rā' way-yô-már ʿôd ʿar-bā-ʿím yóm wə-nî-nə-wéh neh-pā-keṭ*, “and he cried out and he said, ‘There remain but forty days and Nineveh shall be overturned.’” The first two verbs here are both Qal imperfect 3<sup>rd</sup> sg. masc. forms with *wāw*-conversive from the roots קָרָא (“to proclaim”) and אָמַר (“to say”). The message G-d gave Jonah consists of only five words. The first three words constitute a syntactic accentual-stress unit starting with the adverb עוֹד (“still, yet”). There remain yet forty days (אַרְבָּעִים יוֹם) and something will happen to Nineveh. But exactly what will happen is unclear. The verb נִהְפָּכֶת is a Niphal participle sg. fem. from the root הִפָּךְ (“turn, overturn”), but at this point we encounter a serious problem. The verb in question has two different meanings. On occasion this verb is used to describe a devastating “overturning” (i.e., “destruction”) like that of Sodom and Gomorrah in Gen 19:21–29; and that is exactly what Jonah wants it to mean. At the same time, however, the normal meaning of the verb presents a very different picture—one of “turning over” in the sense of turning about, changing, being transformed. As we will see, this is what G-d has in mind, and what actually happens—as Nineveh is converted. The rest of the book concerns G-d’s attempt to instruct Jonah as to the meaning of the five-word message from YHWH that he spoke in the city of Nineveh on that first day of his three-day journey.

וַיֵּאֱמִינוּ אַנְשֵׁי נִינְוָה בְּאֱלֹהִים וַיִּקְרְאוּ-צוֹם וַיִּלְבְּשׁוּ שָׂקִים מִגְדוּלָם וְעַד-קִטְנָם׃<sup>3:5</sup>

וַיֵּאֱמִינוּ אַנְשֵׁי נִינְוָה בְּאֱלֹהִים — transliteration: *way-ya-ʾā-mî-nû ʿan-šé nî-nə-wéh bē-ʾlō-hîm*, “and the people of Nineveh believed G-d.” The verb here is Hiphil imperfect 3<sup>rd</sup> pl. masc. with *wāw*-conversive from the root אָמַן (“confirm, support”) with the meaning “believe, trust.” The subject of this verb is אַנְשֵׁי נִינְוָה (“the people of Nineveh”). The preposition ב (“in”) tells us who the people of Nineveh trusted—they believed “in” G-d (אֱלֹהִים). That’s what true conversion is all about.

וַיִּקְרְאוּ-צוֹם וַיִּלְבְּשׁוּ שָׂקִים — transliteration: *way-yiq-rə-ʾû-šôm way-yil-bə-šú šaq-qîm*, “and they put on sackcloth.” The faith of the people of Nineveh was demonstrated by action. The verb here is Qal imperfect 3<sup>rd</sup> pl. masc. with *wāw*-conversive from the root קָרָא (“to proclaim”). They

proclaimed a fast (צוים). The next verb is also Qal imperfect 3<sup>rd</sup> pl. masc. with *wāw*-conversive from the root לבש (“put on”). The people of Nineveh put on sackcloth (שקים) to demonstrate their repentance.

מגדולם ועד־קטנם: — transliteration: *mig-gə-dô-lāh wə-‘ad-qə-tan-nām*, “from the greatest of them even to the least of them.” The prepositions מן ... ועד (“from ... and as far as, even to”) tells us the extent of the conversion of the people of Nineveh. It extended from the greatest of them (גדולם) to the least of them (קטנם). In both instances these sg. masc. nouns have 3<sup>rd</sup> pl. masc. pronominal suffixes ם־ (“of them”).

וַיִּגַע הַדְּבָר אֶל־מֶלֶךְ נִינְוָה וַיִּקָּם מִכִּסְאוֹ וַיַּעֲבֵר אֶדְרֵתוֹ מֵעֲלָיו  
וַיִּכַּס שֵׁק וַיֵּשֶׁב עַל־הָאֶפֶר: 3:6

וַיִּגַע הַדְּבָר אֶל־מֶלֶךְ נִינְוָה — transliteration: *way-yig-gā‘ had-dā-bār ‘el-mé-lek nî-nə-wéh*, “and the word reached the king of Nineveh.” The verb here is Qal imperfect 3<sup>rd</sup> sg. masc. with *wāw*-conversive from the root נגע (“touch, reach, strike”). The subject of the verb is הַדְּבָר (“the word, matter”), which reached even “to” (אֶל־) the king of Nineveh. In short, the positive response to Jonah’s message spread through the whole of the populace—from the bottom to the very top.

וַיִּקָּם מִכִּסְאוֹ וַיַּעֲבֵר אֶדְרֵתוֹ מֵעֲלָיו — transliteration: *way-yā-qom mik-kis-‘ô way-ya-‘ă-bēr ‘ad-dar-tô mē-‘ā-lāyw*, “and he rose from his throne and he threw off his royal robe from upon him.” The first verb here is Qal imperfect 3<sup>rd</sup> sg. masc. with *wāw*-conversive from the root קום (“rise”). The preposition מן (“from”), with the assimilation of *nûn*, is attached to the sg. masc. noun כִּסֵּא (“throne”) with the 3<sup>rd</sup> sg. masc. pronominal suffix ם־ (“his”). The second verb is Hiphil imperfect 3<sup>rd</sup> sg. masc. with *wāw*-conversive from the root עבר (“pass over, through”). The meaning here is to put off—to cause to take away “from upon him”—the compound preposition of מן (“from”), with assimilation of the *nûn*, and על (“upon”) with 3<sup>rd</sup> sg. masc. pronominal suffix ם־ (“his”). The object of the verb is the king’s אֶדְרֵת (“robe”), a fem. noun with a 3<sup>rd</sup> sg. masc. pronominal suffix ם־ (“his”).

וַיִּכַּס שֵׁק וַיֵּשֶׁב עַל־הָאֶפֶר: — transliteration: *wa-yə-kās šāq way-yē-šeb ‘al-hā-‘ē-ṗer*, “and he donned sackcloth and he sat in ashes.” The first verb here is Piel imperfect 3<sup>rd</sup> sg. masc. with *wāw*-conversive from the root כסה (“cover”) meaning to clothe. The king put on sackcloth (שק). The second verb is Qal imperfect 3<sup>rd</sup> sg. masc., from the root ישב (“sit”). The preposition על־ (“upon, in”) is tied to the definite sg. masc. noun אֶפֶר (“ashes”). Note that the stress in this word is on the second to last syllable.

וַיִּזְעַק וַיִּאמֶר בְּנִינְוָה מִטַּעַם הַמֶּלֶךְ וַגְּדָלְיוֹ לְאִמֹּר  
הָאֵלִים וְהַבְּהֵמָה הַבָּקָר וְהַצֹּאן אֵל־יִטְעֲמוּ מֵאוֹמָה אֶל־יִרְעוּ וּמִיָּם אֶל־יִשְׁתּוּ: 3:7

וַיִּזְעַק וַיֹּאמֶר בְּנִינְוָה — transliteration: *way-yaz-éq way-yó<sup>2</sup>-mer bə-nî-nə-wéh*, “and he cried out and he said in Nineveh ...” The verb here is Hiphil imperfect 3<sup>rd</sup> sg. masc. from the root זעק (“cry out, call”). The second verb is Qal imperfect 3<sup>rd</sup> sg. masc. from the root אמר (“say”). The preposition ב (“in”) is attached to the definite proper noun “Nineveh.”

מִטֵּעַם הַמֶּלֶךְ וּגְדֹלָיו לְאֹמֶר — transliteration: *mit-tá-<sup>c</sup>am ham-mé-lek û-gə-dô-láyw lē<sup>2</sup>-môr*, “from a ‘judgment’ of the king and his grandees, saying:” The preposition מן (“from”) with assimilation of the *nûn*, is attached to the masc. sg. noun טעם (“decision, decree”), which is in construct relationship with the two-part noun construction—the definite sg. masc. noun הַמֶּלֶךְ (“the king”) and the plural masc. noun גְּדֹלָיִם (“grandees, great ones”). Though the infinitive construct לְאֹמֶר functions much like quotation marks in English, it functions here as a separate syntactic accentual-stress unit and thus must be translated.

הָאָדָם וְהַבְּהֵמָה הַבֶּקֶר וְהַצֹּאן — transliteration: *hā-<sup>2</sup>ā-dām wə-hab-bə-hē-māh hab-bā-qār* *wə-haš-šō<sup>2</sup>n*, “humankind and animals, cattle and sheep.” Here we have two pairs of definite nouns: אָדָם (“humankind”) and בְּהֵמָה (“animals”) followed by בֶּקֶר (“cattle”) and צֹאן (“sheep”). The vowel in the definite article of הָאָדָם is lengthened because the guttural א cannot be doubled [compensatory lengthening]. The other three follow the normal rule with *pātaḥ* followed by doubling of the next consonant.

אַל־יִטְעֲמוּ מֵאוֹמָה — transliteration: *al-yit-<sup>c</sup>ā-mú mē-<sup>2</sup>ū-mā*, “let them not taste anything.” The adverb of negation אַל is tied to the verb with *maqqēp̄*. The verb is Qal imperfect 3<sup>rd</sup> pl. masc. from the root טעם (“taste”) and the object of the verb is the indefinite pronoun מֵאוֹמָה (“anything”). Note that the stress is on the penultimate syllable in this word. The entire 3-word phrase constitutes a syntactic accentual-stress unit.

אַל־יִרְעוּ וּמֵיִם אַל־יִשְׁתּוּ: — transliteration: *al-yir-<sup>c</sup>û û-mā-yim al-yiš-tú*, “let them not graze (or: be evil) and water let them not drink.” In both instances here, the adverb of negation אַל is tied to the verb with *maqqēp̄*. The first verb is Qal imperfect 3<sup>rd</sup> pl. masc. from the root רעה (“graze”) but there is a problem when it comes to the subject of the verb, since this verbal root is not used with a human subject. If the first word אָדָם (“humankind”) in the compound subject is the focus of attention, then another verb is heard at the level of a pun. Instead of *yir-<sup>c</sup>û* (“they will graze”), the ear hears *yērā<sup>c</sup>û* (“[let them not] be evil”) from the root רעע (“be evil”). The fact that this *double entendre* is intentional is shown by the 5-fold repetition of this new root רעע in the next four verses [see D. L. Christensen, “Anticipatory Paronomasia in Jonah 3:7–8 and Genesis 37:2,” *Revue Biblique* 90 (1983), pp. 261–63]. The second verb here יִשְׁתּוּ is Qal imperfect 3<sup>rd</sup> pl. masc. from the root שתה (“drink”), used as a jussive (in an indirect imperative sense)—“let them not drink.” The object of the verb is the masc. noun מֵיִם, which appears only in the plural form.

וַיִּתְכַּסּוּ שִׁקִּים הָאָדָם וְהַבְּהֵמָה וַיִּקְרְאוּ אֶל־אֱלֹהִים בְּחִזְקָה<sup>3:8</sup>  
וַיֵּשְׁבוּ אִישׁ מִדְּרָכָן הַרְעָה וּמִן־הַחֲמֹס אֲשֶׁר בְּכַפֵּיהֶם:

וַיִּתְכַסּוּ שָׂקִים הָאָדָם וְהַבְּהֵמָה — transliteration: *wə-yit-kas-sú šaq-qím hā-ʾā-dām wə-hab-bə-hē-māh*, “and let them don sackcloth, human beings and animals.” The verb here is Hithpael imperfect 3<sup>rd</sup> pl. masc. from the root כסה (“cover”), which is interpreted here in a jussive sense—“let them be covered with sackcloth (שָׂקִים).” The subject of the verb is both the humans (הָאָדָם) and the animals (הַבְּהֵמָה). The two singular nouns are read as collective (plural) in meaning.

וַיִּקְרְאוּ אֶל־אֱלֹהִים בְּחִזְקָה — transliteration: *wə-yiq-rə-ʾú ʾel-ʾē-lō-hím bə-ḥoz-qāh*, “and let them call out to G-d mightily.” The verb is Qal imperfect 3<sup>rd</sup> pl. masc. from the root קרא (“call out”), which is read as jussive in this context (“let them call out”). The indirect object אֱלֹהִים (“G-d”) is marked with the preposition אֶל־ (“to”) plus *maqqēp̄*. The preposition בְּ (“in”) is combined with the fem. noun בְּחִזְקָה (“strength”) to express the concept of “severely, sharply”—i.e., “mightily”).

וַיִּשְׁבוּ אִישׁ מִדַּרְכּוֹ הַרְעָה — transliteration: *wə-yā-šú-bū ʾiš mid-dar-kó hā-rā-ʿāh*, “and let them turn each one from his evil way.” The verb is Qal imperfect 3<sup>rd</sup> pl. masc. from the root שׁוּב (“turn, return”). The subject of the verb is the masc. noun אִישׁ (“man, person”) as a sg. collective, which is interpreted in the sense of “each one.” The preposition מִן (“from”), with assimilation of the *nûn*, is attached to the sg. masc. noun דֶּרֶךְ (“way, road”) with 3<sup>rd</sup> sg. masc. pronominal suffix ה־ (“his”). The definite fem. sg. noun הַרְעָה (“the evil”) is derived from the verbal root רעע (“be evil”). The repetition of this word together with the verbal root רעע as well here, and again in 3:10 (twice); 4:1 (twice) and 4:2, for a total of six occurrences in five verses, confirms the reading of the pun in 3:7b—*ʿal yērə-ʿú* (“do not be evil”).

וּמִן־הַחֲמָס אֲשֶׁר בְּכַפֵּיהֶם: — transliteration: *û-min-he-ḥā-mās ʾă-šér bə-kap-pê-hém*, “and from the violence which is in their hands.” Before the labial consonants (כ פ) the vowel of the *wāw*-conjunction becomes û-. In this instance, the preposition מִן (“from”) is attached to the definite sg. masc. noun הַחֲמָס (“violence”) by *maqqēp̄*. Notice the dissimilation of the vowel in the definite article caused by the fact that the guttural ה cannot be doubled and already has the long vowel *qāmās*. The relational particle אֲשֶׁר (“that, which”) is coupled here with the preposition בְּ (“in”) to introduce an adjectival phrase that modifies the noun חֲמָס (“violence”). The construct form of the dual noun כַּפַּיִם (“hollow or flat of the hands”) has the 3<sup>rd</sup> pl. masc. pronominal suffix הֶם- (“their”).

מִי־יֹדֵעַ יָשׁוּב וְנַחֵם הָאֱלֹהִים וְשָׁב מִחֲרוֹן אַפּוֹ וְלֹא נֹאבֵד: <sup>3:9</sup>

מִי־יֹדֵעַ יָשׁוּב וְנַחֵם הָאֱלֹהִים — transliteration: *mî-yô-dé-aʿ yā-šúḇ wə-ni-ḥām hā-ʾē-lō-hím*, “Who knows? He may return, indeed the G-d may be moved to pity.” The interrogative pronoun מִי (“who?”) is tied to the Qal sg. masc. participle from the root ידע (“know”) with *maqqēp̄*. The accent *munaḥ* preceded immediately by the *meteg* in the phrase מִי־יֹדֵעַ (“who knows?”) is disjunctive such that these two words constitute a syntactic accentual-stress unit. The verb יָשׁוּב

is Qal imperfect 3<sup>rd</sup> sg. masc. from the root שׁוּב (“turn, return”) has the disjunctive accent *zāqēp̄ qātôn*, so that this single word forms a syntactic accentual-stress unit. The verbal form וְנָחַם is Niphal perfect 3<sup>rd</sup> sg. masc. with *wāw*-conversive in an *Imperfect + Perfect* narrative sequence of successive verbs. Note that in this instance there is no doubling of the consonant after the *waw* as there is with imperfect verbal forms. The definite noun הָאֱלֹהִים (“the G-d”) is the subject of both verbs, which are rendered in a similar sense: “he may return and he may moved to pity.”

וְשָׁב מִחֲרוֹן אַפּוֹ וְלֹא נֹאבֵד׃ — transliteration: *wə-šāb mē-ḥā-rôn ʿap-pô wə-lôʾ nōʾ-bēd*, “and he may turn from his burning anger so that we do not perish.” The verbal form וְשָׁב, which continues the narrative sequence, is Qal perfect 3<sup>rd</sup> sg. masc. from the root שׁוּב (“turn, return”). The preposition מִן (“from”), with assimilation of the *nûn*, is attached to the sg. masc. noun חֲרוֹן (“[burning of] anger”), which is closely tied to the sg. masc. noun אָף (“anger, nostril”). Together these two words may be rendered “from the burning of his anger.” The concluding verb נֹאבֵד is Qal imperfect 1<sup>st</sup> pl. from the root אָבַד (“perish”), which is negated with the adverb לֹא (“not”).

וַיֵּרֶא הָאֱלֹהִים אֶת־מַעֲשֵׂיהֶם כִּי־שָׁבוּ מִדַּרְכֵּם הָרָעָה 3:10  
וַיִּנְחַם הָאֱלֹהִים עַל־הָרָעָה אֲשֶׁר־דִּבֶּר לַעֲשׂוֹת־לָהֶם וְלֹא עָשָׂה׃

וַיֵּרֶא הָאֱלֹהִים אֶת־מַעֲשֵׂיהֶם — transliteration: *way-yārʾ hā-ʿē-lō-hîm ʿet-ma-ʿă-sê-hém*, “and the G-d saw their deeds.” The verb here is Qal imperfect 3<sup>rd</sup> sg. masc. from the root רָאָה (“see”) with the definite noun הָאֱלֹהִים (“the G-d”) as subject and the definite direct object מַעֲשֵׂים (“deeds, works”) with the 3<sup>rd</sup> pl. masc. pronominal suffix -הֶם (“their”).

כִּי־שָׁבוּ מִדַּרְכֵּם הָרָעָה — transliteration: *kî-šāʾ-bû mid-dar-kām hā-rā-ʿāh*, “that they turned from their evil way.” The word כִּי functions as the conjunction “that” after verbs of seeing. The verb here is Qal perfect 3<sup>rd</sup> pl. masc. from the root שׁוּב (“turn, return”). On the phrase “from their evil ways” see the discussion at 3:8. The only difference is the pronominal suffix, which in this instance is 3<sup>rd</sup> pl. masc. -וֹ (“their”).

וַיִּנְחַם הָאֱלֹהִים עַל־הָרָעָה — transliteration: *way-yin-nā-hém hā-ʿē-lō-hîm ʿal-hā-rā-ʿāh*, “and the G-d was sorry in regards the evil ...” The verb here is Niphal imperfect 3<sup>rd</sup> sg. masc. from the root נָחַם (“be sorry, repent”) with the subject the definite noun הָאֱלֹהִים (“the G-d”). The preposition עַל (“as regards, concerning, upon, over”) is tied to the definite noun הָרָעָה (“the evil”) with *maqqup̄*, which constitutes the second of five repetitions of the root רָעַע in this context.

אֲשֶׁר־דִּבֶּר לַעֲשׂוֹת־לָהֶם וְלֹא עָשָׂה׃ — transliteration: *ʾă-šér dib-bér la-ʿă-sót lā-hém wə-lôʾ ʿă-šāh*, “that he said he would do to them; and he did not do it.” The particle of relation אֲשֶׁר here is tied to the verb with *maqqup̄*. The verb is Piel perfect 3<sup>rd</sup> sg. masc. from the root דָּבַר (“speak”). The

verbal form לעשות is Qal infinitive construct from the root עשה (“do”). The preposition ל (“to”) has the 3<sup>rd</sup> pl. masc. pronominal suffix הם— (“them”). The concluding verbal form עשה is Qal perfect 3<sup>rd</sup> sg. masc. (i.e, the normal form of the verbal root as listed in the dictionary). In the context here this verb is negated with the adverb לא (“not”). The verbal object “it” is implied.

## Jonah 4:1-11

וַיֵּרַע אֶל־יֹנָה רָעָה גְדוֹלָה וַיֵּחַר לוֹ: 4:1

וַיֵּרַע אֶל־יֹנָה רָעָה גְדוֹלָה — transliteration: *way-yé-ra<sup>c</sup> el-yônāh rā-‘āh ga-dô-lāh*, “and a great evil came upon Jonah.” This short statement of five words is carefully contrived to present two more repetitions of the verbal root רעע (“be evil”). The expression וַיֵּרַע אֶל־ is unique to Scripture and poses problems to the translator. The verb is Qal imperfect 3<sup>rd</sup> sg, masc. with *wāw*-conversive. Taken literally, the words may be rendered: “It was evil *unto* Jonah—namely a *great evil*.” In short, a great evil came to Jonah; and that evil was his anger. In a sense, the subject of this sentence is “a great evil.” The *great evil* became evil in regard to Jonah. This is the tenth in the series of 12 occurrences of the adjective “great” as a structuring feature in the book of Jonah. The phenomenon of “cognate accusatives” and related constructions in Jonah is worth further study. They include:

1:10, 16	the sailors <i>feared a great fear</i> ( <i>wayyîrəʿû ... yîr-āh gādôlāh</i> )
1:16	they <i>sacrificed sacrifices</i> and they <i>vowed vows</i> ( <i>wayyizbəḥû zəbāḥ</i> )
3:2	Jonah is instructed to <i>proclaim a proclamation</i> ( <i>ūqarāʿ ... haqqarîʿāh</i> )
4:6	Jonah is shaded by a plant that comes up over him ( <i>wayyaʿal mēʿal</i> )

וַיֵּחַר לוֹ: — transliteration: *way-yi-ḥār lô*, “and he became angry.” The verb here is Qal imperfect 3<sup>rd</sup> sg. masc. from the root חרה (“burn of anger”). The preposition ל (“to”) has the 3<sup>rd</sup> sg. masc. pronominal suffix י— (“him”). Literally the phrase reads: “it became anger for him” or “he burned with anger.”

וַיִּתְפַּלֵּל אֶל־יְהוָה וַיֹּאמֶר אָנָּה יְהוָה הַלּוֹא־נָה דְבָרִי עַד־הַיּוֹתֵי עַל־אֲדָמָתִי 4:2  
עַל־כֵּן קִנַּמְתִּי לְבָרַח תְּרַשִּׁיָּשָׁה  
כִּי יִדְעֵתִי כִּי אַתָּה אֱלֹהֵי־חַיִּים וְרַחוּם אַרְךָ אַפַּיִם וְרַב־חֶסֶד וְנָחָם עַל־הָרָעָה:

וַיִּתְפַּלֵּל אֶל־יְהוָה וַיֹּאמֶר אָנָּה יְהוָה — transliteration: *way-yit-pal-lél el-yhwh way-yō-már ʿon-ná yhwḥ*, “and he prayed to YHWH and he said, ‘O YHWH!’” The first verb here is Hithpael imperfect 3<sup>rd</sup> sg. masc. with *wāw*-conversive from the root פלל (“intercede on behalf, pray”). Prayer is directed “to YHWH” (אֱלֹהֵי־יְהוָה). The second verb וַיֹּאמֶר is Qal imperfect 3<sup>rd</sup> sg. masc. with *wāw*-conversive from the root אמר (“say”). The word אָנָּה is an interjection, from אָה plus נָא meaning “ah, now!” or “I beseech thee!”—in prayer addressed to YHWH (cf. 1:14).

הֲלוֹא־זֶה דְבָרִי עַד־הַיּוֹתָי עַל־אֲדַמָּתִי — transliteration: *hă-lôʿ-zeḥ da-bā-rî ʿad-hě-yô-tî ʿal-ʾad-mā-tî*, “Is this not what I said while I was still in my own country?” The interrogative particle הֲ is prefixed to the adverb of negation לוֹא. This opening word is tied to the demonstrative pronoun זֶה (“this”) by *maqṣep̄*. The word דְבָרִי is the combination of the sg. masc. noun דְבַר (“speech, word”) with the 1<sup>st</sup> sg. pronominal suffix י (“my”). This 3-word syntactic accentual-stress unit may be translated literally: “Is not this my word” or “Is this not what I said.” The preposition עַד (“as far as, while”) is attached to the verbal form הַיּוֹתָי, which is the Qal infinitive construct from the root הִיָּה (“be[come]”) with the 1<sup>st</sup> sg. pronominal suffix י (“my”) in the sense of “my being”—i.e., “when I was.” The preposition עַל (“upon, in”) is tied to the sg. fem. noun אֲדַמָּה (“ground, land”), which has the 1<sup>st</sup> sg. pronominal suffix י (“my”).

עַל־כֵּן קָדַמְתִּי לְבָרוּחַ תַּרְשִׁישָׁה — transliteration: *ʿal-kén qid-dám-tî lib-rô-ah tar-šî-šāh*, “that is why I made haste to flee to Tarshish.” The preposition עַל (“upon”) plus the adverb כֵּן (“so, thus”) expresses the concept of “therefore, upon the ground of such conditions”). The verbal form קָדַמְתִּי is Piel perfect 1<sup>st</sup> sg. from the root קָדַם (“come or be in front, meet”), with the sense of “anticipate, forestall.” The verbal form לְבָרוּחַ is a Qal infinitive construct from the root בָּרַח (“flee”). The proper noun תַּרְשִׁישָׁה (“Tarshish”) has the directional affix הַ (expressing direction toward).

כִּי יָדַעְתִּי כִּי אַתָּה אֱלֹהֵי־חַנוּן וְרַחוּם — transliteration: *kî yā-daʿ-tî kî ʾat-tāḥ ʾel-ḥan-nún wə-ra-ḥúm*, “for I knew that you are a G-d who is gracious and merciful.” The initial conjunction כִּי (“for”) has a causal sense. The verb here is Qal perfect 1<sup>st</sup> sg. from the root יָדַע (“know”). Appearing after the verb of knowing, the second כִּי is best rendered as “that.” The independent 2<sup>nd</sup> sg. masc. pronoun אַתָּה (“you”) is the subject in a nominal clause (with no verb expressly stated). In such circumstances, the verb “to be” is implied. The sg. masc. noun אֱלֹהִים (“G-d”) is closely linked with the adjective חַנוּן (“gracious”) as an attribute of G-d. The *wāw*-conjunction ties this expression to the adjective רַחוּם (“compassionate”), another important divine attribute.

אֶרְךָ אַפַּיִם וְרַב־חֶסֶד וְנָחַם עַל־הַרְעָה: — transliteration: *ʾé-rek ʾap-pá-yim wə-ráb ḥé-seḏ wə-ni-ḥām ʿal-hā-rā-ʿáh*, “slow to anger and abounding in covenant-love, who repents from evil.” The attributes of G-d explored here are reminiscent of Exodus 34:6. The adjective אֶרְךָ (“long”) is in the construct state, bound together with the dual masc. noun אַפַּיִם (“anger”) with the meaning “slow of anger”

וְעַתָּה יְהוָה קַח־נַפְשִׁי מִמֶּנִּי כִּי טוֹב מוֹתִי מִחַיִּי: <sup>4:3</sup>

וְעַתָּה יְהוָה קַח־נַפְשִׁי מִמֶּנִּי — transliteration: *wə-ʿat-tāḥ yhwḥ qah-náʿ ʾet-nāpšî mim-mén-nî*, “and now YHWH, take my life from me ...” The adverb of time עַתָּה (“now”) has the *wāw*-conjunction attached. The opening 2-word phrase, which are vocative in nature, constitute a syntactic accentual-stress unit with the disjunctive accent *zaqep̄ qatan* marking the boundary. The verb here is Qal perfect 2<sup>nd</sup> sg. masc. imperative from the root לָקַח (“take”), with the

particle of entreaty נָא (“I pray, now”) attached by *maqṣep̄*. The definite direct object of the verb is the fem. sg. noun נַפְשׁ (“soul, living-being, life”), which has the 1<sup>st</sup> sg. pronominal suffix ׀ (“my”) attached. The concluding preposition מִן (“from”), with assimilation of the *nûn*, has the 1<sup>st</sup> sg. suffix ׀-מִנִּי (“my”) attached. Note the stress on the penultimate syllable.

כִּי טוֹב מוֹתִי מֵחַיִּי: — transliteration: *kî tób mō-tî mē-ḥay-yāy*, “for I am better off dead than alive.” The conjunction כִּי (“for”) has a causal sense here. The combination of the adjective טוֹב (“good, pleasant”) with the preposition מִן (“from”) expresses the comparative “better.” The sg. masc. noun מוֹת (“death”) appears here in the construct state with the 1<sup>st</sup> sg. pronominal suffix ׀ (“my”) attached. The masc. noun חַיִּים (“life”) appears here in the construct state with the 1<sup>st</sup> sg. pronominal suffix ׀ (“my”) attached and the מִן of comparison prefixed. The literal sense here is: “for better is my death than my life.”

וַיֹּאמֶר יְהוָה הֲהֵיטֵב תָּרָה לָךְ: 4:4

וַיֹּאמֶר יְהוָה הֲהֵיטֵב תָּרָה לָךְ: — transliteration: *way-yô<sup>2</sup>-mer yhw̄ ha-hê-tēb ḥā-rāh lāk*, “and YHWH said, ‘Do you do well to be angry?’” The initial verb here is Qal imperfect 3<sup>rd</sup> sg. masc. with *wāw*-conversive from the root אָמַר (“say”) and YHWH as the subject. The interrogative particle ה is pointed with *pātaḥ* in this context. The verb הֲהֵיטֵב is Hiphil infinitive absolute used adverbially, with the interrogative particle prefixed, from the root טוֹב (“be pleasing, good”). The verb תָּרָה is Qal perfect 3<sup>rd</sup> sg. masc., from the root חָרָה (“burn with anger”). When used with the preposition ל (“in”) together with the 2<sup>nd</sup> sg. masc. pronominal suffix ׀ (“you”), this verb has the meaning “it was kindled for you” or “(that) you burned with anger.”

וַיֵּצֵא יוֹנָה מִן־הָעִיר וַיֵּשֶׁב מִקְדָּם לָעִיר 4:5

וַיֵּצֵא לּוֹ שָׁם סֹכָה וַיֵּשֶׁב תַּחְתֶּיהָ בְּצֵל עֵד אֲשֶׁר יֵרָאֶה מִהֲיִהְיֶה בַּעִיר:

וַיֵּצֵא יוֹנָה מִן־הָעִיר — transliteration: *way-yē-šē<sup>2</sup> yô-nāh min-hā-‘îr*, “and Jonah went out from the city.” The verb here is Qal imperfect 3<sup>rd</sup> sg. masc. from the root יָצָא (“go, come out”) with Jonah as subject. The preposition מִן (“from”) is connected with the definite fem. noun הָעִיר (“city, town”) by *maqṣep̄*. Note that the vowel of the definite article ה is lengthened because it is not possible to double the following consonant ע.

וַיֵּשֶׁב מִקְדָּם לָעִיר — transliteration: *way-yē-šēb miq-qé-dem lā-‘îr*, “and he sat down east of the city.” The verb here is Qal imperfect 3<sup>rd</sup> sg. masc. with *wāw*-conversive from the root יָשַׁב (“sit”). The preposition מִן (“from”), with assimilation of the *nûn*, attached to the masc. noun קִדְּם (“front, east, aforetime”) expresses the idea “on the east side of.”

וַיַּעַשׂ לּוֹ שָׁם סֹכָה — transliteration: *way-yá-‘as ló šām suk-kāh*, “and he made for himself there a *Sukkah* (booth).” The verb here is Qal imperfect 3<sup>rd</sup> sg. masc. with *wāw*-conversive from the root עָשָׂה (“do, make”). The preposition ל (“to, for”) has the 3<sup>rd</sup> sg. masc. pronominal suffix ׀-

(“him[self]”), with the sense “he made for himself there (שָׁם).” This 3-word phrase constitutes a syntactic accentual-stress unit, with the boundary marked by the disjunctive accent *geresh*. The fem. noun סֹכָה (“booth”) may carry an allusion to the booth made of boughs in which the people of Israel reside symbolically in the Festival of Sukkoth (Booths), which is why I chose to transliterate the word in the translation and to capitalize it.

וַיֵּשֶׁב תַּחְתֵּיהָ בַצֵּל — transliteration: *way-yé-šeb taḥ-tê-hā baṣ-šél*, “and he sat down beneath it, in its shade.” The verb here is Qal imperfect 3<sup>rd</sup> sg. masc. with *wāw*-conversive from the root יָשַׁב (“sit”). The preposition תַּחַת (“beneath”) has the 3<sup>rd</sup> sg. fem. pronominal suffix יָהּ (“it”) attached. The preposition בַּ (“in”) is attached to the definite masc. noun הַצֵּל (“shadow”). Note that the consonant under the preposition is that of the definite article that it replaced.

עַד אֲשֶׁר יֵרְאֶה מַה־יְהִיָּה בְּעִירָה: — transliteration: *‘ad ʾă-šer yir-ʾéh mah-yih-yéh bā-‘îr*, “until he should see what would become of the city.” The combination of masc. noun of perpetuity עַד and the particle of relation אֲשֶׁר expresses the idea “until.” The verb יֵרְאֶה is Qal imperfect 3<sup>rd</sup> sg. masc. from the root רָאָה (“see”); and the 3-word phrase “until he should see” constitutes a syntactic accentual-stress unit bounded by the disjunctive accent *zāqēp qāṭôn*. The interrogative particle מַה appears here in an indirect question with the sense: “what will happen in the city.” The verb יְהִיָּה is Qal imperfect 3<sup>rd</sup> sg. masc. from the root הָיָה (be[come]). The preposition בַּ (“in”) is attached to the definite masc. noun הָעִיר (“shadow”). Note that the consonant under the preposition is that of the definite article that it replaced.

וַיִּמֶן יְהוָה־אֱלֹהִים קִיקְיֹן <sup>4:6</sup>  
וַיַּעַל | מֵעַל לְיוֹנָה לְהִיֹּת צֵל עַל־רֹאשׁוֹ לְהַצִּיל לוֹ מִרְעַתוֹ  
וַיִּשְׁמַח יוֹנָה עַל־הַקִּיקְיֹן שְׂמִחָה גְדוֹלָה:

וַיִּמֶן יְהוָה־אֱלֹהִים קִיקְיֹן — transliteration: *wa-yə-mán yhwḥ-ʿē-lō-hîm qî-qā-yôn*, “and YHWH-Elohim appointed a *qiqayon*-plant.” On the verbal form וַיִּמֶן, see the discussion above at 2:1. The combination of the divine names YHWH and Elohim occurs elsewhere in the Tanakh only in the Pentateuch. The noun קִיקְיֹן appears nowhere else, in the Tanakh or outside of it. It appears to be a word that was coined for this context and is best transliterated rather than translated. There may be an allusion here to the *kiki* or castor oil plant, with most English translations and commentaries. But even so, the plant here differs from all other such plants of the species *recinus communis* before or since—for it came up in a night and in a night it perished (4:10). On the “riddle of the *qiqayon*,” see Observation 2 of my file on Jonah 4:1–11 on our website ([www.bibal.net](http://www.bibal.net)). Within the book of Jonah, the word is to be understood in relation to the reference to *dām nāqîʿ* (“innocent blood”) in 1:14, the verbal root קִיא (“vomit”), and Jonah’s name. In the cryptic code of atbash, the letters *dm* in Hebrew represent the letters *qy*.

וַיַּעַל | מֵעַל לְיוֹנָה לְהִיֹּת צֵל עַל־רֹאשׁוֹ — transliteration: *way-yá-ʿal mē-ʿál lə-yô-nāḥ lih-yôṭ šél ʿal-rōʿšô*, “and it grew up over Jonah—to be a shade over his head.” The initial verb here is Qal or Hiphil imperfect 3<sup>rd</sup> sg. masc. from the root עָלָה (“go up”). This is the third in the series of four uses of this verbal root as a structuring motif in the book of Jonah (cf. 1:2; 2:7 and 4:7). It is

coupled here with the use of the combined preposition מֵעַל (“over”), from מִן (“from”) with assimilation of the *nûn* and the preposition עַל (“upon”). The repetition of words here should be compared with the concept of “cognate accusatives” and related constructions in Jonah discussed above at 4:1. The preposition לְ prefixed to Jonah’s name carries the sense of “in regard to” or “in reference to Jonah.” The verbal form לְהִיּוֹת is Qal infinitive construct from the root הִיָּה (“be[come]”). The קִיקְיֹן grew up over Jonah so as to become a shade (צֶלַל) over his head (עַל־רֹאשׁוֹ). The masc. noun רֹאשׁ (“head”) has the 3<sup>rd</sup> sg. masc. pronominal suffix י- (“his”).

לְהַצִּיל לּוֹ מִרָעָתוֹ — transliteration: *lə-haṣ-šîl lô mē-rā-‘ā-tô*, “to deliver him from his evil.” The verbal form לְהַצִּיל is the Hiphil infinitive construct from the root נָצַל (“deliver”). The preposition לְ with the 3<sup>rd</sup> sg. masc. pronominal suffix י- (“him”) is the object of the verb. The purpose of the קִיקְיֹן is “to deliver him” מִרָעָתוֹ (“from his evil”), namely from his anger that has become a *great evil* (see 4:1 above). The preposition מִן (“from”), with assimilation of the *nûn*, is attached to the key noun רָעָה (“evil”), which has the 3<sup>rd</sup> sg. masc. suffix י- (“his”).

וַיִּשְׂמַח יוֹנָה עַל־הַקִּיקְיֹן שִׂמְחָה גְדוֹלָה: — transliteration: *way-yis-māh yô-nāh ‘al-haq-qî-qā-yôn šim-hāh gā-dô-lāh*. “and Jonah rejoiced over the *qiqayon*-plant a great joy.” The verb here is Qal imperfect 3<sup>rd</sup> sg. masc. from the root שָׂמַח (“rejoice”) with Jonah as subject of the verb. Jonah rejoiced “over the *qiqāyôn* a *great joy* (שִׂמְחָה גְדוֹלָה). This is the eleventh in the series of the 12 occurrences of the adjective “great” as a structuring motif in the book of Jonah.

וַיִּמֵן הָאֱלֹהִים תּוֹלַעַת בְּעֵלְוֹת הַשָּׁחַר לְמַחֲרָתָּ 4:7  
וַתֵּךְ אֶת־הַקִּיקְיֹן וַיִּיבֶשׁ:

וַיִּמֵן הָאֱלֹהִים תּוֹלַעַת — transliteration: *wa-yə-mān hā-‘ē-lō-hîm tô-lā-‘at*, “and the G-d appointed a worm.” On the verbal form וַיִּמֵן, see the discussion above at 2:1. The subject of the verb is the divine-name הָאֱלֹהִים (“the G-d”), who “appoints a worm” (the fem. noun תּוֹלַעַת).

בְּעֵלְוֹת הַשָּׁחַר לְמַחֲרָתָּ — transliteration: *ba-‘ā-lôt haš-šā-ḥar lam-mo-ḥō-rāt*, “as dawn came up the next morning.” The verbal form בְּעֵלְוֹת is the Qal infinitive construct from the root עָלָה (“go up”), with the definite sg. masc. noun הַשָּׁחַר (“dawn”) as subject. This is the fourth and final occurrence of this key verbal root in the structuring of the book of Jonah (cf. 1:2; 2:7 and 4:6). The combination of the preposition לְ (“to”) and the feminine noun מָחָרָתָּ (“the morrow”) is used to express “on the morrow” (cf. 1 Chron 29:21).

וַתֵּךְ אֶת־הַקִּיקְיֹן וַיִּיבֶשׁ: — transliteration: *wat-tak ‘et-haq-qî-qā-yôn way-yî-bāš*, “and it smote the *qiqayon*-plant so that it withered.” The initial verb here is Hiphil imperfect 3<sup>rd</sup> sg. fem. from the root נָכָה (“smite [fatally]”). The subject of the verb is the noun תּוֹלַעַת (“worm”) at the beginning of 4:7. With YHWH as subject, this same verb is used to describe the death of the first-born at the time of the Exodus from Egypt (Exod 12:12).

וַיְהִי | כְּזֶרַח הַשֶּׁמֶשׁ וַיִּמָּן אֱלֹהִים רוּחַ קָדִים חַרְיִשִׁית<sup>4:8</sup>  
 וַתֵּךְ הַשֶּׁמֶשׁ עַל-רֹאשׁ יוֹנָה וַיִּתְעַלֶּף  
 וַיִּשְׂאֵל אֶת-נַפְשׁוֹ לָמוּת וַיֹּאמֶר טוֹב מוֹתִי מִחַיִּי:

וַיְהִי | כְּזֶרַח הַשֶּׁמֶשׁ — transliteration: *wa-yə-hí kiz-rô-ah haš-šé-meš*, “and it was, as the sun rose ...” On the verbal form וַיְהִי see discussion above at 1:1 (first word of the book of Jonah). The preposition כ (“as”) is prefixed to the Qal infinitive construct of the root זרח (“rise, come forth”), with the definite feminine noun שֶׁמֶשׁ (“the sun”) as subject.

וַיִּמָּן אֱלֹהִים רוּחַ קָדִים חַרְיִשִׁית — transliteration: *wa-yə-mán ʿē-lō-hím rû-ah qā-dím ḥā-rî-šît*, “G-d appointed a quiet/burning east wind.” On the verbal form וַיִּמָּן, see the discussion above at 2:1. In this fourth and final “appointment,” אֱלֹהִים (“G-d”) appointed a wind רוּחַ from the east (קָדִים) to torment Jonah. There is dispute on the meaning of the adjective חַרְיִשִׁית, which appears only here in the Tanakh. The verbal root חרש means “be silent, dumb, speechless” but this meaning is rejected in BDB as “not suitable in context” (p. 362). The translation “sultry” is inadequate because it suggests humidity. It is better to think in terms of the dry, hot sirocco wind that sweeps in from distant desert regions. Such winds are exceedingly uncomfortable and sometimes the dust and fine sand is carried is at relatively high altitudes so that rain showers literally become “mud showers” as I have witnessed in Rome, when the “Hamsim” blows. Such winds in Israel are often orange with sand blown in from as far away as the deserts of Egypt. In Italy this hot, relatively quiet, wind was once described to me as the “breath of Khadafy” coming across the Mediterranean Sea from Libya. A somewhat parallel phenomenon in Southern California is called the Santa Anna Winds, which is notorious for its ill-effects in producing psychological depression in its victims.

וַתֵּךְ הַשֶּׁמֶשׁ עַל-רֹאשׁ יוֹנָה וַיִּתְעַלֶּף — transliteration: *waṭ-tāk haš-šé-meš ʿal-rôš yô-nāh way-yit-ʿal-lāp*, “and the sun smote on Jonah’s head and he grew faint.” On the verbal form וַתֵּךְ see discussion at 4:7. The sun (שֶׁמֶשׁ) smote on the head (רֹאשׁ) of Jonah. The verbal form וַיִּתְעַלֶּף is indeed interesting, as its transliteration reveals: *wayyit-ʿallāp*. When this word is spoken, it is difficult to miss the sounds of the verb ʿalāh (“go up”). The situation is similar to the use of the verb *wayyērādam* (“and he went deep in sleep”) in 1:5, where the sounds of the verbal form *wayyēred* (“and he went down”) appear in this new verbal root at the level of a play on sounds. The verbal form וַיִּתְעַלֶּף is the Hithpael imperfect 3<sup>rd</sup> sg. masc. from the root עלף (“swoon away, faint”). As Jonah faints, falling on his face, the sound of the word says something quite different—reminding us of the fact that he should continue his “ascent” all the way in this second half of the book of Jonah. But will he?

וַיִּשְׂאֵל אֶת-נַפְשׁוֹ לָמוּת — transliteration: *way-yiš-ʿal ʿet-naṣšō lā-mūt*, “and he asked that he might die.” The verbal form וַיִּשְׂאֵל is Qal imperfect 3<sup>rd</sup> sg. masc. from the root שאל (“ask”), with Jonah as subject. The definite direct object is the word נַפְשׁוֹ (“his life”) so as “to die (לָמוּת).” The verbal form לָמוּת is the Qal infinitive construct from the root מות (“die”).

וַיֹּאמֶר טוֹב מוֹתִי מֵחַיִּי: — transliteration: *way-yô<sup>2</sup>-mer tób mō-tî mē-ḥay-yāy*, “and he said, ‘I am better off dead than alive.’” The verb here is Qal imperfect 3<sup>rd</sup> sg. masc. with *wāw*-conversive from the root אָמַר (“say”), with Jonah as subject. On the meaning of the remaining three words here, see the discussion above at 4:3.

וַיֹּאמֶר אֱלֹהִים אֶל־יוֹנָה תַּרְהֵיטֵב תַּרְהֵלֶךְ עַל־הַקִּיקְיֹן 4:9  
וַיֹּאמֶר הֵיטֵב תַּרְהֵלֶךְ עַד־מוֹת:

וַיֹּאמֶר אֱלֹהִים אֶל־יוֹנָה — transliteration: *way-yô<sup>2</sup>-mer ʿē-lō-hîm ʿel-yô-nāh*, “and G-d said to Jonah ...” The verb here is Qal imperfect 3<sup>rd</sup> sg. masc. with *wāw*-conversive from the root אָמַר (“say”), this time with אֱלֹהִים (“G-d”) as subject and Jonah as indirect object. G-d spoke “to” (אֶל־) Jonah.

תַּרְהֵיטֵב תַּרְהֵלֶךְ עַל־הַקִּיקְיֹן — transliteration: *ha-hê-ṭēb ḥā-rāh lə-kā ʿal-haq-qî-qā-yôn*, “Do you do well to be angry—over the *qiqayon*-plant?” On the first three words here, see the discussion above at 4.4. This time G-d adds the words “concerning” (עַל־) the קִיקְיֹן.

וַיֹּאמֶר הֵיטֵב תַּרְהֵלֶךְ עַד־מוֹת: — transliteration: *way-yô<sup>2</sup>-mer hê-ṭēb ḥā-rāh lî ʿad-mā-wet*, “and he said, ‘I do well to be angry—unto death!’” Jonah’s response repeats G-d’s very words as an assertion (“I do well to be angry”), to which he adds the words—“unto death” (עַד־מוֹת). The only difference here is the 1<sup>st</sup> sg. pronominal suffix יִ- (“me”) on the preposition לִ (“to”).

וַיֹּאמֶר יְהוָה אַתָּה חֲסֵת עַל־הַקִּיקְיֹן אֲשֶׁר לֹא־עָמַלְתָּ בּוֹ וְלֹא גִדַּלְתָּו 4:10  
שָׁבוֹן־לִילָה הִיא וּבֹן־לִילָה אָבָד:

וַיֹּאמֶר יְהוָה אַתָּה חֲסֵת עַל־הַקִּיקְיֹן — transliteration: *way-yô<sup>2</sup>-mer yhwḥ ʿat-tāh ḥās-tā ʿal-haq-qî-qā-yôn*, “and YHWH said, “You have compassion for the *qiqayon*-plant ...” The verbal form וַיֹּאמֶר is Qal imperfect 3<sup>rd</sup> sg. masc. from the root אָמַר (“say”), this time with YHWH as subject. The use of the independent 2<sup>nd</sup> sg. masc. pronoun אַתָּה (“you”) is emphatic. The verbal form חֲסֵת is Qal perfect 2<sup>nd</sup> sg. masc. from the root חָסַם (“pity, look upon with compassion”), with “you” (i.e., Jonah) as subject. Jonah has compassion “over the *qiqayon*” (עַל־הַקִּיקְיֹן).

אֲשֶׁר לֹא־עָמַלְתָּ בּוֹ וְלֹא גִדַּלְתָּו — transliteration: *ʾā-šér lō<sup>2</sup>-ʿā-māl-tā bō wə-lō<sup>2</sup> gid-dal-tō*, “for which you did not labor; and you did not cause it to grow.” The particle of relation (אֲשֶׁר) introduces two negative statements, both of which are introduced by the adverb לֹא (“not”). The first verb עָמַלְתָּ is Qal perfect 2<sup>nd</sup> sg. masc. from the root עָמַל (“labor, toil”), with Jonah as subject and the preposition בּוֹ (“in, on”) with the 3<sup>rd</sup> sg. masc. pronominal suffix יִ- (“it”) as object: “you did not labor for it.” The second verb גִּדַּלְתָּו is Piel perfect 2<sup>nd</sup> sg. masc. with 3<sup>rd</sup> sg. masc. pronominal suffix from the root גָּדַל (“cause to grow”): “you did not cause it to grow.”

שָׁבַן לַיְלָה הָיָה וּבֹן לַיְלָה אָבָד: — transliteration: *šeb-bin-láy-lāh hā-yāh û-bin-láy-lāh ʾā-bād*, “that came up in a night, and in a night it perished.” The relative particle —ש (“that”) is prefixed to an anomalous form of the sg. masc. noun בֶּן (“son”). The *qiqayon*-plant is a “son of a night (לַיְלָה)” meaning that it came up in a single night. Note that the stress on the word for “night” falls on the penultimate syllable. And as “a son of a night” it perished (אָבָד). Note the lengthening of the final vowel in this word in its pausal form. The verbal form אָבָד is Qal perfect 3<sup>rd</sup> sg. masc. from the root אבד (“perish”).

וַאֲנִי לֹא אַחֹס עַל־נִינְוָה הָעִיר הַגְּדוֹלָה 4:11  
אֲשֶׁר יֵשְׁבָהּ הַרְבֵּה מִשְׁתִּים־עֶשְׂרֵה רְבֹו אָדָם  
אֲשֶׁר לֹא־יָדַע בֵּין־יְמִינוֹ לְשִׁמְאֹלָו וּבִהְמָה רְבָה:

וַאֲנִי לֹא אַחֹס עַל־נִינְוָה הָעִיר הַגְּדוֹלָה — transliteration: *wa-ʾā-nî lôʾ ʾā-hūs ʿal-nî-nə-wēh hā-ʿîr hag-gə-dô-lāh*, “and as for me, should I not have compassion on Nineveh, the great city.” The independent 1<sup>st</sup> sg. pronoun אֲנִי (“I”), which has the *wāw*-conjunction attached, is emphatic and separated from what follows by the disjunctive accent *pasṯā*. This single word constitutes a syntactic accentual-stress unit. The adverb לֹא (“not”) negates the verb אַחֹס, which is Qal imperfect 1<sup>st</sup> sg. from the root חוס (“pity, have compassion”) on Nineveh (עַל־נִינְוָה). The description of Nineveh as “the great city” (הָעִיר הַגְּדוֹלָה) marks the 12<sup>th</sup> in the list of 12 occurrences of the adjective “great” as a structuring feature in the book of Jonah.

אֲשֶׁר יֵשְׁבָהּ הַרְבֵּה מִשְׁתִּים־עֶשְׂרֵה רְבֹו אָדָם — transliteration: *ʾā-šér yeš-bāh har-bēh miš-tēm-ʿes-rēh rib-bó ʾā-dām*, “which has in it more than 120,000 persons ...: The particle of relation (אֲשֶׁר) is followed by the substantive of being יֵשׁ (“there is), which is tied to the preposition ב (“in”) and its 3<sup>rd</sup> sg. fem. pronominal suffix (־הָ). The verbal form הַרְבֵּה is the Hiphil infinitive absolute from the root רבה (“be[come] great”). When combined with the preposition מִן (“from”), the meaning becomes “more numerous than.” The number 12 is expressed by the phrase שְׁתִּים־עֶשְׂרֵה (“two [plus] ten”); and the word רְבֹו means 10,000; and the word אָדָם means “human beings.” The expression thus means “more than 120,000 persons.”

אֲשֶׁר לֹא־יָדַע בֵּין־יְמִינוֹ לְשִׁמְאֹלָו וּבִהְמָה רְבָה: — transliteration: *ʾā-šér lôʾ-yā-dāʿ bēn-yə-mî-nô liš-mōʾ-ló û-bə-hē-māh rab-bāh*, “who do not know their right hand from their left—and much cattle!” The particle of relation אֲשֶׁר introduces here a negative clause beginning with the adverb לֹא (“not”). The verb here is Qal perfect 3<sup>rd</sup> sg. masc. from the root ידע (“know”), with the people of Nineveh (אָדָם) as subject. The preposition בֵּין (“between”) has two nouns as its object, both of which have the 3<sup>rd</sup> sg. masc. pronominal suffix ם (“his”), which in this instance must be translated in the plural (“their”) to agree with the collective antecedent אָדָם (the 120,000 people of Nineveh). The sg. fem. noun יְמִין (“right hand”) is connected to the preposition בֵּין by *maqqup* and to the sg. masc. noun שְׁמֹאל (“left hand”) by the combination of the conjunctive accent

*munah* and the preposition ל, which in this instance has the meaning “from”—they do not know their right hand from their left. This statement takes on added meaning in terms of musical metaphor and the mathematical principle of reciprocation. The book of Jonah concludes on a brief note of humor in its reference to רַבָּה רַבָּה מְנָה (“much cattle”). If Jonah has no compassion for the people of Nineveh, perhaps he can see some value in their livestock.

## Introductory Remarks on the Text and Translation of Jonah

The different coloring in the highlighting of the Hebrew text, the transliteration, and the English translation is an attempt to call the reader’s attention to repetition of words and phrases.

The five columns of numbers in the right margin of the English translation below constitute the substance of the logoprosodic analysis of the Hebrew text. The first column of numbers represents the mora-count of that particular line (a mora is a subdivision of the syllable, since the Hebrew language distinguishes between short and long syllables). The second column of numbers indicates the syntactic accentual-stress units (i.e., the number of disjunctive accent signs in that particular line). The last three lines indicate the word-count: with the total count in the first column, the number of words before *atnach* in the second column, and the number of words after *atnach* in the third column. The word-count falls into discernible patterns that highlight four primary compositional numbers: **17**, **23**, **26** and **32**. For detailed study of this method of analysis, see the web-site [www.bibal.net](http://www.bibal.net).

The rectangle around the five words in 4:3 calls attention to the only prophetic words that the prophet Jonah actually speaks in the book. He apparently does not understand the meaning of the message he proclaims; for he wants the words to mean that G-d will destroy Nineveh, when G-d desires their conversion.

In the transliteration of the book of Jonah, the position of the three major accents is marked:

- : = *sôp̄ p̄asûq*            end of verse marker
- ^ = *ʔatnah*                major verse divider
- ‡ = *zaqep̄ qatan*        second most important “disjunctive” divider
- † = all other disjunctive accents in the system of *te’amim* (cantillation marks)

The small rectangle around a word or phrase in each “canto,” in both the Transliteration and Translation sections, marks the middle word of that canto. The larger rectangle in the Transliteration section marks the middle strophe. Note that the strophes are arranged in an inverse concentric structural pattern within each canto, on the basis of patterns in the distribution of disjunctive accents. This is characteristic of Hebrew prosody.

## II. Hebrew Text of the Book of Jonah

### Jonah 1:1–8

- 1 וַיְהִי דְבַר־יְהוָה אֶל־יוֹנָה בֶן־אָמֶתַי לֵאמֹר:
- 2 קוּם לְךָ אֶל־נִינְוָה הָעִיר הַגְּדוֹלָה וּקְרָא וּקְרָא עָלֶיהָ כִּי־עָלְתָה רַעְתָּם לְפָנַי:
- 3 וַיִּקַּם יוֹנָה לְבָרַח לְבַרְשִׁישָׁה מִלְּפָנַי יְהוָה וַיֵּרֶד יָפוֹ וַיִּמְצָא אָנִיָּה | בָּאָה תְרָשִׁישׁ וַיִּתֵּן שְׂכָרָה וַיֵּרֶד בָּהּ לְבֹא עִמָּהֶם תְרָשִׁישָׁה מִלְּפָנַי יְהוָה:
- 4 וַיְהִי הַטֵּיִל רוּחַ־גְּדוֹלָה אֶל־הַיָּם וַיְהִי סַעַר־גְּדוֹל בַּיָּם וַהֲאָנִיָּה חֲשֹׁבָה לְהִשָּׁבֵר:
- 5 וַיִּירָאוּ הַמַּלְחִים וַיִּזְעֻקוּ אִישׁ אֶל־אֱלֹהָיו וַיִּטְלוּ אֶת־הַכִּבָּלִים אֲשֶׁר בְּאָנִיָּה אֶל־הַיָּם לְהַקֵּל מֵעֲלֵיהֶם וַיֹּנֶה יָרֵד אֶל־יָרְכָתַי הַסְּפִינָה וַיִּשְׁכַּב וַיִּרְדָּם:
- 6 וַיִּקְרַב אֵלָיו רַב הַחִבֵּל וַיֹּאמֶר לוֹ מִהֲלָךְ נִרְדָּם קוּם קְרָא אֶל־אֱלֹהֶיךָ אוֹלֵי יִתְעַשֶּׂת הָאֱלֹהִים לָנוּ וְלֹא נֹאבָד:
- 7 וַיֹּאמְרוּ אִישׁ אֶל־רֵעֵהוּ לְכוּ וְנַפְיֵלָה גּוֹרְלוֹת וְנִגְדָּעָה בְּשַׁלְמֵי הַרְעָה הַזֹּאת לָנוּ וַיִּפְלוּ גּוֹרְלוֹת וַיִּפֹּל הַגּוֹרֵל עַל־יוֹנָה:
- 8 וַיֹּאמְרוּ אֵלָיו הַגִּידָה־נָא לָנוּ בְּאֲשֶׁר לָמִי־הַרְעָה הַזֹּאת לָנוּ מִהֲמִלְאֲכַתְךָ וּמֵאֵינן תָּבֹא מִה אֲרָצְךָ וְאִי־מִזֶּה עִם אֶתְּהָ:

## Jonah 1:9–16

9 וַיֹּאמֶר אֲלֵיהֶם עֲבְרֵי אִנְכִי  
וְאֶת־יְהוָה אֱלֹהֵי הַשָּׁמַיִם אֲנִי יִרְאֶה  
אֲשֶׁר־עָשָׂה אֶת־הַיָּם וְאֶת־הַיַּבְשָׁה:

10 וַיִּירָאוּ הָאֲנָשִׁים יְרֵאָה גְדוֹלָה  
וַיֹּאמְרוּ אֵלָיו מִה־זֹּאת עָשִׂיתָ  
כִּי־יִדְעוּ הָאֲנָשִׁים  
כִּי־מִלְפָנֶיךָ יְהוָה הוּא בָרַח  
כִּי הִגִּיד לָהֶם:

11 וַיֹּאמְרוּ אֵלָיו מִה־נַּעֲשֶׂה לָּךְ וַיִּשְׁתַּק הַיָּם מֵעֲלֵינוּ  
כִּי הַיָּם הוֹלֵךְ וְסֹעֵר:

12 וַיֹּאמֶר אֲלֵיהֶם שְׂאוּנִי וְהִטִּילְנִי אֶל־הַיָּם וַיִּשְׁתַּק הַיָּם מֵעֲלֵיכֶם  
כִּי יוֹדֵעַ אֲנִי  
כִּי בְשָׁלִי הַסֹּעַר הַגָּדוֹל הַזֶּה עֲלֵיכֶם:

13 וַיַּחְתְּרוּ הָאֲנָשִׁים לְהַשִּׁיב אֶל־הַיַּבְשָׁה וְלֹא יָכְלוּ  
כִּי הַיָּם הוֹלֵךְ וְסֹעֵר עֲלֵיהֶם:

14 וַיִּקְרְאוּ אֶל־יְהוָה וַיֹּאמְרוּ  
אָנָּה יְהוָה  
אֶל־נָא נִאֲבֹדָה בְּנַפְשׁ הָאִישׁ הַזֶּה  
וְאֶל־תִּתֵּן עָלֵינוּ דָם נִקְיָא  
כִּי־אַתָּה יְהוָה  
כַּאֲשֶׁר חָפְצָת עָשִׂיתָ:

15 וַיִּשְׂאוּ אֶת־יוֹנָה וַיִּטְלֻהוּ אֶל־הַיָּם וַיַּעֲמֵד הַיָּם מִזְעָפוֹ:

16 וַיִּירָאוּ הָאֲנָשִׁים יְרֵאָה גְדוֹלָה אֶת־יְהוָה  
וַיִּזְבְּחוּ־זֶבַח לַיהוָה וַיָּדְרוּ גְדָרִים:

## Jonah 2:1–11

1 וַיִּמַן יְהוָה דָּג גָּדוֹל לַבְלֹעַ אֶת־יוֹנָה  
 וַיְהִי יוֹנָה בְּמִעַי הַדָּג שְׁלֹשָׁה יָמִים וּשְׁלֹשָׁה לַיְלֹת:  
 2 וַיִּתְפַּלֵּל יוֹנָה אֶל־יְהוָה אֱלֹהָיו מִמִּעַי הַדָּגָה:  
 3 וַיֹּאמֶר

**קְרָאתִי** מִצְרָה לִי אֶל־יְהוָה וַיַּעֲנֵנִי  
 מִבֶּטֶן שְׂאוֹל שׁוֹעֵתִי שְׁמַעַת קוֹלִי:

4 וַתִּשְׁלִיכֵנִי מִצוֹלָה בְּלִבִּי יָמִים  
 וַנֶּהָר יִסְבְּבֵנִי

כָּל־מִשְׁפְּרֵיךְ וּגְלִיךְ עָלַי עָבְרוּ:

5 וְאֲנִי אָמַרְתִּי נִגְרַשְׁתִּי מִנֶּגֶד עֵינֶיךָ  
 אַךְ אוֹסִיף לְהִבִּיט אֶל־הֵיכַל קִדְשֶׁךָ:

6 אֶפְפוֹנִי מִיָּם עַד־נֶפֶשׁ תְּהוֹם יִסְבְּבֵנִי  
 סוּף חֲבוּשׁ לְרֹאשִׁי:

7 לְקַצְבֵי הָרִים יִרְדֹּתִי  
 הָאָרֶץ בְּרַחֲמֶיהָ בְּעַדִּי לְעוֹלָם  
 וַתַּעַל מִשַּׁחַת חַיִּי יְהוָה אֱלֹהָי:

8 בְּהַתְּצִיטָה עָלַי נַפְשִׁי אֶת־יְהוָה זָכַרְתִּי  
 וַתִּבּוֹא אֵלַיךְ תִּפְלָתִי אֶל־הֵיכַל קִדְשֶׁךָ:

9 מִשְׁמְרִים הַבְּלִי־שׁוֹא חֲסִדִּים יַעֲזֹבוּ:

10 וְאֲנִי בְּקוֹל תוֹדָה אֲזַבְּחָה־לָּךְ

אֲשֶׁר נִדְרַתִּי אֲשַׁלְּמָה יִשׁוּעָתָה לְיְהוָה:

11 וַיֹּאמֶר יְהוָה לְדָג וַיִּקָּא אֶת־יוֹנָה אֶל־הַיַּבֶּשֶׁה:

## Jonah 3:1–10

- 1 וַיְהִי דְבַר־יְהוָה אֶל־יוֹנָה שְׁנִית לְאמֹר:
- 2 קוּם לֶךְ אֶל־נִינְוָה הָעִיר הַגְּדוֹלָה
- וּקְרָא אֵלֶיהָ אֶת־הַקְּרִיאָה אֲשֶׁר אָנֹכִי דֹבֵר אֵלֶיךָ:
- 3 וַיִּקָּם יוֹנָה וַיֵּלֶךְ אֶל־נִינְוָה כַּדְּבַר יְהוָה
- וַנִּינְוָה הִיְתָה עִיר־גְּדוֹלָה לְאֱלֹהִים מִהֶלֶךְ שְׁלֹשֶׁת יָמִים:
- 4 וַיַּחַל יוֹנָה לְבוֹא בְעִיר מִהֶלֶךְ יוֹם אֶחָד
- וַיִּקְרָא וַיֹּאמֶר עוֹד אַרְבָּעִים יוֹם וַנִּינְוָה נִהְפָּכֶת:
- 5 וַיֹּאמְרוּ אֲנָשִׁי נִינְוָה בְּאֱלֹהִים וַיִּקְרְאוּ־צוּם
- וַיִּלְבְּשׁוּ שָׂקִים מִגְּדוּלָם וְעַד־קִטְנָם:
- 6 וַיִּגַע הַדָּבָר אֶל־מֶלֶךְ נִינְוָה וַיִּקָּם מִכִּסְאוֹ
- וַיַּעֲבֹר אֶדְרֹתוֹ מֵעַלְיוֹ וַיִּכַּס שֵׁק וַיֵּשֶׁב עַל־הָאֶפֶר:
- 7 וַיִּזְעַק וַיֹּאמֶר בְּנִינְוָה מִטַּעַם הַמֶּלֶךְ וַגְּדִלּוֹ לֵאמֹר
- הָאֲדָם וְהַבְּהֵמָה
- הַבְּקָר וְהַצֹּאן
- אֶל־יִטְעָמוּ מֵאוֹמָה
- אֶל־יִרְעוּ
- וּמִיִּם אֶל־יִשְׁתּוּ:
- 8 וַיִּתְכַּסּוּ שָׂקִים
- הָאֲדָם וְהַבְּהֵמָה
- וַיִּקְרְאוּ אֶל־אֱלֹהִים בְּחִזְקָה
- וַיָּשְׁבוּ אִישׁ מִדְּרָכּוֹ הַרְעָה וּמִן־הַחֲמָס אֲשֶׁר בְּכַפֵּיהֶם:
- 9 מִי־יִזְדַּע יָשׁוּב וְנָחַם הָאֱלֹהִים וְשָׁב מִחֲרוֹן אַפּוֹ וְלֹא נֹאבַד:
- 10 וַיֵּרָא הָאֱלֹהִים אֶת־מַעֲשֵׂיהֶם כִּי־שָׁבוּ מִדְּרָכָם הַרְעָה
- וַיִּנָּחַם הָאֱלֹהִים עַל־הַרְעָה אֲשֶׁר־דִּבֶּר לַעֲשׂוֹת־לָהֶם וְלֹא עָשָׂה:

## Jonah 4:1–11

- 1 וַיֵּרַע אֶל־יוֹנָה רָעָה גְדוֹלָה וַיַּחַר לוֹ:  
 2 וַיִּתְפַּלֵּל אֶל־יְהוָה וַיֹּאמֶר  
 אֲנִי יְהוָה הֲלוֹא־נֹחַ דְּבָרֵי עַד־הָיִיתִי עַל־אֲדָמָתִי  
 עַל־כֵּן קִדַּמְתִּי לְבָרַח תְּרַשִּׁישָׁה  
 כִּי יָדַעְתִּי כִּי אַתָּה אֱלֹהֵי חַנּוּן וְרַחוּם  
 אַרְךָ אַפַּיִם וְרַב־חַסֵּד וְנָחָם עַל־הָרָעָה:  
 3 וַעֲתָה יְהוָה קַח־נָא אֶת־נַפְשִׁי מִמֶּנִּי כִּי טוֹב מוֹתִי מִחַיִּי:  
 4 וַיֹּאמֶר יְהוָה הֲהִיטֵב חָרָה לָךְ:  
 5 וַיֵּצֵא יוֹנָה מִן־הָעִיר  
 וַיֵּשֶׁב מִקְדָּם לָעִיר  
 וַיַּעַשׂ לוֹ שֵׁם סֹכָה  
 וַיֵּשֶׁב תַּחְתֶּיהָ בְּצֶל  
 עֵד אֲשֶׁר יִרְאֶה מֵהַיְיָהוּהָ בָּעִיר:  
 6 וַיִּמַּן יְהוָה־אֱלֹהִים קִיקְיוֹן  
 וַיַּעַל | מֵעַל לְיוֹנָה  
 לְהַיּוֹת צֶלַע־רֵאשׁוֹ  
 לְהַצִּיל לוֹ מִרְעָתוֹ  
 וַיִּשְׁמַח יוֹנָה עַל־הַקִּיקְיוֹן שִׂמְחָה גְדוֹלָה:  
 7 וַיִּמַּן הָאֱלֹהִים תּוֹלַעַת  
 בְּעֵלּוֹת הַשָּׁחַר לְמַחֲרַת  
 וַתֵּךְ אֶת־הַקִּיקְיוֹן וַיִּיבָשׁ:  
 8 וַיְהִי | כַּזֶּרֶחַ הַשָּׁמֶשׁ  
 וַיִּמַּן אֱלֹהִים רוּחַ קָדִים חַרִּישִׁית

וּתַךְ הַשֶּׁמֶשׁ עַל-רֹאשׁ יוֹנָה וַיִּתְעַלֶּף  
וַיִּשְׂאֵל אֶת-נַפְשׁוֹ לָמוֹת וַיֹּאמֶר טוֹב מוֹתִי מִחַיִּי:

<sup>9</sup> וַיֹּאמֶר אֱלֹהִים אֶל-יוֹנָה הֲהֵיטֵב חָרָה-לָּךְ עַל-הַקִּיקְיֹון  
וַיֹּאמֶר הֵיטֵב חָרָה-לִּי עַד-מוֹת:

<sup>10</sup> וַיֹּאמֶר יְהוָה אֵתָּה חֲסֵת עַל-הַקִּיקְיֹון  
אֲשֶׁר לֹא-עֲמַלְתָּ בּוֹ וְלֹא גִדַּלְתָּן שְׁבוּן-לַיְלָה הִיָּה וּבִן-לַיְלָה אָבָד:

<sup>11</sup> וְאֲנִי לֹא אֲחֹס עַל-נִינְוָה הָעִיר הַגְּדוֹלָה  
יִשְׁבָּה הַרְבֵּה מִשְׁתִּים-עֲשָׂהָ רַבּוֹ אָדָם  
אֲשֶׁר לֹא-יָדַע בֵּין-יְמִינֵנוּ לְשִׁמְאֵלֹוּ וּבְהִמָּה רַבָּה:

### III. Literary Structure of the Book of Jonah

#### 1. Simple Chiastic Structure by Chapter Division

A	Jonah outside the house of the fish	Jonah 1
B	Jonah inside the house of the fish	Jonah 2
B'	Jonah inside another “house of the fish” [Nineveh]	Jonah 3
A'	Jonah outside the “house of the fish” [Nineveh]	Jonah 4
A	What YHWH requires is “fear” (cf. Deut 10:12–20)	Jonah 1
B	Jonah as an anti-Moses figure [going to the “roots of the mountains”]	Jonah 2
B'	King of Nineveh as royal counterpart to a Mosaic prophet	Jonah 3
A'	What YHWH desires is compassion for the object of one’s anger	Jonah 4

#### 2. Concentric Structure of Jonah by “Canto” Divisions

A	Jonah’s flight as a descent—“he went down”	1:1–8
B	Sailors as “Men” (of YHWH) try to return to dry land	1:9–16
X	<b>Turning point: Jonah’s final descent and “resurrection”</b>	2:1–11
B'	People of Nineveh (including the king) turn from evil	3:1–10
A'	Jonah’s plight portrayed as a possible ascent	4:1–11

#### 3. Two Concentric Sentences in the Book of Jonah

##### Jonah 1:3

A	<i>wayyāqām yōnāh liḥrōaḥ taršīšah millipnê yhwh</i>	Jonah arose to flee to Tarshish away from YHWH
B	<i>wayyēred yāpō</i>	he went down to Joppa
C	<i>wayyimšāʾ ʾonīyāh</i>	he found a ship
X	<i>bāʾāh taršīš</i>	it was going to (and from) Tarshish
C'	<i>wayyittēn šəkārāh</i>	he paid the fair
B'	<i>wayyēred bāh</i>	he went down in it
A'	<i>lābōʾ ʾimmāhem taršīšah millipnê yhwh</i>	to go with them to Tarshish away from YHWH

##### Jonah 3:7–8a

A	<i>hāʾādām wəhabbəhēmāh</i>	human beings and animals
B	<i>habbāqār wəhaššōʾn</i>	cattle and sheep
C	<i>ʾal yiṭʿāmū məʾūmāh</i>	let them not taste anything
X	<i>ʾal yirʿū</i>	let them not graze [be evil]
C'	<i>ūmayim ʾal yištū</i>	and water let them not drink
B'	<i>wəyiṭkkassū šaqqīm</i>	and let them don sackcloth
A'	<i>hāʾādām wəhabbəhēmāh</i>	human beings and animals

#### 4. Concentric Structure of the Five “Canto” Divisions

<b>A. Jonah’s flight as a descent</b>	<b>1:1–8</b>
a Jonah’s commission to go to Nineveh and “proclaim against it”	1:1–2
b Jonah’s flight from YHWH—a journey down to the depths	1:3
c YHWH’s “perfect storm” elicits fear on the part of the sailors	1:4–5b
x The sailors lighten the ship and Jonah goes deep in sleep	1:5c–g
c’ Captain of the sailors asks Jonah to pray in their behalf	1:6
b’ Lots are cast and Jonah is found to be the source of their plight	1:7
a’ The sailors seek information from Jonah	1:8
<b>B. Sailors as “Men (of YHWH)” Try to Return to Dry Land</b>	<b>1:9–16</b>
a Jonah’s confession elicits great fear in the sailors	1:9–10b
b The men ask Jonah what they should do	1:10c–11
x Jonah says: “Throw me in the sea” but they row for shore	1:12–13
b’ The men call out to YHWH for salvation	1:14
a’ When they do what Jonah says, the storm stops eliciting great fear	1:15–16
<b>C. Turning Point: Jonah’s Final Descent and “Resurrection”</b>	<b>2:1–11</b>
a Jonah swallowed by a fish that “housed” him for three days	2:1
b Jonah prays from the belly of the fish and G-d hears him	2:2–3
x Jonah goes down to the depths and YHWH brings him up alive	2:4–7
b’ Jonah’s prayer comes to YHWH in his holy temple	2:8–9
a’ Salvation belongs to YHWH who made the fish vomit Jonah	2:10–11
<b>D. The People and Their King Turn from Evil</b>	<b>3:1–10</b>
a YHWH renews Jonah’s commission to go to Nineveh	3:1–2
b Jonah goes to Nineveh to proclaim a five-word message	3:3–4
x Nineveh repents in response to Jonah’s message	3:5–7
b’ The people put on sackcloth in hopes G-d will “repent”	3:8–9
a’ G-d saw their repentance and he changed his mind	3:10
<b>E. Jonah’s Plight Portrayed as a Possible Ascent</b>	<b>4:1–11</b>
a Jonah’s anger becomes a great evil—he complains to YHWH	4:1–2d
b In despair, Jonah says he is better off dead than alive	4:2e–4
c Jonah builds a booth east of Nineveh and waits for G-d to act	4:5
x Riddle of the <i>qiqayon</i> —it is provided by G-d to deliver Jonah	4:6–7
c’ In the sun’s heat, Jonah says he is better off dead than alive	4:8
b’ G-d reasons with Jonah about his anger over the <i>qiqayon</i> -plant	4:9–10
a’ YHWH’s concluding question: “Should I not have compassion?”	4:11

## 5. The Book of Jonah in a Four-Level Nested Menorah Pattern

### Primary Menorah Pattern (Jonah 1:1–4:11)

A	Jonah vs. YHWH: Jonah's flight and YHWH's storm ("anger")	1:1–4
B	Dialogue between the sailors and Jonah: "fear" motif	1:5–13
C	Sailor's prayer: "Hold us not responsible for this man's death"	1:14a
X	<b>The problem of freedom, anger and fear</b>	1:14b–4:2
C'	Jonah's prayer: "I am better off dead than alive!"	4:3
B'	Dialogue between G-d and Jonah: "anger" motif	4:4–9
A'	YHWH vs. Jonah: YHWH justifies his compassion for Nineveh	4:10–11

### 2<sup>nd</sup> Level Menorah: Freedom, Anger and Fear (Jonah 1:14b–4:2)

A	YHWH's freedom: "What pleases you is what you have done"	1:14b
B	The sea ceases its "anger"	1:15
C	The <i>men</i> fear YHWH with a <i>great fear</i>	1:16
X	<b>Conversion is changing one's mind</b>	2:1–3:10
C'	A <i>great evil</i> comes upon Jonah	4:1a
B'	Jonah is angry	4:1b
A'	YHWH's freedom: "I knew you would repent from the evil"	4:2

### 3<sup>rd</sup> Level Menorah: What G-d Wants is Our "Conversion" (Jonah 2–3)

A	YHWH appoints a <i>great fish</i> to change Jonah's mind	2:1–2
B	Song of Jonah: a "proclamation" of deliverance	2:3–10
C	Jonah's deliverance from the fish	2:11
X	<b>Jonah presents G-d's message but misunderstands it</b>	3:1–4
C'	Nineveh's repentance and deliverance from divine judgment	3:5–7a
B'	Decree of the king of Nineveh: a proclamation to turn from "evil"	3:7b–8
A'	G-d changes his mind—he turns from his burning anger	3:9–10

### Central Core: Jonah Presents G-d's Message But Misunderstands It (Jonah 3:1–4)

A	The word of YHWH came to Jonah a second time	3:1
B	Jonah is to go to Nineveh and <i>proclaim a proclamation</i> to the city	3:2
C	Jonah went to Nineveh according to the word of YHWH	3:3a
X	<b>Nineveh was a <i>great city</i> to G-d—a journey of three days</b>	3:3b
C'	Jonah began by going into the city—a journey of one day	3:4a
B'	<i>Jonah proclaimed</i> and he said:	3:4b
A'	G-d's word: "There remain 40 days and Nineveh shall be 'overturned'!"	3:4c

## 6. The Adjective “Great” as a Structuring Device in the Book of Jonah

The Hebrew root *gdl* (“to be great”) appears 15 times (in a total of 688 words; or 2.2% of the actual words). Only the names YHWH (26 times), Jonah (18 times [2.6% of the total words]), and God (17 times: *Elohim*—16 times referring to Jonah’s “God” and once [1:5] by the sailors “each one to his own *god*—who by the end of that chapter becomes Jonah’s “God”) occur more frequently. Twelve occurrences are adjectives distributed for rhetorical effect.

The 15 occurrences of the verbal root *gdl* (“to be great”) appear to be carefully arranged in two groups of seven, on either side of the middle occurrence in 3:2 (Nineveh, the GREAT city). This sequence of 7 + 1 + 7 may have something to do with numerical value of the name Jonah in 400-gematria: 71 = 10 + 6 + 50 + 5. The middle occurrence of the verbal root *gdl* in each half of the book appears to have been worked out with meticulous care, so as to fall in 1:10 and 4:1 at significant points in terms of total word-count—which highlight the theological meaning:

1:10	GREAT fear (i.e., worship)	word #	153 (= 17 x 9 = triangular 17)
4:1	GREAT evil (i.e., anger)	word #	510 (= 17 x 5 x 3 x 2)

Interesting numbers in the sequential word-count from the beginning of the book:

1:2	GREAT city of Nineveh	word #	14 (= 7 x 2)
1:10	GREAT fear (i.e., worship)	word #	153 (= 17 x 9 = triangular 17)
1:16	GREAT fear	word #	247 (= 13 x 19)
2:1	GREAT fish	word #	258 (= 43 x 3 x 2; 43 = 17 + 26)
3:5	GREAT ones (people in Nineveh)	word #	425 (= 17 x 5 x 5)
3:7	GREAT ones (grandees in Nineveh)	word #	448 (= 32 x 7 x 2 = 64 x 7)
4:1	GREAT evil (i.e., anger)	word #	510 (= 17 x 5 x 3 x 2)
4:6	GREAT joy (over the <i>qiqayon</i> )	word #	600 (= 12 x 5 x 5 x 2)
4:11	GREAT city of Nineveh	word #	672 (= 32 x 7 x 3 and 32 = 2 <sup>5</sup> )

The phrase **great city** occurs 4 times, framing each of the two “movements” in the musical composition as a whole. 8 occurrences of “great” appear in the 1<sup>st</sup> “movement” and 4 in the 2<sup>nd</sup>.

1:2	<b>Great City</b>
1:4	<b>Great Wind</b>
1:4–9	<b>Great Storm—Great Fear</b>
1:12–16	<b>Great Storm—Great Fear</b>
2:1	<b>Great Fish</b>
3:2	<b>Great City</b>
3:3	<b>Great City</b>
4:1	<b>Great Evil</b> [Jonah’s anger]
4:6	<b>Great Joy</b> [over the <i>qiqayon</i> -plant]
4:11	<b>Great City</b>



## Jonah 1:9–16

A <sup>9</sup> wayō<sup>2</sup>mer ʾălêhem ʿibrî ʾānōkî<sup>†</sup> ^ wəʾet yhw<sup>h</sup> ʾēlōhê haššāmayim ʾānî yārē<sup>‡</sup> †  
 ʾāšer ʿāsāh ʾet hayyām<sup>†</sup> wəet hayyabbāšāh :  
<sup>10</sup> wayyîrəʾû hāʾānāšîm<sup>†</sup> yirʾāh gədôlāh<sup>‡</sup> †

B wayyō<sup>2</sup>mərû ʾelāyw mah zōʾt ʿāsîta<sup>^</sup> kî yāqəʿû hāʾānāšîm<sup>†</sup>  
 kî millîpnê yhw<sup>h</sup> hûʾ bōrēah<sup>‡</sup> kî higgîd lāhem :  
<sup>11</sup> wayyō<sup>2</sup>mərû ʾelāyw mah naʿšeh lāk<sup>‡</sup> wəyištōq hayyām<sup>†</sup> mēʿālênû<sup>^</sup>  
 kî hayyām<sup>†</sup> hōlêk wəsōʿer :

X <sup>12</sup> wayyō <sup>2</sup> mer ʾălêhem <sup>†</sup> sāʾûnî <sup>†</sup> wahāṭîlûnî ʾel hayyām <sup>‡</sup> † wəyištōq hayyām <sup>†</sup> mēʿālêkem <sup>^</sup> kî yôdēaʿ ʾānî <sup>‡</sup> kî bəšellî hassaʿar haggādôl hazzeh ʿālêkem : <sup>13</sup> wayyaḥtərû hāʾānāšîm <sup>†</sup> ləhāšîb ʾel hayyabbāšāh wəlōʾ yāqôlû <sup>^</sup> kî hayyām <sup>‡</sup> hōlêk wəsōʿer ʿălêhem :
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B' <sup>14</sup> wayyiqrəʾû ʾel yhw<sup>h</sup> † wayyō<sup>2</sup>mərû ʾonnāh yhw<sup>h</sup> † ʾal nāʾ nōʾbədāh<sup>†</sup>  
 bənepeš hāʾîš hazzeh<sup>‡</sup> wəʾal tittēn ʿālênû dām nāqîʾ<sup>^</sup>  
 kî ʾattāh yhw<sup>h</sup> † kaʾāšer ḥāpāšta ʿāsîta :

A' <sup>15</sup> wayyîsʾû ʾet yōnāh<sup>‡</sup> wayəṭîlūhû ʾel hayyām<sup>†</sup> ^  
 wayyaʿāmōd hayyām<sup>†</sup> mizzaʿppô :  
<sup>16</sup> wayyîrəʾû hāʾānāšîm yirʾāh gədôlāh ʾet yhw<sup>h</sup> ^  
 wayyîzbəhû zəbaḥ la-yhw<sup>h</sup> † wayiddərû nəḏārîm :

## Jonah 2:1–11

A <sup>1</sup> wayəman yhw dāg gādōl † liblōaʿ ʿet yōnāh ^  
wayəhî yōnāh bimʿé haddāg † šəlōšāh yāmîm ūšəlōšāh lélōt :

B <sup>2</sup> wayyitpalēl yōnāh ʿel yhw ʿəlōhāyw ^ mimməʿé haddāgāh :  
<sup>3</sup> wayyōʿmer qārāʿtî mišsārāh lî ʿ † el yhw wayyaʿānēnî ^  
mibbeten šəʿōl šiwwaʿtî šāmaʿta qōlî :

X <sup>4</sup> wattašlikēnî məšūlāh biləḅaḅ yammîm wənāhār yəsōḅəḅēnî ^  
kol mišbārēka wəgallēka ʿālay ʿāḅārū :  
<sup>5</sup> waʿānî ʿāmartî niğraštî minnegeḏ ʿēnēka ^  
ʿaḳ ʿōsîp ləḥabbît ʿel hēkal qodšeḳa :  
<sup>6</sup> ʿāpāpūnî mayim ʿad nepeš təhōm yəsōḅəḅēnî ^ sūp ḥāḅūš ləroʿšî :  
<sup>7</sup> ləqışḅē harîm yāradtî ḥāʿāreš bəriḥēha ḅaʿādî ləʿōlām ^  
wattaʿāl miššaḥaṭ ḥayay yhw ʿəlōhāy :

B' <sup>8</sup> bəhiṭʿattēp ʿālay napšî ʿet yhw zākārtî ^  
wattāḅōʿ ʿelēka təpillātî ʿel hēkal qodšeḳa :  
<sup>9</sup> məšammərîm ḥablé šāwʿ ^ ḥasdām yaʿāzōḅû :

A' <sup>10</sup> waʿānî bəqōl tōdāh ʿezbəḥāh lāk † ʿāšer nāḏartî ʿāšallēmāh ^  
yəšūʿātāh la-yhw :  
<sup>11</sup> wayyōʿmer yhw laddāg ^ wayyāqēʿ ʿet yōnāh ʿel hayyabbašāh :

## Jonah 3:1–10

A <sup>1</sup> wayəhî dəḅar yhw̄h ʾel yônāh šēnîṯ lēʾmôr :  
<sup>2</sup> qûm lēk ʾel nînəwēh hāʿîr haggəḏôlāh ^  
 ûqərəʾ ʾelēha ʾet haqqəriʾāh † ʾăšer ʾānōkî dōḅēr ʾelēkah :

B <sup>3</sup> wayyāqom yônāh wayyēlek ʾel nînəwēh kiḏḅar yhw̄h ^  
 wənînəwēh hāyətāh ʿîr gedôlāh lēʾlōhîm † mahālak šəlōšet yāmîm :  
<sup>4</sup> wayyāḥel yônāh lāḅôʾ ḥāʿîr † mahālak yôm ʾehād ^  
 wayyiqrāʾ wayyōʾmar † ʿôḏ ʿarbāʿîm yôm wənînəwēh nehpaḳet :

X <sup>5</sup> wayyaʾāmînu ʾansē nînəwēh bēʾlōhîm ^  
 wayyiqrəʾû šôm wayyilbəsû šaqqîm † miggəḏôlāh wəʿad qəṭannām :  
<sup>6</sup> wayyiggaʿ haddāḅār ʾel meleḳ nînəwēh †  
 wayyāqom mikkisʾô † wayyaʿāḅēr ʾaddartô mēʿālāyw ^  
 wayəḳas šaq wayyēšəḅ ʿal hāʾeḅer :  
<sup>7</sup> wayyazʿēq wayyōʾmer bə nînəwēh † miṯṯaʿam hammelek ūgəḏôlāyw lēʾmôr ^  
 hāʾādām wəḥabbəhēmāh ḥabbāqār wəḥaššōʾn †  
 ʾal yiṯʾāmû məʾûmāh † ʾal yirʿû ūmayim ʾal yištû :

B' <sup>8</sup> wəyiṯkkassû šaqqîm hāʾādām wəḥabbəhēmāh † wəyiqrəʾû ʾel ʾēlōhîm bəḥozqāh ^  
 wəyāšūḅû ʾiš middarkô hārāʿāh † ūmin heḥāmās ʾăšer bəḳappêhem :  
<sup>9</sup> mî yôḏēaʿ yāšūḅ † wəniḥam hāʾēlōhîm ^  
 wəšāḅ mēḥārôn ʾappô wəlōʾ nōʾḅēd :

A' <sup>10</sup> wayyarʾ hāʾēlōhîm ʾet maʿāsêhem † kî šāḅû middarkām hārāʿāh ^  
 wayyinnāḥem hāʾēlōhîm ʿal hārāʿāh † ʾăšer dibber laʿāsôt lāhem wəlōʾ ʿāsāh :

## Jonah 4:1–11

- I A <sup>1</sup> wayyēra' ʿel yōnāh rāʿāh gəḏōlāh ^ wayyihar lō :  
<sup>2</sup> wayyitpallēl ʿel yhw̄h wayyōʾmar ʾonnāh yhw̄h hālōʾ zeh ḏəḇārî †  
 ʿad hēyōtî ʿal ʾadmātî ʿal kēn qiddamtî librōaḥ taršišāh ^
- B kî yāḏaʿtî kî ʾattāh ʾel ḥannūn wəraḥūm ʾerek ʾappayim wəraḥ ḥesed †  
 wəniḥām ʿal hārāʿāh :  
<sup>3</sup> wəʿattāh yhw̄h qaḥ nāʾ ʾet napšî mimmennî ^ kî tōḇ mōtî mēḥayyāy :  
<sup>4</sup> wayyōʾmer yhw̄h hahêṭēḇ ḥārāh lāk :
- II C <sup>5</sup> wayyēšēʾ yōnāh min hāʿîr wayyēšēḇ miqqedem lāʿîr ^  
 wayyaʿas lō šām sukkāh wayyēšēḇ taḥtēha baššēl †  
 ʿad ʾāšer yirʾeh mah yihyeh bāʿîr :
- X <sup>6</sup> wayəman yhw̄h ʾēlōhîm qîqāyôn wayyaʿal mēʿal layōnāh lihyōt šēl ʿal rōʾšō †  
 ləḥaššîl lō mērāʿātō ^  
 wayyismaḥ yōnāh ʿal haqqîqāyôn šimḥāh gəḏōlāh :  
<sup>7</sup> wayəman hāʾēlōhîm tōlaʿat baʿālōt haššaḥar lammoḥōrāt ^  
 wattaḳ ʾet haqqîqāyôn wayyîḇāš :
- C' <sup>8</sup> wayəhî kizrōaḥ haššemeš wayəman ʾēlōhîm rūaḥ qāḏîm ḥārîšîṭ †  
 wattaḳ haššemeš ʿal rōʾš yōnāh wayyitʿallāp ^  
 wayyišʾal ʾet napšō lāmūt wayyōʾmer tōḇ mōtî mēḥayyāy :
- III B' <sup>9</sup> wayyōʾmer ʾēlōhîm ʾel yōnāh hahêṭēḇ ḥārāh ləka ʿal haqqîqāyôn ^  
 wayyōʾmer hêṭēḇ ḥārāh lî ʿad māweṭ :  
<sup>10</sup> wayyōʾmer yhw̄h ʾattāh ḥasta ʿal haqqîqāyôn †  
 ʾāšer lōʾ ʿamalta bō wəlōʾ giddaltō ^ šəḇin laylāh ḥayāh ūḇin laylāh ʾāḇāḏ :
- A' <sup>11</sup> waʾānî lōʾ ʾāḥūs ʿal nînəwēh hāʿîr haggəḏōlāh ^  
 ʾāšer yeš bāh harbēh mištēm ʿesrēh ribbō ʾāḏām †  
 ʾāšer lōʾ yāḏaʿ bēn yəminō liśmōʾlō † ūḇəhēmāh rabbāh :

## V. Translation of the Book of Jonah

### 1. Jonah's Flight as a Descent—"He went down"

Jonah 1:1–8

- 1:1 And it was (that) / the word of YHWH came / to Jonah ben-Amittai / saying //
- 1:2 "Arise / Go to Nineveh / that **great city** /  
And proclaim against it //  
for their evil **has come up** / before me" //
- 1:3 But Jonah arose / to flee **to Tarshish** / away from / YHWH //  
and **he went down** to Joppa /  
and he found a ship /  
going **to (and from) Tarshish** /  
and he paid the passage money /  
and **he went down in it** /  
to go with them / **to Tarshish** / away from / YHWH //
- 1:4 And YHWH / hurled a **great wind** / toward the sea /  
and there was a **great tempest** / on the sea //  
And the ship / had a mind / to break up //
- 1:5 and the sailors were afraid / and they cried out / each to his own god /  
  
And they hurled the cargo / that was in the ship /  
into **the sea** / to lighten / its load //  
But Jonah / **went down** / into the farthest reaches of the vessel /  
and he lay down / and **he went deep into sleep** //
- 1:6 So the captain of the sailors / came to him / and he said to him /  
"What is this, **O sleeper**? //  
Arise / call out to your G-d /  
perhaps / the G-d will give a thought / to us / so that we do not perish" //
- 1:7 And they said / each one to his companions /  
"Come / **let us cast lots** /  
that we may know / on whose account / this evil / has come upon us" //  
**and they cast / lots** /  
and the lot fell / on Jonah //
- 1:8 And they said to him / "Tell us now /  
on whose / account has this evil / come upon us? //  
What is your profession / and where do you come from? /  
What is your country / and of what people / are you?" //

**2. Sailors as “Men (of YHWH)” Try to Return to Dry Land****Jonah 1:9–16**

- 1:9 And he said to them / “I am a Hebrew //  
and it is YHWH / the G-d of the heavens / I fear /  
the one who made the sea / and the dry land” //
- 1:10 And the men feared / a **great fear** /  
and they said to him / “What is this you have done?” //
- For the men knew / that it was from YHWH / he was fleeing /  
because he confessed / to them //
- 1:11 And they said to him /  
“What shall we do with you / that the sea may calm down / for us?” //  
for the sea / grew increasingly tempestuous //
- 1:12 And he said to them / “Take me up / and hurl me / into the sea /  
and the sea will calm down / from (coming) upon you //  
for / I know / that it is because of me /  
this **great storm** / (has come) upon you” //
- 1:13 And the men rowed hard / to return / to the dry land /  
and they were unable to do so //  
for the sea / grew increasingly tempestuous / against them //
- 1:14 And they called out to YHWH / and they said /  
“O YHWH / let us not perish / with the life / of this man /  
And do not put to our account / innocent blood //  
for you are YHWH / what pleases you / is what you have done” //
- 1:15 And they picked up / Jonah / and they hurled him / into the sea //  
and the sea ceased / its raging //
- 1:16 And the men feared / YHWH / with a **great fear** //  
and they offered a sacrifice / to YHWH / and they vowed / vows //

**3. Turning Point: Jonah's Final Descent and "Resurrection"****Jonah 2:1–11**

- 2:1 And YHWH appointed / a **great fish** / to swallow / Jonah //  
And Jonah was / in the belly of the fish / **three days / and three nights** //
- 2:2 And Jonah prayed / to YHWH / his G-d //  
from the belly / of the fish //
- 2:3 And he said /  
"I cried out / in my distress / to YHWH / and he answered me //  
from the womb of Sheol / I cried for help / you heard my voice //
- 2:4 You cast me toward the depth / into the heart of the seas /  
and River / swirled about me //  
all your breakers and your waves / passed over me //
- 2:5 And indeed I said / I am driven / away from your presence //  
yet / I persist in looking / **to your holy / temple** //
- 2:6 Waters choked me / to death /  
the Abyss / swirled about me //  
weeds / tangled about my head //
- 2:7 To the roots of the mountains / **I went down** /  
the Netherworld / with its bars closed upon me / forever //  
but **you brought me up** from the Pit / alive / O YHWH my G-d //
- 2:8 When my soul-life expired / within me / I remembered / YHWH //  
and my prayer / came to you / **to your holy / temple** //
- 2:9 Those who cling / to empty nothings //  
their covenant trust / they have abandoned //
- 2:10 But I / with the voice of thanksgiving / will sacrifice to you /  
What I have vowed / let me pay //  
Salvation belongs / to YHWH" //
- 2:11 And YHWH spoke / to the fish //  
And it vomited out Jonah / upon the dry land //

## 4. The People of Nineveh Turn from Evil

Jonah 3:1–10

- 3:1 And the word of YHWH came / to Jonah / a second time (saying) //
- 3:2 “Arise! / Go to Nineveh / that **great city** //  
and proclaim to it / the proclamation / that I / am about to tell you” //
- 3:3 So Jonah arose / and he went / to Nineveh / according to the word of YHWH //  
and Nineveh / was a **great city** / to G-d / a journey / of three days //
- 3:4 And Jonah began / by going into the city / a journey of one day //  
And he cried out and he said /  
“There remain but / forty days / and Nineveh / shall be ‘overturned’” //
- 3:5 And the people of Nineveh / believed / G-d //  
and they proclaimed a fast / and they put on sackcloth /  
from the greatest of them / to the least of them //
- 3:6 And the word reached / the king of Nineveh /  
and he arose from his throne / and he threw off / his royal robe //  
and he donned sackcloth / and he sat in ashes //
- 3:7 And he cried out / and he said in Nineveh /  
from a ‘judgment’ of the king / and his grandees / saying //
- “Human beings and livestock /  
cattle and sheep /  
let them not taste / anything /  
let them not graze (be evil) /  
and water / let them not drink //
- 3:8 let them don sackcloth /  
human beings / and livestock /
- Let them call out to G-d / mightily //  
let them turn / each one / from his evil way /  
and from the violence / that is in their hands //
- 3:9 Who knows? / He may turn /  
indeed the G-d / may be sorry //  
he may turn / from his burning anger / so that we do not perish” //
- 3:10 And the G-d saw / their deeds / that they turned / from their evil way //  
And the G-d was sorry / for the evil / that he said / he would do to them /  
and he did not do it //

## 5. Jonah's Plight Portrayed as a Possible Ascent

Jonah 4:1–11

- 4:1 But **evil** came upon Jonah / a **great evil** //  
and he / became angry //
- 4:2 And he prayed to **YHWH** / and he said /  
“O **YHWH** / Is this not what I said / when I was still / in my own country? /  
that is why I made haste / to flee to Tarshish //
- For I knew / that you are / a G-d who is gracious and merciful /  
slow to anger / and abounding in covenant-love / who repents / from **evil** //
- 4:3 So now **YHWH** / take my life from me //  
for / **I am better off dead / than alive** //
- 4:4 And **YHWH** said / **“Do you do well to be angry?”** //
- 4:5 And Jonah went out / from the city / and he sat down / east of the city //  
and he built for himself there / a *Sukkah* (booth) /  
And he sat down beneath it / in its shade /  
until / he should see / what would become of the city //
- 4:6 And **YHWH-Elohim** appointed / a *qiqayon*-plant / and **it came up** / over Jonah /  
to be a shade / over his head / to deliver him / from his evil //  
and Jonah rejoiced / **over** the *qiqayon*-plant / a **great joy** //
- 4:7 And the *Elohim* appointed / a worm / as dawn **came up** / the next morning //  
and it smote the *qiqayon*-plant / so that it withered //
- 4:8 And then as the sun arose / *Elohim* appointed / a “burning” east wind /  
and the sun smote / on Jonah's head /  
**And he grew faint** //  
and he asked / that he might die / and he said / **“I am better off dead / than alive”** //
- 4:9 And *Elohim* said to / Jonah /  
**“Do you do well to be angry / because of the *qiqayon*-plant?”** //  
and he said / **“I do well to be angry / unto death”** //
- 4:10 And **YHWH** said / “You have compassion / for the *qiqayon*-plant /  
for which / you did not labor / and you did not cause it to grow //  
because **it came up** in a night / and in a night it perished //
- 4:11 And as for me / should I not have compassion /  
on Nineveh / that **great city** //  
Which has in it / more than 120,000 / persons /  
who cannot discern / between their right hand and their left /  
and much / livestock?” //

## Special Note:

The following Addendum is not an essential part of this course on *Reading Jonah in Hebrew*. It is included to call the reader's attention to the fact that the world view of authors of the literature included in the Bible is quite different from ours. The ancient science of acoustics (harmonics), which is closely associated with the world of mythology in the cultures of the Middle East, was familiar to educated scribes in ancient Israel who used it for different reasons. The science of harmonics, which is not at all familiar to modern readers of the Bible, or other ancient literary texts, cannot be understood without minimal knowledge of the field of acoustics in musicology. This highly abbreviated addendum, is included to pique the curiosity of readers in hopes that some will extend the effort to enter what appears to be a strange, but also a richly rewarding, field of inquiry.

## Addendum: Ancient Harmonics and the Book of Jonah

by Ernest McClain with Duane L. Christensen

The concluding sentence in Jonah 4:11 may prove to be one of the most brilliant in the Bible, and for several reasons.

“And as for me, should I not have compassion on Nineveh, that great city which has in it more than 120,000 persons — who cannot discern between their right hand and their left, and much livestock?” (DLC translation).

For the mathematically innocent the layers of meaning prove so fiendishly subtle as to defy any understanding, but the fantasy has been too pleasurable to be spoiled by this brief and apparent *non sequitur* at the end. The number 120,000, however, proves to encompass the whole reach of “Davidic harmonics,” and its arithmetical analysis is straight forward:

- 1) build the matrix;
- 2) then notice the patterns it contains (familiar only in musicology);
- 3) rotate the matrix on itself to discover what tonal meanings survive arithmetical reciprocation (when meanings like right and left or up and down reverse—as often happens in the course of time.
- 4) Whatever remains *invariant* (as members of both sets) is the “harmonic” model for “Jewish wisdom.”

Nobody needs to know this “musical” arithmetic except for personal satisfaction in sharing an authorial insight. Generalized meaning is always made clear by examples in common language that are too blunt to be misunderstood except perversely. Modern computer graphics, however, make it far easier to display authorial models that originally had to be explained verbally.

We meet Jonah in the first chapter as a passenger on a “foreign” ship shown here as the smallest “octave matrix” within *either* YHWH's limit of 48 (which also equals the number of verses in Jonah) or the Mesopotamian base 60 normative limit of 60. A set of  $7 + 1 (= 8)$  “youthful” odd integers turn into “mature fighting men” (most of them successfully “married” by female doubling) and with a biblical life expectancy of  $2 \times 60 = 120$  years. (We are looking here at their “small” octave.) Only five survive “the reversals of fortune.” Moses as “the meekest of men” is symbolically 5 and matures into 40 via three doublings ( $2^3 = 8$ ), but becomes a great “leader” only after another doubling into  $2 \times 40 = 80$  in the “great” octave. Moses is the great Jewish equivalent of Plato's “harmonic mean” (i.e. he is reducible to “two-thirds” as in  $2/3 \times 60 = 40$  and  $2/3 \times 120 = 80$ ) and can well boast that he dies with his “powers” undiminished. “His eye was not dim not his natural force abated” (Deut. 34:7). It was entirely appropriate that “the days of

weeping and mourning for Moses” were *thirty*, and that he was permitted to view *the Promised Land* only from across the river.

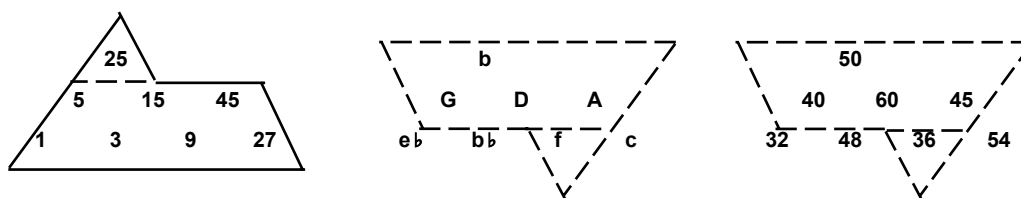
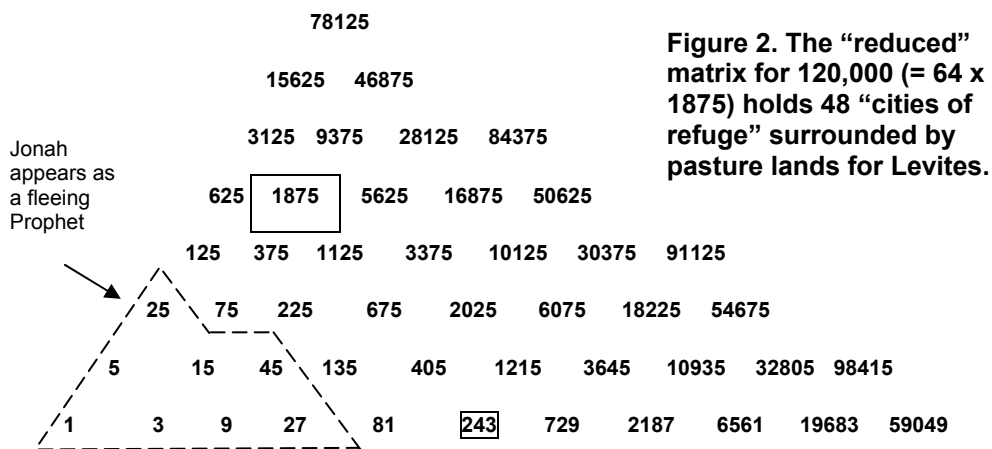


Figure 1. Jonah’s ultimate literary inspiration is “god 50” in the *base 60* octave double 2:1 = 60:30 of ancient Sumer and its descendants, mythologized in the Gilgamesh epic and compressed by Plato to “4:3 mated with the 5.” (To be developed elsewhere.) Here “god 50” (Eliil/Enlil) is shown “plowing the earth” as “lord of the plow” (his symbol is the spade). But he is not very bright; he dramatizes the future but without being able to anticipate it. Humor has been a constant friend in the history of harmonic theory.

We can explore the potentiality of Nineveh by extending this pattern to 120,000, and then doubling all “male, fighting men” to the limit within its half at 60,000. The ascent along the left is by quintupling (double each integer twice in succession and add to itself to determine the next). Progress to the right is by tripling (double each integer in succession and add to itself). For many purposes in studying tonal consequences no further arithmetic is required. Rotation of the matrix exposes the tonal meanings that survive arithmetical reciprocation. This initial multiplication was achieved by “Egyptian duplatio” of very great antiquity, and it remains an easy tool for exhausting tonal patterns within a given numerical limit. Reciprocation, however, is symmetric around  $4 \times 15 = 60$  as pitch class D and constant reference, and base 60 provides a new set of “twin” values that are suppressed here. Davidic musicology, instead, merely extends the *same* matrix arithmetic as far as necessary and accepts the consequences of granting every counter double meanings as “multiples and submultiples.”

The matrix arithmetic for 120,000 is analyzed first as the multiplication table for 3x5 that produces male, “fighting men.” To that limit there are exactly 48. But why this limit matters is the last thing we learn. YHWH’s values as 10.5.6.5. sum to 26, and 120,000 is  $2^6 = 64 \times 1875$ . His “great” power (*dynamis*) is exponential power.



This reduction exposes Abram (whose Hebrew letters sum to 243) as first “ambidextrous” explorer of the Holy Land. These eleven paired symmetries in the bottom row are the maximum possible in any 12-tone tuning system limited to rational numbers.

The Mesopotamian Ellil (Sumerian Enlil) is basically friendly to mankind (*fivers* like himself) but he is depicted as too rattle-brained to recognize his own “children.” He is deficient in the *rationality*—reasoning power—that distinguishes men from animals. *Bible authors are liberating “25 ≈ 50” as a “bird” to “swim” in the skies (i.e., the “waters above”) after three days in the belly of a great fish* (in the “waters below”). Ancient Sumerian metaphors are being developed with equal authorial astuteness and “tribal” pride. New Testament authors will turn “Fish City” into a Christian heaven where twelve “fishers” of men will “save” a dozen Jonahs.

But notice the basic *irrationality* of the *musical* results. “Jonah” as a *minor third* of 5:6 above and/or below the reference D, defines the interval from f up to b as a musical “tritone” of 3 wholetones (f-g-A-b) [orthography indicates slightly different ratios] but its inverse from b up to f is a *diminished fifth* (b-c-d-e flat-f) [with or without the flat] of 2 wholetones and 2 semitones, and *none* of which can be set accurately by human ears except *indirectly* via the matrix procedure (where only *neighboring matrix tones* can be tuned from each other). The accuracy of the arithmetic thus proves entirely spurious to the ear in these particular circumstances! Octave doubling to the maximum within 2:1 = 120,000:60,000 can be computed *bustrophedon* (from right to left by the ancient) Chinese algorithm “add or subtract one-third.” (But the 11<sup>th</sup> value in row 1 should be doubled first, as shown below.)

The bracketed four values here are the *a priori* matrix minimum for computing a “YHWH” unequal temperament by 63/50 (=1.26). (Some products must be halved to remain within the octave 60,000:120,000.)

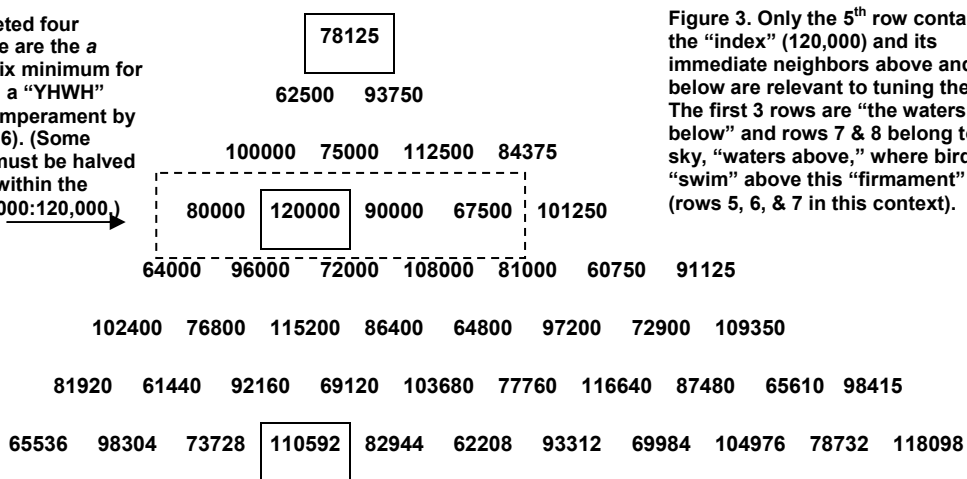


Figure 3. Only the 5<sup>th</sup> row containing the “index” (120,000) and its immediate neighbors above and below are relevant to tuning theory. The first 3 rows are “the waters below” and rows 7 & 8 belong to the sky, “waters above,” where birds “swim” above this “firmament” (rows 5, 6, & 7 in this context).

- 1) In row 3 the “head” digits of the first seven numbers (1024 to 729) “seal” the seven “white-key” heptatonic scales in smallest integers for their characteristic *modal* octaves (on F C G D A E B, in that order). Here they are inflated by common factors of 100 (4 x 25, Jonah’s initial value as “dove.”)
- 2) In row 4 the “head” digits of the first five numbers (64 to 81) “seal” the five pentatonic modal patterns as “leaders of thousands,” and 108 is the favored Buddhist and Chinese pentatonic seal.
- 3) In row 5 the first four values display David’s minimal “ten thousands” required for temperament because of restrictions in the fourth value (67,500) that prove determinate. The integers 8 and 9 are the harmonic and arithmetic means in the basic octave of 12:6 encoded in the Hebrew letters of David’s name as 4.6.4.
- 4) The peak offers an improved square root of 2 in relation to the 4<sup>th</sup> counter in the base, and reduces the Marduk matrix to only 8 rows out of its original “flood” of 15, flaunting YHWH’s parsimony. 110,592/78,125 is a slightly excessive Marduk square root of 2 as 1.4155; and is admittedly very slightly better than YHWH’s 17/12 = 1.4166; but it is too grotesque for the ancients ever to employ in calculation. *Jewish concern is not with “power” but with “wisdom,”* displayed here in mocking Marduk with a more practical “Diophantine approximation.” But another lesson lies ahead.

Table 1. Calculating YHWH “Unequal” Temperament.

Multiply “four good men” twice in succession by  $63/50 = 1.26$  on a modern calculator and halve where necessary to allow the 12<sup>th</sup> and last tone at 107,163 to remain largest. Realign in numerical scale order and assign any convenient chromatic tone names. “Fish City” provides the appropriate “octave” numerical context. Deviation from modern 12-tone theory is shown in hundredths of a semitone, all well within the modern tolerance of one-tenth of a semitone. As “temperament leader” 675 symbolizes Jacob’s Egyptian grandson Ephraim as legendary “musicological bull,” for no values need be larger than his. But the ancient calculation had to be carried out in “Egyptian arithmetic” as shown elsewhere, carefully mythologized in Joseph’s story. Few tunings can approach this perfection, and none need to do so. Biblical concern is with *Wisdom*, not *Science*, and not out of ignorance, but of competence.

80,000 ± 2	60,000 ± 0	90,000 ± 2	67,500 ± 4
100,800 ± 2	75,600 ± 0	56,700 ± 2	85,050 ± 4
63,504 ± 2	95,256 ± 0	71,442 ± 2	107,163 ± 4

#### Explanatory Note to Table 1

There is a cumulative cyclic error of 2 cents with each perfect fifth of 3:2, so that within four consecutive “men” there are three such intervals and thus an error of 6 cents (3x2). The reference value 120,000, however, coincides with its half at 60,000 and is second or third among each set of four (depending on which way we count—left to right or right to left) hence the largest error in one direction is 2 cents and in the other is 4 cents. There is no significant error in 1.26 as cube root of 2, for it is never used more than twice in succession in computing these twelve tone numbers. Thus there is no significant error in this YHWH “slightly unequal” temperament so far as the human ear is concerned. YHWH’s temperament displays his “personal” rigor (and justice) while his “Just” Jonah octave 48:24 displays his generosity or “forgiveness.” In the book of Jonah, justice and mercy are opposite sides of the same coin.

Any “common language” for humankind disappears under this confusion. It is not YHWH who names “Babylon” for *babble* but the Mesopotamian Marduk scribes themselves, amused by the verbal contradictions in their own careful counting. Every diatonic (7-tone, white-key) mode suffers this tritone somewhere within, and ancient Akkadian lyre tunings defined seven modes by the *locus of the tritone*, the *least* reliable of ratios! Our excessively “self-contradictory” prophet is a very ancient musical inheritance. Now we see him, now we don’t, like a “joker” in a deck of cards, capable of trumping anyone’s ace. Jonah’s name, worth 71 in Hebrew, lies outside anybody’s tuning theory, inviting playful use as 7 and 1, reversed in 17 as either “head” or “tail,” and present even in the notion of an “octave” as *heptatonic*. This doctrine of names as revealing the essence of character is true of YHWH, Adam and Eve, Abram, Sara, and Lot, Moses, Aaron, David, Jesus and an uncertain number of other leading Bible characters now being studied with new attention to *gematria* as *Jewish algebra*. What follows here is Jewish “geometrical algebra” behind the verbal play.

The universe rotates day and night, and Nineveh with it, and so—as the matrix defined by 120,000 -- it rotates on the second counter in its fifth row to illustrate how Jonah, who originally appears as  $5^2 = 25$  (first counter in the third row) and so is “left in the shade” in the morning, is also lifted out of the city to fly free in the heavens until he is needed again below. Here I use the inverted Nineveh matrix as the “bush” which grows up in a night to shade our weary prophet. (The upright version could have been used also as the “sea” in which he nearly drowned, but I chose to display the YHWH matrix instead.)

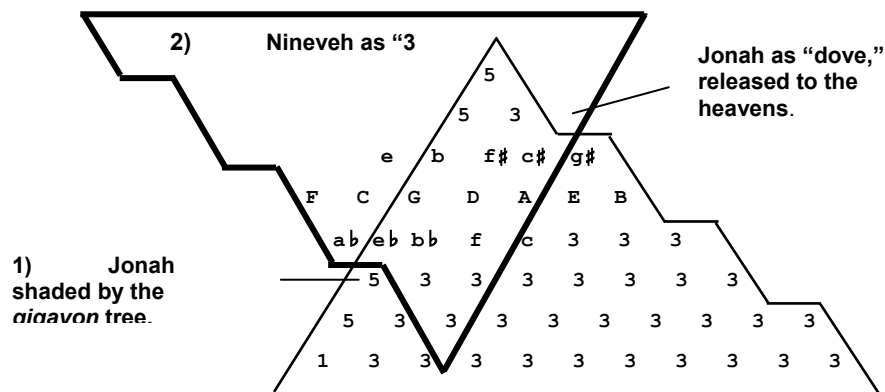


Figure 4: The Nineveh matrix for 120,000, rotated as Jonah's *qiqayon* shade tree.

The only tones that remain invariant in pentatonic, heptatonic, and 12-tone tunings in either Spiral Fifths, Just, or YHWH Temperament are the first four along the base (1-3-9-27) that sum to 40 "days or nights." Nineveh is "three days across" probably because its construction offers only 3 tones in the fifth row (G D A) that remain invariant under all conditions. They are Plato's "three means" with "D" always geometric mean in any construction while G and A exchange places under reciprocation as Platonic twins (the arithmetic and harmonic means). These three tones are defined by David's name, and in a tone-circle at any hour they always point to the tritone 17/12 across from Deity.

Notice that Nineveh here is a "pentatonic city" whether "Upright" (*Jeshurun*) and masculine or inverted and female, and that alternate 5-tone modes produce the 7-tone "Menorah mode" of the Torah. (The three tones in lower case print *exchange* places under reciprocation.) A slightly uneven Jewish temperament can be computed from either C G D A or from E A D G by YHWH's personal cube root value of 1.26, as shown in Table 1 above. The inflation by "ten thousands" is required to permit this calculation to be used twice on the fourth value in the set (67,500) with an integer result (multiply it by 1.26 squared on a pocket calculator) of 107,163. This twelfth tone of the "Davidic Temperament" thus motivates and determines the entire construction with its many layers of meaning.

The book of *Jonah*, we suggest, must be considered a Jewish candidate for the most profoundly clever mathematical allegory ever conceived in the human mind.

For further information, see:

- Crickmore, Leon. "A re-valuation of the ancient science of harmonics," *Psychology of Music* 31(2003), pp. 391–403.
- McClain, Ernest. *The Myth of Invariance: The Origin of the Gods, Mathematics and Music from the Rg Veda to Plato* (Nicolas Hays, Ltd., 1976).
- \_\_\_\_\_. *The Pythagorean Plato: Prelude to the Song Itself* (Nicolas Hays, Ltd., 1978).
- \_\_\_\_\_. *Meditations through the Quran: Tonal Images in an Oral Culture* (Nicolas Hays, Ltd., 1981).
- \_\_\_\_\_. "Musical Theory and Ancient Cosmology," in *The World and I* (Washington, D.C., 1994), pp. 371–391.
- \_\_\_\_\_. "The 'Star of David' as Jewish Harmonical Metaphor," *International Journal of Musicology* 6 (1997), pp. 25–49.
- \_\_\_\_\_. "The Forgotten Harmonical Science of the Bible," *Epigraphical Society Occasional Papers* (forthcoming). A pre-publication version can be downloaded on [www.ernestmcclain.net](http://www.ernestmcclain.net).

TABLE 1: THE CONSONANTS

א	ʾ	ʾālep̄	slight glottal stop
ב	<i>b</i>	<i>bēt</i>	<i>b</i> as in <i>bob</i>
ב	<i>b</i>	"	<i>v</i> as in <i>valve</i>
ג	<i>g</i>	<i>gîmel</i>	<i>g</i> as in <i>gag</i>
ג	<i>ḡ</i>	"	<i>g</i> as in Ger. <i>Tage</i> , now [g]
ד	<i>d</i>	<i>dālet</i>	<i>d</i> as in <i>dud</i>
ד	<i>d</i>	"	<i>th</i> as in <i>then</i> , now [d]
ה	<i>h</i>	<i>hē</i>	<i>h</i> as in <i>hay</i>
ו	<i>w</i>	<i>wāw</i>	<i>w</i> as in <i>wow</i> or [v]
ז	<i>z</i>	<i>zāyin</i>	<i>z</i> as in <i>zoo</i>
ח	<i>ḥ</i>	<i>ḥēt</i>	<i>ch</i> as in Ger. <i>ach!</i>
ט	<i>ṭ</i>	<i>ṭēt</i>	<i>t</i> as in <i>tote</i> , emphatic
י	<i>y</i>	<i>yōd</i>	<i>y</i> as in <i>yes</i>
כ	<i>k</i>	<i>kāp̄</i>	<i>k</i> as in <i>kick</i>
כ	<i>k</i>	"	<i>ch</i> as in Ger. <i>ich</i>
ך	<i>k</i>	<i>kāp̄ sôpîṭ</i>	" "
ל	<i>l</i>	<i>lāmed</i>	<i>l</i> as in <i>loll</i>
מ	<i>m</i>	<i>mēm</i>	<i>m</i> as in <i>mum</i>
ם	<i>m</i>	<i>mēm sôpîṭ</i>	" "
נ	<i>n</i>	<i>nûn</i>	<i>n</i> as in <i>noon</i>
נ	<i>n</i>	<i>nûn sôpîṭ</i>	" "
ס	<i>s</i>	<i>sāmek</i>	<i>s</i> as in <i>sister</i>
ע	ʿ	ʿāyin	strong glottal stop
פ	<i>p</i>	<i>pēh</i>	<i>p</i> as in <i>pep</i>
פ	<i>p̄</i>	"	<i>f</i> as in <i>fife</i>
ף	<i>p̄</i>	<i>pēh sôpîṭ</i>	" "
צ	<i>ṣ</i>	<i>ṣādēh</i>	<i>s</i> as in <i>saw</i> , emphatic, or [ts] as in <i>hats</i>

ס	<i>s</i>	<i>ṣādēh sôpîṭ</i>	" " " "
ק	<i>q</i>	<i>qōp̄</i>	<i>c</i> as in <i>coop</i> , further back in mouth
ר	<i>r</i>	<i>rēš</i>	<i>r</i> as in Span. <i>pero</i> , or Fr. <i>rue</i>
שׁ	<i>š</i>	<i>šîn</i>	<i>sh</i> as in <i>sheen</i>
שׂ	<i>s</i>	<i>śîn</i>	<i>s</i> as in <i>seen</i>
ת	<i>t</i>	<i>tāw</i>	<i>t</i> as in <i>teach</i>
תּ	<i>t̄</i>	"	<i>th</i> as in <i>thin</i> , now [t]

## TABLE 2: THE VOWELS

## Name and TransliterationPronunciation

ַ	<i>a</i>	<i>pátaḥ</i>	<i>à la mode</i>
ָ	<i>ā</i>	<i>qāmāš</i>	<i>father</i>
ֶ	<i>e</i>	<i>səḡôl</i>	<i>met</i>
ֵ	<i>ē</i>	<i>šêrê</i>	<i>favorite, they</i>
ִ	<i>i</i>	<i>ḥîrîq</i>	<i>iniquity, Pauline</i>
ֹ	<i>ō</i>	<i>ḥôlām</i>	<i>obey</i>
וּ	<i>o</i>	<i>qāmāš ḥāṭûp̄</i>	<i>soft</i>
וּ	<i>u</i>	<i>qubbuš</i>	<i>moon</i>
ֹ	<i>ǎ</i>	<i>ḥāṭap̄ pátaḥ</i>	<i>alone, anniversary</i>
ֵ	<i>ě</i>	<i>ḥāṭap̄ səḡôl</i>	<i>enemy</i>
ֹ	<i>ǒ</i>	<i>ḥāṭap̄ qāmāš</i>	<i>colloquial</i>
ֶ	<i>ə</i>	<i>šəwā</i>	<i>mathematics</i>
ֹ	<i>a</i>	<i>pátaḥ furtivum</i>	glide vowel; under final vowel but pronounced before it
ֹ	<i>ô</i>	<i>ḥôlām mālêʔ</i>	<i>open</i>
ִ	<i>î</i>	<i>ḥîrîq gādôl</i>	<i>machine</i>
ֵ	<i>ê</i>	<i>šêrê yôḏ</i>	<i>they, navy</i>
וּ	<i>û</i>	<i>šûrûq</i>	<i>pool, Ger. Buch</i>

## TABLE 4: TRANSLITERATION OF VOWEL POINTS

The pronunciation of Hebrew was handed down orally, and as Jews left or were expelled from ancient Judea and formed new communities in Babylonia, Egypt, and eventually throughout the civilized world, traditional reading of biblical texts diverged gradually from whatever the norm was prior to these dispersions. The written consonantal text achieved an authoritative form around the end of the first century C.E. This text was successfully promulgated among various Jewish communities, such that texts postdating this time do not differ in any substantial way. Prior to the fixing of authoritative texts, however, the situation was quite different.

Modern printed versions of the Tanakh derive from similar sources, which reflect the grammatical activity of Jewish scholars (or Masoretes) in Tiberias, who between the 8<sup>th</sup> and 10<sup>th</sup> centuries C.E. perfected a system of vowel notation and cantillation marks, which they added to the received consonantal text and put in the form of a codex (rather than on scrolls). The standard Masoretic text is also known as the Ben Asher text, after the family name of the Tiberian scholars identified with the final editing. The modern critical edition of *Biblia Hebraica*, published by the Deutsche Bibelgesellschaft, Stuttgart (BHK—3<sup>rd</sup> ed., 1937; BHS—4<sup>th</sup> ed., 1984; and now BHQ—5<sup>th</sup> edition [in progress]), is based on the copy of a Ben Asher manuscript (Codex L), located in St. Petersburg (formerly Leningrad) and dating from 1008/9 C.E. Most other printed Hebrew Bibles are based ultimately on the Second Rabbinic Bible (Venice, 1524–25). The manuscript sources of this work have not been fully identified, but it does not differ substantially from the text of *Biblia Hebraica*—except in regards the *te'amim* (cantillation marks, especially in the Psalms). A new and comprehensive edition of the Hebrew Bible is in progress in Israel, which is based on the partially destroyed Codex A (Aleppo), an older version of the Ben Asher family of texts to that of Codex L.

Some variant readings are indicated in the margin of the Masoretic text, which are commonly referred to as *kəṭîb-qərēʿ*, i.e., one word is written (*kəṭîb*) in the consonantal text itself but another, as identified in the margin, is to be read (*qərēʿ*).

When the Masoretes added vowel points to the Hebrew text, these points were superimposed on a text that already had a crude system for indicating vocalization (i.e., the *matres lectionis* (vowel letters), and a large number of combinations were created (and hence the apparent complexity of our transliteration). The following table shows the form of the vowel signs and their position in relation to the consonants (here ב *b* and ה *h*):

Name of Sign	Plain	With mater ם <i>y</i>	With mater ן <i>y</i>	With mater ה <i>h</i> (final only)
<i>paṭaḥ</i>	ב <i>ba</i>	—	—	—
<i>qāmeṣ</i>	ב <i>bā</i>	בֿ <i>bâ</i>	—	בה <i>bāh</i>
<i>hîreq</i>	ב <i>bi</i>	בֿ <i>bî</i>	—	—
<i>ṣērê</i>	ב <i>bē</i>	בֿ <i>bê</i>	—	בה <i>bāh</i>
<i>səgōl</i>	ב <i>be</i>	בֿ <i>bê</i>	—	בה <i>bāh</i>
<i>ḥólem</i>	ב <i>bō</i>	—	בו <i>bô</i>	בה <i>bāh</i>
<i>qibbûṣ</i>	ב <i>bu</i>	—	בו <i>bû</i>	—
And reduced vowels:	בֿ <i>bə</i>	הֿ <i>ḥă</i>	הֿ <i>ḥě</i>	הֿ <i>ḥō</i>



## Verbs in Jonah

This list includes all the verbs in the book of Jonah, arranged alphabetically. Meanings are taken from BDB (Brown-Driver-Briggs) with page numbers for reference. The first column of numbers follows *Strong's Concordance*.

7	אָבַד	perish [BDB 1]
539	אָמַן	confirm, support, establish [BDB 52]
559	אָמַר	say [BDB 55f]
661	אָפַף	surround, encompass [BDB 67]
935	בּוֹא	come (in), go [BDB 97f]
1104	בָּלַע	swallow (up) [BDB 118]
1272	בָּרַח	flee, pass through [BDB 137f]
1431	גָּדַל	become great, grow up; make great (P); magnify (H) [BDB 152]
1644	גָּרַשׁ	drive out/away, cast out [BDB 176f]
1696	דָּבַר	speak [BDB 180ff]
1961	הָיָה	be, become, happen [BDB 224-28]
1980	הָלַךְ	walk, go, come [BDB 229-37]
2015	הָפַךְ	overturn, turn over [BDB 245f]
--	הִרְבֵּה	greatly, exceedingly; {inf. abs. from <i>rbh</i> "be(come) much"} BDB 915
2076	זָבַח	slaughter for sacrifice [BDB 256f]
2142	זָכַר	remember [BDB 269ff]
2196	זָעַף	be out of humor, vexed; be enraged; boil up [BDB 277]
2199	זָעַק	cry out [BDB 277]
2224	זָרַח	rise, come forth [BDB 280]
2280	חָבַשׁ	bind up, twist [BDB 289f]
2347	חִוֵּס	pity, look with compassion [BDB 299]
2490	חָלַל	begin (H) [BDB 320]
2654	חָפַץ	delight in, have pleasure
2734	חָרָה	be kindled, burn (of anger) [BDB 354]
2803	חָשַׁב	think, devise, reckon, regard [BDB 362f]
2864	חָתַר	row [BDB 369]
2895	טוֹב	be pleasing, good [BDB 373f]
2904	טוֹל	hurl, cast [BDB 376]
2938	טָעַם	taste, perceive, examine by tasting [BDB 380f]
3001	יָבַשׁ	dry up, wither [BDB 386]

3045	יָדַע	know [for many meanings see BDB 393ff]
3190	יָטַב	go well [BDB 405f]
3201	יָכַל	be able [BDB 407f]
3254	יָסַף	to add, do again [BDB414f]
3318	יָצָא	come, go forth [BDB 422-25]
3372	יָרָא	be afraid, fear, stand in awe [BDB 431]
3381	יָרַד	go down, descend [BDB 432ff]
3427	יָשַׁב	sit, stay, dwell [BDB 442f]
3680	כָּסָה	cover, conceal, clothe [BDB 491f]
3847	לָבַשׁ	be clothed, put on, wear [BDB 527f]
3947	לָקַח	take [BDB 542FF]
4191	מָוַת	die [BDB 559f]
4487	מָנָה	count, number, reckon, assign; <u>appoint</u> , ordain [BDB 584]
4672	מָצָא	find, encounter, see [BDB 592ff]
5027	נָבַט	look at, regard, show regard [BDB 613]
5046	נָגַד	be conspicuous; declare, tell, publish, proclaim (H) [BDB 616f]
5060	נָגַע	touch, reach, strike [BDB 619]
5087	נָדַר	vow [BDB 623]
5162	נָחַם	be sorry, have compassion, repent [BDB 636f]
5221	נָכַח	strike, smite [BDB 645f]
5307	נָפַל	fall [BDB 656ff]
5337	נָצַל	snatch away, rescue, deliver [BDB 664f]
5377	נָשָׂא	beguile, deceive [BDB 674]
5414	נָתַן	give [for many meanings see BDB 678-81]
5437	סָבַב	turn (around), surround [BDB 685f]
5590	סָעַר	storm, rage [BDB 704]
5674	עָבַר	pass over/through/by [BDB 716-19]
5800	עָזַב	leave, forsake, abandon, set loose [BDB 736f]
5848	עָטַף	be feeble, faint [BDB 742 – meaning of 3 <sup>rd</sup> root]
5927	עָלָה	go up, ascend [BDB 748ff]
5968	עָלָף	cover; enwrap oneself, swoon away, faint (Ht) [BDB 763]
5975	עָמַד	stand [BDB 763ff]
5999	עָמַל	labor, toil [BDB 765]

6030	עָנָה	answer, reply, respond [BDB 772f]
6213	עָשָׂה	do, make [BDB 793f]
6246	עָשָׂת	think (Hithp) [BDB 799]
6419	פָּלַל	mediate, judge (P); intercede, pray (Hithp) [BDB 813]
6923	קָדַם	meet, confront, go before, anticipate (P) [BDB 869f]
6958	קָיָא, קָיָה, קִוָּא	vomit, spue out, disgorge [BDB 883]
6965	קָוַם	arise, stand (intr.); raise, stand (tr.), set up, build (H) [BDB 877f]
7121	קָרָא	call, proclaim, read aloud [BDB 894ff]
7043	קָלַל	be slight, swift, trifling [BDB 886]
7126	קָרַב	draw near, approach [BDB 897f]
7200	רָאָה	see; appear (N); show (H) [BDB 906-09]
7290	רָדַם	be in, or fall in deep sleep [BDB 922]
7462	רָעָה	tend, pasture, graze
7489	רָעַע	be evil/bad; hurt, do evil (H)
7592	שָׁאַל	ask, inquire, borrow [BDB 981f]
7665	שָׁבַר	break [BDB 990f]
7725	שׁוּב	turn back, return, repent [see discussion in BDB 996-1000]
7768	שׁוּעַ	cry out for help [BDB 1002]
7901	שָׁכַב	lie down [BDB 1011f]
7993	שָׁלַךְ	throw, fling cast [BDB 1020f]
7999	שָׁלַם	be complete, sound; complete, finish, restore, reward (P) [BDB 1022]
8085	שָׁמַע	hear; cause to hear (H) [BDB 1033f]
8104	שָׁמַר	keep, watch, preserve [BDB 1036f]
8354	שָׁתָה	drink [BDB 1059]
8367	שָׁתַק	be quiet/silent [BDB 1060]
8055	שָׂמַח	be glad; gladden (P) [BDB 970]

## Nouns, Other Substantives and Other Words in Jonah

This list includes all the nouns and adjectives in the book of Jonah, arranged alphabetically. Meanings are taken from BDB (Brown-Driver-Briggs) with page numbers for reference. The first column of numbers follows *Strong's Concordance*.

120	אָדָם	human, mankind, humankind [BDB 9]
127	אֲדָמָה	land, territory, country [BDB 9]
155	אֲדָרְתָּא	glory, cloak, royal garment/robe [BDB 12]
194	אִילַי	if perhaps, peradventure [BDB 19]
259	אֶחָד	one [BDB 25f]
335	אַיִ	interrogative adverb: where? [BDB 32]
335	אֵי	interrogative adverb: where? [BDB 32]
376	אִישׁ	a man as an individual [BDB 35f]
389	אֲדָ	surely, only [see BDB 36]
408	אֵל	not [see BDB 39]
410	אֱלֹ	god; G-d [BDB 42f]
413	אֵל, אֶל-	to, towards, into [see BDB 39ff]
430	אֱלֹהִים	god or goddess; G-d [BDB 43f]
573	אֲמִטַּי	Amittai, the name of Jonah's father; means "truth")
577	אֲנָא	interjection: ah, now! I (or we) beseech thee! [BDB 58]
589	אֲנִי	I (1 <sup>st</sup> com. sg. pronoun) [BDB 58f]
591	אֲנִיָּה	a ship [BDB 58]
595	אֲנֹכִי	I (1 <sup>st</sup> com. sg. pronoun) [BDB 59]
582	אֲנָשִׁים	men (pl. of אִישׁ) [BDB 35f]
639	אָף	anger (root אָפַ), nose [BDB 60]
665	אֲפָר	ashes [BDB 68]
705	אַרְבָּעִים	forty [BDB 917]
751	אָרְךָ	long (adj) [BDB 74]
776	אֲרֶץ	land, earth [BDB 75f]
834	אֲשֶׁר	which, where [see BDB 81-84]
853	אֵת, אֶת-, אֶת-	sign of definite direct object [BDB 84f]
859	אַתָּה	you (masc. sg.) [BDB 61]
--	בְּ-	in, with, by {bound prep.} [see BDB 88-91]
929	בְּהֵמָה	animal, cattle, beast, livestock [BDB 96]
990	בֶּטֶן	belly, womb [BDB 105f]

996	בֵּין	between, the interval of [BDB 107]
1121	בֶּן	son [BDB 119-122]
1157	בְּעַד, בְּעֵד	away from, behind, about, on behalf of [see BDB 126]
1241	בְּקָר	large cattle, herd [BDB 133]
1281	בָּרִית	bar [BDB 138]
--	בְּשַׁלְמֵי	on account of whom? [BDB 980]
1419	גָּדוֹל	great (mas.) [BDB 152f]
1419	גְּדוּלָה	great (fem.) [BDB 152f]
1419	גְּדוּלִים	great ones, grandees [BDB 152f]
1486	גֹּזֶל	lot, potion [BDB 174]
1530	גַּל	wave, billow, heap [BDB 164]
1697	דָּבָר	word [BDB 182f]
1709	דָּג	fish [BDB 185]
1710	דָּגָה	fish [BDB 185]
1818	דָּם	blood [BDB 196f]
1870	דֶּרֶךְ	way, road, manner [BDB 202ff]
--	הַ	the (definite article) [BDB 206-09]
--	הֲ	interrogative particle [BDB 209f]
--	הָ	her (pronominal suffix)
--	הָ	to, at (directive suffix, <i>he locale</i> )
1892	הַבֵּל	vapor, breath, evanescent [BDB 210f]
1964	הַיְכָל	temple, palace [BDB 228]
--	הֶם-	their, them (pronominal suffix)
2022	הַר	mountain, hill, hill-country [BDB 249ff]
--	וְ, וְ-	and, but [study BDB 251-55]
--	וְ-	<i>wāw</i> -conversive [BDB 253f]
--	וְ-	his, him (pronominal suffix)
2063	זֹאת	this (fem.) [BDB 260ff]
2088	זֶה	this (masc.) [BDB 260ff]
2077	זֶבַח	sacrifice [BDB 257f]
2197	זַעַף	storming, raging, rage; anger, indignation [BDB 277]
2259	חַבֵּל	sailor (in the sense of handling ropes) [BDB 287]
2394	חֲזָקָה	mightily, sharply; (with) strength, force, violence [BDB 306]

2417	חַי	alive, living [BDB 311f]
2417	חַיִּים	life [BDB 313]
2555	חָמָס	violence, wrong [BDB 329]
2587	חַנוּן	gracious (used only as an attribute of G-d) [BDB 337]
2618	חֶסֶד	covenant-love, mercy, loving-kindness [BDB 338f]
2740	חָרוֹן	(burning) anger [BDB 354]
2759	חַרְשִׁית	oppressive (quiet, hot, dry—cf. sirocco) [BDB 362]
2896	טוֹב	good, pleasant [BDB 373-75]
2941	טֶעַם	judgment, decision, decree [BDB 381]
3004	יַבְשָׁה	dry land, dry ground [BDB 387]
--	יְהוָה	the name YHWH, sometimes rendered Yahweh or “Adonay”
3117	יוֹם	day [note usage in BDB 398-401]
3124	יוֹנָה	Jonah (which means “dove”)
3220	יָם	sea; west, westward [BDB 410f]
3225	יְמִין	right hand [BDB 411f]
3305	יַפּוֹ	Joppa
3374	יִרְאַה	fear, reverence, awe [BDB 432]
3411	יִרְכָּה or יִרְכֶּה	flank, side; du. extreme parts, recesses [BDB 438]
3444	יְשׁוּעָה	salvation, deliverance, victory; Yeshua [BDB 447]
--	כִּי-	like, as [note carefully usage in BDB 453ff]
--	ךָ-	your, you (m. sg. [pron. suf.])
--	ךִּי-	your, you (f. sg. [pron. suf.])
3588	כִּי	that, for, when, because [study BDB 471-74]
3678	כִּסֵּא	throne, royal dignity [BDB 490f]
3709	כַּף	palm of hand, sole of foot, hollow item [BDB 496f]
3606	כָּל-, כָּל	all, every [BDB 481ff]
3627	כֵּלִי	utensil, vessel, instrument [BDB 479f]
3651	כֵּן	so, thus (adverb) [BDB 487]
--	ל-	to, for, in regard to, etc. [see BDB 510-18]
3939	לֹא	no, not [see BDB 518ff]
3824	לֵב	heart, mind, will [BDB 523f]
3915	לַיְלָה	night [BDB 538f]
--	ם-	(pron. suf.) them, their

3972	מִאוּמָּה	anything {indefinite pronoun} [BDB 548f]
335	מֵאַיִן	whence? [BDB 32, 34]
4100	מָה	what? whatever [BDB 552ff; note other forms, BDB 552]
4109	מַהְלֵךְ	journey, walk [BDB 237]
4194	מָוֶת	death [BDB 560]
4283	מָחָרָת	on the morrow, on the following day [BDB 564]
4303	מִטְּעָם	dainties, tasty or savory food [BDB 381]
4310	מִי	who? whoever [see BDB 566f]
4325	מַיִם	water [BDB 565f]
4399	מְלָאכָה	occupation, work, business [BDB 521f]
4419	מַלְחָה	mariner, sailor [BDB 572]
4428	מֶלֶךְ	king [BDB 572f]
4578	מִעָה	belly, inward parts [BDB 588f]
4639	מַעֲשֵׂה	deed, work [BDB 995f]
4688	מְצוּלָה	depth, deep [BDB 846f]
--	מִקְדָּם	from the front (i.e., east of); see קִדְּמָה
4867	מִשְׁבֵּר	breaker (of sea) [BDB 991]
8104	מִשְׁמָרִים	those paying regard to (false vanities) [BDB 1037—Piel ptc, m. pl]
--	ן-	her (pronominal suffix)
4994	נָא	I pray, pithee [see BDB 609]
5048	נֶגֶד	in front of, in sight of, opposite to [BDB 617]
5088	נֶדָר	vow [BDB 623f]
5104	נָהָר	river, stream [BDB 625f]
--	נו-	us (pronominal suffix)
5210	נִיְנֵוָה	Nineveh
5315	נַפְשׁ	soul, living being, self, person [BDB 659ff]
5355	נִקְיָא	innocent [both Kt for Qr נִקְיָי; BDB 667]
5521	סִכָּה	thicket, booth (made of interwoven boughs) [BDB 697]
5488	סוּף	rushes, sea-weeds [BDB 693]
5591	סַעַר	tempest [BDB 704]
5600	סִפִּינָה	vessel, ship [BDB 706]
5680	עִבְרִי	Hebrew [BDB 720]
5704	עַד	up to, until [see discussion in BDB 723ff]

5750	עוד	still, yet, again [see discussion in BDB 728f]
5769	עולם	long duration (past or future), 'eternity' [BDB 761ff]
5869	עין	eye [BDB 744f]
5892	עיר	city
5921	על	upon [study usage in BDB 752-759]
3651	על כן	therefore, upon ground of such conditions [BDB 487]
5973	עם	with [study usage in BDB 767f]
5971	עם	people [BDB 766f]
6240	עשרה	ten [BDB 797]
6258	עתה	now (adverb of time) [BDB 773f]
6440	פני	face; with preps. to form compound preps., esp. לפני בפני [see BDB 816ff]
6629	צאן	small cattle, sheep and goats, flock [BDB 838]
6685	צום	fast, fasting [BDB 847]
6738	צל	shadow, shade [BDB 853]
6828	צפון	north [BDB 860]
6869	צרה	distress, straits [BDB 865]
6921	קדים	east wind; East [BDB 870]
6924	קדם	front, east, aforesaid, beginning [BDB 869]
6944	קדש	holiness, sacredness, apartness; holy [BDB 871f]
6963	קול	voice sound [BDB 876f]
6996	קטן	small, young, little, unimportant [BDB 881f]
7021	קיקיון	often identified with the castor-oil tree or bottle-gourd [BDB 884]
7095	קצב	extremity, base, bottom, root [BDB 891]
7150	קריאה	proclamation [BDB 896]
7218	ראש	head [BDB 910f]
7227	רב	much, many, great (adj.) [BDB 912f]
7229	רב	chief (noun) [BDB 913]
7240	רבו	ten thousand [BDB 914]
7307	רוח	wind, breath, spirit [BDB 924ff]
7349	רחום	compassionate (usually of G-d) [BDB 933]
7453	רע	friend companion, fellow [BDB 945f]
7451	רעה	evil, misery, distress, injury [BDB 949]
8040	שמאל	the left (hand) [BDB 969f]

8242	שָׂק	sack, sackcloth [BDB 974]
7939	שָׂכָר	hire, wages; passage-money [BDB 969]
8057	שִׂמְחָה	joy, gladness, mirth (46x of religious joy in Pss, Chr) [BDB 970]
--	שְׁ-	who, which, that [see BDB 979f (but <i>not</i> abbreviation form אֲשֶׁר)]
7969	שָׁלֹשׁ	three [BDB 1025f]
7969	שְׁלֹשָׁת	three (fem.) [BDB 1025f]
7585	שְׂאוֹל	netherworld, Sheol [BDB 982f]
7724	שְׂוֵא	emptiness, vanity [BDB 996]
7837	שַׁחַר	dawn [BDB 1007]
7845	שַׁחַת	pit [BDB 1001]
7945	שָׁל-	also [BDB 979f; on בְּשָׁלְמִי see 4d]
8033	שָׁם	there [BDB 1027]
8064	שָׁמַיִם	heaven(s), sky [BDB 1029f]
8121	שֶׁמֶשׁ	sun [BDB 1039]
8145	שֵׁנִית	second {ordinal number, fem.} [BDB 1041]
8147	שְׁתֵּי	two (fem. dual) [BDB 1040f]
8415	תְּהוֹם	deep (subterranean waters), abyss [BDB 1062f]
8426	תּוֹדָה	thanksgiving, adoration, praise [BDB 392]
8478	תַּחַת	under, beneath, below, instead of [BDB 1065f]
8438	תּוֹלְעָה	worm; also crimson cloth (26x in Exodus) [BDB 1069]
8605	תְּפִלָּה	prayer [BDB 813]
8659	תַּרְשִׁישׁ	Tarshish