

NOTES ON THE HEBREW TEXT OF JONAH

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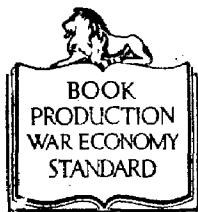
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PREFACE

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

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

N. H. S.

CHAPTER I

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

אניה, fem. noun, 'a ship'. The masc. form אַנִּי means 'a fleet of ships'.

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

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

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

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

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

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

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

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

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

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

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

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

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

המלחים, article plus plural of מלח (sailor, lit. 'salt'). The form קטל denotes an occupation or skill, in this case from מלח (salt). Cf. the participle נגב is one who steals, but נגב is a professional thief, GK 84^b b (end), WL 56.

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

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

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

כלים, 'cargo', pl. of כלי (utensil), DG 153, WL 186; cf. $\kappa\lambda\epsilon\iota\sigma\tau\omicron\varsigma$ in Acts xvii. 19, of which LXX has the plural here.

להקל, prep. *lamedh* plus inf. cstr. hiph. of קלל (to be light), a stative double-*ayin* verb. It is best to think of double-*ayin* verbs as having of necessity always one radical doubled, in the perfect always the second, and in the imperfect a choice of either the first or the second (except, of course, in the niph'al impf., where the first radical is doubled in any case). Thus the forms are, for the perfects, קטב, נקטב, חקטב; and, for the imperfects, יקטב or יקטב in the qal, יקטב in the niph'al, יקטב or יקטב in the hiphil, and יקטב or יקטב in the hophal.

In the case of stative verbs, the two forms are **יָמַל** and **יָקַל**.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

אוּלַי, an adverb, 'perhaps'.

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

נָאבַד, 1 p. impf. qal of אָבֵד (perish, wander), the

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

Verse 7. רעהו, 3 m. s. suff. plus sing. of רע (companion), a contracted *lamedh-he* (*-yod*) noun from רעה (ground form, רעי). The form רעהו stands for the fuller רע-הו (his friend), GK 84^ai.

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

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

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

ונרעה, weak-*vav* plus plural cohortative qal of רע

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

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

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

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

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

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

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

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

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

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

Verse 9. עֲבָרִי, 'an Hebrew'. Gentilic adjectives end in י- (masc.), and in ית- and ית- (fem.), DG 56f, GK 186h. LXX has δούλος Κυρίου, apparently reading *daleth* for *resh*, and taking the final *yod* to be an abbreviation for the Sacred Name.

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

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

Verse 10. **האנשים**, article plus plural of **איש** (man), DG 153, WL 185.

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

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

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

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

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

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

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

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

Verse 12. קָמָה , 2 m. p. impt. qal of נִשָּׂא (lift up, raise) plus 1 s. suff. 'lift me up'. Note the *gamets* under the *shin*. This is because the verb, being *lamedh-aleph*, has an *a*-vowel in the imperfect. These finite verbal forms follow the fashion of first and third declension nouns in respect of stem-vowels. Where the verbal form ends in *-o* or *-e*, and the earlier part of the form is fixed, they are like the third declension nouns, e.g. יִקְמָלֵנִי from יִקְמַל , or קָמְלֵנִי from קָמַל ; but where the vowels are tone-long, they are like the first declension, e.g. יִקְבְּדֵנִי from יִקְבֹּד , or קָבְדֵנִי from קָבֹד .

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

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

בְּשָׁלִי . Another Aramaising composite word, the Hebrew equivalent being לְמַעַנִי , 'on my account.'

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Hebrew **עמד מן** equals the German *abstehen von* (cease from).

מודעמו, prep. *min* plus sing. of **נעה** (raging) plus 3 m. s. suff.

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

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

CHAPTER II

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

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

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

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

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

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

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

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

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

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

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

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

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

ויענני, strong-*vav* plus 3 m. s. impf. qal of **ענה** (*pe-*guttural and *lamedh-he* verb, 'answer') plus $\frac{1}{2}$ s. (impf.) suff.

שָׁעַתִּי, 1 s. pf. piel of **שָׁעַע** (cry for help), denominative verb from the noun **שָׁעָה** (cry for help). LXX read the noun with suff., $\kappa\alpha\tau\alpha\gamma\eta\gamma\mu\sigma\upsilon$, i.e. **שָׁעַתִּי**.

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

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

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

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

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

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

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

משברך, 2 m. s. suff. to plural of מְשַׁבֵּר (breaker).

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

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

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

ננרשח, 1 s. pf. niph. of נרש (drive out).

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

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

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

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

לְרֵבִיט, prep: *lamedh* plus hiph. inf. cstr. of נִבַּט (look towards).

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

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

Verse 6. אֶמְפּוֹנֵי, 3 p. pf. qal of אָפַף (surround), encompass) plus 1 s. suff.

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

סוּף, masc. noun, 'reeds'. Both Targum (סוּפֵי דְמִוֵּן) and Aquila (ἄρουρα) thought of the Red Sea. LXX and dependants read סוּף (end) and divide the verse differently.

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

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

לקצב, prep. *lamedh* plus cstr. pl. of קצב, elsewhere only in 1 Kings vi. 25, vii. 37 of 'shape', the root meaning 'cut off', but here apparently 'extremities', i.e. 'bottoms', following the Targum. Many scholars (Boehme, Nowack, Procksch in Kittel's 3rd ed.) suggest the more usual לקצוי (to the ends of). For other suggestions, see ICC, but the Hebrew Text is supported by the Hebrew of Ecclesiasticus xvi. 19.

הרים, pl. of הר (mountain), a double-*ayin* root. Note the pointing of the article with this noun, הָרִים but הַהָרִים. Similarly, אָרֶץ with the article is הָאָרֶץ DG 46, WL 27.

בריהיה, 3 f. s. suff. to plural of בריה (bar).

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

ותעל, strong-*vav* ('but', DS 71 (top), DT 8of § 74, GK 111e) plus 2 m. s. impf. (apoc.) hiph. of עלה (go up). The actual forms of qal and hiphil imperfects cannot be distinguished in a verb which is both

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

משחח, prep. *min* plus שחח (pit). The Versions and also AV text and RV margin (corruption) connect the word with the root שחת (destroy), but this is wrong. The word is from the root שונח (sink down), BDB 100f.

חיי, 1 pl. suff. plus the plural, חיים (life).

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

נפשי, 1 s. suff. plus נפש (life-spirit). Some MSS. read רחמי (my spirit).

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

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

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

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

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

חסדם, 3 m. p. suff. with חסד, usually translated

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

יעזבו, 3. m p. impf. qal of עזב (forsake), but with tone retracted in pause and original -o restored, DG 4of, WL 117.

Verse 10. וְאֲנִי, emphatic, 'but I'.

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

אוֹזְבַחַ, 1 s. cohort. qal of זָבַח (sacrifice).

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

אֲשַׁלְמָה, 1 s. cohort. piel of שָׁלַם (to be complete, full), intransitive in qal, and transitive in piel. The tone is retracted in pause, and the original *tsere* restored, DG 4of, WL 117.

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

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

CHAPTER III

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

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

אליה, 'to her', as against עליה, 'against her', in i. 2.

הקריאה, 'the proclamation'. LXX has τὸ εὐαγγέλιον (the proclamation, preaching), probably in part because of the assonance.

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

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

כדבר, prep. *kaph* (according to) plus cstr. s. of דבר (word).

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

היחה, 3 f. s. pf. qal of חיה (to be, become).

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

מהלך, cstr. s. of מהלך (walk, journey).

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

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

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

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

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

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

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

וַיִּקְרָאוּ צוֹם, 'and proclaimed a fast'.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

וּבְרֵלִי, copulative *vav* (ו before *sheva*) plus m. p. of גֹּדֵל (great one) plus 3 m. s. suff.

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

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

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

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

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

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

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

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

ושוב, 3 m. s. impf. qal of שוב, 'he may turn'.

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

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

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

מחרון, prep. *min* plus cstr. s. of חרון (anger).

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

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

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

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

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

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

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

לעשות, prep. *lamedh* plus inf. cstr. qal of עשה, *lamedh-he* verb.

CHAPTER IV

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

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

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

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

הִחַיִּיתִי, inf. cstr. qal of **חַיָּה** (to be) plus 1 s. suff.

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

חַנוּן, adj. 'gracious'. This adjective is used only of God. The earlier phrase is **רַחוּם וְחַנוּן**, and the later, as here, **חַנוּן וְרַחוּם**. Both are actually 'passive' forms.

וְנָחַם, copulative *vav* plus m. s. niph. ptc. of **נָחַם**.

Verse 3. **קָח**, 2 m. s. impt. qal of **לָקַח** (take), DG 213, WL 255.

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

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

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

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

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

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

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

תַּחְתִּיהָ, 3 f. s. suff. plus dual of **תַּחַת** (underneath). Neither this form nor the corresponding forms of **אַחֲרֶיהָ**, such as **אַחֲרֵיהֶן**, are plurals, but duals.

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

וַיִּרְאֶה, 3 m. s. impf. qal of **רָאָה** (see).

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

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

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

למעל, prep. *min* plus prep. על plus prep. *lamedh* 'from over on top of'.

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

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

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

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

למחרת, prep. *lamedh* plus article plus fem. noun (the morrow). Pronounce *lam-mö-chö-rath*.

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

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

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

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

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

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

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

לַמּוֹת, prep. *lamedh* plus inf. cstr. qal of מוֹת (die), with *gamets* before the tone, DG 51, WL 45.

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

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

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

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

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

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

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

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

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

רָבִי, or, as occasionally elsewhere, רַבִּי, is an Aramaizing form for the true Hebrew רַבְּבָה (ten thousand). The following אֲדָם is singular according to later custom.

לְשִׁמְאֵל, prep. *lamedh* plus שִׁמְאֵל (left) plus 3 m. s. suffix.

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