UNIT TWO: How to Describe What You See and Experience

Overview of Unit Two Functional Goals and Expressions

This unit will enable you to describe objects, in particular specifying which of two similar objects you are talking about:

- the *big* moneybag, not the *small* moneybag
- The king is *wicked*.

You will be able to describe things by locating them with reference to other objects:

- The money is *in* the water.
- a man *atop* the large rock

You will be able to explain what belongs to whom:

- The *ship's* baggage is dry.
- the prophet *of God*

You will be able to distinguish whether someone is talking about something general…

- *a* sturdy ship

…or something specific

- *the* sturdy ship

__Structure:__ construct chains, definite article, definite and indefinite nouns, interrogative of place, nonverbal sentence, prepositional phrase consisting of אֶל and location, concord and syntax of noun / attributive adjective, predicative adjective, prepositional phrase expressing obligation, selected imperatives

MODULE 2.1

<u>Structures</u>: construct chains, definite article.

Jonah Story: "Jonah books passage to Tarshish"

Story Background

When was the last time you took a trip? Was it a business trip or a holiday? Did you have to buy a ticket? Perhaps Jonah's travel arrangements involved some conversations like these.

Story: Preview Vocabulary

<u>Instructor</u>: Before reading each scene, take time to go over vocabulary selected for preview.

Words to Use:

where is...?	אַיֵּה...?
How would one say in Hebrew…"X"?	אֵיךְ אֹמְרִים בְּעִבְרִית "x"?
ship	אֳנִיָּה
the	הַ...⊙
behold, here is	הִנֵּה
water	מַיִם
king	מֶלֶךְ

Jonah Story: "I'm looking for a ship"

Hi. I am looking for a ship. Where's a ship?	שָׁלוֹם: אֲנִי מְבַקֵּשׁ אֳנִיָּה: אַיֵּה אֳנִיָּה?	[Jonah, approaching ship]	2.1
Here's a ship.	הִנֵּה אֳנִיָּה:	sailor to Jonah	2.2

How does one say in Hebrew the ship's name?	אֵיךְ אֹמְרִים בְּעִבְרִית שֵׁם־הָאֳנִיָּה?	Jonah	2.3
"The ship's name" in Hebrew?? "The ship's name"!!	״שֵׁם־הָאֳנִיָּה״ בְּעִבְרִית?? ״שֵׁם־הָאֳנִיָּה״!!	sailor	2.4
You don't understand. What is the name of the ship?	אֵינְךָ מֵבִין: מָה שֵׁם־הָאֳנִיָּה?	Jonah	2.5
The name of the ship is "The Water King"...the king's ship.	שֵׁם־הָאֳנִיָּה ״מֶלֶךְ־הַמַּיִם״... אֲנִיַּת־הַמֶּֽלֶךְ:	sailor	2.6

Explanation A: "The king" הַמֶּֽלֶךְ

__Function__: How to mark an object as special, apart from the rest

__Structures__: definite and indefinite nouns, definite article

__Instructor__: It is recommended that you not emphasize dagesh-resistant qualities of gutturals at this point. That may be pointed out at another time. Instead focus students' primary attention on article formation with words beginning with non-gutteral consonants.

You can call attention to a particular object (*the king*) in contrast to any object in general (*a king*) by using a definite article (*the*). The article will attach to the front of its noun, generally taking the shape **...**⊙ הַ . If you do not want to specify a particular object, simply omit the article.

a name	שֵׁם	a prophet	נָבִיא	a king	מֶלֶךְ
the name	הַשֵּׁם	the prophet	הַנָּבִיא	the king	הַמֶּֽלֶךְ

Activity B: Matching

Match the following Hebrew and English forms by writing the number in front of the Hebrew word.

1.	a king	אֶבֶן	
2.	a name	אֳנִיָּה	
3.	a ship	הָאֶבֶן	
4.	a stone	הָאֳנִיָּה	
5.	peace (wellbeing)	הַמַּיִם	
6.	water	הַמֶּלֶךְ	
7.	the king	הַשָּׁלוֹם	
8.	the name	הַשֵּׁם	
9.	the peace	מַיִם	
10.	the water	מֶלֶךְ	
11.	the ship	שָׁלוֹם	
12.	the stone	שֵׁם	

Activity C: "Where is...?"   ?אַיֵּה...

Function: Locating missing objects or persons

Structures: definite nouns, interrogative of place

Instructor: To strengthen familiarity with definite article you may engage students in a "Where is…?" "Here is…" activity. Prepare by distributing pictures / sketches / tangible objects suggested in the props list. Only distribute one of each. (It may be helpful to label objects as well.) Students will take turns asking "Where is the…?" The one holding the object will call out, "Here is the…!"

Props - Objects you might supply for this activity include:

☐ *bread*   ☐ *peace [happy face]*   ☐ *(also: a supply of*
☐ *king*   ☐ *ship*   *small bags)*
☐ *name*   ☐ *stone*

To make a game of it, provide each student a small bag in which to hide their object (or to pretend they have an object, in case they did not receive one). Paper lunch bags work well for this. When a classmate asks, for example, "Where is the stone?" encourage both the stone-owner plus a couple others to raise their bags. Now it is up to the guesser to choose which person likely has the requested object. If he / she guesses correctly, the object passes to the bag of the guesser. Now a new volunteer guesses another object. To

keep it interesting, after every third guess have students secretly exchange (or pretend to exchange) their objects.

Discover who has the objects in the above list. Use the model below to ask and to respond. Practice using the definite article throughout.

Where is the stone?	אַיֵה הָאֶבֶן?	Question
Here is the stone!	הִנֵה הָאֶבֶן!	Answer
I don't have the stone.	אֵין לִי הָאֶבֶן:	Alternate Answer

Did you know that...?   ?...הֲיָדַעְתָּ כִּי

...you can obtain a translation for almost any word *without using your native language*? Simply ask your friend or instructor,

How would one say in Hebrew…"X"?	אֵיךְ אֹמְרִים בְּעִבְרִית "x"?

Perhaps that claim wasn't *totally* honest—you do have to use your native language to insert the *target word*. But that's all. Try it!

__Instructor__: Students may find learning this six-syllable sequence a challenge early on. Help them by using a technique known as "backward building." Begin by repeating slowly the final word בְּעִבְרִית. Then repeat the last two words together אֹמְרִים בְּעִבְרִית. Finally string all three words together אֵיךְ אֹמְרִים בְּעִבְרִית. Now reinforce this immersion tool by asking the class for Hebrew translations of various English terms:

אֵיךְ אֹמְרִים בְּעִבְרִית...

...peace	...name	...stone	...king	...water	...Nineveh	...you must

Next reverse the language flow by asking for __English__ equivalents:

אֵיךְ אֹמְרִים בָּאַנְגְּלִית...

שְׁמִי	קוּם	נָבִיא	מַה־זֶה?	לֹא	הִנֵה	אַיֵה	מֶלֶךְ

When teaching prefixed prepositions in a future lesson, remind students of the preposition ב in בְּעִבְרִית.

Your class will attain a student-interest milestone when, of their own initiative, members begin using this communicative tool to solicit new words in order to express themselves.

Explanation D: "Whose …?" לְמִי?

Function: Explaining "what" belongs "to whom"

Structures: nouns in construct state

Words to Use:

ship, ship of	אֳנִיָּה, אֳנִיַּת
chair, chair of (*no change*)	כִּסֵּא, כִּסֵּא
bread, bread of (*no change*)	לֶחֶם, לֶחֶם
table, table of	שֻׁלְחָן, שֻׁלְחַן

To indicate that something belongs to someone (or something), simply state the owner after the thing owned. Thus כִּסֵּא־מֶלֶךְ means *a chair **of a king***. If you are talking about a particular king's chair, make the *second* member definite (add the article, so מֶלֶךְ *the king* instead of simply מֶלֶךְ *king*): כִּסֵּא־ מֶּלֶךְ. Now they *both* are translated definite: ***the* chair *of the* king** or simply *the king's chair*.

bread	לֶחֶם	chair	כִּסֵּא
bread of a prophet	לֶחֶם־נָבִיא	a chair of a king	כִּסֵּא־מֶלֶךְ
the bread of the prophet	לֶחֶם־ נָבִיא	the chair of the king	כִּסֵּא־ מֶּלֶךְ

Some nouns change their spelling slightly when they belong to someone (or something).[1] For example, nouns like אֳנִיָּה *ship* will often replace the ה֫◌... ending by a ת◌... ending. So אֳנִי becomes אֳנִי *ship of* when expressed together with its owner.

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[1] This ownership connection (when one noun belongs to or "leans on" another noun) has been given the label "construct." The plain (non-construct) form of a noun is called "absolute." For many nouns the absolute and construct forms appear identical. Often the Hebrew Bible joins the object and its owner with a dash (called a *maqqef*).

a table	שֻׁלְחָן	a ship	אֳנִיָּה
a table of a woman	שֻׁלְחַן־אִשָּׁה	a king's ship	אֲנִית־מֶלֶךְ
the table of the woman	שֻׁלְחַן־ אִשָּׁה	the king's ship	אֲנִית־ מֶלֶךְ

As with other languages, it is possible in Hebrew to string along several owners:
שֵׁם־אֲנִית־ מֶלֶךְ *the* name of *the* ship of *the* king. Notice that in English each

member of the chain takes on the article *the* even though only the **final** member of the
chain bears the article in Hebrew. Conversely, simply by omitting that final article the
entire chain would be indefinite: שֵׁם־אֲנִית־מֶלֶךְ *a* name of *a* ship of *a* king.

Finally, when something belongs to a particular, **named individual** (such as *Jonah's*
chair), that object will be translated *as if the last word in the chain had a definite article.*
This holds true even though the named individual seldom has an article before it.

the chair of Jonah (or simply Jonah's chair)	כִּסֵּא־יוֹנָה
the king of Israel (or simply Israel's king)	מֶלֶךְ־יִשְׂרָאֵל

Words to Use:

stones	אֲבָנִים
money (or silver, *no change for construct*)	כֶּסֶף
city (*no change*)	עִיר

Activity E: Matching
To get familiar with expressing ownership, match the following phrases by writing the
number of the correct translation next to the appropriate Hebrew phrase.

1.	a city of stones	אֲנִית־מֶלֶךְ	
2.	a king of money	כֶּסֶף־הָאִישׁ	
3.	a king's ship	לֶחֶם־הָאֳנִיָּה	
4.	a name of a city	מֵי²־שָׁלוֹם	

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² *water of*

5.	the man's money	מֶלֶךְ־כֶּסֶף	
6.	the peace of the Lord	עִיר־אֲבָנִים	
7.	the ship's bread	שְׁלוֹם־יְהוָה	
8.	water(s) of peace	שֵׁם־עִיר	

Activity F: "I am looking for…"   אֲנִי מְבַקֵּשׁ...

Function: Inquire what someone is looking for

Structure: construct to express possession, interrogative "what?"

Instructor: A similar activity was engaged in a previous module. Now enrich with constructs.

Find out what your neighbor needs or is looking for. Ask your neighbor, "What are you looking for?" using the model below. He / she will pick something from the above list of construct expressions or may invent a new one (please be sure it follows the construct pattern of "I'm looking for **X which belongs to Y**").

What are you looking for?	מָה אַתָּה מְבַקֵּשׁ?	Question (you-ms)
	מָה אַתְּ מְבַקֶּשֶׁת?	Question (you-fs)
I'm looking for David's bread.	אֲנִי מְבַקֵּשׁ [מְבַקֶּשֶׁת] לֶחֶם־דָּוִד:	Answer (self-ms [fs])

MODULE 2.2

Structures: *nonverbal sentence (not yet explained but previewed ["chunked"] via greetings function)*

Instructor: *Before reading each scene, take time to go over vocabulary selected for preview.*

Words to Use:

Jonah	יוֹנָה
very (much)	מְאֹד
my name	שְׁמִי
your (m, f) name	שִׁמְךָ, שְׁמֵךְ

Jonah Story: "*What's your name?*"

What's your name?	מָה שְׁמְךָ?	sailor	2.7
My name is Jonah.	שְׁמִי יוֹנָה:	Jonah	2.8
How are you, Jonah?	הֲשָׁלוֹם לְךָ יוֹנָה?	sailor	2.9
Not so good. *I've got trouble.* *I've got lots of trouble.*	אֵין לִי שָׁלוֹם: צַר לִי: צַר לִי מְאֹד:	Jonah	2.10

Activity A: "*Are you well?*"   הֲשָׁלוֹם לְךָ?

Function: Exchanging greetings.

Structures: *non-verbal sentence*

Instructor: *Turn to a student and inquire how he / she doing:*

Turn to a classmate and ask how he / she is doing.

Are you fine?	הֲשָׁלוֹם לְךָ?	Ask (to a man)

Are you fine?	הֲשָׁלוֹם לָךְ?	Ask (to a woman)
I'm fine.	שָׁלוֹם:	Answer A (both genders)
I've got trouble.	צַר לִי:	Answer B (both genders)

Activity B: "How is Jonah doing?"   הֲשָׁלוֹם לְיוֹנָה?

Function: Reporting whether someone else is doing okay or not

Structures*: non-verbal sentence*

Instructor*: Now for a brief reading comprehension question. Ask a student, "How is Jonah doing?" Hopefully the response will reflect the story.*

How is Jonah doing?	*הֲשָׁלוֹם לְיוֹנָה?*	*Question*
Poorly (in distress)... Jonah is doing very poorly.	*צַר... צַר לְיוֹנָה מְאֹד:*	*Answer*

Listen for your instructor's question at this point.

MODULE 2.3

Structures: *nonverbal sentence, adjectives*

Instructor: *Before reading each scene, take time to go over vocabulary selected for preview.*

Words to Use:

you (ms)	אַתָּה
big, large, great (fs)	גְּדוֹלָה
good (fs)	טוֹבָה
because	כִּי
sack, container, baggage (m)	כְּלִי
why?	לָמָה...?
water (mpl)	מַיִם
city (f)	עִיר
small, young (ms, fs)	קָטֹן, קְטַנָּה
bad, wicked (ms, fs)	רָע, רָעָה

Words to Recognize:

God	אֱלֹהִים
and (various spellings, depending on next syllable)	וְ..., וֹ..., וָ..., וַ...
to go	לָלֶכֶת
what is this?	מַה־זֶּה?
I must	עָלַי

Jonah Story: "Why are you in trouble?"

Why? Why are you in trouble?	לָמָה? לָמָה צַר לְדּ?	sailor	2.11

Because I'm supposed to go to Nineveh. I don't want to go to Nineveh.	כִּי עָלַי לָלֶכֶת אֶל נִינְוֵה: אֵינֶנִּי חָפֵץ לָלֶכֶת אֶל נִינְוֵה:	Jonah, discouraged	2.12
Why?	לָמָּה?	sailor	2.13
Because Nineveh is a bad city. Nineveh is a big city. Nin. is a bad and big city. And I'm a prophet of God.	כִּי נִינְוֵה עִיר רָעָה: עִיר גְּדוֹלָה נִינְוֵה: נִינְוֵה עִיר רָעָה וּגְדוֹלָה: וַאֲנִי נְבִיא־אֱלֹהִים:	Jonah	2.14
What do you want? Do you want to go to Tarshish?	מָה אַתָּה חָפֵץ? הֶחָפֵץ[3] אַתָּה לָלֶכֶת אֶל תַּרְשִׁישׁ[4]?	sailor	2.15
Tarshish is a good city. Tarshish is a small city. Tarshish is a good and small city.	תַּרְשִׁישׁ עִיר טוֹבָה: עִיר קְטַנָּה תַּרְשִׁישׁ: תַּרְשִׁישׁ עִיר טוֹבָה וּקְטַנָּה:	sailor, cont.	2.16
I'd like to go to Tarshish.	אֲנִי חָפֵץ לָלֶכֶת אֶל תַּרְשִׁישׁ:	Jonah, happy	2.17
What's this?	מַה־זֶּה?	sailor, pointing to money pouch	2.18
This? This is a sack...a little sack.	זֶה? זֶה כְּלִי ...כְּלִי קָטֹן:	Jonah	2.19

Explanation A: "Big or small?"   גָּדוֹל אוֹ קָטֹן?

Function: Describing objects with adjectives

Structure: concord and syntax of noun / attributive adjective

Instructor: Charts associated with the following explanation are illustrative, intended as reinforcement and resource for ensuing activity.

Props - Objects you might supply for this activity include:

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[3] הֶ in הֶחָפֵץ is an alternative spelling for the interrogative הַ.

[4] Do you recognize this city name? It may have been located in Spain.

You can form a simple description by juxtaposing a noun with an adjective. Nouns in Hebrew are either masculine or feminine. Notice how the spelling of the adjective will adjust to reflect the gender of the noun it modifies. Adjectives normally form the feminine by adding הָ◌ to the end of the word (sometimes this causes other adjective vowel changes as well). This gender-matching of noun + adjective clarifies translation, helping us to know which noun a particular adjective is modifying.

a good sack (m)	כְּלִי טוֹב	masculine noun
a small sack (m)	כְּלִי קָטֹן	masculine noun
a good city (f)	עִיר טוֹבָ	feminine noun
a small city (f)	עִיר קְטַנָּ	feminine noun

Adjectives conform to the noun they modify in two more ways: number (singular or plural) and definiteness (whether it has an article). Masculine adjectives form the plural by adding ◌ים... to the masculine singular base form. Feminine adjectives form the plural by adding וֹת... to the masculine singular base form. Addition of this new syllable at the end of plural words often lightens the first vowel, so that ...קָ becomes ...קְ.

small sacks (mpl)	כֵּל קְטַנּ	Masculine plural, **indefinite**
the small sacks (mpl)	כֵּל קְטַנּ	Masculine plural, **definite**
big ships (fpl)	אֲנִי גְדוֹל	Feminine plural, **indefinite**
the big ships (fpl)	אֲנִי גְדוֹל	Feminine plural, **definite**

Proper nouns (names) are by nature definite—although the name needs no article, its adjective does: יוֹנָה גָדוֹל *Big Jonah* (not יוֹנָה גְדוֹל).

Here are several nouns you have encountered. Notice how plurals are formed for masculine, for feminine. Gender of nouns is stable. Some nouns appear in only singular or plural, not both.

	Pl.	Sing.		Pl.	Sing.		Pl.	Sing.
m	צָרִים	צַר	m	מְלָכִים	מֶלֶךְ	f	אֲבָנִים	אֶבֶן
m	שְׁלוֹמִים	שָׁלוֹם	m	נְבִיאִים	נָבִיא	f	אֳנִיּוֹת	אֲנִיָּה
m	שֵׁמוֹת	שֵׁם	f	[אֵין]	נִינְוֵה	m	[אֵין]	יוֹנָה
m	כֵּלִים	כְּלִי	f	עָרִים	עִיר	m	מַיִם	[אֵין]

Now notice the flexibility of adjectives—adapting to nouns whether the selected noun is masculine or feminine, singular or plural.

Fem. pl.	Masc. pl.	Fem. sing.	Masc. sing.	
גְּדוֹלוֹת	גְּדוֹלִים	גְּדוֹלָה	גָּדוֹל	great, large, big
טוֹבוֹת	טוֹבִים	טוֹבָה	טוֹב	good
קְטַנּוֹת	קְטַנִּים	קְטַנָּה	קָטֹן	small
רָעוֹת	רָעִים	רָעָה	רַע	bad
יְבֵשׁוֹת	יְבֵשִׁים	יְבֵשָׁה	יָבֵשׁ	dry
[אֵין]	כְּבֵדִים	[אֵין]	כָּבֵד	heavy
חֲזָקוֹת	חֲזָקִים	חֲזָקָה	חָזָק	strong

Activity B: "Correct?"   נָכוֹן?

Function: Describing objects

Structure*: Sharpen noun-adjective concord awareness*

Instructor*: This activity may function best as a homework assignment. Let students get familiar with various adjective combinations by searching for mistakes in the following chart. אֲנִיָּה יָבֵשׁ and צַר קְטַנִּים, are incorrect. Answers: a big city, a heavy [glorious] king, {a dry boat—incorrect gender}, strong prophets, good names, the bad waters,, {a little distress—incorrect number}*

Refer to the charts above to determine which adjective phrases are expressed correctly. Circle numbers that are correct. Write a translation of correct expressions in the space provided.

Your Translation		
a big city	עִיר גְּדוֹלָה	א.
a heavy [weighty] king	מֶלֶךְ כָּבֵד	ב.
a dry boat—incorrect gender	אֲנִיָּה יָבֵשׁ	ג.
strong prophets	נְבִיאִים חֲזָקִים	ד.
good names	שֵׁמוֹת טוֹבִים	ה.
the bad waters	הַמַּיִם הָרָעִים	ו.
a little distress—incorrect number	צַר קְטַנִּים	ז.

Activity C: "What do you want?"   מָה אַתָּה חָפֵץ?

Function: Expressing preferences

Structure: noun-adjective concord

Instructor: This activity will help solidify the concept of noun-adjective concord.

As you talk with a neighbor describe something you wish you had. Be creative—include an adjective or two. Remember to pick the adjective form matching the noun you select (gender, number, and definiteness). If there is something on the list you especially do not want, you may say that as well.

I want a little king (one small enough to control!).	אֲנִי חָפֵץ [חֲפֵצָה][5] מֶלֶךְ קָטֹן:
I don't want a big name (I'm not in pursuit of fame).	אֵינֶנִּי חָפֵץ [חֲפֵצָה] שֵׁם גָּדוֹל:

Just for fun ask לָמָה? *Why?* in response to your neighbor's selection (you don't need to use Hebrew for explanation).

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[5] Did you notice that חֲפֵצָה adopts a feminine form when it is a woman who is saying "I want…"?

Activity D: "Where do you want to go?" אָנָה[6] אַתָּה חָפֵץ לָלֶכֶת?

Function: Talking about travel destinations

Structure: *prepositional phrase consisting of* אֶל *and location.*

Instructor: *This activity may be used in addition to (or in place of) the activity "What do you want?" You may want to have students read aloud the interview question and all responses before sending them off to survey classmates. Afterward you may want to introduce the interrogative* מִי *who and ask:* ?...מִי חָפֵץ [חֲפֵצָה]/לָלֶכֶת אֶל *(fill in successive destinations).*

Select two places you would like to go. **Write your name** in the "My Choices" column. Interview others in the class (אָנָה means *where? whither? to what location?*):

Where do you want to go?	אָנָה אַתָּה חָפֵץ לָלֶכֶת?	Ask a man
	אָנָה אַתְּ חֲפֵצָה לָלֶכֶת?	Ask a woman

Find two people who want to go to different places (no duplicates, please) and **write their names** opposite their chosen destination. Some destinations are ancient, others are modern. See if you can recognize them by sounding out the words. Can you guess in response #ז what topographical feature is הַר?

Friends' Choices (2)	My Choices (2)		
		אֲנִי חָפֵץ [חֲפֵצָה] לָלֶכֶת אֶל תַּרְשִׁישׁ:	א.
		אֲנִי חָפֵץ [חֲפֵצָה] לָלֶכֶת אֶל יְרוּשָׁלַיְם:	ב.
		אֲנִי חָפֵץ [חֲפֵצָה] לָלֶכֶת אֶל רוֹם:	ג.
		אֲנִי חָפֵץ [חֲפֵצָה] לָלֶכֶת אֶל נִיוּ־יוֹרְק:	ד.
		אֲנִי חָפֵץ [חֲפֵצָה] לָלֶכֶת אֶל בֵּית־לֶחֶם:[7]	ה.
		אֲנִי חָפֵץ [חֲפֵצָה] לָלֶכֶת אֶל הַמַּיִם:	ו.
		אֲנִי חָפֵץ [חֲפֵצָה] לָלֶכֶת אֶל הַר אֲרָרָט:	ז.

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[6] *to where (whither,* cf. Gen. 16:8)
[7] Can you guess this biblical town name?

		אֲנִי חָפֵץ [חֲפֵצָה] לָלֶכֶת אֶל...	ח.

Activity E: "The sack is small"   הַכְּלִי קָטֹן:

Function: Describing with complete sentences—but without verbs!

Structure: *noun plus predicative adjective*

Instructor: *The exercise at the end of this activity will work best if you devise one or two examples not seen by the students, such as* הָעִיר יְבֵשָׁה *The city is dry.*

In addition to listing a description of an object (e.g., אֲנִיָּה יְבֵשָׁה *a dry ship*), you can express a complete sentence using the same components (without a verb!).

The sack [is] small.	הַכְּלִי קָטֹן:
The ship [is] dry.	הָאֲנִיָּה יְבֵשָׁה:
The stones [are] large.	הָאֲבָנִים גְּדוֹלוֹת:

You may have noticed something unusual about these combinations: while they agree in number and gender, the noun is definite while the adjective is not. That's how we know these are more than phrases—they form complete sentences.[8]

Try your hand at making an adjective sentence (called a "nominal sentence"). Aim to compose a sentence that is true, unusual, or patently preposterous!

Explanation F: "Nineveh [is] a bad city"   נִינְוֵה עִיר רָעָה:

Structure: *implied copulative in nominal sentences*

Instructor: *Here students will "receive permission" to supply the copulative verb for translation of nominal sentences.*

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[8] By the way, in case *neither* noun *nor* adjective have the article—the translation can go either way: כְּלִי טוֹב may mean either *good sack* or *A sack is good.* Context in the composition will help you decide what is the best translation.

While we're on the topic of sentences without verbs, you may have noticed that Hebrew can form a sentence simply by juxtaposing two nouns or noun phrases. As with adjective sentences, in translation other languages must supply the verb *to be*. For example:

Nineveh [is] a bad city.	נִינְוֶה עִיר רָעָה׃
My name [is] Jonah.	שְׁמִי יוֹנָה׃
The name of the ship [is] "The King of the Water."	שֵׁם־הָאֳנִיָּה ״מֶלֶךְ־הַמַּיִם״׃

Whenever supplying the verb "to be" you may select its tense as well: past, present, or future, as dictated by the context.

MODULE 2.4

__Instructor__: If you wish may draw activities for this module forward to this point in the lesson (before the story) in order to break learning of vocabulary and structures into smaller parts. Then read the story to cement learning already laid down. If you opt to advance activities before the story, take care to identify and teach those words which the activity will require since students will not yet have been exposed to them via "Vocabulary for Story". This pattern (advancing activities before story) may be employed with benefit in later modules as well.

Before reading each scene, take time to go over vocabulary selected for preview.

Words to Use:

in, with, by means of	בְּ
money, silver (m)	כֶּסֶף
on, upon	עַל
put (m, f)	שִׂים, שִׂמִי
table (m)	שֻׁלְחָן

Words to Recognize:

I am able	אוּכַל
welcome (to arriving guest, ms, fs)	בָּרוּךְ הַבָּא, בְּרוּכָה הַבָּאָה
there is, there are	יֵשׁ
to give	לָתֵת
asking	שֹׁאֵל
sit down (m, f)	שֵׁב, שְׁבִי
thank you	תּוֹדָה

Jonah Story: "What's in the sack?"

What's in the little sack?	מָה בַּכְּלִי הַקָּטֹן?	sailor	2.20
Money...there's some money in the sack. Why do you ask?	כֶּסֶף...יֵשׁ כֶּסֶף בַּכְּלִי: לָמָּה אַתָּה שֹׁאֵל?	Jonah	2.21
Because I like money. You must give me money.	כִּי אֲנִי חָפֵץ כֶּסֶף: עָלֶיךָ לָתֵת לִי כֶּסֶף:	sailor	2.22
I can give money in order to go to Tarshish.	אוּכַל לָתֵת כֶּסֶף לָלֶכֶת אֶל תַּרְשִׁישׁ:	Jonah	2.23
put some money on the table.	שִׂים כֶּסֶף עַל הַשֻּׁלְחָן:	sailor	2.24
Here's some money.	הִנֵּה כֶּסֶף:	Jonah	2.25
Thanks. Welcome! Sit on a chair.	תּוֹדָה... בָּרוּךְ הַבָּא... שֵׁב עַל כִּסֵּא:	sailor	2.26
Go to Tarshish aboard the ship "The King of the Waters"!	לֵךְ אֶל תַּרְשִׁישׁ בָּאֳנִיָּה "מֶלֶךְ־הַמַּיִם"!	sailor	2.27

Activity A: "On or under?" עַל אוֹ תַּחַת?

Function: Interact with objects in the room to get comfortable with locating and describing where things are.

Structures: *Accelerating facility with prepositions, nouns, adjectives, nonverbal sentences, interrogative of place.*

Instructor: *Prepositions are wonderfully suited for manipulative learning (TPR). Many of them can be taught through this activity even before they are formally introduced in print in the next section.*

Use prepositions repeatedly and often. First perform the action described below, then follow up with scripted statement. Feel free to innovate. The following is offered as a guide.

Props - Objects you might supply for this activity include:

- ☐ a paper crown for king / queen
- ☐ boat
- ☐ chair

- ☐ cup of water
- ☐ door
- ☐ money
- ☐ Nineveh
- ☐ rock

- ☐ sack
- ☐ table
- ☐ Tarshish

A little water sprinkled on any object can differentiate between "dry" and "not dry." Duplicate objects of dramatically differing size will allow distinction between "large" and "small" (e.g., rock, bread, sack).

Translation	2. Follow-up Script	1. Action	
The bread is on the table.	הַלֶּחֶם עַל הַשֻּׁלְחָן:	Place some bread on a table, then say:	
Where is the bread?	אַיֵּה הַלֶּחֶם?	Now ask students:	
On the table	עַל הַשֻּׁלְחָן	(student reply)	
A sack is on the bread.	כְּלִי עַל הַלֶּחֶם :	Place a sack over the bread; state:	
Where is the sack?	אַיֵּה הַכְּלִי?	Ask:	
Over the bread	עַל הַלֶּחֶם	Student reply:	
Where is the bread?	אַיֵּה הַלֶּחֶם?	Ask:	
Under the sack.	תַּחַת הַכְּלִי	Student reply:	
Where is the bread?	אַיֵּה הַלֶּחֶם?	Place bread inside sack; ask:	
In the sack.	בַּכְּלִי	Student reply:	
What is in the sack?	מָה בַּכְּלִי?	Put a stone in the sack with the bread. Ask:	
A stone and some bread are in the sack	אֶבֶן לֶחֶם אֶבֶן וְלֶחֶם	Student reply	
What is with the bread in the sack?	מָה עִם הַלֶּחֶם בַּכְּלִי?	Ask:	
A stone is with the bread.	אֶבֶן עִם הַלֶּחֶם	Student reply	

What is on the chair in front of the king?	מָה עַל הַכִּסֵּא לִפְנֵי הַמֶּלֶךְ?	*Place coin on small chair in front of king / queen. Ask:*	
money	כֶּסֶף	*Student reply*	
Where is the dry rock?	אַיֵּה הָאֶבֶן הַיְּבֵשָׁה?	*Take two rocks, sprinkle one with water, place on table; place a dry rock next to king. Ask:*	
Next to the king.	עַל־יַד הַמֶּלֶךְ:	*Answer:*	

__Instructor__: Continue the exchange, involving other objects, other locations within the room ("Nineveh," chair, door), and other prepositions. Evoke responses with "What is + preposition?" and "Where is + noun?" questions. Involve adjectives:

Where is the king?	אַיֵּה הַמֶּלֶךְ?	*Produce two sacks, large and small. Balance the smaller one atop the head of a good-natured "king". Ask:*	
Under the small sack.	תַּחַת הַכְּלִי הַקָּטוֹן:	*Answer:*	
What is in the cup?	מָה בַּכְּלִי?	*Pour some water into a cup. Ask:*	
Water is in the cup.	מַיִם בַּכְּלִי:	*Answer:*	

Explanation and Activity B: "Upon the water…in the sack…"

עַל הַמַּיִם ... בַּכְּלִי...

Function: Describing location of objects

__Structures__: prepositional phrases, loss of definite article with preposition

It often is convenient to describe one object in relation to another with the help of a preposition: הָאֳנִיָּה עַל הַמַּיִם *the ship upon the water;* כֶּסֶף בִּכְלִי *money in a sack.* Some Hebrew prepositions are capable of standing alone (independent), such as עַל *upon* as in עַל הַמַּיִם *on the water*. Others only appear prefixed to their object, such as בְּ... *in* as in בִּכְלִי *in a sack*. Here is a handful of the most useful prepositions.

from	מִן	in	בְּ...
on, upon	עַל	to, for	לְ...
beside	עַל־יַד	like	כְּ...
with	עִם	to, toward	אֶל
under	תַּחַת	before, in front of	לִפְנֵי

You recently read several prepositional phrases in the story. How quickly can you match each with a proper translation?

a.	in a sack	אֶל נִינְוֵה	*d.*
b.	on a chair	בִּכְלִי	*a.*
c.	on the table	אֶל תַּרְשִׁישׁ	*e.*
d.	to Nineveh	עַל הַשֻּׁלְחָן	*c.*
e.	to Tarshish	עַל כִּסֵּא	*b.*

Compare the spelling of the first two consonants in each word-pair below. Now compare the translations. Though the consonant ה of the definite article has been lost, it left something behind. Can you isolate the remaining evidence of the definite article in בַּכְּלִי?[9] How about in בַּלֶּחֶם?[10]

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[9] Pataḥ vowel under preposition בַּ and dagesh in כְּ of כְּלִי.

[10] Pataḥ vowel under preposition בַּ and dagesh in לְ of לֶחֶם.

in a sack	בְּכְלִי
in the sack	בַּכְּלִי
in [some] bread	בְּלֶחֶם
in the bread	בַּלֶּחֶם

Activity C: "Where's Jonah?"   אַיֵּה יוֹנָה?

Function: Describing with help of prepositions

Structures: prepositional phrases

Instructor: Let the students reinforce preposition function by reviewing the story. Statements 1, 2, 4, and 7 do not match the story, although some may develop creative explanations to the contrary!

Test your memory: based on the story, are these sentences correct? Write a שׁ for שֶׁקֶר (false) next to statements that you believe to be incorrect. If you like, you may write a correction in the left column. There may be more than one right answer.

Correction (optional)			
יוֹנָה בָּאֳנִיָּה: כֶּסֶף בְּכְלִי:	יוֹנָה בְּכְלִי:	Sample	שׁ

Correction (optional)			
יוֹנָה בָּאֳנִיָּה: מַיִם תַּחַת אֳנִיָּה:	יוֹנָה תַּחַת אֳנִיָּה:	1.	שׁ
הַכֶּסֶף בְּכְלִי:	הַכֶּסֶף בָּעִיר:	2.	שׁ
	תַּרְשִׁישׁ עַל־יַד מַיִם:	3.	
הַכִּסֵא תַּחַת יוֹנָה:	הַכִּסֵּא לִפְנֵי הַמֶּלֶךְ:	4.	שׁ
	בַּכְּלִי כֶּסֶף:	5.	
	כְּלִי עַל הַשֻּׁלְחָן:	6.	
צַר לְיוֹנָה:	שָׁלוֹם לְיוֹנָה:	7.	שׁ

MODULE 2.5

Activity A: "To me…"   ...לִי

Structures: *prepositional phrases*

Instructor: Although no activity is suggested for this explanatory section, you may develop one as needed.

Here are some other prepositional phrases we have encountered already. In these cases the preposition is linked to a pronominal suffix. Pronominal suffixes may attach both to inseparable prepositions (such as לְ) as well as to independent prepositions (such as עַל).

Give **to me**.	תֶּן לִי:
I have a stone. [lit., **For me** {is} a stone].	לִי אֶבֶן:
I must [lit., {an obligation is} **upon me** to] go to Nineveh	עָלַי לָלֶכֶת אֶל נִינְוֵה:
You (ms) have no stone. [lit., There is not **for you** a stone.]	אֵין לְךָ אֶבֶן:
You (ms) must [lit., {an obligation is} **upon you** to] give **to me** money.	עָלֶיךָ לָתֵת לִי כֶּסֶף:
How are you (fs)? [lit., Is there peace **for you?**]	הֲשָׁלוֹם לָךְ?

Activity B - TPR: "Go to the great city" ‏לֵךְ אֶל הָעִיר הַגְּדוֹלָה:

Function: Giving directions

Structures: prepositional phrases, definite noun plus attributive adjective

Instructor: This TPR activity reinforces the "preposition, definite noun plus attributive adjective" construction. If your group is ready for it, reinforce construct structure as well (constructs are grouped in left column below). Prepare by providing Hebrew labels (and representative objects or sketches, photos) for four or five of the following. Locate them at different places around the classroom.   Model by having one student command you to "go," followed by your acting out the command. Then instruct class in groups of two or three to command someone in their group to "go," repeating till all have gone (and returned) somewhere.

Props (refer to table below for Hebrew expressions)

- _the big city_
- _a good city_
- _a small sack_
- _the bad stone_

- _the big table_
- _a heavy chair_
- _the strong door_
- _the king's chair_
- _the king's boat_
- _peaceful waters_
- _the woman's bread (assign_

female student to hold it)
- _the man's money (assign male student to hold it)_

After all have participated, draw attention to each label in turn and inviting a translation.

Do you like to tell others what to do, where to go? Then here is your chance—in groups of two or three, take turns telling each other where to go. Your instructor will explain the destinations available in your classroom today, including locations / objects such as the following. See if you can direct your friends using no language but Hebrew.

Go to the great city.	לֵךְ אֶל הָעִיר הַגְּדוֹלָה :	Directions to a man
	לְכִי אֶל הָעִיר הַגְּדוֹלָה :	Directions to a woman

<div dir="rtl">

לֵךְ [לְכִי] אֶל...

</div>

Can you recognize the last two destinations below?

...כִּסֵּא־הַמֶּלֶךְ	...הָעִיר הַגְּדוֹלָה
...אֳנִיַּת־הַמֶּלֶךְ	...עִיר טוֹבָה
... מֵי[11]־שָׁלוֹם	...כְּלִי קָטֹן
...לֶחֶם־הָאִשָּׁה	...הָאֶבֶן הָרָעָה
...כֶּסֶף־הָאִישׁ	...הַשֻּׁלְחָן הַגָּדוֹל
	...כִּסֵּא כָבֵד
	...הַדֶּלֶת (door) הַחֲזָקָה

_Instructor__: If your group is hungry for more, follow this activity by inquiring of individuals where they went (further reinforcing prepositional phrase). This will preview_

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[11] Construct form of מַיִם.

write these words on the board with translation so that energy is focused not on the
question but on fashioning a reply.

Where did you go?	*אָנָה הָלַכְתָּ [הָלַכְתְּ?*	*Question*
To the great city.	*אֶל הָעִיר הַגְּדוֹלָה*	*Answer (fragment)*

Did you know that...? הֲיָדַעְתָּ כִּי...?

...by expressing possession with the preposition לְ Hebrew may be hinting at a particular

connotation of ownership. Literally לְ means that an object is there *for* me, you or

another. This may imply that an object is not comprehensively mine, but rather stands at
my disposal for the time being.

Activity C: "You have to..." עָלֶיךָ...

Instructor: *Glosses are provided liberally for this activity so students may communicate*
about actions not yet learned such as "speaking" and "listening."

What do you think is necessary in order to be a good prophet? Circle the letter of the
responses you would choose to complete the sentence.

If you are a good prophet…	אִם אַתָּה נָבִיא טוֹב...
If you are a good prophetess…	אִם אַתְּ נְבִיאָה טוֹבָה...

If, for example, you believe a good prophet *must* (be willing to) *travel*, then complete the
sentence with option number א below:

Model Responses

If you are a good prophet…**you have to (be willing) to travel**.	אִם אַתָּה נָבִיא טוֹב...עָלֶיךָ לָלֶכֶת:
If you are a good prophetess…**you have to (be willing) to travel**.	אִם אַתְּ נְבִיאָה טוֹבָה...עָלַיִךְ לָלֶכֶת:

you have to travel	...עָלֶיךָ [עָלַיִךְ] לָלֶכֶת	א.
you have to speak	...עָלֶיךָ [עָלַיִךְ] לְדַבֵּר	ב.
you have to repent, turn	...עָלֶיךָ [עָלַיִךְ] לָשׁוּב	ג.
you have to give	...עָלֶיךָ [עָלַיִךְ] לָתֵת	ד.
you have to listen	...עָלֶיךָ [עָלַיִךְ] לִשְׁמוֹעַ	ה.
you have to (make up your own response)	...עָלֶיךָ [עָלַיִךְ] ...	ו.

Instructor: To further engage this question, consider following up by asking students לָמָה *why they selected their particular answer(s). Likely this follow-up will need to be conducted in their native language.*

Did you know that...?　　　　　　　　　　　?...הֲיָדַעְתָּ כִּי

...the expression "you must" consists of the preposition עַל *upon* plus a pronominal ending (יךָ *you*). Perhaps there was a sense that the obligation one must perform rested like a burden "upon" one. Does your native language use any similar prepositions to express obligation?

Activity D - TPR: "Place… give…!"

!...שִׂים... תֵּן

Function: Issuing more complex instructions

Structures: prepositional phrases with selected imperatives

Instructor: By now the students should be comfortable describing classroom objects with prepositions. Why not let them issue directions? All they need is שִׂים... *(please place) and they will be able to ask friends to move objects to particular positions. Expand to include* תֵּן *(please give) and they will have even more fun. First demonstrate the activity by having a student direct you, reading the model instructions to you.*

Here is another chance to give orders! In groups of two or three, take turns asking a classmate to position objects in a particular place. Creativity is encouraged.

Place a heavy chair on a dry table.	שִׂים [שִׂמִי] כִּסֵּא כָּבֵד עַל שֻׁלְחָן יָבֵשׁ:
Place bread on the king.	שִׂים [שִׂמִי] לֶחֶם עַל הַמֶּלֶךְ:

Or you may ask a classmate to give you something. Add an adjective to make sure they select the object you have in mind.

Give me the big bag of rocks.[12]	תֵּן [תְּנִי] לִי כְּלִי הָאֲבָנִים הַגָּדוֹל:

Now it's your turn!

Activity E - TPR: "Again …" עוֹד

Structures: selected imperatives

Instructor: Ingraining for your students the ability to interrupt class and have something repeated will bear immense learner-dividends. This skill can be taught by TPR in this fashion. Combine any sequential, repeatable commands (start with just two, such as קוּם [קֹוּמִי] *followed by* לֵךְ [לְכִי] *or* שֵׁב [שְׁבִי] *). Then say* עוֹד *to teach the concept of doing something "again" (or repeating words spoken—especially helpful if someone is uncertain what a class member said).*

As usual for TPR, commence this event by modeling the process yourself: issue yourself two commands, act them out, declare עוֹד *, then act them out again without speaking the specific commands. Now repeat the sequence followed by* עוֹד *in company with one selected student. Finally, command and have someone execute on his/her own. See sample below. Other verbs you might use include* שִׂים [שִׂמִי] *and* תֵּן [תְּנִי] *.*

---

[12] "Big bag" not "big rocks"—note the agreement of "big" and "bag." The adjective "big" follows "rocks" because nothing is permitted to break up the pair of words in construct relationship (called a construct chain).

Sometimes it is helpful to have something repeated in case you don't understand the first time. This activity will help you become accustomed with asking for a repetition (of word or action).

<div dir="rtl">

קוּם...לֵךְ...עוֹד:
קוּמִי...לְכִי... עוֹד:

</div>

Did you know that...? הֲיָדַ֫עְתָּ כִּי...?

...when welcoming a guest the host actually issues a blessing (Modern Hebrew)? בָּרוּךְ הַבָּא literally means *Blessed be the one who comes*. This may have been a greeting in ancient times as well (cf. Ps. 118:26).

Review of Story

__Instructor__: To reinforce vocabulary and grammatical structures it may be helpful to read the story over again in connected fashion. Now that it is familiar you may want to assign character roles, rotating students for brief portions.

Scene I	*I'm looking for a ship.*		
Hi. I am looking for a ship. Where's a ship?	שָׁלוֹם: אֲנִי מְבַקֵּשׁ אֳנִיָּה: אַיֵּה אֳנִיָּה?	[Jonah, approaching ship]	2.1
Here's a ship.	הִנֵּה אֳנִיָּה:	sailor to Jonah	2.2
How do you say in Hebrew the ship's name?	אֵיךְ אֹמְרִים בְּעִבְרִית שֵׁם־הָאֳנִיָּה	Jonah	2.3
"The ship's name" in Hebrew?? "The ship's name"!!	״שֵׁם־הָאֳנִיָּה״ בְּעִבְרִית?? ״שֵׁם־הָאֳנִיָּה״!!	sailor	2.4
You don't understand. What is the name of the ship?	אַתָּה לֹא מֵבִין: מָה שֵׁם־הָאֳנִיָּה?	Jonah	2.5
The name of the ship is "The Water King"...the king's ship.	שֵׁם־הָאֳנִיָּה ״מֶלֶךְ־הַמַּיִם״...אֳנִיַּת־הַמֶּלֶךְ:	sailor to Jonah	2.6
Scene II	*What's your name?*		
What's your name?	מָה שְׁמְךָ?	sailor	2.7
My name is Jonah.	שְׁמִי יוֹנָה:	Jonah	2.8
How are you, Jonah?	הֲשָׁלוֹם לְךָ יוֹנָה?	Sailor	2.9
Not so good. *I've got trouble.* *I've got lots of trouble.*	אֵין לִי שָׁלוֹם: צַר לִי: צַר לִי מְאֹד:	Jonah	2.10

Scene III	*Why are you in trouble?*		
Why? Why are you in trouble?	לָמָה? לָמָה צַר לָךְ?	sailor	2.11
Because I'm supposed to go to Nineveh. I don't want to go to Nineveh.	כִּי עָלַי לָלֶכֶת אֶל נִינְוֵה: אֵינֶ֫נִּי חָפֵץ לָלֶכֶת אֶל נִינְוֵה:	Jonah, discouraged	2.12
Why?	לָמָה?	sailor	2.13
Because Nineveh is a bad city. Nineveh is a big city. Nin. is a bad and big city. And I'm a prophet of God.	כִּי נִינְוֵה עִיר רָעָה: עִיר גְּדוֹלָה נִינְוֵה: נִינְוֵה עִיר רָעָה וּגְדוֹלָה: וַאֲנִי נְבִיא־אֱלֹהִים:	Jonah	2.14
What do you want? Do you want to go to Tarshish?	מָה אַתָּה חָפֵץ? הֶחָפֵץ אַתָּה לָלֶכֶת אֶל תַּרְשִׁישׁ[13]?	sailor	2.15
Tarshish is a good city. Tarshish is a small city. Tarshish is a good and small city.	תַּרְשִׁישׁ עִיר טוֹבָה: עִיר קְטַנָּה תַּרְשִׁישׁ: תַּרְשִׁישׁ עִיר טוֹבָה וּקְטַנָּה:	sailor, cont.	2.16
I'd like to go to Tarshish.	אֲנִי חָפֵץ לָלֶכֶת אֶל תַּרְשִׁישׁ:	Jonah, happy	2.17
What's this?	מַה־זֶּה?	sailor, pointing to money pouch	2.18
This? This is a sack...a little sack.	זֶה? זֶה כְּלִי ...כְּלִי קָטֹן:	Jonah	2.19
Scene IV	*What's in the sack?*		
What's in the little sack?	מָה בַּכְּלִי הַקָּטֹן?	sailor	2.20
Money...there's some money in the sack. Why do you ask?	כֶּסֶף...יֵשׁ כֶּסֶף בַּכְּלִי: לָמָה אַתָּה שָׁאַל?	Jonah	2.21
Because I like money. You must give me	כִּי אֲנִי חָפֵץ כֶּסֶף:	sailor	2.22

[13] Do you recognize this city name? It may have been located in Spain.

English	Hebrew	Speaker	#
money.	עָלֶיךָ לָתֵת לִי כֶּסֶף:		
I can give money in order to go to Tarshish.	אוּכַל לָתֵת כֶּסֶף לָלֶכֶת אֶל תַּרְשִׁישׁ:	Jonah	2.23
Put some money on the table.	שִׂים כֶּסֶף עַל הַשֻּׁלְחָן:	sailor	2.24
Here's some money.	הִנֵּה כֶּסֶף:	Jonah	2.25
Thanks. Welcome! Sit on a chair.	תּוֹדָה... בָּרוּךְ הַבָּא... שֵׁב עַל כִּסֵּא:	sailor	2.26
Go to Tarshish aboard the ship "The Water King"!	לֵךְ אֶל תַּרְשִׁישׁ בָּאֳנִיָּה ״מֶלֶךְ־הַמַּיִם״!	sailor	2.27

📖 I Can Read the Bible[14] 📖   אוּכַל לִקְרֹא אֶת־הַתַּנַ״ךְ

Joab, upon learning that one of his soldiers had refrained from killing rebel Absalom, replied: "Why did you not strike him? [If you had, then…]"	
עָלַי לָתֶת...כֶּסֶף: 2 Sam. 18:11	.1

Here is a heartfelt greeting:		
A unique spelling convention for the divine name, pronounced as אֲדוֹנָי and customarily translated "Lord."	יְהוָה	בָּרוּךְ הַבָּא בְּשֵׁם יְהוָה: Ps. 118:26	.2

Solomon's court enjoyed many exotic imports…		
were going to	הֹלְכוֹת	...כִּי אֳנִיּוֹת לַמֶּלֶךְ הֹלְכוֹת תַּרְשִׁישׁ עִם... …the servants of Hiram [a neighboring king]. 2 Chron. 9:21	.3

		`
In fact, Solomon was so rich that:		
(a name)	שְׁלֹמֹה	כְּלִי־הַמֶּלֶךְ שְׁלֹמֹה זָהָב:	.4
gold	זָהָב	2 Chron. 9:20	

In a frantic effort to save their storm-threatened ship the sailors threw…		
(plural form of a noun learned in this unit)	כֵּלִים	...הַכֵּלִים אֲשֶׁר בָּאֳנִיָּה אֶל הַמַּיִם:	.5
which	אֲשֶׁר	Jonah 1:5	

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[14] Some Bible quotations have been modified to correspond to forms and vocabulary contained in unit.

This strategy was presented by מֶלֶךְ אֲרָם[15] to his chariot officers before the battle began: "Do not fight…"			

only	כִּי אִם	...עִם הַקָּטֹן וְעִם הַגָּדוֹל כִּי אִם[16] עִם מֶלֶךְ־יִשְׂרָאֵל: 2 Chron. 18:30	.6

When passing through the territory of Esau's descendents, an Israelite messenger negotiated for his people: "I will not venture off the highway. Only sell me food for money…"	
...וּמַיִם בַּכֶּסֶף תֶּן־לִי: Deut. 2:28	.7

God gave Moses this command for the people: "You must not profane…"	
...שֵׁם־הָאֱלֹהִים אֲנִי יְהוָה: Lev. 19:12	.8

In contrast to many rural communities Jonah would have been familiar with,	
נִינְוֵה...עִיר גְּדוֹלָה: Jonah 3:3	.9

Joseph gave this unusual command to his steward after his brothers came to Egypt for grain: "Fill the men's sacks with food…"			
בְּ + mouth of	בְּפִי	וְשִׂים כֶּסֶף בְּפִי־הַכֵּלִי... Gen. 44:1	.10

An incident that fueled a bitter feud between two brothers began like this: "Then יַעֲקֹב [one of Isaac's two sons] said אֶל יִצְחָק his father: '…'"			
brother of יַעֲקֹב	עֵשָׂו	אֲנִי עֵשָׂו[17]...קוּם שֵׁב... Gen. 27:19	.11

After hostile relationships developed between inhabitants of Shechem and Jacob's family, God gave a directive to Jacob.			
Then said	וַיֹּאמֶר	וַיֹּאמֶר אֱלֹהִים אֶל יַעֲקֹב	.12

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[15] Name of ancient Syria

[16] כִּי אִם = *only*

[17] Isaac's other son

(Can you recognize this place-name meaning "God's house"?)	בֵּית־אֵל	קוּם לֵךְ אֶל בֵּית־אֵל וְשֶׁב שָׁם:
there	שָׁם	Gen. 35:1

When fleeing Jerusalem before rebel Absalom, David excused Ittai, one of his foreign officers, from the evacuation. David said:			.13
return	שׁוּב	שׁוּב וְשֵׁב עִם הַמֶּלֶךְ: 2 Sam. 15:19. *Who is* הַמֶּלֶךְ *here, and whom does Ittai believe* *to be the genuine* מֶלֶךְ *? Read v. 21 to find out.*	

יַעֲקֹב first encountered his future bride Rachael at a sheep-watering well. There was a problem, however:			.14
mouth of the well	פִּי־הַבְּאֵר	הָאֶבֶן גְּדֹלָה עַל פִּי־הַבְּאֵר: Gen. 29:2. *Why is there no article before* גְּדֹלָה*?*	

To ensure fairness in the marketplace, God prohibited merchants from carrying in their weight-pouch…		.15
אֶבֶן וָאָבֶן...גְּדוֹלָה וּקְטַנָּה:		
Deut. 25:13		

Achan paid with his life for his sin of deadly deceit. Upon his death they piled…			.16
a mound (masc. sing.)	גַּל	...עַל עָכָן גַּל[18]־אֲבָנִים גָּדוֹל עַד הַיּוֹם הַזֶּה:	
unto this [very] day	עַד הַיּוֹם הַזֶּה	Joshua 7:26	

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[18] Did you take into consideration the gender and number of this noun for translating the rest of the sentence?

Cumulative Vocabulary for Unit II

Words to Use:

Where is...?	אַיֵּה...?
How would one say in Hebrew…"X"?	אֵיךְ אֹמְרִים בְּעִבְרִית "X"?
ship	אֳנִיָּה
you (ms, fs)	אַתָּה, אַתְּ
in, with, by means of	בְּ
big, large, great (ms, fs)	גָּדוֹל, גְּדוֹלָה
the	הַ◌..., הָ ...
behold, here is	הִנֵּה
good (ms, fs)	טוֹב, טוֹבָה
Jonah	יוֹנָה
because	כִּי
sack, container, baggage (m)	כְּלִי
money, silver (m)	כֶּסֶף
Why?	לָמָּה...?
very (much)	מְאֹד
water (mpl)	מַיִם
king (m)	מֶלֶךְ
city (f)	עִיר
small, young (ms, fs)	קָטֹן, קְטַנָּה
bad, wicked (ms, fs)	רַע, רָעָה
put (m, f)	שִׂים, שִׂמִי
table (m)	שֻׁלְחָן
my name	שְׁמִי
your (m, f) name	שִׁמְךָ, שְׁמֵךְ

from	מִן	in	בְּ...
on, upon	עַל	to, for	לְ...
beside	עַל-יַד	like	כְּ...
with	עִם	to, toward	אֶל
under	תַּחַת	before, in front of	לִפְנֵי

Words to Recognize:

I am able	אוּכַל
God	אֱלֹהִים
welcome (to arriving guest, m, f)	בְּרוּךְ הַבָּא, בְּרוּכָה הַבָּאָה
and (various spellings, depending on next syllable)	וְ..., וּ...., וַ...
want (adj. m, f)	חָפֵץ, חֲפֵצָה
there is	יֵשׁ
chair (m)	כִּסֵא
to go	לָלֶכֶת
to give	לָתֵת
one who is looking for, seeks (m, f)[19]	מְבַקֵּשׁ, מְבַקֶּשֶׁת
What is this?	מַה־זֶה?
I must	עָלַי
one who is asking (to be consistent with glosses for the other participles)	שׁאֵל
sit down (m, f)	שֵׁב, שְׁבִי
thank you	תּוֹדָה

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[19] Vocabulary entries translated "one who…" represent Hebrew participles. Often a good starting point in translating a participle is to think of it as representing "a person who is…[insert activity designated by the verb]," such as "a person who is *looking*." Your instructor will explain other uses of participles in a future session.

Assessment for Unit II: INSTRUCTOR'S KEY

Instructor: *For variety you may wish retain most questions as multiple-choice while converting two or three of these questions to a fill-in format. To do so simply delete or mask the choices for that question. The second column from the left identifies what structure a given question assesses. That column is presented only in the key copy.*

Select (or fill-in) the best answer.

<table>
<tr>
<td>1.</td>
<td>Article</td>
<td colspan="3">God needs to get a message through to Nineveh. He has not yet narrowed the roster to a particular person, only an occupation in general. What occupation did he choose? Circle the Hebrew word you select and write translation to left of word.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>*the ship*</td>
<td>הָאֲנִיָּה</td>
<td>א.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>*the king*</td>
<td>הַמֶּ֫לֶךְ</td>
<td>ב.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>*Jonah*</td>
<td>יוֹנָה</td>
<td>ג.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>*a king*</td>
<td>מֶ֫לֶךְ</td>
<td>ד.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>*<u>a prophet</u>*</td>
<td>נָבִיא</td>
<td>ה.</td>
</tr>
<tr>
<td>2.</td>
<td>construct</td>
<td colspan="3">For each of the next three questions question draw two words from the list below. Assemble your two selected words to form a phrase which best answers the particular question (add articles, adjust number and gender as needed).

Draw from this list:</td>
</tr>
</table>

נָבִיא	כְּלִי	אֲנִיָּה
שֵׁם	כֶּסֶף	הָאֱלֹהִים

Draw two words from list to form a phrase answering this question: What sort of person did God direct to Nineveh? Write answer in Hebrew.

the prophet of God	*נְבִיא־הָאֱלֹהִים*

[Further assessment questions have been omitted from the web-version of Unit 2.]