

# RUTH

## Reading Notes

### Proper Names

(References are to the first occurrence of each name)

יְהוּדָה	Judah (1.1)	מַחֲלוֹן	Mahlon (1.2)	רוּת	Ruth (1.4)
בֵּית־לַחְמִים	Bethlehem (1.1)	כִּלְיוֹן	Chilion (1.2)	בּוֹאֵז	Boaz (2.1)
אֵלִימֶלֶךְ	Elimelech (1.2)	עֹרְפָה	Orpah (1.4)	עֹבֵד	Obed (4.17)
נַעֲמִי	Naomi (1.2)	You're on your own for Ru 4.18-22!			

LEMMA	PARSING/GLOSS	NOTES
1.1-2	IBHS 242	
1.1	Dav §136R1; GKC §49b n1; J-M §118c n2, 146c; IBHS 554, 613	
יְהִי בִימֵי שְׁפֹט		Hebrew narrative can be segmented by יְהִי, which usually introduces a circumstantial clause or phrase followed by other finite verbs (usually preterite). In this case בִימֵי followed by NC is roughly the functional equivalent of ב- + NC, and introduces the temporal clause formed by the NC and its subject.
וַיְהִי רָעַב וַיֵּלֶךְ לְגֹרֶר	3ms Q Pr < הֵלֵךְ ל + גֹרֶר < Q NC	The second וַיְהִי, being followed by a subject, is predicate. הֵלֵךְ behaves like a I-י verb; the initial ה־ disappearing in forms in which it is followed by silent šewa (i.e., qal F, Pr, V, NC). qal NC of hollow verbs is the lexical form.
1.2-4	Gib 55f	
1.2	J-M §136l, 137f	
וַיִּבְאוּ שְׂרֵי־מֵאָב וַיְהִיוּ	Q Pr < בּוֹאוּ הִיָּה < Q Pr	BH regularly lacks a preposition with verbs of motion.
1.3	J-M §146c; IBHS 240	
וַיָּמָת	Q Pr < מוּמָת	Q Pr of hollow verbs often has a short stem vowel when there is no GPN ending.
1.4	Dav §38 R1; Gib 12, 150; J-M §133g; Wms §257; IBHS 203	
וַיִּשְׂאוּ מֵאֲבִי וַיֵּשְׁבוּ כְּעֶשֶׂר	Q Pr < נִשְׂאוּ יֵשְׁבוּ < Q Pr < יֵשֶׁב < כְּ-	When the initial -נ of I-נ verbs is followed by silent šewa, it assimilates to [doubles] the second radical of the verbal root. Here, the <i>dageš forte</i> normally in the second radical is missing before the vocal šewa (the vowel after the second root radical with vocalic PGN endings). (7/16) The <i>gentilic</i> ending יֵ- is added to the names of nations and tribes to designate a citizen (whence <i>-ite</i> in “Moabite”). The feminine singular gentilic is יָה־; this form is feminine plural because it describes Orpah and Ruth. In the I-י verbs that were originally I-ו the initial -י drops out in Q F, Pr, V, and NC (like the -נ of the I-נ roots). The -י in this form is the PGN prefix, not the initial -י of the lexical form (verbal root). כְּ- with numbers shows approximation (“approximately”, “about”)
1.6	Gib 2; J-M §146c; IBHS 294	
כִּלְיָה	daughter-in-law (7/34)	

## Ruth I.7-12

## 1.7

ותצא	Q Pr < יצא	➤ וישבו (1.4, above).
יהתה	Q Pr < היה	English requires the pluperfect <i>had been</i> .
שמה		שם, <i>there</i> , plus locative ה-. For the relative locative function ( <i>where[ever]</i> ), אשׁר begins the clause, and an adverb (e.g., שם) or prepositional clause ends it. In translation, the two are combined: "... the place <i>where</i> she had been" (➤ 1.16).
ותלכנה	Q Pr < הלך	

## 1.8

	Gib 3; GKC §135o, 144a; J-M §149b, 150a; Wms §234	
לכנה	Q V < הלך	Like verbs I-י and some verbs I-נ, the initial ה- of הלך is missing in Q V.
שבנה	Q V < שוב	
אשה		Distributive אשה ("each") following a pl. vb.; ➤ HBI §1.1.1d
יעשה		There is no vowel under the ש-. The <i>circellus</i> above the word sends us to <i>mp</i> , where ק̣ stands for Aramaic קרא, <i>Read!</i> (hence the term <i>qere</i> reading), which means "Read the vowels in the text with the consonants above the ק̣" [יעש]. In this case, read a jussive.
חסד		"Objects" can also function "adverbially": <i>kindly, faithfully</i> .
עמדוי	עם + 1cs suffix	

## 1.9

	Dav §65d; Gib 3, 106; GKC §46f, 74h, 74k, 110i; J-M §133c, 136l, 149b, 177h	
יתן	Q J < נתן	This continues the jussive force of יעש (above).
ומצאן	2fp Q V	Written without the final vowel letter (ה); note <i>qames</i> "under" the final <i>nun</i> .
מנוחה	<i>rest, resting-place</i>	(1/21)
נשק	<i>to kiss</i> (I)	(2/26/32)

## 1.10

פי Often, as here, a strong adversative: "No! [but instead] ..."

## 1.11

	Gib 88, 92; J-M §113n, 119i n2; IBHS 534	
שבנה	fp Q V < שוב	
העודר־לי		Interrogative + עודר, possessive ל + sfx. עודר here functions much like יש and אין: "Do I still have ...?"
מעה	<i>internal/reproductive organs</i>	(1/32)
והיו לכם לאנשים		Naomi continues her question with another possessive ל. היה often occurs with ל in the sense of "become"

## 1.12

	Dav §34 R2, 130b; Gib 45, 63, 153; GKC §106p, 107x; J-M §15e; Wms §446, 517	
פי		Often, as here, a strong adversative: "No! [but instead] ..."
לכנ	fp QV < הלך	As in 1.9, the vowel letter of the 2fp ending (ה-) was never added, so that we have a final ן- followed by a vowel.
זקנתי		A stative verb (זקן) can occur in a comparison with מן: "I am too old to ..." (Q NC of היה is followed by possessive ל)
מהיות		conditional ("if"), continued by גם
פי		
תקוה	<i>hope</i>	(1/32)
הלילה	<i>tonight</i>	cf. היום as <i>today</i>

## Ruth 1.1-3:19

1.13	Dav §109; GKC §51m, 103f n4, 152g; J-M §141i, 152d, 160j, 161i; Wms §403, 595; IBHS 267	
הֲלֵהָן שָׁבֵר	Interrogative –הָ + לֵהָן ( <i>therefore</i> ): <i>Will you really ...?</i> (1/6/8)	
עַד אֲשֶׁר	A preposition often precedes אֲשֶׁר without any apparent difference in its prepositional function.	
תַּעֲנֶנָּה	N: <i>shut oneself in(?)</i> (1/1/1); Words that occur only once in BH are known as <i>hapax legomenon</i> (plural: <i>legomena</i> ). [There is some difference of opinion concerning how to define them—e.g., if a noun occurs once, but there are occurrences of verbal forms with the same root, is the noun a technical <i>hapax</i> ?]	
לְבַלְתִּי הִיֹּת לְאִישׁ	לְבַלְתִּי is the usual negative for NC; הִיֹּת = Q NC of הִיִּהָה; לְ on לְאִישׁ is possessive.	
מֵרַר	<i>be[come] bitter</i> (1/6/16)	
מִכֶּם	מִן is comparative; Naomi compares herself to Naomi & Ruth, even though the suffix is m.p.	
1.14	Gib 58; GKC §76b; J-M §78f, 118f	
וַתִּשְׁנֶה	3fp Q Pr < נִשְׂא	Final א- of III-א roots disappears in some forms, especially when followed by silent <i>šewa</i> (i.e., with consonantal PGN endings).
וַתִּשְׁקַ	3fs Q Pr < נִשְׁקַ	The -נ of I-נ roots assimilates to the second radical, doubling it, whenever it is followed by silent <i>šewa</i> (throughout Q F, Pr; N P, Ptc; H (all forms); Hp (all forms), but never in D, Dp, Dt).
חַמּוּת וְרוּת	<i>mother-in-law</i> (10/11) <i>Disjunctive</i> clause contrasting Ruth's actions with Orpah's.	
1.15		
שָׁבָה	3fs Q Pr < שׁוּב	
יַבְמַת	<i>sister-in-law</i> (2/5)	
שׁוּבִי	2fs Q V < שׁוּב	
1.16	Gib 29; GKC §138e; J-M §158m	
פָּנַע	here: <i>entreat</i> (2/20/46)	
אֶל-אֲשֶׁר בְּאֲשֶׁר ...	Both phrases function as indefinite locatives: <i>wherever</i> ; אֲשֶׁר rarely occurs with a prefixed preposition (➤ 1.7).	
1.17	Dav §120R4; Gib 188; J-M §165a n1; IBHS 332 n4	
יַעֲשֶׂה	Since this is an oath, the verb functions as a jussive.	
וְכֵן יוֹסִיף	A further self-malediction, calling YHWH's curse upon her if she breaks her oath: <i>and thus may he add [more may he do]</i>	
כִּי	Apparently asseverative ( <i>unless, not</i> ) in oaths.	
הִפְרִיד	<i>separate, divide</i> (1/7/26)	
1.18		
אֲמִן	<i>be determined</i> (Dt) (1/4/41)	
1.19	Gib 5; GKC §91f; J-M §94h, 155b n1, 155e n1, 161b	
בָּאָנָה	Q NC + 3fp	An alternative form of the 3fp suffix (cf. <i>Mp</i> ).
וַתִּהְיֶה	3fs N Pr < הוּם ( <i>be stirred up</i> ) (1/3/6)	

## Ruth 1.20-2.6

<b>1.20</b>	GKC §46f, 80h; J-M §89k	
אל-		a prohibition
תקראנה		
מרא	<i>bitter</i>	
קרא ל		often used in the sense “to name”
המר	3ms H P < מרר ( <i>embitter</i> (H))	(1/5/16)
שדי		(2/48); a divine name that occurs most frequently in Job (31/48)
<b>1.21</b>	Dav §70a, 138c; Gib 56, 168; GKC §118n; J-M §126a, 133c	
השיבני	3ms H P < שוב + 1cs	
הרע	3ms H P < רעע	
ריקם	<i>empty</i>	(2/16)
<b>1.22</b>	Dav §22R4; Gib 3, 29; GKC §32n, 138k; J-M §118k, 127i n2, 145e, 149c; IBHS 170 n15, 340	
השבה		The nearest antecedent is Ruth, but this clause describes Naomi (4.3). In 2.6, where it describes Ruth, Boaz’s servant adds עַם-נְעָמִי.
תחלה	<i>beginning</i>	(1/22)
קציר	<i>harvest-time</i>	(4/49)
שערה	<i>barley</i>	(6/33)
<b>2.1</b>	J-M §89b; IBHS 209, 652	
ולנעמי		disjunctive clause; -ל is possessive
מודע	<i>relative</i>	(1/2); cf. ידע
לאישה		-ל is possessive
<b>2.2</b>	Gib 10; GKC §10h, 64i; J-M §114d, 114n, 119j, 122c	
אלכה	1cs Q Coh < הלך	נא- occurs only with cohortative, imperative, and jussive
לקט	<i>glean</i>	(11/21/37); cohortative; <i>patahi</i> under the <i>waw</i> is due to the prefix vowel, not preterite.
שבלת	<i>ear of grain</i>	(1/20)
אשר ...		אשר rarely has a prefixed preposition (אל-אשר and באשר (1.16-17) are unusual); the preposition usually ends the אשר-phrase, and is prefixed to a pronominal suffix that agrees with the word which אשר modifies: “him in whose eyes ...” (the suffix refers back to “him”)
בעיניו		
<b>2.3</b>	Dav§28 R5; Gib 36; GKC §129d; J-M §118k; IBHS 158, 551	
קצר	<i>reap</i>	(7/30/30); cf. “reaper” (the substantive participle; 6/11)
קרה	<i>to chance, happen</i>	(1/13/28)
מקרה	<i>chance, accident</i>	(1/10)
חלקה	<i>portion, section</i>	(2/24)
חלקת		ל is possessive; this circumlocution allows the author to avoid implying that all of the cultivated land belong to Boaz.
השרה		
לבעז		
<b>2.5</b>	GKC §138k; J-M §145e	
למי		Possessive -ל with the interrogative pronoun: “Whose?”

## Ruth 2.7-13

2.7	Dav §55a, 69a, 145; Gib 94, 157; J-M §119j, 122c; IBHS 530	
עמר	<i>sheaf [of grain]</i>	
מַעַז		מִן + עָז
זֶה שְׁבֵתָהּ		This clause has not yet been satisfactorily explained; many emend the text in order to make sense of it. It may mean that Ruth had taken only one [short מַעַז] rest since she started.
הַבֵּית מַעַט		
שָׁבַת	Q NC < יֵשֵׁב	In Q NC of I-י roots initial -י drops off and a ת- is added (cf. I-נ).
2.8	Gib 140; GKC §47g, 47o; J-M §44c, 44f, 112a, 168c; IBHS 516, 516 n51	
2.9	GKC §75qq, 112kk; J-M §4e, 78g, 112g, 125b, 166b, 167b	
קָצַר	<i>reap</i>	(7/30/30)
וְצָמָא	<i>be thirsty</i> (2fs Q P < צָמָא)	(1/10/10); lacks final נ- of the root, which is not altogether unusual in III-נ forms ( <i>mp</i> notes that this form of this root is unique)
מֵאֵשֶׁר	<i>from where/that</i>	(1/17); cf. note on בְּאֵשֶׁר (1.16)
שָׁאָב	<i>draw water</i>	(1/14/14); the final ך- (the “energetic nun”, so-called) may be ignored in translation
2.10	Gib 129, 131; J-M §124l, 124s; Wms §198; IBHS 607	
לְהַכִּירָתִי	H NC < נָכַר	<i>recognize, pay attention</i> [to] (H) (3/38/41); this NC is probably gerundive (“by [your] recognizing me”); the subject (“you”) is contextually implicit (1/45); substantive (nominal) adjective
נִכְרִיָּה	<i>foreign, alien; strange</i>	
2.11	J-M §158f	
הַגֵּד הַגֵּד	Hp NA + 3ms Hp P < נָגַד	The function of NA is both contextual and semantic—how does the NA “reinforce” or “strengthen” the verb that it modifies (because the traditional “surely” is less interpretive, it is also less intrusive)? This might be “It has been fully/carefully reported ...” (נָגַד may imply more formal or “official” communication than simply אָמַר or דָּבַר).
וְהַתְּעֹזְבִי		A preterite in a quotation; Boaz is telling Ruth’s story (as it has been reported to him (see the previous note).
מִזְלָתָהּ	<i>relatives, family</i>	(1/22); this seems to refer to one’s larger/extended family (cf. Gn 12.1)
תְּמוּלָּהּ	<i>formerly, before</i>	תְּמוּלָּהּ is usually followed by שְׁלֹשִׁים (19/22)
שְׁלֹשִׁים	<i>this; yesterday</i>	
2.12	Gib 9; J-M §68e	
יִשְׁלַם	<i>repay, pay back</i> (D)	Based on the following יִתְּהִי (3fs Q Juss + י), this form is jussive.
פַּעַל	<i>deed, act, work</i>	(1/37); cf. the root פַּעַל <i>do, act, work</i>
מִשְׁכָּרַת	<i>wage(s), salary, pay; reward</i>	(1/4); cf. the root שָׂכַר <i>hire, hire oneself</i> [out] (N)
שְׁלֹמָה	<i>full, complete, whole</i>	(1/28); cf. the root שָׁלַם <i>be complete, whole; at peace</i>
חָסָה	<i>seek refuge</i>	(1/37/37)
אֲשֶׁר ...		➤ 1.16; 2.2
כִּנְפֹשׁוֹ		
2.13	IBHS 275	
דַּבֵּר	<i>speak</i>	(1/8); cf. Is 40.1
אֶל לֵב	<i>kindly/tenderly</i>	

## Ruth 2.14-20

<b>2.14</b>	GKC §53n, 66c, 69v, 103g; J-M §15k, 25a, 103f, 114m, 119l n2; IBHS 571
אָכַל	<i>food</i> (1/44); cf. the root אָכַל <i>eat, consume, devour</i>
נָשִׂי	2fs Q V < נָשׂ
הֵלֵם	<i>here</i> (1/14); locative adverb
טָבַל	<i>dip</i> (1/15/16)
פֶּת	<i>morsel, bit, piece</i> (1/14)
חֲמִץ	<i>vinegar</i> (1/5)
צָד	<i>side</i> (1/31)
צָבַט	<i>reach, hold out, offer</i> (1/1)
קָלִי	<i>parched grain</i> (1/5)
יָתַר	3fs H Pr < יָתַר Lacking the usual prefix vowel <i>hi-</i> for the <i>hifil</i> of <i>י</i> verbal roots, this form is “defective” ( <i>mp</i> : חָסַר < חָסַר <i>lack</i> ).
<b>2.15</b>	GKC §35k; J-M §113l
כָּלַם	<i>humiliate, insult</i> (H) (1/10/38)
<b>2.16</b>	Dav §86R3; GKC §67o; J-M §123q
שָׁלַל	<i>draw out</i> (2/13/15); NA suggests “Be sure/careful to ...”; note also initial גָּם
צִבַּת	<i>bundle, bunch</i> (1/1)
וְעִזְבֹתָם	The object is probably the grain that they have dropped.
וְלִקְטָהּ	The function may be <i>telic</i> : “so that she can/may gather ...”
גָּעַר	<i>rebuke</i> (1/14/14)
<b>2.17</b>	Dav §29d; Gib 41; J-M §133g, 137u n1; IBHS 231 n9
חָבַט	<i>beat out</i> (1/4/5); here <i>thresh</i>
כְּאֵיפָה	(1/39); <i>ephah</i> was used to measure quantities of grain (an <i>ephah</i> was a little more than one-half bushel) ➤ 1.4 for כֹּ- with numerals or measures
<b>2.18</b>	Gib 151
יָבִיאוּ	3fs H Pr < יָבִיאוּ The text does not say where she “brought it out” [ <i>from</i> ]; the form “lacks” the usual <i>holem-waw</i> of <i>hifil</i> of <i>י</i> roots (cf. <i>mp</i> ; ➤ 2.14).
אֵת־אֲשֶׁר	אֲשֶׁר is the direct object; “what, that which”
הוֹתִירָהּ	3fs H P < יָתַר Perhaps “she had left” or “... saved”; the object is implied by the following [partitive] בְּיָדָהּ.
שָׂבַע	<i>fulness, satisfaction; satiety</i> (1/8); cf. the root שָׂבַע <i>be satisfied</i>
<b>2.19</b>	IBHS 329, 628
אֵיפָה	<i>where?</i> (1/10)
אֵנָה	[ <i>to</i> ] <i>where?</i> (1/37); the locative אֵן <i>where</i> + “locative/directional” הֵ-
<b>2.20</b>	GKC §121f; J-M §132f; IBHS 207
אֶת־	<i>with</i> not the object marker
גֹּאֵל	<i>redeemer</i> (9/44); ms Q Ptc < גֹּאֵל; note its importance in Ruth (20% of its biblical occurrences in this short book)
הָאִישׁ	The <i>zaqef</i> over this word separates two clauses.

## Ruth 2.21-3.7

2.21	Dav §28R5, 41c; Gib 36, 67; GKC §47o, 122g; J-M §44f, 112i, 130e, 157a n2; Wms §378, 57; IBHS 516 <i>mp</i>	See the final <i>masora</i> at the end of the book (and note below).
אֵלַי עַד-אֵם	<i>until</i>	The rest of the verse (after <i>rebhia</i> ) is a direct quotation. compound preposition
2.22	J-M §141g	
חֹטֵה	<i>wheat</i>	(1/30)
3.1	J-M §113m	
אִבְקֶשׁ מִנוּחַ	<i>rest, resting-place</i>	This may be modal: “Shouldn’t I ...” (1/7)
3.2	Gib 58; GKC §91f, 141c; J-M §89b, 94h, 102k	
וְעַתָּה	<i>relative, kin</i>	This conjunction+particle combination usually introduces a course of action based on what has just been said, and tends to be followed by a volitional verbal form (although 1/3 times in Ruth). (1/1); cf. 2.1
מִדַּעַת הֲנֵה הוּא זֶרֶה	<i>relative, kin</i>	הֲנֵה plus a pronoun (suffixed or independent) and participle often refers to the immediate future: <i>He is about/going to ...</i>
זֶרֶה	<i>winnow, fan, scatter</i>	(1/9/38)
גֶרֶן	<i>threshing floor</i>	(4/34)
3.3	GKC §44h, 104g; J-M §16e, 42f, 132c n2; IBHS 390	
וְרָחֲצֵתָּ ... וְסָכַתָּ סוּדָּךְ שִׁמְלֶה וַיִּרְדֹּתִי	<i>anoint oneself</i> <i>garment, mantle, cloak</i>	This string of <i>waw</i> +perfects is imperatival. (1/7/9) (1/29) <i>Mp</i> says to read (קָ) this as 2fs (וַיִּרְדֹּתִי), not 1cs (וַיִּרְדֹּתִי); cf. the same note in v. 4.
3.4	Gib 18; GKC §47o, 109k, 112z; J-M §42f, 44f, 65b, 113m, 119z; IBHS 516 n51	
מִרְגְּלוֹתַי תַּעֲשִׂין	<i>feet</i>	(4/5); phps. a place of [for] the feet <i>Paragogic</i> (“added”) ך appears on verbs after ך- and ך- . It does not affect the meaning or parsing.
3.5	J-M §125i	
...	<i>No consonants!</i>	<i>Mp</i> tells us to read the consonants אֵלַי over these vowels. The rest of the note in <i>Mp</i> calls this “one of ten places” in the Bible where we are to “read what is not written” (cf. 3.11, 17). The Masoretes would not change the consonantal text, but adding vowels did not change the text (in their view).
3.6	GKC §59g	
צִוְתָהּ	3fs D P	The <i>dageš</i> in the ת should be <i>mappiq</i> in the ה (ה—cf. the next word).
3.7		
עֲרֹמָה לֵט	<i>heap</i> <i>secretly, in secret</i>	(1/11) (1/7)

## Ruth 3.8-18

<b>3.8</b>	Dav §69a; Gib 143; J-M §126h; Wms §135; IBHS 170
חרד	<i>tremble, quake; be startled</i> (1/23/39)
לפת	<i>twist oneself</i> (N) (1/2/3)
והנה	<i>and there was ...!</i> והנה often changes our point of view that of a character in the story, or from one “scene” to another; in this case, we “become” Boaz, seeing a woman lying at his feet.
<b>3.9</b>	Dav §57R1; Gib 88; J-M §15k, 119w; IBHS 318
ופרשת	Another imperatival/modal perfect (cf. 3.3).
<b>3.10</b>	J-M §132f
היתבת	Boaz is comparing what she is doing (3.9) with what she had done before (הראשון): “Your latter kindness you have done better ...”
לבלתי	<i>not</i> לבלתי negates NC; the preposition ל is prefixed to the negative rather than to the NC (cf. 2.9). NC is gerundive: “..., by not going ...”
בחור	<i>young man</i> (1/14)
הל	<i>poor</i> (1/48)
עשיר	<i>rich</i> (1/23)
אם ... ואם	<i>whether ... or</i>
<b>3.11</b>	Dav §24 R3; J-M §125i
<b>3.12</b>	Gib 57, 141; GKC §163d; J-M§16e; Wms §568; IBHS 72
אם	There are no vowels because (according to <i>Mp</i> ) this is “one of eight times where what is written is not read” (the opposite of 3.5 and 3.16).
אמנם	<i>in truth, truly</i> (1/9); אמן + “adverbial” ending ׁ, -
<b>3.13</b>	J-M §113n, 167r; Wms §56
<b>3.14</b>	Dav §69a; Gib 143; GKC §107c
בטרם	<i>before</i> (1/39); טרם, not yet, + ב-
<b>3.15</b>	Dav §37R4; Gib 50; GKC §64c, 69o, 134n; J-M §69b, 142n; Wms §590; IBHS 279
יהב	<i>give; ascribe</i> (1/33/33); יהב occurs only in Q V
מתפחת	<i>cloak; outer garment</i> (1/2)
ויבוא	Another cause of much discussion. Is it “he went” (MT) or ותבוא, “she went” (so Syriac, Vulgate)?
<b>3.16</b>	J-M §114j; Wms §590
יהב	<i>give; ascribe</i> (1/33/33); יהב occurs only in Q V
--	> 3.5
<b>3.18</b>	Dav §154; Gib 176, 185; GKC §103f n4, 163c n1; J-M §44f, 137p n2, 173b; IBHS 516 n51
שבי	2fs Q V < ישב Perhaps “wait” or “stay/remain”, in this context
שקט	<i>be quiet</i> (1/31/41)



## Ruth 4.I-12

4.1	Gib 14; GKC §69p, 72t; J-M §147f, 158i, 177e
ובעז	A disjunctive clause, which signals that this is not the next in a series of events, but rather something that is simultaneous to or comes before the preceding clause (cf. 2.1).
אשר	<i>of/about whom</i>
שבה	2ms Q V with added ה-
פה	<i>here, in this place</i> (2/44)
פלני אלמני	<i>So-and-so (?)</i> , <i>You there</i> Perhaps a way to refer to a person anonymously, either to avoid embarrassing him or his descendants, or for some other reason. <b>אלמני</b> (1/3) always follows <b>פלני</b> (1/6).
4.3	Dav §22R4, 41; Gib 29, 61; GKC §129h, 138k; J-M §145e; IBHS 489
ואדע	<i>Mp: ואדעה</i> (cohortative), implying either “for I know”, or “so that I may know”
זולה	<i>except, besides</i> (1/16)
4.4	GKC §29i n1, 114l n5, 152o; J-M §112f, 113n, 132g; IBHS 488 n15, 610
ינאל	Should this form be <b>תנאל</b> (2ms; cf. LXX, other VSS and MSS)?
4.5	IBHS 648 n2
... ומאת	Probably the most-discussed half-verse in Ruth. Apparently, buying the field from Naomi entailed marrying Ruth, Mahlon’s widow, which meant that her first child would inherit the field as Mahlon’s heir. The <b>נאל</b> would thus have bought the field, but it would belong to Ruth’s first child, not to the heirs of the <b>נאל</b> .
4.6-8	IBHS 652
4.6	
גאלה	[ <i>right of</i> ] <i>redemption</i> (2/14)
4.7	GKC §112h; J-M §180h; Wms §105
וזאת	A parenthetical disjunctive clause giving information that enables us to understand what happens next.
לפנים	<i>formerly</i> (1/20); “adverbial”
תמורה	<i>exchanging, exchange</i> (1/6)
לקים	D NC + ל <i>ratify, confirm</i> (a rare hollow verbal root in D)
שלף	<i>draw off</i> (2/24/24)
נעל	<i>sandal</i> (2/22)
תעודה	<i>testimony, attestation</i> (1/3)
4.9	J-M §112f; IBHS 488
4.11	Gib 106; J-M §145e
וקרא	An expression used only here—“and proclaim a name in ...”—perhaps a prayer that Boaz will earn fame through Ruth’s children.

## Ruth 4.13-22

4.13	ותהי לו לאשה ויבא אליה הרי	conception, pregnancy (1/2)	A common syntagm in which the first ל shows possession (or relationship), and the second signals a change in the subject's status or situation, and so functions like "become". a common description for marital [sexual] relations.
4.15	והיה והיה לו למשיב משיב נפש ולכלכל שיבה ילדתו	Dav §9R2; GKC §59g; J-M §31c, 158g Pilpel NC < כול (1/24/38) 3fs Q P + 3ms sfx.	This continues the jussive force of the prayer. Cf. the same syntax in 4.13. "One who restores life [hope?]" (1/24/38); this rare stem reduplicates the first and second radicals of hollow verbs; its function is the same as the <i>piel</i> old age (1/20)
4.16	חיק אמנת	fs Q Ptc	bosom (1/38); part of the body or a garment nurse, foster mother(?) (1/7)
4.17	שכן		neighbour (1/20)
4.18	תולדות	IBHS 652	generations, story of descendants (cf., e.g., Gn 2.4; 5.1; 11.27)
4.21-22		IBHS 652	

Final *masora*

The final *masora*—the unpointed text following each biblical book (as counted by the rabbis)—lists the number of verses (פסקים) in the book, the first three words of the middle verse of the book (הציו, *its half*), and the number of paragraphs or *sidurim* (סדרים) into which this book was divided for reading on the Sabbath.

סכום	<i>total</i>	
פסוק	<i>pasuq</i>	Corresponds roughly to "verse" in the English Bible; thus the two diamonds at the end of each "verse" are called <i>sof pasûq</i> , "end of <i>pasûq</i> "
של	<i>of this</i>	Corresponds to ל + the prefixed ש (which functions like אשר); thus "which is [belongs] to"
פה	פ (80) + ה (5)	The dot above each letter shows that this is a numeral, not a word, as in <i>masora parva (marginalis)</i> .
והציו	<i>and its half [middle]</i>	This phrase identifies the middle verse of the book, which begins with the next three words (ותאמר רות המואביה). #19 in the first set of footnotes sends us to Ruth 2.21, where <i>mp</i> reads הציו הספר בפסוקים ("half of the <i>sefer</i> in <i>pasûqim</i> ).