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TEXTS FOR STUDENTS, No. 42.

# THE BOOK OF RUTH.

THE HEBREW TEXT

with Grammatical Notes and Vocabulary

BY

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## FOREWORD.

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The purpose of this text-book is to assist beginners in Hebrew, whether working under a teacher or self-taught, in their first reading of a connected prose narrative, for which the book of Ruth, with its simple style and representative vocabulary, is admirably adapted.

The student is presumed to have mastered the first thirty sections of the late A. B. Davidson's "*Introductory Hebrew Grammar*," revised by Professor McFadyen. The sections dealing with the three most frequently recurring classes of weak verbs, viz. Pe Yodh, Ayin Waw, and Lamedh He (§§39, 40, 44, 45), should be read as soon as possible.

On chapter i. very full—some may think too full—grammatical notes have been given with constant reference to the Grammar by section and subsection thus: §45, 1(4). In the later chapters this help is given more sparingly, and the catchwords in most cases are left unpointed. Special attention has been given to syntax, and reference made to the relevant sections of Davidson's "*Hebrew Syntax*." In a few cases reference has also been made to the English translation, by A. E. Cowley, of the standard Grammar of Gesenius-Kautzsch. (G-K).

Notes on the subject-matter of Ruth have been rarely given. To have done so would have materially increased the size, and consequently the price, of the book. The student will find all he needs in the excellent commentaries by G. A. Cooke in the Cambridge Bible series, and by G. W. Thatcher in the Century Bible series.

The Vocabulary is an enlarged edition of one prepared for our junior students, by my son, Rev. A. C. Kennedy, B.D., formerly Vans Dunlop Scholar in Semitic Languages, when acting as my assistant. I am indebted to him for permission to use it here, as well as for efficient help in revising the proofs of these notes, and in verifying the numerous references to Davidson's *Grammar* and *Syntax*.

A.R.S.K.

UNIVERSITY OF EDINBURGH,  
21st December, 1927.

## List of Abbreviations.

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Not included in the following list are: (1) the usual abbreviations of the books of the Bible; (2) the parts of speech—art., n. or subst., adj., vb., prep., adv., conj.; (3) the conjugations and other parts of the verb, already familiar to the beginner from his preliminary study of the Grammar—Ni., Pi., Pu., Hiph., Hoph., Hithp.; pf., impf., imper., inf., ptc.; (4) such every-day symbols as i.e., e.g., in loc., viz., etc.

An Asterisk \* denotes that the accompanying form is not found in the Hebrew of the Old Testament.  
§, §§, indicate the section(s) of Davidson's 'Grammar' (Gr.) and 'Syntax' (Syn.)

וְגַ וְגַמְרָא 'and completion' after a Hebrew word corresponds to our 'etc.'

<p><b>A.V.</b>—Authorised Version.  <b>abs.</b>—absolute (state).  <b>acc., accus.</b>—accusative.  <b>act.</b>—active.  <b>apoc.</b>—apocopated.  <b>bef.</b>—before.  <b>B.D.B.</b>—Brown, Driver, Briggs:              'Hebr. Eng. Lexicon'.  <b>c. constr.</b>—construct.  <b>cf.</b>—confer, compare.  <b>cl.</b>—clause.  <b>dagh. f. or l.</b>—daghesh forte,              d. lene.</p>	<p><b>dat.</b>—dative.  <b>du.</b>—dual.  <b>esp.</b>—especially.  <b>f.</b>—feminine.  <b>freq.</b>—frequent, -ly.  <b>fut.</b>—future.  <b>gen.</b>—genitive.  <b>G.K.</b>—Gesenius-Kautzsch,              (see foreword).  <b>H.D.B.</b>—Hastings' 'Dictionary              of the Bible'.  <b>infixn.</b>—inflexion.  <b>juss.</b>—jussive.</p>
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- K.B.H.—Kittel's 'Biblia  
                   Hebraica'.  
 lit.—literally (rendered).  
 m.—masculine.  
 marg.—margin of A.V., R.V.  
 M.T.—the Massoretic text.  
 nom.—nominative.  
 n.—(after a verse number)—  
 the note there given.  
 obj.—object.  
 O.T.—Old Testament.  
 orig.—originally.  
 p.—person, personal.  
 pass.—passive.  
 pl.—plural.  
 prob.—probably.  
 pron., pronom.—pronominal  
                   (suffix).  
 q.v.—which see (quod vide).  
 ref., reff.,—reference(s).  
 rel.—relative.  
 R.—Remark (in 'Syntax').  
 R.V.—Revised Version.  
 sent.—sentence.  
 sg.—singular.  
 sthg.—something.  
 s.v.—sub voce.  
 subj.—subject.  
 suff.—suffix.  
 syll.—syllable.  
 usu.—usually.  
 v., vv.,—verse, verses.  
 Vocab.—Vocabulary at end  
                   of book.  
 w.—(construed) with.  
 Y.—Yahweh.

## רו ת

1. וַיְהִי בַיּוֹם שֶׁפָּטַח הַשָּׁפְטִים וַיְהִי רָעַב בְּאֶרֶץ וַיֵּלֶךְ אִישׁ

### CHAPTER I.

*Under the stress of famine, Elimelech, a peasant farmer of Bethlehem in Judah, migrates with his wife Naomi and their two sons to the land of Moab, where he dies. The sons marry each a Moabite girl, only to die soon afterwards. After the lapse of about ten years Naomi resolves to return home, and takes farewell of her daughters-in-law, Orpah and Ruth. The latter, however, in noble words expresses her determination to cast in her lot with Naomi, and the two proceed in company to Bethlehem, where their arrival causes much excitement.*

does not imply that Ruth is the continuation of a preceding narrative.

וַיְהִי from בַּיּוֹם (see §9, 1)—prep. with const. pl. of יוֹם, day, pl. יָמִים; for the irreg. shewa in the const. see §41, 5. Note the dagh. lene in ב, the preceding word having a disjunctive accent, §7, p. 31.

שֶׁפָּטַח — inf. const., render: 'in the days when the judges ruled', the verb having here the more general meaning of 'ruling, governing'.

וַיֵּלֶךְ—strong waw, and 3. sg.

I. וַיְהִי—next to וַיֵּאמֶר, and וַיֵּאמֶר, ii. 15n., the commonest verbal form in the Old Test. 3 sg. apoc. impf. Qal. of וַיְהִי, to be, with waw consecutive (in the sequel termed strong waw), 'and it was', 'and it came to pass'; with simple waw (waw copulative) the form is וַיְהִי, iii. 4, see Grammar, §45, 2.

Note the regular omission of dagh. forte in the preformative yodh of וַיְהִי, §7, 5. This indefinite use of וַיְהִי in the beginning of a narrative is also found in Jonah and Esther, and

מִבֵּית לָחֶם יְהוּדָה לָגוּר בְּשָׂדֵי מוֹאָב הוּא וְאִשְׁתּוֹ וְשְׁנֵי  
בָנָיו :

a Babylonian deity; cf. Beth-shemesh, Beth-dagon.

לָגוּר—inf. const. of גָּוַר §40, to sojourn, whence גָּר, a sojourner; note the long vowel of the prep. ל before the accented syll. §14, 1d. — cf. לָתַת. v. 6, לָשׁוּב, v. 7.

בְּשָׂדֵי—prep. ב with שָׂדֵי (so v. 2, 6a), which may be either (1) const. of a form שָׂדֵי<sup>ם</sup>, a plur. of שָׂדֶה §45, 3, field, of which the usual pl. is שָׂדוֹת; or (2) a variant of שָׂדֶה the ordinary const. sg. which is found in vv. 6b, iv. 3. Many

MSS. however, have the normal form throughout. In either case render 'in the country of Moab'.

וְאִשְׁתּוֹ—'and his wife,; for inflexn. of אִשָּׁה, pl. אִשִּׁים, v. 3, see Gr. p. 153.

שְׁנֵי—const. of שְׁנַיִם, governg. its *nomen rectum* immediately

m. impf. Qal. of הָלַךְ, to go, impf. יֵלֵךְ, as if from יֵלֵךְ §39,

2. As usual with strong waw the accent is 'retracted' from the final to the penult. (open) syll., causing the shortening of the vowel of the former to  $\text{—}$ , see §23, 3 (4). Cf. the similar forms וַיָּמַת, v. 3 and וַיָּקָם v. 6. The student at this point should read carefully what is said about "Waw Consecutive" on pp.84-86 of the Grammar; see also Gr. p. 159.

אִישׁ—for inflexn. see list of irreg. nouns, Gr. p. 153.

מִבֵּית—prep. מן with const. sg. of בַּיִת, house; for inflexn. see §41, 5 and p. 153; here it forms part of the place-name Bethlehem, which to the Hebrew meant 'house of bread'; more prob. it originally denoted 'house (i. e. temple) of Lakhmu',

וְשֵׁם הָאִישׁ אֱלִימֶלֶךְ וְשֵׁם אִשְׁתּוֹ נַעֲמִי וְשֵׁם שְׁנֵי בָנָיו  
 מַחְלֹן וּבְלִיזָן אֶפְרַתִּים מִבֵּית לָחֶם יְהוּדָה וַיָּבֹאוּ שָׁדִי-  
 מוֹאָב וַיְהִי-שָׁם :

haps 'my sweet one', cf v. 20.

אֶפְרַתִּים — 'Ephrathites', natives of the district of Ephrath or Ephrathah (iv. 11), of which Bethlehem was the centre. 'The termination יָ — (of *Ephrathi*) is added especially to numerals, and names of persons and countries, in order to form ordinals, patronymics and tribal names' (G.K. 86½); see note on v. 4 below.

וַיָּבֹאוּ — strong waw with 3. pl. impf. Qal. of בָּוא, to come, a verb ע"ו and ל"א; for infxn. see §§ 40 and 38, esp. p. 151; the follg. noun is in the accus. of 'place whither', 'to the country of M.', Syn. §69b.

וַיְהִי — 3 pl. impf. of הָיָה (v.1): 'and stayed there'.

follg. in the genitive: two (lit. 'couple of', §48). בָּנָיו — his sons, pl. of בֵּן with pron. suff.; note the infxn. of sg., בְּנִי, בְּנֵיךְ, etc., but plur. בָּנִים, בְּנֵיךָ, v. 3, etc. §45 p. 153; cf. §30, 2. Note further that the very common const. sg. is written בֶּן (with maqqeph). This is by far the commonest substantive in the O.T., occurring nearly 5,000 times.

שָׁם — const. sg., 'the name of'; with pron. suffs. the sg. is inflected like בֵּן, but pl. שְׁמוֹת (see reff. above); note the idiomatic repetition of the governing noun (*nomen regens*) before each of the genitives (*nomina recta*) in this verse.

נַעֲמִי — No'omi, not as in English Na-omi, meaning per-

3. וַיָּמָת אֶלְיִמְלֶךְ אִישׁ נַעֲמִי וְהַשָּׂאֵר הָיָא וּשְׁנֵי בָנָיהָ :

4. וַיִּשָּׂאוּ לָהֶם נָשִׁים מֵאֲבוֹת שֵׁם הָאֵחָת עֲרָפָה וְשֵׁם

suff. 'to them(selves)'; for לָּ with suffs. see §14, 1. f., and for this reflexive sense, Syn. §11*b*.

אֲשָׁה—'wives', pl. of אִשָּׁה, v. 1*n*.

מֵאֲבוֹת—f. pl. of adj. מֵאֲבִי f. מֵאֲבִיָּה, iv. 10, also מֵאֲבִית. Both m. and f. are also written *plene* "מֵאָה", and both are also used as substantives, 'a Moabite, Moabites', as in this book i.22, ii.2, etc. For the significance of the ending י— see אֲפֹרְתִים, v. 2*n*.

אֵחָת (contracted from אֲחָת) f. of the cardinal אֶחָד, 'one', here used as an ordinal, 'the first', אֲשָׁה being understood. שְׁנִית, a proper ordinal, 'the second' §48, 2.

The meaning of the names Orpah and Ruth is uncertain; there is some evidence that רוּת may be a contraction of רַעוּת

3. וַיָּמָת wayyamoth—strong waw and 3. sg. m. impf. juss. Qal. of מוּת, to die—pf. מָת, impf. יָמוּת (§40, cf. paradigm p. 224); the short vowel (o) of the final syll. is due to the normal retraction of the tone, see note on וַיִּלְךָ, v.1.

וְהַשָּׂאֵר—3. sg. f. impf. Ni. of שָׂאָר, to be left over, left behind: 'and she was left (a widow) with her two sons'; note the agreement [of the verb in number and gender with the nearer subject, Syn. 114*b*.

4. וַיִּשָּׂאוּ—3 pl. impf. Qal of שָׂאָ, lift up, carry; impf. יִשָּׂאוּ (ל"א and פ"ו), §§ 33, 38); note omission of dagh. fort. from שָׂ with shewa, §7, 5. This verb has here the late special meaning 'to take to wife, marry': 'and they married Moabite women'. לָהֶם—prep. לָּ with 3. pl. m.

הַשְּׁנִיּוֹת רוּחַ וַיָּשְׁבוּ שָׁם כְּעֶשֶׂר שָׁנִים :  
 5. וַיָּמְתוּ גַם שְׁנֵיהֶם מַחְלוֹן וּכְלִיֹּן וְתִשָּׂאֵר הָאִשָּׁה מִשָּׁנֵי  
 יְלָדֶיהָ וּמֵאִשָּׁה :

שָׁנָה, 20 years; so אִישׁ, אַמָּה, cubit, and a few others.

5. וַיָּמְתוּ—*scriptio defectiva* (see Gr. p. 20) for וַיָּמְתוּ—strong waw with 3. pl. impf. Qal. of מוֹת, v. 3; note that although the subject of the vb. is a noun in the dual, שְׁנֵיהֶם, lit. 'the pair of them' (§48), the verb, having no du., must be in the plur.; the nouns follg. are in apposition.

וְתִשָּׂאֵר—see v. 3., the Niph. construed with מִן: 'was bereaved of (her two sons)'; note the construction of שָׁנֵי (constr. state of שְׁנַיִם) with follg. genitive: lit. 'of the pair of', §28.

וּמֵאִשָּׁה—'and of her husband'; for the pointing of waw before ה, see §15, 1c; for the vowel of the prep. מִן before the guttural, §14, 2b, and for its

friendship; see note in Kittel's *Biblia Hebraica* (KBH).

וַיָּשְׁבוּ—strong waw with 3. pl. impf. Qal. of יָשַׁב, 'to dwell', impf. יִשַׁב, a verb originally פ"ו, §39.

כְּעֶשֶׂר—'about ten (years)', the inseparable prep. כּ, §14—for infixn. see §23, p. 87, footnote—and עֶשֶׂר, one of the forms of the numerals for 'ten', §48; note the characteristic Semitic idiom, acc. to which the masc. form of the numeral goes with a fem. noun and *vice versa*; עֶשֶׂר is really a masc. noun meaning 'a decade' followed by שְׁנַיִם in the gen. The latter is pl. of שָׁנָה, a year, du. שְׁנַתַּיִם. This is one of the words that with numbers higher than ten usu. remain in the sing. e.g. עֶשְׂרִים

וַתָּקָם הִיא וּבְלִיתֶיהָ וַתָּשָׁב מִשָּׂדֵי מוֹאָב בִּי שְׁמֵעָה

much the moving spirit that he keeps the verbs in the f. sg. throughout, cf. שְׁמֵעָה following. Our idiom requires us to translate: 'and she arose *with* her daughters-in-law and returned' etc., cf. the more correct expression in v. 7, לָשׁוּב, 'in order to return'.

מִשָּׂדֵי—prep. מִן, with assimilation of nun, §14,2 (a).

שְׁמֵעָה—'she had heard... had visited'; the cl. כִּי... עִמּוֹ is to be regarded as the accus. of שְׁמֵעָה.

יְהוָה—this combination of consonants and vowels must on no account be pronounced, as here written: YeHoWaH (Jehovah). The true pronunciation of the name of the God of the Hebrews is unknown; most probably it was Yahweh. By the third century B.C. the Jews, from motives of reverence

infixn. with suffs. §15, 2.

וַתָּקָם, *wattāqom* - strong waw with 3. sg. f. impf. juss. Qal of קָוַם, 'to rise up', juss. יָקָם (§40, 2 and paradigm p. 224); for the short vowel of the final syll. see וַיָּמַת, v. 3n. Note the agreement of the vb. with the nearest subject, Syn. §114b.

The author of Ruth is fond of repeating the pronominal subj. already expressed in the verb by the prefix תָּ, when followed by other nominatives in apposition, cf. v.1, 'he and his wife,' etc., v. 3, 'she and her two sons.'

וַתָּשָׁב, *wattāshobh* - the corresponding part of שָׁוַב, 'to return'; acc. to the strict rules of syntax we should have the plur. here 'and they returned', Syn. §114b—and so it is in the Greek translation or Septuagint (LXX), *Kal ἐπέστρεψαν*—but in the writer's mind Naomi is so

בַּשָּׂדֶה מוֹאֵב כִּי־פָקֵד יְהוָה אֶת־עַמּוֹ לָתֵת לָהֶם לֶחֶם :  
 7. וַתֵּצֵא מִן־הַמִּקּוֹם אֲשֶׁר הָיְתָה־שָׂמָּה וּשְׁתֵּי כֹלֵתֶיהָ עִמָּהּ .

לֶחֶם—with the accent silluq, pausal form of לָחֶם, 'bread', orig. form לֶחֶם, the original short vowel of which is lengthened to qameç, §10, 4a. With certain exceptions, of which וַתֵּצֵא, ii. 14, is one, this pausal lengthening takes place regularly as here, with the accent silluq, which marks the tone syllable of the last word of the verse. The same is true, with more numerous exceptions, of athnach; it is much less frequent with the lesser disjunctives, for which see Gr. p. 230.

7. וַתֵּצֵא—3 sg. f. impf. יֵצֵא, go out (a verb פ"י and א"ל), see for infxn. §§39, 38, and esp. p. 151 (on 'doubly weak' verbs).

הָיְתָה — 3. sg. f. pf. of הָיָה (v.1.). שָׂמָּה means properly 'thither', being made up of the adv. שָׁם, 'there', and the old

(see Ex. xx. 7) had begun to substitute for the tetragrammaton, as it is termed, the word אֲדֹנָי, LORD (lit. 'my lords'), so that in our vocalized text as above we have the consonants of יְהוָה with the vowels of its substitute אֲדֹנָי, except that Yodh, being a non-guttural, receives the simple vocal shewa. In the present text יְהוָה is printed throughout.

עַם — 'his people'; אֶת־עַמּוֹ —with art. הָעַם, §12 — comes from a root עָמַם, hence in the pl. and with suffs. the ם takes dagh. forte, §43: עַמִּי, עַמִּים; עִמָּהּ, v. 16, עִמָּךְ, vv. 10, 16.

לָתֵת — the prep. לְ—for the form לָ before the accented syll. see לָנֹר, v. 1n.—with inf. const. Qal. of יָתַן, נָתַן 'to give', inf. תִּתַּן from תָּתַן; for infxn. with suffs. see §33,3.

וּתְלַכְנָה בְּדֶרֶךְ לָשׁוּב אֶל-אָרֶץ יְהוּדָה :

8. וּתְאָמַר נַעֲמִי לְשִׁתִּי בְּלִתְיָה לִכְנָה שְׂבָנָה אִשָּׁה לְבֵית

which 55 in Ruth.

הִלְךְ—2 pl. f. imper. of הִלַּךְ;  
v. 1, in v. 12 it is written לִכְנָה;  
the other parts are לָכִי, לָךְ,  
ii. 2, לָכוּ, §39,2(2).

שְׂבָנָה—the corresponding  
part of שׁוּב, v.4. The preced-  
ing imperative 'merely confers  
liveliness on the real action'  
(Syn. §83, R4); render: 'return  
now'.

אִשָּׁה (v.1) is here used as in  
v. 9, in the sense of 'each' as in  
אִישׁ with masc. nouns, §13.4.

בֵּית—see v. 1n.; pl. (irre-  
gular) בָּתִּים, *batim*, §41,5, and  
esp. §45, p. 153. אִמָּה—her  
mother', for inflexn. of אִם see  
§43, and cf. on עַם v. 6.

יעֲשֶׂה—the form in the text  
is to be read יַעֲשֶׂה the ordinary  
3. sg. m. impf. of עָשָׂה to do,  
make, etc. (Pe gutt. and Lamedh  
He, §§34,44): the Massoretes

accus. ending הֶ— (§17,3) im-  
plying direction. Here, how-  
ever, the ending is otiose, and  
אִשָּׁה... אִשָּׁה = 'where'.

שִׁתִּי—const. of שְׂתִים, §48,  
and f. of שְׁנִים (v.l.). Note the  
abnormal daghesh lene after the  
vocal shewa. עָמָה—see follg.  
verse.

תְּלַכְנָה—3 pl. f. impf. of  
הִלַּךְ, v.l.

לָשׁוּב—inf. Qal, with לָ deno-  
tating purpose; note the full  
vowel in the pretonic syll. (§14,  
1d): as in לָגוּר, לָתֵת, above.

8. וּתְאָמַר—22 times in Ruth—  
strong waw and 3. sg. f. impf. of  
אָמַר, יֵאמַר, to say, with tone  
as usual retracted (i.e. drawn  
back to first syllable), and the  
pathach changed to seghol,  
§35,3. אָמַר is by far the com-  
monest verb in Hebrew, occur-  
ring, it is said, 5267 times, of

אָמַר יַעֲשֶׂה יְהוָה עִמָּכֶם חֶסֶד כַּאֲשֶׁר עֲשִׂיתֶם עִמָּי

הַמֵּתִים וְעַמָּדִי :

9. יִתֵּן יְהוָה לָכֶם וּמִצָּאֵן מְנוּחָה אֲשֶׁה בֵּית אִישָׁה וְתִשָּׂק

לָכֶם, v. 9, הֵמָּה, v. 22; and others. For prep. עִם with suffs see Gr. p.142, where note two forms of 1 p. suff., עִמָּי, v. 11. and עַמָּדִי in this verse.

הַמֵּתִים—the art. and m. pl. of the partic. Qal. of מוּת, to die, §40 and paradg. p. 224: 'with the dead'.

9. יִתֵּן—impf. juss. of נָתַן; 'may Y. give you'; inflxn. §33, 3 and paradg. p. 213. לָכֶם—masc. suff. (see עִמָּכֶם, v. 8n.) but לָהֶן following, with fem. suff.

מִצָּאֵן—without the usual vowel-letter ה for מִצָּאֵנָה (cf. קָרָא, v. 12, קָרְאוּ, v. 20) 2 pl. f. imper. of מָצָא, to find, §38.

'The more vigorous imper. with Waw' is here used instead of a second jussive to express the idea of result: 'Y. grant that ye may (indeed) find', Syn. 65d.

(see Gr. §3), however, tell us to read יַעֲשֶׂה, the jussive form: 'may Y. do kindness, deal kindly, with you.' We have here the first of nine or ten notes on the text of Ruth which early Jewish scholars -- the sopherim or "scribes"—placed on the margin of their manuscripts of the Old Testament to indicate what they considered to be necessary emendations of the received text. The latter was termed *kethibh*, meaning ('that which is) written', while the emendation was termed *qere*, ('that which is) to be read'. See §10,5.

עִמָּכֶם—note the masc. suff. where we should have expected the *fem.* Of this 'common grammatical negligence' in Hebrew there are several exx. in Ruth, e.g. עֲשִׂיתֶם in this verse;

לָהֶן וַתִּשְׁאַנְהָ קוֹלָן וַתִּבְכְּינָה :  
 10. וַתֹּאמְרֵנָה לָהּ כִּי־אֵתָּךְ נָשׁוּב לְעֵמֶךָ :

weep', §44, and אָמַר, v. 8, respectively.

10.<sup>1</sup> כִּי—it is difficult to determine the exact force of this particle here. Either we may take the latter as 'כִּי recitativum' (see Syn. §146, R2) and render: 'with thee will we return'; or we may render as R.V. marg: 'Nay, but with thee', etc, although no negative precedes (see BDB, under כִּי, end).

אֵתָּךְ—prep. אֵת (root אָתַת), with 2 sg. f. suff., see Gr. p. 142 for infixn.; to be carefully distinguished from אֵת (root אָוַת), the sign of the accus. §20, 10. נָשׁוּב—1 pl. impf. of שׁוּב, v. 7. לְעֵמֶךָ—v. 6.

מְנוּחָה—§41,1, lit. 'a place of rest' as explained in the words that follow. The root is נוּחַ, to rest; for the prefixed מ see §30.2(b). The corresponding masc. form is מְנוּחַ, iii.1.

בֵּית—accus. of 'place where'; 'in the house of', Syn. §69. Note that the construct has the same 'cases' as the absol. state of the noun.

וַתִּשַׁק — 3. sg. f. impf. of נָשַׁק to kiss, (פ"ן §33), construed w. prep. לְ, for which with suff. see §14,1f.

וַתִּשְׁאַנְהָ — 3 pl. f. impf. of נָשָׂא, v. 4, 'to lift up'. The next two verbs are the corresponding parts of בָּכָה to

1. In Kittel's text the first two words of this verse are joined by maqqeph and לָהּ has daghesh forte conjunctivum, see §7,6 for its insertion after הָ. The Bible Society's text, edited by Letteris, has neither maqq. nor d. f. conj., but a marginal note, כַּעֲלִי i.e. בֵּן צָרִיף לְהוֹת. 'so it ought to be'! Ginsburg's text (1926), on the other hand, has לָהּ but no maqqeph (see *in loc.* for his evidence of the MSS. and early printed texts.)

11. וְתֹאמַר נַעֲמִי שְׁבִנָּה בְּנֹתַי לָמָּה תִּלְכְּנָה עִמִּי הָעוֹד-לִי

בָּנִים בְּמַעֲוֵי וְהָיוּ לָכֶם לְאִנְשִׁים :

12. שְׁבִנָּה בְּנֹתַי לָכֵן כִּי זָקַנְתִּי מִהָיוֹת לְאִישׁ כִּי אָמַרְתִּי

succession, see §10,3. cf. **יֵשׁ-לִי**, v. 12.

**בְּמַעֲוֵי**—prep. **בְּ** and pl., with 1 sg. suff., of **מַעֲוָה**, only found in pl. **מַעֲוִים**, inward parts; here as elsewhere a euphemism for 'womb'.

**וְהָיוּ**—strong waw with 3 pl. pf. of **הָיָה**: 'that they might be to you for husbands'. **אִנְשִׁים**—pl. of **אִישׁ** (v. 1). Naomi is here alluding to the widespread custom known as the 'levirate marriage', by which a widow marries her dead husband's brother (the term is derived, not fr. Hebr. *Levi*, but from Latin *levir*, a brother-in-law). For the Hebrew law see Dt. xxv. 5-10, and the commentaries.

12. **לָכֵן, שְׁבִנָּה**—see v. 8n.

**מִהָיוֹת**—inf. constr. of **הָיָה**, §45,2, with prep. **מִן**.—Note that

11. **שְׁבִנָּה**—v. 8. **תִּלְכְּנָה** v.7. **בְּנֹתַי**—pl. of **בַּת**, daughter (orig. *bant* or *bint*) with suff. of 1 sg., from same root as **בֵּן**, son, hence with suffs. **בָּתַי** (for *bint*), etc.; pl. **בָּנוֹת**, Gr. p. 153.

**הָעוֹד**—adv. **עוֹד**, still, with interrog. particle **הֲ**; before gutturals, as here, **הֲ** with metheg, see §49, p. 167: '(are there) still to me', 'have I still?' cf. the Latin idiom: 'est mihi liber'. Hence 'mine, his, ours', etc. may be expressed in Heb by **לִי** with appropriate suff., e.g. 'thou art mine', **לִי אַתָּה**, Syn. §11f.

Note that **הָעוֹד** has now no accent, being joined by maqqeph to the follg. monosyllable; for this, due to the wish, for the sake of the rhythm, to avoid two accented syllables in immediate

יש-לי תקנה גם הייתי הפילה לאיש וגם ילדתי בנים:  
 13. הלחן תשברנה עד אשר יגדלו הלחן תעננה לבלתי

in these circumstances) wait'?

יש-לי — with seghol for יש, which is now toneless, being joined by maqqeph to לי, see v.11n. For the original meaning of יש, see Vocab.

הייתי — 1 sg. pf. of היה, inflected as הלילה, p. 228. הלילה — note the force of the article, originally a demonstr. pron. §11 — 'this night, to-night'; cf. היום to-day, ii. 18.

13. הלחן — the interrog. particle as in העוד, v. 11, and an adverbial conj. found only in this verse: 'on this account, therefore', prob. adopted from Aramaic. It is not, as in A.V., 'for them', which would require להן (with seghol), or rather the masc. להם.

תשברנה — 2 pl. f. impf. Pi. of שבר, to wait — a verb common in Aramaic, but in Hebrew

the short vowel of the prep. remains with daghesh forte implicitum, §14, 2b; note also the simple shewa under ה (instead of ה, v.13) as explained §45,2. The prep. has here the force of a comparative: 'I am too old to be to, i.e. to have, a husband', see §47,1 and Syn. §34, R2.

ילדתי, הייתי, אמרתי — each of these stands at the head of a clause forming the protasis of a conditional sentence introduced by כִּי, the apodosis following in v. 13, see Syn §130b. אמרתי has here, as in iii.14 and oft., the sense of the fuller 'say in my heart', i.e. think, imagine; render therefore: 'supposing that I thought I had hope, (and) that I should even have a husband to-night, and should further (גם) bear sons, would you then (i.e. even

היות לאיש אל בנתי ביימרי מאד מכם פייצאה

בי ידיהוה :

14. ותשנה קולן ותבכינה עוד ותשק ערפה לחמותה

היות — see מהיות, v. 12n.  
אֵל — an adv. of negation, esp. with jussives, Syn. §127a, here used absolutely, i.e. without a verb. : 'nay, my daughters'.

מַר — 3 sg. m. pf. of מַר (מַר, ימַר, be bitter, used impersonally: 'it is very bitter to me (I am sorely grieved) on your account (מִכֶּם)'. Another view is that in this construction מַר —and so מוֹב, צַר, etc.—is the cognate adj. מַר f. מַרָּה, see G-K. p. 459, footnote.

יֵצֵא — 3 sg. f. pf. of יֵצֵא, go out (Vb. פָּן and א"י) — see Gr. p. 151 for chief parts. As usual in a verbal sentence (Syn. §105) the predicate precedes the subj. (יָד).

14. ותשנה — strong waw folld. by 3 pl. f. impf. of נִשְׂא, v.9. with א dropped, for תִּשְׂאנָה,

prob. confined to post-exilic literature.

עַד אֲשֶׁר — 'until', takes a finite verb; עַד by itself in this sense takes the inf., ii.23. Syn. §145, 1f.

יִנְדְּלוּ —pausal form of יִנְדְּלוּ, 3 pl. impf. of נָדַל; the accent is zaqeph-qaton, Gr. p. 230; see note on לָחַם, v.6.

תִּעַנְנָה — with single ך for גִּנָּה—(G-K. §51m), 2 pl. f. impf. Niph. of עָנַן, found only here in O.T. BDB. render: 'would ye shut yourselves off, so as not to belong to a man?' i.e. 'would ye abstain from marriage, and remain widows, until the still unborn sons grow up?'

לְבִלְתִּי — see Vocab. under בִּלְתִּי; with ך the usual negative with inf. const., v. cf. ii.9, iii.10. Syn. §95.

וְרוּחַ דְּבַקְהָ־בָהּ :

15. וַתֹּאמֶר הִנֵּה שָׁבָה יְבַמְתֶּךָ אֶל-עַמָּהּ וְאֶל-אֱלֹהֶיהָ שׁוֹבִי

אַחֲרַי יְבַמְתֶּךָ :

16. וַתֹּאמֶר רוּחַ אֶל-תַּפְנְעֵי-בִי לְעֹזְבֶךָ לָשׁוּב מֵאַחֲרַיךָ כִּי

syllables coming together, and (2) that בָּהּ is provided with dag. fort. conjunctivum, §7, 6; see more fully G-K. §20f.

15. שָׁבָה — (with accent on first syll., see note on הַשָּׁבָה, v. 22) 3 sg. f. pf. of שׁוֹב, v. 6n., 'has gone back'. יְבַמְתֶּךָ — יְבַמְתָּ, sister-in-law, with 2 sg. f. suff. Gr. p. 102f.

אֱלֹהֶיהָ — 'to her god', or 'to her gods', probably the former, referring to Chemosh, the national deity of the Moabites (Num. xxi. 9).

שׁוֹבִי — 2 sg. f. imper. of שׁוֹב, §40. The Greek translators apparently read in addition נָם אַתָּה: 'go thou also back'. אַחֲרַי — see Vocab.

16. תַּפְנְעֵי — 2 sg. f. impf.

§38, 1(4). The Massoretes call attention to this by their marginal note, הָסֵר א, i.e. א is wanting. For the two following verbs see v. 9.

תַּחְמוֹתָהּ — prep. ה, becoming ה before ה, §14, 1c, and תַּחְמוֹת, 'husband's mother', 'mother-in-law', with 3 sg. f. suff. תַּחְמוֹת occurs 10 times in Ruth, always with suff., elsewhere only Mic. vii, 6; for inflexn. see Gr. p. 153.

דְּבַקְהָ — 3. sg. f. pf. of דְּבַק to cleave to (בָּ). Note (1) that the tone has been "retracted", or thrown back from the last syllable to the first, where it is marked by the conjunctive accent merkha (Gr. p. 231), in order to prevent two accented

אֶל-אֲשֶׁר תִּלְכִּי אֵלַי וּבְאֲשֶׁר תִּלְיִנִי אֵלַי עִמָּךְ עִמִּי  
וְאֵלֹהֶיךָ אֱלֹהָי :

quently occurs in such compounds, **מֵאֵת**, **מִבֵּין**, **מֵעַל**, **מֵעַם**, etc.

The relative clause following **כִּי** is an idiomatic contraction for **אֶל-הַמָּקוֹם אֲשֶׁר תִּלְכִּי אֵלַי**, with the antecedent and complementary adv. omitted: '(to the place) whither thou goest', etc; so with **בְּאֲשֶׁר** immediately follg: '(in the place) where', or 'wheresoever', and with **מֵאֲשֶׁר**, ii. 9. See Syn, §10 R 3.

The three pairs of verbs here and in v. 17a are respectively the 2 sg. f. and 1 sg. of the impf. of **הִלַּךְ** or **לָיַן**, and **מוֹת**.

**וְאֵלֹהֶיךָ**—'and thy God', viz. Yahweh. Note the peculiar pointing of waw (for 'וְאֵל') §15, 1b; so with the inseparable preps. **ב**, **ב**, **ל**, §14, 1c.

juss. of **פָּגַע**, to light upon, to meet, in a neutral sense, or with hostile intent, as ii. 22, or with kindness or entreaty as here: 'press me not', 'entreat me not'. It is usu. construed with **בְּ**. For **אֵל** with juss. to express a prohibition, see §23, p. 83. Note the use of maqqeph, joining two words in one accental group, to prevent two accented sylls. coming together, see vv. 11n, 14n.

**לְעֵזְבֶךָ**—inf. const. of **עָזַב**, to leave behind (Pe Gutt. §34), with accus. suff. Note soft **ב** after half open syll., but see Gr. p. 211 footnote.

**מֵאֲחֶרֶךָ**—prep. compounded of **מִן**, becoming **מֵ** before **א**, §14, 2b, and **אַחֲרַי**, v. 15. Note the effect of the strong accent, athnach, changing patach of suff. into qameç. **מִן** fre-

17. בְּאֲשֶׁר תָּמוּתִי אָמוֹת וְשֵׁם אֶקְבֹּר כֹּה יַעֲשֶׂה יְהוָה לִי  
 וְכֹה יִסִּיף כִּי הַמּוֹת יַפְרִיד בֵּינִי וּבֵינְךָ :

under כִּי. The whole may be idiomatically rendered: 'Let Y. do to me what He will, death (alone) shall part me and thee'. The full formula is found only in the books of Sam., Kgs. and Ruth, and probably referred originally to the pieces of the sacrifice over which the oath was taken. Hence Moffatt's rendering: 'May the Eternal kill me and worse, if anything but death part you and me'.

מוֹת — death, from original monosyll. *mawt*, *maut*, hence constr. מוֹת, §41, 2 — to be distd. for מוֹת, inf. of the verb. בֵּין — prep. 'between' — really constr. of a noun בֵּין, 'interval' — is usually, as here, repeated with each gen.; more rarely, לְ...בֵּין, Gen. i. 7.

17. בְּאֲשֶׁר — see v. 16n. אֶקְבֹּר — 1 sg. impf. Niph of קָבַר, to bury. Note that the vowel of the performative אֶ of impf. Niph. may be *e* or *i*, but in the cohortative always *i*, אֶקְבֹּרָה, 'let me be buried'.

יִסִּיף — v. 8n. *scriptio defectiva* for יוֹסִיף; the Masoretes as a rule avoid using the *scriptio plena* in two successive syllables—3 sg. m. impf. Hiph. of יָסַף, to add, which has no impf. of its own (Qal), see §39,4, also Gr. p. 152 for this and similar defectives. The literal rendg. is: 'So may Y. do to me and so add'. When the speaker makes an affirmation, as here, by oath, it is introduced by אִם לֹא, or, as here, by כִּי (Syn. §120); see also Vocab.

18. וַתֵּרֶא כִּי-מִתְאַמְצֶת הִיא לְלֶכֶת אֵתָהּ וּתְחַדֵּל לְדַבֵּר

אֵלֶיהָ :

19. וּתְלַכְנָה שְׁתֵּיהֶם עַד-בּוֹאֲנָה בֵּית לָחֵם וַיְהִי כִּבְּאֲנָה

לְכַתִּי, §39, 2. With suffs. אֵתָהּ, etc. אֵתָהּ the prep. אֵת: 'with her', see v. 10n.

לְדַבֵּר — prep. לְ and inf. const. Pi. of דָּבַר, the commonest Piel in Hebrew. Here render: 'she left off (trying) to persuade her'. אֵלֶיהָ — for the prep. אֵל with suffs. see §19, p. 70. The root is אָלִי, hence אֵל has the appearance of taking the suffixes attached to plur. nouns; similarly עַד, unto, and עָלַּ upon; אַחֲרַי on the other hand is a true plur., Gr. p. 70.

19. וּתְלַכְנָה — v. 7n. שְׁתֵּיהֶם — lit. 'the two of them' (see שְׁתֵּי v. 7n), with masc. instead of fem. suff. (see עִמָּכֶם, v. 8n), but many MSS have the more correct יְהֵן.

עַד-בּוֹאֲנָה — 'until they

18. וַתֵּרֶא — 3 sg. f. impf. juss.' apocopated form, of רָאָה, to see; 'and *he* saw' is וַיֵּרֶא, §45, 1(4). Note that in narrative prose Hebrew uses co-ordinate sentences, where English would employ a subordinate clause: 'and *when* she (Naomi) saw that..... she left off', etc. Syn. §51.

מִתְאַמְצֶת — f. sg. partic. Hithp. of אָמַץ (see vocab.) 'that she was determined to go', 'set on going'. Note that a partic. as predicate requires to have its subject *expressed* (הִיא), since it does not like the pf. and impf. contain in itself the pronominal subject, Syn. §100.

לְלֶכֶת — prep. לְ, becoming לְ bef. tonesyllable (§14, 1 (d)), and the inf. const. of הִלַּךְ, as if from

בֵּית לֶחֶם וְתוֹהֵם פְּלִי־הָעִיר עָלֵיהֶן וְתֹאמְרֵנָה הַזֹּאת

נְעָמִי :

20. וְתֹאמְרֵי אֲלֵיהֶן אֶל־תִּקְרְאֵנָה לִי נְעָמִי קְרָאן לִי מְרָא

בִּי־הַמֵּד שְׂרֵי לִי מֵאֵד :

is the real nom. Syn. §116, R2.

וְתֹאמְרֵנָה — 3 pl. f. impf. of וְאָמְרוּ, §35, 'and they (the women) said' — a true picture, the men being at work in the fields.

20. תִּקְרְאֵנָה — 2 pl. f. impf. juss. of קְרָא, §38, construed with לְ, cf. Gen. i. 5. יִי — with dagh. f. conjunctivum, see v. 10n.

קְרָאן — 2 pl. f. imper. for קְרָאן, see מְצָאן, v. 9n.

מְרָא—Aramaic equivalent of מְרָה, f. of מֵר, bitter, v. 13; cf. שְׂנֵא, Ps. cxxvii. 2, for שְׂנֵה. The point of Naomi's request lies in the significance of her name (v. 2n): 'do not call me Sweet, call me Bitter'.

הַמֵּד — for הַמֵּד, owing to resh, §42, 2(b), 3 sg. m. pf. Hiph. of מָדַד, v. 13; Hiph. 'to shew bit-

came'—inf. const. of בּוֹא, with 3 pl. f. suff. for the usual בּוֹאֵן. This construction of עַד with inf. is equivalent to אֲשֶׁר with the finite verb, v. 13n. So

בְּבֹאֵנָה following is equiv. to בֵּית, Syn. §145. כְּאֲשֶׁר בְּאֵזֶם לָחֶם—accus. of place, Syn. §69b.

For this form see v. 6n.

וְתוֹהֵם — strong waw with 3 sg. f. impf. juss. Niph. of הוּם, 'was stirred', 'was in commotion'. The long vowel of the preformative, (normal form as תִּקּוּם, Gr. p. 225), is 'compensation' for the absence of dagh. f. in follg. guttural. Note that the verb agrees in gender with the genitive הָעִיר, as is usually the case in a combination containing פֶּל, which

21. אָנִי מְלֹאָה הַלְכָתִי וְרִיקָם הִשִּׁיבֵנִי יְהוָה לָמָּה תִקְרָאנָה

of שׁוּב, v. 6; — Hiph. הִשִּׁיב, to bring back — with 1 sg. suff. §40. With suffs. the vowel of the performative is sometimes הִ, sometimes הֵ, see G-K, §72 w.

וְיִדְוֶה — the vowel here in the ordinary texts is regulated by the Massoretic reading וְאִדְוֶה from "וְאִדְ" —

עָנָה—verb Pe gutt. and ל"ה, originally עָנִי, —to answer esp. as a witness, 'to testify', construed with כֹּ, 'against'. Naomi means that God has shown his displeasure with her by the misfortunes she has had to suffer, see follg. clause. Some ancient versions, however, read the Piel (עָנָה) of another עָנָה (עֵנָה): 'Y. hath afflicted me'. הִרַע — same form as הִמַּר above, q.v. — Hiph. of עָרַע, §42, to do evil, injury to (ל): 'Shaddai hath brought misfortune on me'. Note the

terness to'; render 'for Shaddai has dealt very hardly with me'. Shaddai, as a name for God, is of uncertain derivation. It is first found in Num. xxiv. 4,16, and is here probably an intentional archaism. It is frequent in the book of Job. Our rendering, 'the Almighty', is derived from the Vulgate *omnipotens*.

21. The position of אָנִי indicates emphasis: 'As for me, I went away full'. מְלֹאָה—f. of מְלֵא—acc. to Semitic syntax is an accus. of condition, Syn. §70. רִיקָם — adv. from adj. רִיק, empty: 'but with empty hands hath Y. brought me back'. Hebrew has several adverbs in *am* (אָמָם, חָנָם, אָמָנָם, iii. 12, etc. which is probably the old accus. ending *a*, with so-called mimation, G-K. §100 g.

הִשִּׁיבֵנִי — 3 sg. m. pf. Hiph.

לִי נָעָמִי וַיְהִיֶּה עָנָה בִּי וְשָׂרֵי הַרְעֵלִי :

22. וַתָּשָׁב נָעָמִי וְרוֹת הַמֹּאֲבָיִה כִּלְתָהּ עִמָּה הַשָּׂבָה מִשָּׂדֵי

מֹאֲבָ וְהָמָּה בָּאוּ בֵּית לָחֶם בְּתַחֲלִית קִצִּיר שְׁעָרִים :

equal to our relative clause, as rendered above. See Syn. §99, and esp. §22 R.4. So הַנֶּצֶב, ii. 5: 'he that was set over'.

In any case the clause seems out of place here, and may have been inserted from ii. 6.

וְהָמָּה — masc. for fem., see v. 8n.

שְׁעָרִים — pl. of less freq. שְׁעָרָה, barley; here of the standing corn; in ii. 17, iii. 15, 17, of the barley grains. The barley harvest in the month of April-May was followed about a fortnight later by the wheat harvest. This verse forms the transition to the events of chap. ii.

shifting of the accent to the penultimate syll., with following maqqeph; see above.

22. וַתָּשָׁב, v. 6; for the syntax here, see וְהָתָּקָם, v. 6n.

וְהַשָּׂבָה — acc. to the Massoretic accentuation on the penultimate syll., this is sg. f. pf. of שׁוּב, as in v. 15, in which case the article must have the force of the relative: 'who has come (back)'; and similarly in ii. 6, and iv. 3, see G-K, §138 *i. k.* There are serious objections to this construction, and we should probably remove the accent to the last syll. (see note in KBH. *in loc.*); the form then becomes the fem. of the ptc., which with the art. is a frequent construction

## II.

1. וְלִנְעָמִי מִדָּע לְאִשָּׁה אִישׁ גְּבוּר חַיִּל מִמִּשְׁפַּחַת אֱלִימֶלֶךְ  
וְשָׁמוֹ בָּעֵז :

## CHAPTER II.

*Ruth, having obtained Naomi's permission to glean after the village reapers, lights upon the field belonging to a certain Boaz, a well-to-do kinsman of her husband's family. Boaz, who had heard of Ruth's devotion to her mother-in-law, receives the stranger kindly, and requests her to remain with his workers, who are directed to give her special opportunities of increasing her gleanings*

ing. Note the use of לְ to express the genitive relation after an *indefinite* noun; מִדָּע would mean 'the kinsman of her h', Syn. §28, R5.

חַיִּל — §41.4, see Vocab. — genit. of quality, Syn. §24c. : here render either 'a wealthy man', or, as iii.11, 'a most worthy man'; this word seems to connote a combination of both elements, wealth and worth.

מִשְׁפַּחַת — const. of פְּחָה, family group, sept, clan, a smaller unit than the tribe: 'of the sept of Elimelech.'

1. וְלִנְעָמִי — a nominal sentence, with the predicate preceding the subject for emphasis; Syn. §104: 'Now N. had a kinsman of her husband'; for this idiomatic use of לְ, see note on וְיֵשׁ-לִי, i. 12.

מִדָּע — these four consonants, *without vowels*, are the *Kethibh* (see יַעֲשֶׂה, i. 8n). The word is מִדָּע, partic. pu. of יָדַע, to know, used as subst: 'an acquaintance, kinsman'. The Massoretes tell us to read מִדָּע (cf. Prov. vii. 4, מִדָּע, with long ā), with same mean-

2. ותאמר רות המואבית אל-נעמי אלה-נא השדה  
ואלקטה בשבלים אחר אשר אמצא-חן בעיניו ותאמר  
לה לבי בתי :  
3. ותלך ותבוא ותלקט בשדה אחרי הקצרים ויקר מקרה

here includes the pronominal antecedent: 'after him, in whose eyes I may find favour'. The Syntax of the relative clause in Hebr. should be carefully studied in Syn. §§142-144.

ויקר—du of יָיָן, eye, §41,5. לבי—i.8n. בתי—i.11n. This form occurs eight times in Ruth: 'my daughter'.

3. The first three verbs may be rendered: 'and so she went and gleaned'.

ויקר—apoc. impf. of קרה, יקרה, §45, to meet, befall, here with accus. הלקט; the subj. is the cognate noun מקרה (for suff. see §45, 3), lit. 'her hap happened upon', i.e. 'she chanced to light upon the part of the cornfields belonging to B.'

ואשמו בעו—a circumstantial clause: 'whose name was B.', Syn. §138a, cf. §144, R3. Note punctuation of the waw, §15,1c; שם—i.2n.

2. אלה-נא—1 sg. cohort. impf. of הלך (i.1n), with precativ particle נא: 'let me go, I pray thee', §23, p. 83. The dagh. in the nun is d. f. conjunctivum, §7, 6, see note i.10.

ואלקטה—1 sg. cohort. impf. Pi. of לקט, v.8, 'to glean'.

(sic!) בשבלים—prep. with def. art. §14, 1e, and pl. of שבלת 'among the ears of corn'.

אשר...בעיניו—a relative clause with retrospective pron. at the end, Syn. §10, R2; syntactically it stands in the genitive governed by אחר; אשר

- חֲקַקְתָּ הַשָּׂדֶה לְבַעַז אֲשֶׁר מִשְׁפַּחַת אֱלִימֶלֶךְ :
4. וְהִנֵּה-בָעַז בָּא מִבֵּית לָחֶם וַיֹּאמֶר לְקוֹצְרִים יְהוָה עִמָּכֶם  
וַיֹּאמְרוּ לוֹ יְבָרְכֶךָ יְהוָה :
5. וַיֹּאמֶר בָּעַז לְנַעֲרוֹ הַנָּצֵב עַל-הַקּוֹצְרִים לְמִי הַנַּעֲרָה  
הַזֹּאת :
6. וַיַּעַן הַנַּעַר הַנָּצֵב עַל-הַקּוֹצְרִים וַיֹּאמֶר נַעֲרָה מִזֹּאבֵי

reply thereto are good examples of a simple nominal and verbal sentence respectively, Syn. §§103-5.

5. הַנָּצֵב—def. art. with ptc. of the Niph. of נָצַב (not in Qal), equivalent, with a preceding definite subj., as here, to our relat. clause, Syn. §99: 'who was set over (the reapers)'; cf. הַשָּׂדֶה i.22n.

לְמִי — prep. with interrog. pron.—supplies a genitive to מִי; 'whose is etc.'. i.e. whose daughter is she? Cf. אֵת-מִי = whom?

6. וַיַּעַן—strong waw with 3 sg. apoc. impf. of עָנָה, i. 21, §45, 1(4). וַיֹּאמֶר—with athnach,

לְבַעַז — is equivalent to "אֲשֶׁר לְבָ" Syn. §28, R5., cf. iv. 3, לְאֶחָיו.

4. בָּא—not pf. here, but partic. Qal. of בָּא, as usual after הִנֵּה, Syn. §100f.

וַיֹּאמֶר — strong waw and impf. of אָמַר §35,3. It is the most frequently occurring verbal form in the Old Test., about 2500 times, of which 17 in this and the follg. chaps. of Ruth.

יְבָרְכֶךָ—3 sg. m. impf. juss. Pi. of בָּרַךְ (see Vocab., and Gr. p. 217), with 2 sg. m. suff: 'may Y. bless thee'; for the short vowel before suff. see §31,3b. Boaz' greeting and the

היא השְׁבָה עִם־נַעֲמִי מִשְׂרֵי מוֹאֵב :

7. וְתֹאמֶר אֶלְקָטָהּ נָא וְאִסַּפְתִּי בְעֵמְרִים אַחֲרֵי הַקּוֹצְרִים  
וְתָבוֹא וְתַעֲמֹד מֵאֵז הַבְּקָר וְעַד־עֵתָה זֶה שְׁבָתָה הַבֵּית  
מֵעַתָּה :

suff: 'this her sitting in the house (accus. of place) (has been but) for a little'. But Ruth at the moment is not sitting but gleaning, and it is difficult to see how a house came to be in the harvest field. The Greek translators render: 'she rested not (even) a little in the field', reading שבתה as שְׁבַתָּה, pf. of שָׁבַת, to cease from work. This suggests that הַבֵּית of our text is a corrupt repetition of שבתה (dittography), and that the original was: וְלֹא שְׁבַתָּה מֵעַתָּה. The whole would then run: 'and she has remained since early morning, and until now (עַד־עֵתָה) she has not left off (even) for a little'.

השְׁבָה. וְתֹאמֶר for the usual — for this form see i. 22n.

7. וְאִסַּפְתִּי—1 sg. pf of אָסַף, with strong waw, equivalent to another cohortative: 'and let me gather', Syn. §55a. Note position of the tone, Gr. §23, 3 (4), p. 85.

מֵאֵז — made up of adv. מֵאָז, 'then', and prep. מִן, forming a prep., 'since the morning'. As the only other instance of מֵאֵז with a subst. is a doubtful reading in Ps. lxxvi. 8, we should prob. read here, as suggested by the Septuagint (LXX), מֵאֹר : 'from morning light'.

שְׁבַתָּה — inf. const. of יָשַׁב, to sit, §39, 2 (2) with 3 sg. f.

8. וַיֹּאמֶר בְּעוֹ אֲלֵרוֹת הֲלוֹא שָׁמַעְתָּ בְּתִי אֶל־תְּלָבִי לְלִקְטָם  
בְּשָׂדֶה אֲחֵר וְגַם לֹא־תַעֲבֹרִי מִזֶּה וְכֹה תִדְבָּקִין עִם־  
נַעֲרָתִי :

9. עֵינֶיךָ בְּשָׂדֶה אֲשֶׁר־יִקְצְרוּן וְהִלַּכְתָּ אַחֲרֵיהֶן הֲלוֹא צִוִּיתִי

2 sg. f. impf. of קָבַק, i. 14 (usu. with בּ). In Hebrew, as in Arabic and Aramaic, the 2 sg. f. impf. of the verb originally ended in *-ina*, of which *-in* here, and the normal *-i*, are successive contractions, G-K §470. Of the seven examples of this archaism, four are in Ruth, (ii. 8, 21, iii. 4, 18), suggesting that the author of this book wished to give an archaic colour to his style, to suit the period of the story (see i.1). Note that here and v. 21 the vowel of the penultimate syllable is lengthened to qameç which is not the case in the other two exx.

9. עֵינֶיךָ בְּשָׂדֶה—a nominal sentence of which the predicate

8. שָׁמַעְתָּ — for anomalous dagh. lene see §37, 1(3). תְּלָבִי — 2 sg. f. impf. juss. of הִלַּךְ, with the usual particle of prohibition. לְלִקְטָם — inf. const. Qal; elsewhere in this chap. —11 times—the Pi. is used.

תַּעֲבֹרִי — 2 sg. f. impf. of עָבַר, to pass on, pass over or through; this is one of three instances (G-K §47g) in the O.T. of an anomalous *u* for the normal shewa under the second radical, i.e. for תַּעֲבֹרִי, §34, 2d. This long vowel arises from the lengthening of the original short *u* characteristic of the impf. of active verbs; e.g. יִקְטֹל comes from an original *yaqtul*. Cf. follg. note.

תִּדְבָּקִי — for normal תִּדְבָּקִין

אֶת־הַנְּעָרִים לְבִלְתִּי נִגַּעַתָּ וְצִמִּיתָ וְהִלַּכְתָּ אֶל־הַכְּלָיִם

וְהִלַּכְתָּ—perf. w. strong waw, here equivalent to an imperative, and continuing the imper. implied in the preceding nominal sentence, Syn. §55a: 'and follow them' (the maidens).

צִוִּיתִי—pf. Pi. of צִוּה\*, not in Qal., to command; next to רָבַר the commonest Piel in Hebrew. לְבִלְתִּי—i. 13n. נִגַּעַתָּ—inf. const. of נִגַּעַת, to touch, w. 2 sg. f. accusative suff.

וְצִמִּיתָ—*script. defect.* for וְצִמִּיתָ, 2 sg. f. pf., as if from צִמִּיתָ, but really from צִמִּיתָ (צִמִּיתָ), to be thirsty; a good illustration of the tendency to assimilation noted in §38,1(5), of which the verbs קָרָא to call, and קָרָה to meet, afford the most familiar examples. Syntactically the second half of this verse (after *athnach*) is a conditional sentence without a conditional particle of which

is a noun with a prep., Syn. §103; 'let thine eyes (be) on the field'.

וְיִקְצְרוּ—for normal וְיִקְצְרוּ, 3 pl. impf. of קָצַר; this verbal form originally ended in -*āna* (sg. *yaqtul*, pl. *yaqtulūna*); by dropping the final vowel and lengthening the characteristic short *u* in the open unaccented syllable to *ō*, we get *yaqtōlūn*. In וְיִשְׁאֲבוּן, however, at the end of this verse, the original short *a* is treated normally. This older and fuller ending -*ān* is said to occur 305 times in O.T.; see Driver, *Notes on the Hebrew Text of Samuel*, 2nd ed., on 1 Sam. ii. 15, and for all these archaic forms, which are a feature of the book of Ruth (see v. 8n), see G-K §47g, *m* — *o*, and Wright, *Compar. Gram. of the Semitic Languages*, pp. 184ff.

וְשָׁתִית מֵאֲשֶׁר יִשְׁאֲבוּן הַנְּעָרִים :

10. וְתִפֹּל עַל-פָּנֶיהָ וְתִשְׁתַּחֲוּ אַרְצָה וְתֹאמַר אֱלֹו מַדּוּיָי:

a numerous class of nouns used only in the plur., cf חַיִּים life, מַיִם water, etc The const. פָּנֶי is very frequently combined with לְ, מִן and other preps. to form compound preps., Gr. p. 69.

וְתִשְׁתַּחֲוּ—strong waw, and 3 sg. f. apoc. impf. (see full explanation §44,3) of the Hithpalel of שָׁחָה (from שָׁחַ\*), the only common example of this conjugation: 'she prostrated herself.'

אַרְצָה—ארץ (from ארץ) with old accus. ending expressive of direction: 'to the ground', §17,3. Note the pausal lengthening of the original short vowel with athnach, §10,4a.

מֵצֵא הֵן וְנו—'to find favour in the eyes of (God and man)', a frequent O.T. phrase.

לְהַכִּירָנו—inf. const. Hiph.

וְשָׁתִית is the protasis: 'and shouldst thou be thirsty, thou shalt go...and shalt drink', etc.; see Syn. §132, pf. with strong waw in both protasis and apodosis.

כֵּלִים—pl. of כֵּלִי; vessel, for infxn. see Gr. p. 153.

וְשָׁתִית—strong waw, and 2 sg. f. pf. of שָׁתָה. to drink. The causative of this verb is הִשְׁקָה (from שָׁקָה\*), 'to give to drink', Gr. p. 152, No. 13.

מֵאֲשֶׁר—the prep. מִן is here used in its partitive sense, Syntax §101, p. 141: '(some) of that which the young men draw'; אֲשֶׁר here includes its antecedent, Syn. §10. יִשְׁאֲבוּן—see on יִקְצְרוּן in this verse.

10. וְתִפֹּל—impf. of נָפַל, vb. פִּי, §33. פָּנֶיהָ—3 sg. f. suff. פָּנֶי, face, pl. of פָּנֶה\*, one of

מִצָּאתַי חֵן בְּעֵינֶיךָ לְהַכִּירַנִי וְאֲנֹכִי נֹכְרִיָּה :  
 11. וַיַּעַן בָּעֵז וַיֹּאמֶר לָהּ הֲגַד הֲגַד לִי כָּל אֲשֶׁר-עָשִׂית אֶת-  
 חֲמוּתְךָ אַחֲרַי מֵת אִישׁךָ וַתַּעֲזִבִי אֶבְיֶךָ וְאִמְךָ וְאָרְצְךָ  
 מוֹלַדְתְּךָ וַתִּלְכִּי אֶל-עַם אֲשֶׁר לֹא-יָדַעְתָּ תְּמוֹל שְׁלֹשָׁם :

אב—אב, father, w. 2 sg. f.

suff.; for infix. see Gr. p. 153;

אמך—i.8n.

מוֹלַדְתְּךָ—see Vocab. and for  
 infix. §29,3. וַתִּלְכִּי—i.16, but  
 here with strong waw = past  
 tense. In the follg. relative  
 sentence, note that the com-  
 plementary accusat. pron. is  
 omitted, as is oftenest the case  
 when it would stand in the  
 accus., Syn. §9b. cf. v. 12 end.

תְּמוֹל—noun in adverbial  
 accus. 'yesterday'; usually as  
 here with שלוש (from שָׁלֹשׁ,  
 three) a pure adv., 'three days  
 ago', i.e. 'the day before yester-  
 day'; the two together lit.  
 'neither yesterday, nor the day  
 before', hence 'hitherto', 'for-  
 merly'. The ending -ôm has prob  
 the same history as the adv.

of נכר\*, not in Qal., w. 1 sg.

suff. in accus; Hiph. הִכִּיר,

הִכִּיר (§33), 'to observe (with a  
 view to recognition)': לִי has here  
 the force of 'in respect of': 'in  
 that thou has taken notice of me'.

נֹכְרִיָּה—f. of נֹכְרִי, see note  
 on מְאֻבָּה, i.4; here adj. as  
 subst.; with the preceding pro-  
 nom. subj. it forms a circum-  
 stantial noun clause, Syn. §138a:  
 'seeing that I am a foreigner'.

11. וַיַּעַן וַיֹּאמֶר—v. 6n. הֲגַד הֲגַד-  
 inf. abs. Hoph. folld. by 3 sg.  
 pf. Hoph. of נָגַד\* (not in Qal),  
 Hiph. הִגִּיד, §33, 'to relate';  
 the inf. abs. adds emphasis to  
 its verb when preceding it, §21,  
 2b: 'has been fully told me';  
 the subj. of the verb is the follg.  
 clause.

מֵת—const. of מוֹת, §41,2.

12. יְשִׁלֵּם יְהוָה פְּעֻלְךָ וְתָהִי מִשְׁכַּרְתֶּךָ שְׁלֵמָה מֵעַם יְהוָה

אֱלֹהֵי יִשְׂרָאֵל אֲשֶׁר-בָּאת לַחֲסוֹת תַּחַת-כְּנָפָיו :

13. וְתֹאמַר אֲמֻצָּא-חֵן בְּעֵינֶיךָ אֲדֹנָי כִּי נִחַמְתָּנִי וְכִי דִבַּרְתָּ

of כְּנָף see Vocab. Note the complementary pers. pron. at the end of the relat. clause. This figure of God as the protector of His people is frequent in the Psalms.

13. אֲמֻצָּא וְגוֹ—see v. 2; here the impf. expresses a wish: 'may I find' §46, p. 158.

נִחַמְתָּנִי—2 sg. m. pf. Pi. of נִחַם (not in Qal), with 1 p. suff.; Pi. נִחַם, יִנַּחֵם, to comfort. Note the retention of the short vowels before ה, §36,1(3), and the pausal vowel (ā).

דְּבַרְתָּ עַל-לֵב—lit. 'thou hast spoken upon the heart of', etc. i.e. 'hast spoken kindly to' or 'hast consoled, thy handmaid'.

אֲמָה, like its synonym שֹׁפְחָה in iii.9, is a humble periphrasis for the pers. pron. 'me'; so עֶבֶד

רִיקָם ending -ām, for which see i.21n.

12. יְשִׁלֵּם—juss. impf. Pi. of שָׁלַם, to be complete; Pi. to complete, then to reward: 'may Y. requite thy work'. פְּעֻלָּה—abs. פָּעַל, a segholate noun of the third class with *a* in second syll. on acct. of the guttural, in-  
fixn. §36,2.

וְתָהִי—simple waw, 3 sg. f. apoc. impf. of הִיָּה, §45,2, the jussive expressing a wish: 'and may thy reward be complete'.

מִשְׁכַּרְתֶּךָ—wages, reward, only here and Gen. xxxi. 7, 41, a fem. segholate noun of the third or *u* class, hence the *u* vowel under infixn., §29,3, p. 103.

בָּאת—pf. of בָּאָה, i.2n.

לַחֲסוֹת—inf. of חָסָה (Pe Gutt. and ל"ה). כְּנָפָיו—dual

על־לב שפֿחֿתֿיךָ וְאֵנֹכִי לֹא אֶהְיֶה כְּאֶחָת שִׁפְחֹתֶיךָ :  
 14. וַיֹּאמֶר לָהּ בְּעֵז לֵעֵת הָאֲכַל גִּשְׁי הַלֶּם וְאֶבְלֵת מִן־  
 הַלֶּחֶם וְטִבַּלְתְּ פִתֶיךָ בְּחֹמֶץ וַתֵּשֶׁב מִצַּד הַקִּצְרִים

of גִּשְׁי, 2 sg. f. imper. of נָגַשׁ, §33, 2(a); cf. גִּשְׁי, Josh. iii.9. The imper. is continued as often, by two perfs. with strong waw, Syn. §55a: 'Come hither and eat...and dip'.

פֶּתֶךָ — see פֶּת in Vocab. מִן־subst. צַד, side, with מִן, forming a prep: 'at the side of, beside'.

וַיִּצְבֹּט־לָהּ—impf. of יָצַב־, here only in O.T., to reach, hand to: 'and he reached her parched corn'. The rendering 'they reached' in R.V. takes the 3rd sg. to be used impersonally, Syn. §109. Note the short vowel (פֶּט for פֶּט) and the maqqeph or binder, in order as usual to avoid the succession of two accented sylls., so וַיִּתֵּן־לָהּ, v. 18.

קִלִּי — here ears of barley,

in the mouth of male speakers.

וְאֵנֹכִי וְגוֹ—see v. 10 end: 'although I am not' etc., meaning that she has no claim to Boaz' generosity. The writing of the last word of this verse varies in the MSS. and printed texts, the long *o* of the plur. being written both *plene* and *defective*, and the suffix sometimes in the normal way שִׁפְחֹתֶיךָ (so Kittel), sometimes without י, שִׁפְחֹתֶיךָ (so Ginsburg), as Ps. CXIX, 98, see G-K. §91 *k, n*.

14. לָהּ — without mappiq §7, 7, so the Massoretic tradition for normal לָהּ; see G-K §103g for other two exx.

לֵעֵת הָאֲכַל — see Vocab.; 'at meal time', to be taken with the preceding words, as in R.V.

גִּשְׁי, *goshi*—anomalous form

וַיִּצְבֹּט-לָהּ קָלִי וְתֹאכַל וְתִשְׁבַּע וְהִתֵּר :  
 15. וּתְקַם לְלֶקֶט וַיֵּצוּ בָעֵז אֶת-נְעָרָיו לֵאמֹר גַּם בֵּין  
 הָעֵמָרִים תִּלְקַט וְלֹא תִכְלִיכֶזָה :

ordered his young men', etc.

וַיֵּצוּ—apoc impf. juss. Pi. of  
 צִוָּה, §45; see צִוִּיתִי, ii. 9n.

For omission of dagh. f. in yodh.  
 see §7,5 and cf. וַיְהִי i.1.

לֵאמֹר—inf. const. of אָמַר,  
 for לֵאמֹר, §35,3, 'saying'; next  
 to וַיֵּאמֶר (see ii.4), this is the  
 commonest verbal form in the  
 Old Test., about 1000 times.  
 Hebrew prefers to use the *oratio  
 directa*, giving the *ipsissima  
 verba* of the speaker, where our  
 idiom would run: 'Boaz instruct-  
 ed his young men to allow her  
 to glean' etc.

תִּלְקַט — impf. jussive: 'let  
 her glean even (גַּם) between the  
 sheaves'. תִּכְלִיכֶזָה — impf.  
 Hiph. w.f. sg. suff: 'ye shall not  
 shame her', with reference to the  
 license of harvest time, cf. v. 9.

roasted on an iron plate over a  
 fire, a common food, 1 Sam.  
 xxv.18, 2 Sam. xvii.28.

וְהִתֵּר — *script. defect.* for  
 וְהִתֵּר, 3 sg. f. impf. juss. (after  
 strong waw) Hiph. of יָתַר, (Qal.  
 only ptc.) to be left over: Hiph.  
 הוֹתִיר, v. 18 to leave over, §39;  
 impf. juss. יוֹתֵר for יוֹתֵר on  
 account of the resh. §8, 1(c), cf  
 הִמֵּר, i.20. The Massoretes  
 note that this is one of some 80  
 instances where pathach re-  
 mains without the pausal length-  
 ening (§10,4) 'at the end of a  
 verse', פִּתַח בַּסֵּף, i.e. פִּתַח  
 בְּסוֹף, see Gr. p. 230, 2a.

15. וּתְקַם — i. 6n. In our  
 idiom this sentence would be in  
 a subordinate clause: 'and when  
 she arose to glean', 'when she  
 started gleaning again, Boaz

16. וּגַם שֶׁל־תִּשְׁלוּ לָהּ מִן־הַצִּבּוֹתִים וְעֹבְבֹתֵם וְלִקְטָהּ וְלֹא  
תִּנְעָרוּ־בָּהּ :
17. וְתִלְקֶטְם בַּשִּׂדֶּה עַד־הָעֶרֶב וְתַחֲבֹט אֶת אֲשֶׁר־לִקְטָהּ וַיְהִי  
כְּאֵיפָה שְׁעָרִים :
18. וְתִשָּׂא וְתִבּוֹא הָעִיר וְתִרְא חֲמוֹתָהּ אֶת אֲשֶׁר־לִקְטָהּ

17. אֶת־אֲשֶׁר — also v. 18, 'that which', 'what', §13, 2 end, see **מֵאֲשֶׁר**, v.9n. Note the pausal vowel in **לִקְטָהּ** with *zaqeph qaton* as in v. 18 with *athnach*, §10, 4c, and p. 230.

**אֵיפָה** — a loan-word from Egyptian; the ephah was about equal to our bushel, see the writer's art. "Weights and Measures", in H.D.B. iv. 912f.

**שְׁעָרִים** see i.22n.—in apposition to **אֵיפָה**: 'an ephah (of barley)', Syn. §29d.

18. **וְתִשָּׂא**—impf. of **נִשְׂא**, i.9: 'and she took (it) up'. **הָעִיר**—accus. of direction.

**וְתִרְא**—see i.18n. According to this pointing, we must render:

16. **וּגַם** — introduces a still more generous concession.

**שֶׁל**—inf. const. of **שָׁלַל** (only here) to draw out, of which **תִּשְׁלוּ** is 2 pl. impf.; for this rare use of the inf. const. for the inf. absol. see Syn. §86, R.3: 'ye shall by all means (A.V. 'of purpose') draw out for her ears of barley (understood,) 'and shall leave (them lying)'.  
**הַצִּבּוֹתִים**—only here; prob. the handfuls of ears, gathered in the reaper's left hand, while reaping with the sickle, several such handfuls making a sheaf.

**וְתִלְקֶטְם**—pf. w. strong *waw*, equivalent to impf. juss: 'and let her glean (them)'.  
**וְתִשָּׂא**—pf. w. strong *waw*, equivalent to impf. juss: 'and let her glean (them)'.  
**וְתִבּוֹא**—pf. w. strong *waw*, equivalent to impf. juss: 'and let her glean (them)'.  
**וְתִרְא**—pf. w. strong *waw*, equivalent to impf. juss: 'and let her glean (them)'.  
**חֲמוֹתָהּ**—accus. of direction.

**וְתִשָּׂא**—pf. w. strong *waw*, equivalent to impf. juss: 'and let her glean (them)'.  
**וְתִבּוֹא**—pf. w. strong *waw*, equivalent to impf. juss: 'and let her glean (them)'.  
**וְתִרְא**—pf. w. strong *waw*, equivalent to impf. juss: 'and let her glean (them)'.  
**חֲמוֹתָהּ**—accus. of direction.

וּתּוֹצֵא וּתְתֵן-לָהּ אֶת אֲשֶׁר-הוֹתֵרָה מִשְׁבְּעָה :  
 19. וּתֹאמֶר לָהּ חֲמוּתָה אֵיפֹה לִקְמַתְּ הַיּוֹם וְאָנֹה עֲשִׂית יְהִי  
 מִכִּירְךָ בְּרוּךְ וּתְנֶד לְחֲמוּתָה אֶת אֲשֶׁר-עָשָׂתָה עִמּוֹ  
 וּתֹאמֶר שֵׁם הָאִישׁ אֲשֶׁר עָשִׂיתִי עִמּוֹ הַיּוֹם בְּעֵז :

she had had enough'; for this temporal sense of **כֵּן** with inf. see BDB. p. 583; the prep. **אֶחָרִי** with inf. is the usual construction, Syn. §145*b*. Acc. to BDB. however **שְׂבַעָה** is here the subst. **שְׂבַע** w. suff., 'satiety': 'out of her abundance'.

19. **אָנֹה**—properly 'whither' (see Vocab.), only here = where?

**עֲשִׂית**—pf. of **עָשָׂה**, §44, in general sense of 'to work'; so in follg. verse.

**יְהִי**—3 sg. m. apoc. impf. juss. of **הָיָה**, §45,2 (3), expressing a wish, Syn. §133; the subject is **מִכִּירְךָ** partic. Hiph. with accus. suff. of **נָכַר**\* (see v.11): 'may he that took notice of thee be blessed'.

**וּתְנֶד**—impf. juss. Hiph. of

'and her mother-in-law saw what she had gleaned'; but as the subj. of the other verbs is Ruth, we should here point **וּתְרָא**, apoc. impf. Hiph. (Gr. p. 147), and render: 'and she showed her mother-in-law,' etc. cf. Vulg. et ostendit socruī suae; for the two accus., noun and relat. sent., see Syn. §75*a*.

**וּתּוֹצֵא**—impf. juss. Hiph. of **יָצָא**, Gr. p. 151. 'and she brought out'.

**וּתְתֵן-לָהּ**—for the presence of the short vowel here see note on **וַיִּצְבַּט-לָהּ**, v. 14.

**הוֹתֵרָה**—see last note on v.14.  
**מִשְׁבְּעָה**—prep. **מִן** with inf. const. of **שָׂבַע**, v. 14, and f. suff. 'after she was satisfied', 'after

20. וַתֹּאמֶר נַעֲמִי לְכַלְתָּהּ בְּרוּךְ הוּא לְיְהוָה אֲשֶׁר לֹא־עֹזֵב  
 חֶסֶדוֹ אֶת־הַחַיִּים וְאֶת־הַמֵּתִים וַתֹּאמֶר לָהּ נַעֲמִי קְרוּב  
 לְנוּ הָאִישׁ מִגְּאֻלָּנוּ הוּא :  
 21. וַתֹּאמֶר רוּת הַמּוֹאָבִיָּה גַם כִּי־אָמַר אֵלַי עַם־הַנְּעָרִים

same variations as in the case of שְׂפָחֲתֶיךָ, v. 13 (see note there); the prep. has again its partitive sense (Syntax p. 141): 'he is (one) of our next of kin', lit. 'of our *goels*'; for the duties of the *goel* in Hebrew jurisprudence, on which this story turns, see the arts. 'Goel' in H.D.B. (Kennedy), *Encyc. Biblica* (Driver), and the commentaries.

21<sup>1</sup>. כִּי גַם—only here; כִּי adds 'force and distinctness to the affirmation which follows' (BDB. כִּי, Id); render: 'besides, he actually said to me'.

רוּת הַנְּעָרִים—in view of Boaz' instructions to Ruth in v. 8, the masc. must here be taken as

נגד\*, v.11, taking the follg. relat. sent., introduced by the accus. particle אֵת, as its object.

20. בְּרוּךְ — predicate of a nominal sent., and having here the same optative sense as with the jussive יהי in v. 19, Syn. §100, R1.

לְ—לְיְהוָה here, as often, introduces the agent after a passive verb: 'may he be blessed by (of) Y.'; the pointing of the prep. in M.T. is adjusted to the reading לְאֲדֹנָי, see above i.6n. אֵת—i.8n; אֵת is here the prep.; for inflxn. see Gr. p. 142.

לְיָנוּ—defective for מִגְּאֻלָּנוּ, although the MSS. show the

<sup>1</sup>The Massoretes tell us that this verse marks 'the half of the book according to (1n) verses'; Ruth has 85 verses, of which ii. 21 is the forty-third.

אֲשֶׁר-לִי תִדְבְּקִין עַד אִם-יָלוּ אֶת כָּל-תְּקַצִּיר אֲשֶׁר-לִי :  
 22. וְהֵאמַר נַעֲמִי אֲלֵרוֹת כְּלָתָהּ טוֹב בְּתִי כִי תִצְאֵי עִם-  
 נַעֲרוֹתַי וְלֹא יִפְגְּעוּ-בְךָ בְּשָׂדֵה אַחֵר :  
 23. וְתִדְבַק בְּנַעֲרוֹת בְּעֵז לְלֶקֶט עַד-כְּלוֹת קְצִיר-הַשָּׂעִרִים

יפגעו—i. 16n. The 3 pl. is used in the indefinite sense, Syn. §108b, the subj. being the corresponding participle (*ibid* R1): our English versions (A.V., R.V.) take the verb in its neutral sense of 'to meet, fall in with', but the context suggests the shade of meaning that implies hurt or hostility; render: 'and so they will do thee no harm', or paraphrasing: 'and so wilt thou escape the risk of harm (from gleaning) in a strange field'.

23. עַד-כְּלוֹת—prep. w. inf. const. of כָּלָה, v. 21., Syn. §145f., 'until...were finished'. Note the idiomatic repetition of the constr. קְצִיר, §17, rule 2. The harvest season lasted about seven weeks (Deut. xvi. 9).

including both sexes: 'with my young people', G-K §122; but some would here read: הַנְּעָרוֹת: 'with my maidens'; cf. v. 22.

אֲשֶׁר-לִי (*bis*)—more emphatic than the simple pronom. suff. תִּדְבְּקִין—for this form see v. 8n. עַד אִם — with ref. to the future: 'until they shall have finished', Syn. §145f.

כָּלָה — 3 pl. pf. Pi. of כָּלָה, with fut.-perf. meaning as above, Syn. §41 (c). See the remark above (v. 15) on the Hebrew preference for the *oratio directa*. We should say: 'he actually bade me to stay with his workers until...'

22. טוֹב—may be the adj.: 'good!' or 3 sg. pf. of טוֹב, see iii. In.: 'it is well'.

וּקְצִיר הַחֲטָיִים וַתֵּשֶׁב אֶת־חַמּוּתָהּ :

## III.

1. וַתֹּאמֶר לָהּ נַעֲמִי חַמּוּתָהּ בְּתִי הֲלֹא אֲבַקֶּשׁ־לָךְ מְנוּחַ  
אֲשֶׁר יֵיטֵב לָךְ :

## CHAPTER III.

*Naomi discloses to her daughter-in-law a plan for inducing Boaz to do his duty as next of kin (goel) by Ruth. The plan succeeds. Boaz, however, points out that there is a nearer kinsman than he, but if the latter declines to act, he, Boaz, is willing to take his place.*

יָיַטַב — impf. of יָיַטַב, not found in pf., which is supplied by the cognate vb. מָיַיַטַב, Gr. p. 152; Hiph. הֵיַיַטַב, v. 10; for the impersonal constr. see Syn. §109.

2. מְדַעֲתָנִי — מְדַעֲתָנִי, here only, 'kindred', with anomalous suff. of 1 p. pl. נָנִי for usual נָנִי; cf. the preps. לָנִי, בְּנִי and כָּלָנִי 'all of us'. Render: 'is not B. our kinsman', the abstract standing here for the concrete מְדַעֲתָנִי of ii. 1, Qerê. Here we have a typical nominal sent. (Syn. §103) folld. by a typical

וַתֵּשֶׁב—impf., with tone 'retracted', of יָשַׁב, i.4, 'and she dwelt with'; but (see Kittel's critical note) we should prob. read with the Vulgate (*reversa est ad socrum suam*) וַתֵּשֶׁב אֶל, i.6: 'and she returned to (her mother-in-law)'.

1. אֲבַקֶּשׁ־לָךְ — impf. Pi of אֲבַקֶּשׁ, with short vowel before maqqeph, as several times above.

מְנוּחַ—§41, cf. מְנוּחָהּ, i. 9n.  
אֲשֶׁר—introducing a purpose clause, Syn. §149: 'in order that (it may be well)'.

2. וְעֵתָהּ הַלֵּא בְעֵז מַדְעַתְנוּ אֲשֶׁר הִיית אֶת־נְעֻרוֹתָיו הִנֵּה  
 הוּא זָרָה אֶת־גֶּרֶן הַשְּׁעָרִים הַלְּיָלָה :  
 3. וְרַחֲצֵת וְסִכָּת וְשִׁמַּת שְׁמֵלֶתְךָ עָלֶיךָ וְיִרְדְּתִי הַגֶּרֶן אֶל־

of the breeze that sets in before sunset.

3. Note the four successive perfs. with strong waw following the ptc. with a future reference, Syn. §55c, equivalent to imperatives: 'so then, wash and anoint thyself'.

וְסִכָּתָּ—strong waw, here pointed with qameç before the tone syll. and 2 sg. f. pf. of סִיךָ, §40. This word is used of the ordinary anointing of the body after the bath, as distinguished from מְשִׁחָה, the sacred anointing of kings and priests. So רָחַץ, to wash the body, but כָּבַשׂ, to wash clothes.

וְשִׁמַּת—pf. of שָׁם, to put, put on—the commonest עָ"י vb. §40.

relative sent: 'with whose maidens,' etc.

זָרָה—act. ptc. with a future reference as very freq. with הִנֵּה: 'he is about to winnow', Syn. §100, R1. Note that the ptc. requires to have its subj. (הוּא) expressed, Syn. §100, (a).

אֶת־גֶּרֶן—not accus. of 'place where', as in our English versions (A.V., R.V.), but direct accus. with the follg. noun in the gen.; our idiom, however, requires us to add '(the contents of) the barley threshing-floor', although we can speak of 'drinking the cup'. הַלְּיָלָה—with pausal lengthening under silluq, §10,4. Winnowing was, and is, mostly done in the evening in order to get the full advantage

תֹּדְעֵי לְאִישׁ עַד כִּלְאוֹ לֶאֱכֹל וְלִשְׁתּוֹת :

4. וַיְהִי בְשֹׁכְבוֹ וַיִּדְעַת אֶת־הַמָּקוֹם אֲשֶׁר יִשְׁכַּב־שָׁם וּכְבַת

יִדְעַת; so וְשֹׁכְבֹתִי in v. 4; see G-K, §44*h*.

יִדְעַת — impf. Niph. of יָדַע (יִדְעַת) with doubling of the original waw, see §39, 2. Note that the perfects with imperative force (see above) have here to be replaced by the impf. with אַל, expressing a prohibition.

כִּלְאוֹ — inf. constr. Pi. of כָּלַה, ii. 21, with nominative suff. of 3 sg.; constr. as עַד כִּלְאוֹ, ii. 23: 'until he has finished eating' etc. לִשְׁתּוֹת — inf. of שָׁתָה, ii. 9.

4. וַיְהִי — 3 sg. apoc. impf. juss. of הָיָה with simple (copulative) waw, §45, 2(3)—to be distinguished from וַיְהִי i. 1 — here followed by perf. w. strong waw, וַיִּדְעַת: lit. 'and let it

שָׁמְלַתךְ—so the Kethibh<sup>1</sup>, to be pointed as sing. שְׁמֹלְתְךָ, 'thy mantle', the שְׁמֹלָה, also by transposition שְׁלֹמָה, being the large, oblong, outer garment worn by men and women alike; the Qerê, i.e. the reading of the Massoretes, substitutes the pl. שְׁמֹלֹתֶיךָ, 'thy garments', as Gen. xxxvii. 34 and elsewhere. This is also the reading of the majority of the MSS. (see Ginsburg *in loc.*), and is the more appropriate in this context.

וַיִּרְדְּתִי — so the Kethibh is to be pointed, retaining the older form of the affirmative of 2 sg. f. in *ti*, still preserved before pronom. suffs. §31, 5; the Qerê substitutes the normal form

<sup>1</sup>The Manuscript evidence as given by Ginsburg does not bear out the statement in Kittel B.H.—'K mit MSS'—i.e. that "many MSS" follow the Kethibh in having the sing. here.

וְגַלִּית מְרַגְלָתוֹ וְשָׁכַבְתִּי וְהוּא יִגִּיד לְךָ אֵת אֲשֶׁר  
תַּעֲשֶׂינִי :

5. וְתֹאמַר אֵלַיָּהּ כָּל אֲשֶׁר-תֹּאמְרִי .. אֶעֱשֶׂה :

ii. 11. אֶת-אֲשֶׁר — that which, what, §13, 2, introducing a rel. clause as accus. of the verb.

תַּעֲשֶׂינִי — 2 sg. f. impf. of עָשָׂה, with archaic ending, as explained in note on תִּדְבְּקִין, ii. 8: 'what thou must do'. Naomi's intention is clearly to remind Boaz of his duty as her next of kin (goel, ii. 20), viz. to marry the widowed and childless Ruth.

5. The space in the text before the last word of this verse is left for the insertion by the reader of the consonants of אֵלַי, the vowels of which only were inserted by the Massoretes; the same was done in v. 17 below, —in neither case is the insertion necessary — and there are at least eight other instances in

be... that thou shalt take note of', etc; the sequence of tenses as in v. 3.

בְּשָׁכַבוּ — prep. בְּ, with inf. const. of שָׁכַב, to lie down, inf. שָׁכַב, with suff. בְּשָׁכַבְהָ, Gen. xix. 33, 35, but here בְּשָׁכַבוּ: 'when he lies down', Syn §145a. Note the half-open syllable and ב without dagh. lene, see Gr. p. 211.

בֹּאת — ii. 12, with strong waw. גַּלִּית — pf. Pi. of גָּלָה, Gr. p. 228.

מְרַגְלָתוֹ — see Vocab. וְשָׁכַבְתִּי — Kethibh and Qere as in the case of יִרְדְּתִי, v. 3. Render: 'and when he lies down, do thou take note of... and go (lit. come), and uncover... and lie down'.

יִגִּיד — impf. Hiph. of יָגַד,

6. וַתָּרַד הַגֶּרֶן וַתַּעַשׂ כָּל אֲשֶׁר צִוְתָהּ חֲמוּתָהּ :  
 7. וַיֹּאכַל בָּעֵז וַיִּשְׂתֶּה וַיִּיטַב לְבֹו וַיָּבֵא לְשֹׁכֵב בְּקִצָּה הָעֵרְמָה  
 וַתָּבֵא בָּשָׂט וַתַּגֵּל מִרְגְּלֵתָיו וַתִּשְׁכַּב :  
 8. וַיְהִי בַּחֲצֵי הַלַּיְלָה וַיִּתְרַד הָאִישׁ וַיִּלְפַּת וַהֲגָה אִשָּׁה

such impfs. of vbs. ל"ה, see §45, 1.

iii. 1.: 'and his heart was glad', 'he was in cheerful mood'.

עֵרְמָה—'the heap' of grains of barley and broken stalks piled up on the floor after being threshed and before being winnowed.

בָּשָׂט—see לָט in Vocab.

וַתַּגֵּל—apoc. impf. Pi. of נָגַל, v. 4. §45, 1(4).

8. וַיְהִי... וַיִּתְרַד — constrn. as וַיְהִי... וַיִּלְפַּת, i. 1.

וַיִּלְפַּת — impf. Niph., with tone retained on last syll. with athnach, (cf. וַיִּשְׁכַּב with silluq, iv. 1) of לָפַת\*, a rare word meaning in Arabic 'to twist' ;

the O.T. The technical name is קָרִי וְלֹא כְּתִיב, 'to be read although not written (in the text)'. For the converse phenomenon, see below v. 12.

6. וַתָּרַד—impf. juss of יָרַד, v. 3, with the usual throwing back of the tone.

וַתַּגֵּל—here, accus. of direction. וַתַּעַשׂ — apoc. impf. of עָשָׂה, §45. 1(4).

וַתִּשְׁכַּב — contracted from וַתִּשְׁכַּבְתָּ (cf. קָטַלְתָּה Gr. p. 210), 3 sg. f. Pi. of צָוָה\*, ii. 9, w. 3 f. sg. suff., the orig. ending of 3 f. sg. of the pf. (ath) being retained bef. suffs., §31, 5.

7. וַיִּשְׂתֶּה — apoc. impf. of שָׁתָה, ii. 9, shortened from וַיִּשְׁתֶּה, one of the four types of

שִׁכְבַת מְרֻגְלָתוֹ :

9. וַיֹּאמֶר מִי אַתָּה וְהֵאמַר אֲנִי רוּת אִמְתְּךָ וּפְרִשְׁתְּ כַנְפֶּךָ  
עַל־אִמְתְּךָ כִּי גַּל אָתָּה :

10. וַיֹּאמֶר בְּרוּכָה אַתְּ לַיהוָה בְּתִי הַיְטִבְתְּ חֲסִדְךָ הָאֲחֵרוֹן

Ruth... therefore spread thy skirt', so Syn. §57 R. 1.

כַּנְפֶּךָ—best taken as pausal form, with accent pashta, of כַּנְפֶּךָ, from כַּנֵּף, wing; then metaphorically the corner of a garment, as Dt. xxii. 12 and oft: 'thy skirt'. For this action, symbolic of protection, familiar in the ancient world esp. with reference to marriage, as here, see the Commentaries. Another textual tradition takes כַּנְפֶּךָ as *scriptio defect.* for the dual כַּנְפֵיךָ; cf. note on שִׁפְחָתֶיךָ, ii. 13.

10. בְּרוּכָה... לַיהוָה — as i. 20, q.v.

יְטַב — pf. Hiph of יָטַב, v. 1. כַּנְהֵרָאשׁוֹן — the prep. here expresses a comparison,

hence BDB render: '(the man started up), and twisted himself'; in this context: 'bent forward'.

שִׁכְבַת — f. ptc. of שָׁכַב, v. 4 with accus. of place.

9. אַתָּה—pausal form of אַתָּה, §12, shortened from older אַתָּי, still found seven times in consonantal text (Kethibh), itself from a still older \*אַנְתָּי; so masc. אַתָּה — from *anta*; in pause, אַתָּה, at end of this verse.

אִמְתְּךָ — אִמָּה, irreg. pl. שִׁפְחָתֶיךָ, see note on שִׁפְחָתֶיךָ, ii. 13.

וּפְרִשְׁתְּ — pf. with strong waw, the sequence here suggesting a result or consequence of the preceding words: 'I am

מִן־הָרֵאשׁוֹן לְבִלְתִּי־לָקֶחַת אַחֲרַי תַּבְּחֹרִים אִם־דָּל וְאִם־

עָשִׂיר :

11. וְעַתָּה בָּתִּי אֶל־תִּירָאִי כֹל אֲשֶׁר־תֹּאמְרֵי אֶעֱשֶׂה־לָּךְ כִּי

כִּי יוֹדַע כָּל־שַׁעַר עָמִי כִּי אִשָּׁת חַיִל אָתָּה :

12. וְעַתָּה כִּי עָמַנְם כִּי אִם גָּאֵר אָנֹכִי וְגַם יֵשׁ גָּאֵר קָרוֹב

מִמֶּנִּי :

ness was done—(iv. lff.), justice administered, and affairs, public and private, discussed; a modern paraphrase would be: 'all the gossips of the town acknowledge', etc.

חַיִל — 'a woman of worth', see ii. In; in French 'une brav' femme'. אִשָּׁת — constr. of אִשָּׁה, Gr. p. 153.

12. אִמְנָם—adv., 'truly'; for the termination *am* see on רִיקָם i. 21. The preceding כִּי has intensive force (see BDB, s.v. כִּי) i.e., 'it is indeed true that'.

אִם—left unpointed, as being no part of the true text; according to the Massoretic formula it

§47, 1: 'thou hast made thy latter kindness greater than the former (one)', i.e. Ruth's offer of herself as wife to Boaz is greater than her previous devotion to Naomi.

לְבִלְתִּי—the negative proper to the inf., Syn. §95—cf. i. 13, ii. 9. לָקֶחַת — inf. c. of הִקָּחַת, i. 18n. אִם...וְאִם, 'whether .. or', Syn. §152.

11. תִּירָאִי—impf. of יָרָא, to fear ('ל"א and פ"י). אֶעֱשֶׂה־לָּךְ — for dagh f. conjunct. after הָ, see §7, 6, and note at i. 10.

כָּל־שַׁעַר עָמִי — the city gate was the place where busi-

13. דִּינִי תְּלִילָה וְהָיָה בְּפֶקֶר אִם־יִגְאָלֶךָ טוֹב יִגְאָר וְאִם־לֹא יִחַפֵּץ לִגְאָלֶךָ וְגִאֲלֹתֶיךָ אֲנֹכִי חִי־יִהְיֶה שְׂכָבִי עַד־הַפְּקֹר:

folld. by simple impf. with pausal lengthening.

וְאִם־לֹא — a negative conditional sent. with impf. in the protasis and its equivalent, pf. and strong waw, in the apodosis, see Syn. §130a.

יִחַפֵּץ—impf. of חָפֵץ, to be willing, which has *o* for the usual *a* of impf. of stative verbs; cf. יִשְׁכֵּן, to dwell, iv. 17, וְיִשְׁכֵּן, to fade, יִבֹּל, §22,2.

לִגְאָלֶךָ—inf. c. לִגְאָל with accus. suff. To avoid the clumsy repetition required by a literal rendering of the four occurrences of this verb, we may say: 'if he will do his duty to thee as next of kin, well and good, let him do so; but if he is not willing, then I will myself (אֲנֹכִי) act the kinsman's part', i.e. Boaz is prepared to marry Ruth.

חִי—adj. from חָיָה, to be alive

is written but 'is not to be read'; see note, v. 5, above.

קָרוֹב מִמֶּנִּי i.12n. יִשׁ—the comparison of adjs. see §47,1: 'there is a kinsman nearer than I'; to him, therefore, in the first instance, fell the legal duty of the goel. Note the form of the pron. suff., §15,2.

13. לִינִי—2 sg. f. imper. of לָוַן, לָוַן, i. 16, to pass the night. The writing of this word is a good example of the vagaries of the Massoretic tradition; some MSS and editors write a large ל, others a large ך; yet another tradition prescribes a ך smaller than the ordinary (see Ginsburg's edition of the O.T.1926).

וְהָיָה—pf. w. strong waw: 'and it shall be'.

יִגְאָלֶךָ—impf. juss. w. accus. suff. of גָּאַל, to redeem, here 'to act the part of kinsman (goel)',

14. וְתִשָּׁכַב מְרַגְלָתוֹ עַד-הַנֶּקֶד וְתָקַם בְּמָרָם יִכִּיר אִישׁ

אֶת-רֵעֵהוּ וַיֹּאמֶר אֶל-יֹדֵעַ פִּי-בָאָה הָאִשָּׁה הַזֹּאת :

15. וַיֹּאמֶר הָבִי הַמִּטְפַּחַת אֲשֶׁר-עָלֶיךָ וְאַחֲזִי-בָהּ וְתֵאחֲזֵ בָהּ

אִישׁ—, see §45, 3(3); with אִישׁ preceding it is used idiomatically, like אָח, brother, to express the idea of reciprocity, see §45,4: 'before that one man could recognise another', i.e. before dawn. The context implies that Ruth left thus early on the advice of Boaz.

יֹדֵעַ—impf. juss. Niph. of יָדַע, with impersonal subj.: 'let it not be known'; render: 'for he said (to himself): it must not be known that the woman came to the threshing-floor.'

בָּאָה—as the accent shows is 3 sg. f. pf., not partic., of the Qal (see on הִשָּׁבָה, i.22n).

15. הָבִי—2 sg. f. imper. of יָתַב, to give, of which only the imper. is in use, see Vocab. s.v.

הַמִּטְפַּחַת—only here and

originally יָחִי\*, hence plural יָחִים:—'Y. is living', the standing formula of an oath of affirmation, '(as sure as) Y. liveth'; when the speaker swears by the life of a man, the scribes have introduced the artificial pointing יָחִי, e.g. יָחִי הַמֶּלֶךְ, 'as the king liveth', cf. יָחִי יְהוּדָה וְיָחִי נְפִשָּׁה, 1 Sam. xx. 3.

14. מְרַגְלָתוֹ—so Kethibh, but Qerê: לְרֵגְלוֹ—*Scriptio plena*, as in vv. 7, 8; accus. of place, as in v. 8.

וְתָקַם — i.6. בְּמָרָם — so Kethibh, a copyist's slip for בְּמָרָם (Qerê); מָרָם, an adv. of time, 'not yet', most freq. as here with ב, and generally construed with the impf.

רֵעֵהוּ — ii. 10. רֵעֵהוּ — friend, fellow, with 3. m. suff.

וַיָּמַד שֵׁשׁ-שְׁעָרִים וַיָּשֶׂת עָלֶיהָ וַיָּבֵא הָעִיר :  
 16. וַתָּבוֹא אֶל-חַמּוֹתָהּ וַתֹּאמֶר מִי-אַתְּ בְּתוּרַי וַתַּגֵּד-לָהּ אֵת  
 כָּל-אֲשֶׁר עָשָׂה-לָּהּ הָאִישׁ :

בֵּין, Gr. p. 225.

וַיָּבֵא — 'and he (Boaz) came', but some manuscripts and versions give the more prob. reading וַתָּבוֹא: 'and she came'. Boaz does not come to the town until iv. i.

16. וַתָּבוֹא ... וַתֹּאמֶר — a good illustration of the Hebrew preference for co-ordination of sentences, where we should put the first in a subordinate clause: 'and when she came to her mother-in-law, the latter said'.

מִי-מִי-אַתְּ here means 'as who' (BDB. p. 586a), i.e. 'in what condition art thou?' Render: 'how is it with me, my daughter?' וַתַּגֵּד—3. s. f. impf. Hiph. of נָגַד\*, with retracted tone and short vowel.

Isa. iii.22, from a root טָפַח, to spread out; here a loose wrap covering the whole figure: 'bring the mantle' (R.V.), or wrap.

וַתֹּאחֶזֶק ... וַתֹּאחֶזֶק—imper. and impf. of אָחַז, to take hold of, construed with ב: 'and hold it up'. Note — for — in imper. cf. pl. אֶחָזוּ, Cant. ii.15; some MSS, however, have אָחֶזוּ; for the form וַתֹּאחֶזֶק, see §41, 1b.

וַיָּמַד—impf. of מָדַד, §45,3.

שֵׁשׁ — 'six (measures) of barley'; the measure is not stated (Syn. §37, R4), but it can have been only a fraction of the ephah of ii. 17, prob. the omer (Ex. xvi. 36), six of which would make about two-thirds of a bushel (see H.D.B. iv. 912).

וַיָּשֶׂת—impf. juss., with tone retracted, of שָׂת, inflected like

17. ותאמר לשש־השערים האלה נתן לי פי אמר ..  
אל־תבואי ריקם אל־חֲמוֹתְךָ :
18. ותאמר שְׂבִי בְּתִי עַד אֲשֶׁר תִּדְעִין אִיךָ יִפְּלֶה דְבָרְךָ בִּי  
לא יִשְׁקֹט הָאִישׁ בִּי אִם־כִּלָּה הַדָּבָר הַזֶּה :

## IV.

1. ובעז עֲלָה הַשַּׁעַר וַיֵּשֶׁב שָׁם וְהָיָה הַצּוּאָל עִבְרָא אֲשֶׁר

## CHAPTER IV.

*Boaz finds the real next of kin, informs him of Naomi's wish to sell her late husband's land, and asks if he is willing to do his duty as goel by purchasing it. He consents, but on learning that he must also purchase Ruth in order to discharge his full obligation as goel he declines, and offers 'the right of redemption' to Boaz. The latter accordingly purchases both land and wife, and becomes the father of a son, from whom was descended King David.*

subjunctive in an indirect sentence.

כי אם — 'except, until, he shall have finished' (כִּלָּה, ii. 21), Syn. §154.

1. ובעז עֲלָה—when emphasis is to be expressed the subj. of a verbal sent. precedes its predicate, Syn. §105; cf. אֲנִי, v. 4: 'As for B., he went up'; i.e. from the threshing floor, as

17. For the vocalized space, see v. 5. רִיקָם—i. 21.

18. שְׂבִי — sg. f. imper. of יָשָׁב, §39, 2: 'sit still', 'have patience'. תִּדְעִין — 2 sg. f. impf. of יָדַע, with ending *in*, for which see ii. 8n. עַד אֲשֶׁר — Syn. §145f.

אִיךָ יִפְּלֶה — 'how the matter will turn out'; note that Hebrew has no equivalent to the Latin

דְּבַר-בְּעִזּוֹ וַיֹּאמֶר סוּרָה שְׁבֵה-פָּה פְּלָנִי אֶלְמָנִי וַיִּסַּר  
וַיֵּשֶׁב :

2. וַיִּקַּח עֲשָׂרָה אָנָשִׁים מִזְקְנֵי הָעִיר וַיֹּאמֶר שְׁבוּ-פָּה  
וַיֵּשְׁבוּ :

short vowel before ר, see §40, 2; the impf. Hiph. w. strong waw is also וַיִּסַּר. Note the different position of the word-accent in this and the flg. vb.; in וַיֵּשֶׁב it remains on the last syll. on account of the pause at the end of the verse; cf. וַיִּלְפַּת, iii. 8n. The Massoretes call attention to this by their note: 'מְרַע', '(accent) below', i.e. on the last syll.; the accent of וַיִּסַּר, on the other hand, is מְלַעַל, 'above', i.e. on the penultimate syll.

2. אַנְשִׁים — (Gr. p. 153), accus. in apposition to the numeral, which is really a subst. 'a decade'; note again the peculiar idiom by which the numerals from 3 to 10 *disagree*

Ruth went *down* to it, iii. 6.

וְהָנָה—with partic. in graphic descriptions, cf. iii. 2: 'and there was the goel... coming along'.

דְּבַר—so pointed even without maqqeph, and so בְּבָבִים, and בְּבָפָר, §26, 1a. The complementary prep. עָלָיו is here omitted: 'of whom B. had spoken'. סוּרָה שְׁבֵה-פָּה — lengthened imper. of סוּר and יֵשֶׁב, see paradgs. Gr. pp. 222, 224; note פָּה w. dagh. f. conjunctivum after הָ, §7, 6, but שְׁבוּ-פָּה, v. 2.

"פֶּל" אִר" — used together in the sense of 'a certain (unnamed) one', our 'Mr. So and So'.

וַיִּסַּר — סוּר, impf. juss. of Qal. w. strong waw; for the

3. וַיֹּאמֶר לְנֹאֵל חֲלַקְתָּ הַשְּׂדֵה אֲשֶׁר לְאַחֵינוּ לְאֵלֵימֶלֶךְ  
 מִכְרָה נַעֲמֵי הַשֹּׁבֵה מִשְׂדֵה מוֹאָב ;
4. וְאֲנִי אִמְרָתִי אֲנֹלֶה אֲזַנְקָה לְאִמֹר קָנָה נָגַד הַיֹּשְׁבִים וְנָגַד  
 זְקַנֵי עַמִּי אִם־תִּגְאָל נֹאֵל וְאִם־לֹא יִגְאָל הַיְדִיָּה לִּי וְאֲדַע

the bit of land' etc. N. is now the owner of the family property as the legal heiress of her sons deceased, v. 9, — Ruth, as an alien, being disqualified.

הַשֹּׁבֵה — see i. 22n.

4. וְאֲנִי וְנִי—in Eng. idiom: 'And I for my part (אֲנִי emphatic) resolved that I would inform you, and ask you to buy', etc.; Hebrew employs the *oratio directa* (see above, ii. 15, 22).

לְאִמֹר—ii. 15n. קָנָה—imper. of קָנָה — art. and ptc. equivalent to our relat. clause: 'in the presence of those that are (here) seated'.

נֹאֵל — imper. with pausal lengthening, as יִגְאָל, iii. 13. Here, where property in land

in gender with the words which they enumerate', §48, 1, and i. 4n. These ten 'good men and true' are to act as witnesses of the impending sale.

3. לְאִחֵינוּ אָח, brother (infixn. Gr. p. 153), here used in the sense of a member of the same family in the wider sense, the מִשְׁפָּחָה of ii. 1: 'our kinsman'.

מִכְרָה — some good authorities take this as a 'perf. of certainty', 'implying Naomi's determination to sell her land' so Driver, *Hebr. Tenses*, §13, Davidson, *Syn.* §41; others prefer to point as partic. מִכְרָה, with a future reference (*fut. instans*, *Syn.* §100c); in either case render: 'Naomi is selling

כִּי אֵין זולָתְךָ לְנֶאֱוֹל וְאֶנְכִי אַחֲרֶיךָ וַיֹּאמֶר אֶנְכִי אֶנְאָל :

5. וַיֹּאמֶר בְּעֵז בְּיוֹט־קְנוֹתֶךָ הַשְׁדָּה מִיָּד נֶעֱמִי וּמֵאֵת רוּת

genitive gov. by בְּיוֹם, Syn. §90b: 'in the day when thou buyest'.

וּמֵאֵת רוּת — lit. 'and from Ruth'; but the land was not Ruth's but Naomi's, (see note on verse 3); the sequel requires the reading now generally adopted: גַּם אֵת רוּת, as in v. 10 (cf. Vulg.: Ruth quoque Moabitidem... debes accipere): 'thou wilt also have bought Ruth'.

הַמָּת — viz. Mahlon, see v. 10 below. קְנִיתִי — read with Qerè, קְנִיתִי. This is not a case of levirate marriage, the unnamed kinsman was not the actual brother of Ruth's late husband (see on אֶחָיוּנִי, v. 3n). But we have to deal with the principle underlying this form of marriage, viz. the desire to

is concerned, this verb may be rendered 'redeem'; contrast iii. 13.

יִנְאָל — a copyist's slip for תִּנְאָל, so the Versions and many MSS. הַגִּידָה — lengthened imper. Hiph. of נָגַד\*, ii. 11.

וְ — with d. f. conjunct. after הַ—, cf. i. 21n, and v. 1 above.

וַיֹּאמֶר — read with Qerè, וַיֹּאמֶר, simple waw with cohort. after an imper. = Lat. *ut* with subj., 'in order that', §148: 'that I may know'.

אֵין — here used absolutely: 'there is no one'; see Vocab. זולָתִי — see Vocab. There was none to dispute his duty and right as legal goel; Boaz, however, was the next in succession.

5. קְנוֹתֶךָ — inf. constr. with subject suff., syntactically in the

הַמוֹאָבִיָּה אִשְׁת־הַמֵּת קָנִיתִי לְהַקִּים שֵׁם־הַמֵּת עַל־

נַחֲלָתוֹ :

6. וַיֹּאמֶר הַנָּזֵל לֹא אוֹכַל לְנָאֹל־לִי פֶן־אֲשַׁחִית אֶת־נַחֲלָתִי

נָאֹל־לְךָ אַתָּה אֶת־נַאֲלָתִי כִּי לֹא־אוֹכַל לְנָאֹל :

accented syllables in succession (see i. 11n.), the Qeré points — לְנָאֹל, short vowel and maqqeph. The Massoretic note reads: וְתִירָו, i.e. waw is redundant.

פֶּן—with impf., Syn. §127c.

נַאֲלָה—here, as Lev. xxv. 29ff.

Jer. xxxii. 8, 'right, or duty, of redemption', whereas in v. 7f, it means 'the act of r.': 'do thou take upon thyself (נָאֹל־לְךָ) my right of redemption'.

רִיג יִשְׂרָאֵל and לְנַאֲלָת צִיּוֹן '(year א) of the r. of Zion, of the r. of Israel' are favourite legends on the coins of the Jewish revolts of the first and second centuries of our era.

keep the property of the deceased person within the 'family'. Boaz here points out to his kinsman that he must marry Ruth 'to raise up the name of the dead upon his heritage'. This means that the first-born son of their marriage would not be legally his father's son (cf. Gen. xxxviii. 9a) but would be known and would rank as בֶּן־מַחְזָן בֶּן־אֱלִיכָה; see vv. 16, 17, where Obed is evidently the adopted son and heir of Naomi.

6. אוֹכַל—impf. of יָבַל §39,4. לְנַאֲוֶר—so the consonantal text (the Kethibh), as in v. 4, for the more correct לְנָאֹל, as in the follg. line, but to avoid two

7. וזאת לפנים בְּיִשְׂרָאֵל עַל-הַנְּאֻזָּה וְעַל-הַתְּמוּרָה לְקִיּוֹם  
כַּל-דְּבַר שֶׁלֶף אִישׁ נָעָלוּ וְנָתַן לְרַעְיוֹ וְזֹאת הַתְּעוּדָה  
בְּיִשְׂרָאֵל :

8. וַיֹּאמֶר הַנָּאִד לְבִעֹז קָנָה-לָּהּ וַיִּשְׁלַף נָעָלוֹ :

9. וַיֹּאמֶר בְּעֹז לְזֹקְנִים וְכַד-הָעַם יְעִידוּ אִתָּם הַיּוֹם כִּי

Dt. xxv. 9. Here it is purely sym-  
bological, representing the trans-  
ference of a right, or of property,  
from one person to another.  
In Scotland the conveyance of  
land used to be similarly ratified  
by the seller handing a piece  
of turf to the purchaser. By  
the time of the author of our  
story the older practice was  
obsolete, written and properly  
attested deeds of sale having  
taken its place (Jer. xxxii. 9-12).

8. At the end of this verse  
the Greek text has: 'and gave  
it to him', which the Hebr.  
text leaves to be understood.

9. וְכַד — read with the  
Verss., וְלָבָל. On the death of

7. וזאת — render: 'and the  
following was formerly (the  
custom) in Israel'. לְפָנִים—see  
Vocab. under פָּנָה.

הַתְּמוּרָה —fr. תְּמוּרָה\*, to change,  
'exchange' of land, 'excambion'.

תְּעוּדָה — iii. 14n. תְּעוּדָה —  
fr. עוּד, in High. = to bear wit-  
ness,—'the (act of) attestation'.

לְקִיּוֹם — inf. Pi. of קָוַם: 'to  
ratify', or 'in ratification of,  
every transaction'. The action  
on the part of the seller of  
handing his shoe to the pur-  
chaser has here an entirely  
different character from the  
similar action described in

קָנִיתִי אֶת-כָּל-אֲשֶׁר לְאֵלִימֶלֶךְ וְאֵת כָּל-אֲשֶׁר לְכַלְיוֹן  
וּמַחְלוֹן מִיַּד נְעָמִי :

10. וְגַם אֶת-רוֹת הַמַּאֲבִיחַ אִשָּׁת מַחְלוֹן קָנִיתִי דַּי לְאִשָּׁה  
לְהָקִים שֵׁם-הַמֵּת עַל-נַחְלָתוֹ וְלֹא-יִכָּרֵת שֵׁם-הַמֵּת מִעַם  
אָחִיו וּמִשְׁעַר מְקוֹמוֹ עֲדִים אַתֶּם הַיּוֹם :

11. וַיֹּאמְרוּ כָּל-הָעָם אֲשֶׁר-בְּשַׁעַר וְהַזְּקֵנִים עֲדִים יִתֵּן יְהוָה

with pred. first for emphasis,  
Syn. §103.

11. As the ten elders (v. 2.)  
were the real witnesses, we  
ought perhaps to read: 'and  
the elders said: '(we are) wit-  
nesses', and all the people...  
said' (cf. note in K.B.H.).

יִתֵּן—jussive, expressive of a  
wish: 'may Y. make' etc. הַבֵּאָה  
—f. of ptc. with fut. reference:  
'that is about to enter'. בֵּיתָךְ  
—pausal form of suff. under  
accent rebhia. בָּנוּ—with ac-  
cent on last syll. (*milra*), pf.  
of בָּנָה, but בָּנוּ, (*milel*, see v.1.)  
'in us'

Elimelech the land passed suc-  
cessively to his sons, and to  
his widow after their death,  
see on v. 3.

10. לְהָקִים וגו'—the expected  
issue of the marriage would  
perpetuate not Boaz' name, but  
the names of Mahlon and Eli-  
melech, see on v. 5. The inf.  
with דַּי is continued by וְלֹא  
יִכָּרֵת — a negative purpose  
clause: 'and that (*ut*)... may  
not be cut off', Syn. §148a.

ומשער מקומו — 'and from  
the gate (see iii. 11n.) of his  
(native) place'.

עדים אתם — nominal sent.

אֶת־הָאִשָּׁה הַבָּאָה אֶל־בֵּיתְךָ כְּרַחֵל וּבְלָאָה אֲשֶׁר כָּנְנוּ  
שְׁתֵּיהֶם אֶת־בֵּית יִשְׂרָאֵל וַעֲשֵׂה־חֵיל בְּאִפְרַתָּה וּקְרֵא־  
שֵׁם בְּבֵית לָחֶם :

12. וַיְהִי בֵּיתְךָ כְּבֵית פָּרְץ אֲשֶׁר־יְלֻדָה תָּמָר לַיהוּדָה מִן־  
הַזֶּרַע אֲשֶׁר יִתֵּן יְהוָה לָךְ מִן הַנְּעֻרָה הַזֹּאת :

13. וַיִּקַּח בְּעֵז אֶת־רוּת וַתְּהַרְלֵנוּ לְאִשָּׁה וַיָּבֵא אֱלֹהֶיךָ וַיִּתֵּן  
יְהוָה לָּךְ הַרְבֵּיזוֹן וַתֵּלֶד בֶּן :

yours in Ephrathah (i. 2), and  
renown in Bethlehem' (Moffat).

12. A second congratulatory  
prayer. The episode of Tamar  
— also, like Ruth, a childless  
widow—is told in Gen. xxxviii.  
וַיְהִי — juss. with simple (con-  
nective) waw, as iii. 4. בֵּית—  
a common O.T. figure for  
'family', 'descendants,' from  
Gen. xviii. 19 onwards.

13. הַרְבֵּיזוֹן — 'conception',  
Gen. iii. 16, fr. הָרָה, to con-  
ceive. וַתֵּלֶד — impf. of יָלַד,  
i. 12, with usual retraction of  
the tone.

שְׁתֵּיהֶם—note masc. suff. as  
i. 19n.

עֲשֵׂה חֵיל — may have a  
material or an ethical reference,  
either 'get thee wealth' (as  
R. V. marg., see ii. 1n.), or 'do  
thou worthily' — the imper.  
continuing the juss. as i. 9n.

וּקְרֵא שֵׁם—can scarcely be  
right; most read וַנִּקְרָא שְׁמֶךָ,  
the perf. (Niph.) with strong  
waw having the force of a  
jussive, cf. וְהָיָה v. 15: 'and may  
thy name be famous' (lit.  
'called'). Note the *parallelis-*  
*mus membrorum*: 'prosperity be

14. וְהָאִמְרָנָה תְנַשִּׁים אֶל-נַעֲמִי בְרוּךְ יְהוָה אֲשֶׁר לֹא  
הַשְׁבִּית לָךְ גְּאֹל הַיּוֹם וַיִּקְרָא שְׁמוֹ בְּיִשְׂרָאֵל :

15. וְהָיָה לָךְ לְמַשִּׁיב נֶפֶשׁ וּדְכַלְכַּל אֶת-שִׁיבְתֶךָ כִּי כָשַׁתְךָ  
אֲשֶׁר-אַתְבְּתֶךָ יִלְדֶתוּ אֲשֶׁר-הִיא טוֹבָה לָךְ מִשְׁבָּעָה  
בָּנִים :

כּוֹל—inf. Pilpel of פּוֹל, §26, 5, to nourish.

אָהַבְתָּךְ—see table of verbal suffs. Gr. p. 210.

וַיִּדְרֹתְהוּ—contracted fr. יִדְרֹתְהוּ, see same table; 'hath borne him'; cf. צוֹתָהּ, iii. 6.

אֲשֶׁר הִיא טוֹבָה—a nominal sentence with the subj, הִיא Syn. §9a and R2, contrast אֲשֶׁר לְאָחִינוּ v. 3; comparison is expressed by מִן, §47, 1: 'who is better than'.

שְׁבָעָה בָנִים—in apposition and of opposite genders, as v. 2n; in our idiom: 'than any number of sons'.

14. The women are again introduced as a sort of chorus, but in a situation in striking contrast, doubtless intended by the writer, to that of i. 19.

הַשְׁבִּית — i. 4n. הַשְׁבִּית — Hiph. 'cause to cease': 'who has not let thee want a goel', here the new-born man-child.

יִקְרָא שְׁמוֹ — see v. 11n.

15. וְהָיָה — pf. and strong waw=jussive as in v. 11: 'and may he be to thee'.

מַשִּׁיב — ptc. Hiph of שׁוֹב: 'a restorer of soul', 'a source of new life to thee'; cf. יְשׁוּבָב, of Yahweh, Ps. xxiii. 3.

16. וַתִּקַּח נַעֲמִי אֶת-הַיֶּלֶד וַתִּשְׁתַּהוּ בְּחִיקָהּ וַתְּהִי-לוֹ  
לְאִמָּנָה :
17. וַתִּקְרָאנָהּ לוֹ הַשְּׂכֵנֹת שֵׁם לְאִמֵּר יֶלֶד-בֶּן לְנַעֲמִי  
וַתִּקְרָאנָהּ שְׁמוֹ עוֹבֵד הוּא אָבִי-יִשָׁי אָבִי דָּוִד :
18. וְאֵלֶּה תּוֹלְדוֹת פְּרִיץ פְּרִיץ הוֹלִיד אֶת-חֲצִרֹן :
19. וְחֲצִרֹן הוֹלִיד אֶת-רָם וְרָם הוֹלִיד אֶת-עַמִּינָדָב :
20. וְעַמִּינָדָב הוֹלִיד אֶת-נַחֲשׁוֹן וְנַחֲשׁוֹן הוֹלִיד אֶת-שְׁלֹמֹה :
21. וְשְׁלֹמֹן הוֹלִיד אֶת-בְּעֹז וּבְעֹז הוֹלִיד אֶת-עוֹבֵד :
22. וְעוֹבֵד הוֹלִיד אֶת-יִשָׁי וְיִשָׁי הוֹלִיד אֶת-דָּוִד :

Septuagint as *ισσαί*, whence our Jesse.

Verses 18—22—the concluding genealogy — are now generally regarded as an addition to the original story on the model of the genealogies in the Priests' Code of the Pentateuch and in Chronicles (see the Commentaries).

18. פְּרִיץ—with pausal qameç under the accent zaqeph qaton.

16. וַתִּשְׁתַּהוּ—impf. of *שָׁתָה*, iii. 15, w. suff.; Naomi's action here suggests a formal act of adoption.

17. הַשְּׂכֵנֹת—part. as noun: 'the neighbour women'. יֶלֶד—pf. Pual; cf. Isa. ix. 5, with same construction (לְנוֹ).

עוֹבֵד—Obed, prob. a name of endearment, shortened from עוֹבְדֵיָהּ, Obadiah, 'servant (i.e. worshipper) of Yahweh'.

יִשָׁי—Yishai, appears in the

## VOCABULARY

Proper names and the personal and other pronouns are not included. The letters o and a after verbs denote the characteristic vowels of the impf. Qal, יִגְדֹּל, יִפְקֹד.

Consult the list of abbreviations at the beginning of the book.

### א

אַחַר adj. — another, other; pl.

אַחֵרִים.

אַחַר, orig. subst., mostly prep.

— behind, after; more common is const. pl. אַחֲרָי, which alone can take pron. suffs., Gr. p. 70. With an inf. constr., or with אֲשֶׁר and finite vb., אַחֲרָי = *postquam*, 'after that...' Syn. §145*b*.

אַחֲרָיוֹן adj. — latter.

אַחַת adj. — f. of אֶחָד, one, see i. 4n. §48.

אֵיִן interrog. adv. — how?

אֵין n. — non-existence; c. אֵין is used as negative with nouns and participles, and very freq. as opposite of יֵשׁ, *q.v.*, 'there is not'; inflexn. with suffs., Gr. p. 136.

אָב n.m. — father; c. אָבִי; w. suffs. אָבִי my f.; אָבִיךָ, ii. 11; pl. אֲבוֹת, see Gr. p. 153.

אֲדוֹן n.m. — lord, master; w. suffs. אֲדוֹנִי, ii. 13; the pl. is also used of an individual ('pl. of majesty'), e. g. אֲדוֹנַי, 'my lord'. For the artificial form אֲדוֹנָי see i. 6 n.

אָהַב vb. a — to love; impf. יֵאָהֵב, §34; inf. c. usu. יִאָהֵב.

אָז adv. — then; for doubtful אָזֶן, see ii. 7 n.

אָזֶן n.f. — ear, a segholate of the third class, §29; du. אֲזָנִים.

אָח n.m. — brother; c. אָחִי; pl. אָחִים; with suff. as אָב, but אָחָיו, 'his brothers.' Gr. p. 153.

אָחַז vb. יֵאָחַז, rarely יִאָחַז — take hold of, seize, §35, 1(b).

- O.T. only w. suffs. אִמְתָּנוּ n. f. — ephah, a Hebrew dry measure of the same content as the liquid measure, the bath, see ii. 19n.
- post-biblical אִמְהוּת.
- אִם conj.—if; for syntax of the conditional sent. see Syn. §129
- אִמָּה n. f.—handmaid; used by a speaker to a superior in token of humility, iii. 9n. cf. שִׁפְחָה.
- אִמֵּן vb. — Qal. only ptc. אִמֵּן, f. אִמְנָת, iv. 16., foster-mother, nurse.
- אִמָּנָם adv. — truly, verily; for adv. ending see רִיקָם, i. 21n.
- אִמִּץ vb. a. — to be strong; Hithp. reflexive, to strengthen oneself, be determined to (ל), i. 18.
- אִמַּר vb. a. — to say, say to oneself = think, purpose; impf. יֹאמֵר, וַיֹּאמֶר, §35, 3.
- אִן, with הַ locale §17, 3. אִנְהָ, interrog. adv. — whither?; ii. 19, where?
- אִסַּף vb. o.—to gather, §35, 1b.
- אִרְצָא n. fem. — earth; with הַ locale אִרְצָה, to the ground, see ii. 10n.
- אִיפֹה interrog. adv. (made up of אִי, where? and פֹּה, here) — where?
- אִישׁ n. m. — man, husband; c. אִישׁ, pl. אֲנָשִׁים, c. אֲנָשִׁי.
- אָכַל vb. a. — to eat; impf. יֹאכַל, §35.
- אָכַל n. m. — food.
- אֵל adv. — not, the negative in prohibitions and deprecations, i.e. with jussives and cohortatives, §23, 1.
- אֵלָּה prep.—towards, unto, ‘after every kind of verb expressing motion’; w. suffs. אֵלָּי but אֵלָּיְכֶם, Gr. p. 70.
- אֱלֹהִים n. pl. m. — lit. gods, then, as plur. of majesty, God.
- אֵלֶמְנִי adj. = a certain person (unnamed), only with פִּלְנִי as iv. i: ‘so-and-so’.
- אֵם n. f. — mother; c. אֵם, w. suffs. אֵמִי, אֵמָה, i. 8; pl. in

**בַּיִת** n. m. — house, family; c. **בַּיִת**, §41, 2; pl. **בָּתִּים** *bātim*, with abnormal dagh. lene, c. **בְּתִי**, Gr. p. 153.

**בָּכָה** vb. — to weep; impf. **יִבְכֶּה**, apoc. **וַיִּבְכֶּה**, §§44, 45, 1(1).

**בְּלֹתִי**, mostly w. **לֹ**, **לְבִלֹתִי**, as negative bef. inf. constr. — '(so as) not to.'

**בֵּן** n. m. — son; c. **בֶּן** with maqqeph; w. suffs. **בְּנִי**, **בְּנָה** etc.; pl. **בָּנִים**, c. **בְּנִי**; suff. **בְּנִי**, **בְּנִיכֶם** etc. §30, 2, and p. 153.

**בָּנָה** vb. — to build; impf. **יִבְנֶה**, **וַיִּבְנֶה**. §§44, 45, 1(1).

**בֹּקֶר** n. m. — morning, §29.

**בִּקֵּשׁ**\* vb. not in Qal., Pi. **בִּקֵּשׁ** — to seek.

**בָּרַךְ** vb. a — to kneel, pass. ptc. **בָּרוּךְ**, blessed; Pi. **יְבָרֵךְ** — to bless, §36, and paradg. p. 217.

**בַּת** n. f. (for **בַּתָּה**\*, from **בֵּן**, w. fem. ending) — daughter; c. **בַּת**; w. suffs. **בְּתִי** (from **בַּתָּה**); pl. **בָּנוֹת**. Gr. p. 153.

**אִשָּׁה** n. f. — woman, wife; c. **אִשָּׁה**; w. suffs. **אִשְׁתִּי** etc., pl. **נָשִׁים**, c. **נִשְׂאִי**. Gr. p. 153. **אִתְּ** prep. — with, along with, w. suffs. **אִתִּי** etc., Gr. p. 142, to be carefully distinguished from **אֵת**, the sign of the accus., **אִתִּי** etc., Gr. p. 75.]

## ב

**בְּ** insep. prep., §14 — in, on, with, etc. with suffs. see §14, 1f. With inf. c. **בְּ** forms a temporal cl., Syn. §145a.

**בֹּא** vb. — to come; pf. **בָּא**; impf. **יָבוֹא**; **וַיָּבֹא**; imper. **בֹּא**; Hiph. **הִבִּיא**, **הִבִּיא**, **וַיִּבִּיא**, to bring. 'Doubly weak', being ע"ו and ל"א, §§40, 38, and esp. p. 151. This is the commonest ע"ו verb. (over 2550 times), and its Hiph. the most frequent, in the O.T.

**בַּחֹר** n. m. — young man.

**בְּמִרְם** — see **מִרְם**.

**בֵּין** prep. — between, see i. 17, last note.

עֲלֵ-עֵבֶב — to speak kindly to,  
to console and hearten, ii. 13.  
cf. Isa. xl. 2.

דְּבָרָא n. m. — word, affair.

דָּל adj. — poor, weak; pl. דְּלִיִּים.

דֶּרֶךְ n. m. — road, way.

## ה

הִי interrog. particle—for various  
ways of pointing, see §49, 2  
(2).

הוֹמֵם vb. — to murmur; Niph.  
to be in a stir (with excite-  
ment), i. 19.

הוּיָהּ vb. — to be; impf. יְהוּיָהּ  
apocop. forms: יְהִי, יְהִי,  
יְהִי, §45, 2.

הִלָּחֵם adv. — hither.

הִלָּךְ vb. — to go; impf. יִלָּךְ  
imper. הִלֵּךְ, inf. הִלָּכְתָּ (לְ), see  
§39, 2(2).

הִנֵּה interjn. — behold, lo!, oft.  
construed with ptc. of verb;  
w. suffs. הִנֵּה etc. but הִנְנִי,  
without dagh., Gr. p. 142.

הַרְיוֹן n. m. — conception.

## ז

זוּלָּתַי prep. — except, besides.

## ג

גָּאַל vb. a. — to redeem, buy  
back (land, iv. 4, 6), to dis-  
charge the duties of next of  
kin (goel), iii. 13. §36.

גֹּאֵל n. m., ptc. Qal. of גָּאַל  
— next of kin, kinsman; see  
reff. in notes on ii. 20.

גָּאַלָהּ n. f. — buying back (of  
land), redemption.

גָּבֹר adj. — strong; as subst.,  
see under גָּבִיר.

גָּדַל vb. a. — to grow up.

גָּוַר vb. — to sojourn, §40.

גָּלַף vb. — to uncover; with אָזֵן  
(ear) to reveal, disclose, iv. 4;  
Pi. גָּלְפָהּ, uncover. See pa-  
radigm, §44, and p. 228f.

גַּם adv. — also, generally used  
for emphasis.

גָּעַר vb. a. — rebuke, §36.

גֵּרֶן n. m. — threshing-floor, iii.  
2n.

## ד

דָּבַק vb. a. — to cleave, keep  
close to, ii. 9.

דָּבַר vb., in Qal. only ptc.; Pi.  
דִּבֶּר, דִּבְרָהּ — to speak; with

יִהְיֶה\* vb. only imper. Qal. —

הָבֵה, הִקְבֵה, give, f. הָבֵי, iii. 15, and pl. הִבּוּ.

יְהוּה — see note i. 6.

יּוֹם n. m. — day; c. יּוֹם, pl.

יּוֹמִים, with irreg. const. יְמֵי; (see for both, §42, 5); suffs. יְמֵי, etc.

יָטַב vb. not in pf., for which

טוֹב is used (Gr. p. 152); — to be good, well-pleasing; impf. יִיטַב; this verb is the commonest of the few vbs. originally פָּ"י (§39, 1(4); Hiph. הִיטִיב, do good, do sthg. well, §39, 4.

יָכַל vb. — to be able; impf. יִכַּל, §39, 4.

יָלַד vb.—to bear, give birth to; impf. יִלְדֵד, תִּלְדֵד; inf. c. לִלְדֹת (לֵד), §39, 2(2); Pual pf. יִלְדֵד, was born, iv. 17; Hiph. הוֹלִיד, to beget, iv. 18ff, whence תוֹלִידוֹת, q. v.

יָלַד n. m. — child, son, §29.

יִסַּף vb., for impf. the Hiph. יִסִּיף is used (Gr. p. 152)—to add;

midnight. §45, 3.

יָרַד vb. a. — to tremble, start up (out of sleep); impf. יִיחַד, iii. 8. §34.

## ט

טָבַל vb. o. — to dip.

טוֹב adj.—good, but see ii. 22n.

טָרַם adv.—not yet; most freq. with בְּ, בְּטָרַם, 'before', *priusquam*; mostly construed w. impf., as iii. 14.

## י

יִבְמַת\* n. f. only w. suffs. — husband's brother's wife, sister-in-law; suff. יִבְמַתֶּךָ, i. 15.

יָד n. f.—hand; c. יָד, suff. יָדֵי, etc.; du. יָדַיִם, c. יָדַי; pl., in transferred sense, יָדוֹת, handles, arms (of chair), §16, 5.

יָדַע vb.—to know; impf. יִדַע, imper. יָדַע, inf. const. יָדַעַת; Niph. יִדְעַע, יִדְעַע, ii. 14. Pu. only ptc. מִיָּדַע; as subst., acquaintance, ii. 1, (Kethibh). §§39, 36.

- both 'man of great worth',  
and 'man of wealth'.
- חֵיק** n. m. — bosom, lap.
- חֶזְקָה** n. f.—portion (of land.)
- חַמּוּסוֹת\*** n. f.—husband's mother,  
mother-in-law; only w. suffs.  
in sing., **חַמּוּסוֹתָי**, etc.; ten  
times of Naomi in this book.
- חֶמֶץ** n. m. — sour wine, *vin  
aigre*.
- חֵן** n. m. — favour (with God,  
also with man); suff. **חֶנּוּ**,  
§43, off. in the phrase **מָצָא  
חֵן בְּעֵינַי**: 'to find favour in  
the eyes of' — , ii. 2.
- חֶסֶד** n. m. — kindness, good-  
ness; **עָשָׂה ח' ,** i. 8: 'show  
kindness to', 'deal kindly  
with (עִם)'.  
**חָסַף** vb., — to take or seek  
refuge; impf. **יִחָסֵף**. §§34, 44.
- חָפֵץ** vb. o. — to take pleasure  
in (**בְּ**), be pleased, willing (to  
do sthg), iii. 13; impf. **יִחָפֵץ**;  
ptc. as adj., **חָפֵץ**.
- חֶצִי** n. m.—half; c. **חֶצִי**, suff.  
**ח' הַחֵצִי**; **ח' הַחֵצִי**, iii. 8,
- " is really a fem. noun. with  
old case-ending **־י**—(cf. **בְּרִיתִי**).
- זָקֵן** vb. a—to be or become old.
- זָקֵן** adj. — old; as subst., old  
man, (village-) elder, sheikh;  
c. **זָקֵן**, §18, 1.
- זָרָה** vb. — to winnow, §44.
- זָרַע** n. m. — seed, offspring,  
issue, iv. 12; seghol. noun of  
first class, hence w. suffs.  
**זָרַעִי**, etc., §§29, 37, 2.
- ח**
- חָבַט** vb. o. — to beat out  
(grain).
- חָדַל** vb. a. — to cease, with **עָ**  
and inf. i. 18.
- חֶמֶת** n. f. — wheat, mostly in  
pl. **חֶמֶתִים**.
- חַי** adj.—living, alive; pl. **חַיִּים**,  
as subst. ii. 20; for the form  
**חַי**, see iii. 13n.
- חֵיל** n. m. — strength, valour,  
oft. including moral worth,  
army; with **אִשֶׁת ח'**, iii. 11,  
cf. "**אֲנָשֵׁי ח'**, men of worth,  
Gen. xlvii. 6; "**גְּבוּר ח'**, ii. 1,  
may include something of

put to shame, insult, annoy.

**כַּנָּף** n. f. — wing, in figurative sense of protection, ii. 12; corner of garment, skirt, iii. 9; du. **כַּנְפַיִם**, c. **כַּנְפֵי**.

**כָּרַת** vb. o. — cut, cut off.

**לְ** insep. prep. — to; for suffs. see §14f; used as sign of the dative with nouns, and of the inf. const. of verbs.

**לֹא** adv. — not, the negative used in affirmations, also in prohibitions, esp. w. 2. sg.; cf. **לֹא**.

**לֵב**, n. m., more freq. than **לִב** — heart, iii. 7n; see also under **דָּבַר**.

**לְבַלְבְּלִי** prep. — see **בְּלַלְבְּלִי**.

**לְהִינִי** conj. — therefore, only i. 13, but three times in the Aramaic of Daniel.

**לֶחֶם** n. m. — bread, food. **בֵּית לֶחֶם**, see i. 1n.

**לִט** n. m. — secrecy; **בְּלִט**, iii. 7, secretly.

**לִילְהָ** n. m., prob. old accus. ending of **לִיל**, wh. rarely

**יִכְלֶלְךָ**, to support, nourish, §40, 5.

**כִּי** conj. .... that (*tri*), because, when, if, etc.; after an oath, as **חַי יְהוָה**, i. 17, 'English idiom does not require it to be expressed' (BDB. **כִּי**, 1c), see notes there and on i.10. **כִּי אִם** (joined to verb by maq-qeph), as iii. 18, 'except' (he shall have finished).

**כֹּל**, **כָּל** n. m. — totality, then = 'all of, every'; w. suffs., **כֹּלְךָ**, all of it, **כֹּלְנוּ**, all of us, §43.

**כָּרְתָה** vb. — to be complete, finished; impf. **יִכְרְתָה**; Pi. **כִּלְתָה**, to finish, §44.

**כַּלְתָּה** n. f. — daughter-in-law.

**כֶּלִי** n. m. — vessel, §45, 3; w. suff. **כֶּלְיֶךָ**; pl. **כֶּלִים**, ii. 9, water jars; c. **כֶּלְיֵי**, Gr. p. 153.

**כִּלְכֵּל** — intensive conjugatn. (Pilpel) of **כָּרַת**, q. v.

**כִּפְרָם** vb. not in Qal. — Niphāl **כִּנְבְּלָם**, to be ashamed, dishonoured; Hiph. **הִכְבִּילָם**, to

is expressed by a suffix, see Gr. p. 130, footnote. Note also the idiomatic  $\text{ישׁ} \text{לִי}$ , e.g.  $\text{ישׁ} \text{לִי}$ : *est mihi*, I have...,  $\text{הֲיֵשׁ לְכֶם אָח}$ : 'have ye a brother'?

$\text{ישׁב}$  vb.—to sit, dwell, remain; parts as in  $\text{יֵלֵךְ}$  given above, §39, 2, 2.

$\text{יתַר}$  vb. — Qal. only ptc., to be left over; Hiph.  $\text{הוֹתִיר}$ ,  $\text{וְהוֹתִיר}$ , ii. 14 — to leave over.

כ

$\text{כִּי}$  prep. §14 — as, like (to); w. suffs.  $\text{כִּי־מִן}$ , etc. from lengthened stem, but bef. heavy suffs.,  $\text{כִּי־כֶם}$ , Gr. p. 87; with inf. const. of a verb  $\text{כִּי}$ =as, when:  $\text{כִּי־בָּאֲנִי}$ , i. 19: 'when they entered', Syn. §145a.

$\text{כִּי־אֵשׁ}$  conj.—according as (i. 8.), when, esp. with finite verb in a temporal clause, Syn. §145a.

$\text{כֵּן}$  adv. — thus, so.

$\text{כִּוֵּן}$ \* vb.—Qal. only Isa. xl. 2, to contain; Pilpel  $\text{כִּוְּן}$ ,

in Qal and Hiph  $\text{הוֹסִיף}$  with follg. inf.= 'to do sthg again', see §39, 4.

$\text{יֵצֵא}$  vb. ( $\text{פ}^{\text{י}}$  and  $\text{צ}^{\text{י}}$ ) — to go out; imperfect  $\text{יֵצֵא}$ ; imper.  $\text{צֵא}$ , infn.  $\text{הוֹצֵא}$ , §39, 2 (2). Hiph.  $\text{הוֹצִיא}$ , to bring out; see further, Gr. p. 151.

$\text{יִרָא}$  vb. a. (doubly weak as  $\text{יֵצֵא}$ )—to be afraid, fear; impf.  $\text{יִירָא}$ ; inf. mostly  $\text{יִירָאָה}$ . §39, 2, 2a; ptc.  $\text{יִרָא}$ , c.  $\text{יִרָא}$ .

$\text{יָרַד}$  vb.—to go down; impf.  $\text{יֵרַד}$  imper.  $\text{רַד}$  and  $\text{רְדֵה}$ , inf.  $\text{הוֹרַד}$ ; Hiph.  $\text{הוֹרִיד}$ , to bring down, §39, 2, 2.

$\text{יֵשׁ}$  n. — being, existence, only Prov. viii. 21; elsewhere it serves the office of the verb 'to be' (it is, was, will be), correspondg. to the negative  $\text{אֵין}$ , *q. v.* E. g. iii. 12,  $\text{יֵשׁ נְאֻרִי}$ : 'there exists, there is, a kinsman'. A pron. which in our idiom would be subj.

- and off); impf. **וַיִּמְד**, **תִּמְד**. §42.
- מַדּוּעַ** interrog. adv. — wherefore, for what reason?
- מִדְּעַת** n. f. — kindred, only iii. 2: 'is not B. (of) our kindred? our kinsman?'
- מִדְּעַ** n. m. — kinsman, see ii. 1n; elsewh. only Prov. vii. 4, where written **מִדְּעַ**.
- מוֹלְדֵת** n. f. — birth, offspring, kindred; with suff. ii. 11, §29, 3.
- מוֹת** v. — to die; pf. **מָת**, impf. **יָמַת**, **וַיָּמַת**; ptc. **מֵת** as subst., i. 8, 'the dead'. §40, and paradg. p. 224.
- מוֹת** n. m. — death; c. **מוֹת**; w. suffs. **מוֹתִי** etc. §41. 2.
- מִטְפַּחַת** n. f. — wrap, cloak or mantle, only iii. 15, and Isa. iii. 22.
- מָכַר** vb. o. — to sell, see iv. 3n.
- מְלֵאָה**, **מְלֵאָה** adj. — full.
- מִן** prep. — from, since, after, etc. see §14, 2, a — c. Freq. joined with other preps. to occurs, — night; c. **לַיָּל**; pl abs. and c. **לַיָּלוֹת**, §41, 5.
- לַיָּל** vb. — to pass the night, lodge; impf. **לַיָּלִין**. §40.
- לָמָּה**, made up of **לָמָּה** and **מָה**, what? — why, wherefore?
- לְפָנַיִם** adv. — in former times, formerly, see **פָּנָה**.
- לָפַת**\* vb. to twist; Niph. reflex., to twist oneself; iii. 8, prob. 'he bent forward', see note there.
- לָקַח** vb. **יָקַח** — to take; inflected as if **פָּ"ן**, §33, 3(b), see for full inflexn. Gr. p. 213. The so-called Pual, **לִקְחוּ**, is more prob. a survival of the passive of the Qal, §33, 3c.
- לָקַט** vb. o. — to glean; more freq. Pi. with same meaning.

## מ

**מְאֹד** n. m. used as adv. with adjs. and vbs. — exceedingly, very; also **עַד-מְאֹד** in same sense.

**מָאֵז** — ii. 7, see **אָז**.

**מָדַד** vb. **עָ"ע** — to measure (out

- denoting place, §30, 2, cf.  
 מְנוּחַ; iii. 8, 14, accus. of  
 place: 'at his feet'.  
 מְשִׁיב — see שׁוּב, Hiph.  
 מְשֻׁפָּרֶת n. f. — reward; w.  
 suff. מְשֻׁפָּרֶתָּהּ, §29, 3.  
 מְשֻׁפָּחָה n. f. — family in the  
 widest sense, sept, clan; c.  
 מְשֻׁפָּחַת.  
 מֵת — see מוֹת.
- נ
- נָגַד\* vb. — only Hiph. and  
 Hoph. הִגִּיד, נִגִּיד, וְהִגִּיד,  
 iii. 16; imper. הִגִּד, הִגִּדָּה,  
 iv. 4; Hoph. יִגֵּד, הִגֵּד — to  
 relate, tell; Hoph. inf. abs.  
 הִגֵּד, ii. 11; see §33.  
 נִגַּד n. used as prep.—in front  
 of, in presence of, before.  
 נָגַע vb. a. — to touch; impf.  
 יִגַּע; imper. גַּע; inf. נִגַּעַת —  
 also גַּעַת — w. suff. נִגַּעְתָּהּ,  
 ii. 9; Hiph. יִגְעֶה, הִגְעֶה —  
 to reach.  
 נִגַּשׁ vb. a. — to draw near,  
 full infix. Gr. p. 212.  
 נִחְלָה n. f. — inheritance, pro-  
 form compound preps. e.g.  
 מֵאֵת, iv. 5, מֵעַם, iv. 10, etc.  
 מְנוּחַ n. m., מְנוּחָה n. f. —  
 resting-place, rest (condition  
 of).  
 מֵעָה\* n. m.—only pl. (מֵעֵים\*)  
 in const. מֵעֵי; w. suffs. מֵעֵי,  
 etc. — bowels; in i. 11, as  
 Gen. xxv. 23, womb.  
 מֵעַמַּת n. used as adv. — ii. 7n,  
 of time: '(for) a little'.  
 מָצָא vb. אֶ—to find, מָצָא §38.  
 מְקוֹם n. m.—place; c. מְקוֹם,  
 §18; pl. מְקוֹמוֹת.  
 מְקַרְהָ n. m. — a happening,  
 chance, ii. 2 n; c. מְקַרְהָ, w.  
 suff. מְקַרְהָּ, §45, 3.  
 מָר vb. (מָרַר\*)—to be bitter;  
 impf. יִמַּר; Hiph. הִמַּר, to  
 make bitter, embitter. §42.  
 מָר adj.—bitter, see i. 13 n; f.  
 מָרָה, in i. 20 written in the  
 Aramaic manner מָרָא.  
 מְרַגְלוֹת\* n. f. only pl. w. suff.  
 — lit. place of the feet, a  
 'denominative' formed fr.  
 רַגְלֵי, foot, and preform. מ

**נָפַל** vb. o.—to fall; impf. **יִפֹּל**;

full inflexn. Gr. p. 212.

**נַפְשׁ** n. f.—soul, life; segholate

of first class, w suff. **נַפְשִׁי**,

etc. pl. **נַפְשׁוֹת**, c. **נַפְשׁוֹת**,

w. suff. **נַפְשׁוֹתֵם**.

**נָצַב**\* vb. not in Qal.—Niph.

**נִצַּב**\*, to take one's stand,

to be set over; ptc. **נֹצֵב**, ii.

5, 6; Hiph. **הִצִּיב** to set up

(a pillar, **הַצְבֵּה**).

**נָשָׂא** vb. a.—to lift up, carry,

bear; impf. **יִשָּׂא**; imper. **שֵׂא**;

inf. **לִשְׂאת**, **שֵׂאת**. §§33, 38,

and esp. p. 151.

**נָשַׁק** vb. a.—to kiss (w. לְ i. 9).

**נָתַן** vb., — to give, set, place,

etc.; impf. **יִתֵּן**; imper. **תֵּן**;

inf. **תִּתֵּן**, **תִּתֵּן**, w. suff. **תִּתֵּי**

(for **תִּתְּנֵי**\*) etc.; see for

inflexn. of this very common

vb. — the 5th in order of

frequency — §33, 3.

ס

**סוּךְ** vb. — to anoint (the body

after washing, iii. 3 n), anoint

oneself; pf. **סָכַח**\*, **סָכַחְתָּ**; impf.

party (as inherited).

**נָחַם**\* vb. not in Qal, — Niph

**נִחַם**, (from **נִנְחַם**\*), **יִנְחֵם**, to

be sorry; Pi. **נָחַם**, **יִנְחֵם**, to

comfort, console. §36.

**נָכַר**\* vb. not in Qal.—mostly

Hiph. **הִכִּיר**, **יִכִּיר**, to ob-

serve, recognize, pay attention

to, ii. 10, 19; inf. c. w. suff.

**מִכִּיר**, ii. 10; ptc. **מִכִּיר**,

w. suff. ii. 19n.

**נִכְרִי** adj., f. **נִכְרִיָּה**—foreign,

alien, as subst. (= non-

Israelite) ii. 10.

**נַעַל** n. f. — sandal, shoe; se-

gholate n. of first class, §§29,

36, 2. With suffs. **נַעְלִי**, iv.

8. **נַעְלֵךְ**, etc. du. **נַעְלִים**; pl.

**נַעְלִים** and **נַעְלִים**—.

**נַעַר** n. m.—lad, youth; cf. our

'boy' of servants and other

native workers; inflexn. as **נַעַר**,

see §36, 2.

**נַעֲרָה** n. f. — young girl, mai-

den, female worker; pl.

**נַעֲרוֹת**, c. **נַעֲרוֹת**, w. suff.

**נַעֲרוֹתַי**, n. 22, iii. 2.

- of another word, עֵין, a spring.
- עִיר n. f.—city, town; c. עִיר; pl. עָרִים, c. עָרִי.
- עַל prep. — upon, concerning, etc., — suffs. Gr. p. 70.
- עָלָה vb. — to go up; impf. יַעֲלֶה, יִעָלֶה; Hiph. הֶעֱלָה, to bring up: apoc. impf. also יַעֲלֶה, see §§44, 45, 1(4).
- עַם n. m., with art הָעַם, §12 —people; w. suffs. עַמִּי etc.; pl. עַמִּים, עַמִּי, §43.
- עִם prep. — with; suffs. Gr. p. 142 — note 1 p. עַמִּי and עִמָּדִי, 2 pl. עִמְכֶם, the two last in i. 8.
- עָמַד vb. o.—to stand, remain, continue (at work), ii. 7. §34, full infin. p. 214f.
- עֶמֶד n. m.—sheaf; pl. עֶמְדִים, §29.
- עָנָה (\*עֲנִי) vb. — to answer, testify, (בְּ), against, i. 21); impf. יַעֲנֶה, יִעָנֶה. See note on i. 21 for another עָנָה (אָנָה), §§34, 44, 45.
- עָרַב n. m. — evening, §34, 4.
- תָּסוּף §40.
- סוּר vb.—to turn aside, pf. סָר; impf. יִסּוּר, יִסָּר, iv. 1n, §40, 2; imper. סוּר, סוּרָה, iv. 1. Hiph. יִסִּיר, יִסָּיר, — to remove, §40, 3.

## ע

עָנָה vb., only impf. יַעֲנֶה, i. 13 n, q. v.

עֵד n. m. — witness; pl עֵדִים.

עַד, also עַדִּי (poet.), prep. — as far as (of place), until (of time); with inf. const., of time past and fut.; similarly עַד אֵם, ii. 21, and עַד אֲשֶׁר, iii. 18, with finite vb. Syn. §145f. For עַד w. suffs. see Gr. p. 70.

עוֹד adv.—still, yet, again; for suffs. see Gr. p. 136.

עָזַב vb. o.—to leave, leave off, forsake. §34.

עֵין n. f. and m. — eye; c. עֵין; w. suffs. עֵינִי etc.; du. עֵינַיִם, עֵינַיִם; §42, 5, gives pl. עֵינֹת, wells, but BDB. and König (*Wörterbuch*) take this as pl.

for shades of meaning, see

ii. 22 n. §36.

פה adv. — here: with interrog.

איפה, where?

פלני, always w. אלמני, as iv.

1—a certain one (unnamed), so and so; only here and 1 Sam. xxi. 3, 2 Kg. vi. 8, 'such and such a place'.

פן, conj. — lest; always w. maqqeph.

פנה\* n. m. only pl. פנים —

face, faces; with ל, forming

an adv. of time: לפנים,

formerly, iv. 7; c. פני, forming

w. ל the common prep.

לפני, before (place and time).

פע n. m. — work, §29; infxn. §36, 2.

פקד<sup>1</sup> vb. o. — to visit, attend to; used of God 'visiting' both in mercy, as i. 6, and punishment.

§29; du. ערבים.

ערמה n. f. — heap (of grain), see iii. 7n.

עשה vb. — to do, make, etc., next to אמר and היה the commonest verb in O.T.; impf. יעשה, ייעש. §§34, 44, 45.

עשר n. m., עשרה n. f. — lit. a decade, then ten, see §48, 1(5) for construction.

עשיר adj. — rich, more freq. as n. m. — a rich man; opposites are רל, iii. 10, אביון, etc.

עת n. f. — time; from root ענה, hence w. suffs. עתו, for ענתו\*, etc.; pl. עתים and עתות.

עתה adv. old accus. of עת (cf. לירה) — now.

## פ

פגע vb. a--to meet, encounter;

1. This verb was much used formerly by grammarians as the model paradigm of the strong verb, owing to the fact that it is actually found in all the seven ordinary conjugations, with a Hothpael in addition (see BDB). The modern favourite, קמל, occurs only three times—all impf. Qal—in the Old Test.!

## ק

קָבַר vb. o. — to bury; Niph.

יִקְבֹּר, יִקְבְּרָה, regular.

קוֹל n. m. — voice.

קוּם vb. — to stand up, stand;

pf. וַיִּקָּם, וַיִּקְמוּ, impf. יִקְמוּ, יִקָּם,

full infxn. §40 and p. 224f.

Pi. קָמוּ, inf. יִקְמוּ, —to confirm, ratify. Hiph. הִקְמוּ,

וַיִּקְמוּ —to raise, raise up (oft. w. 'sons', 'seed', 'name', iv. 5, 10).

קוֹצֵר — reaper, see קָצַר.

קָלִי n. m.—parched or roasted (ears of) corn, ii. 14 n.

קָנָה vb. — to buy, purchase—  
—infxn. as קָנָה, §44.

קֵצֶה n. m. — end, extremity ;

c. קֵצֶה, §45,3; w. suff. קֵצֶהוּ,

etc.; no pl., but cf. קֵצֶהוּ, pl.

c. קֵצוֹת.

קָצַר n. m.—harvest (of wheat and barley, ii. 23); cf. בְּצִיר

— grape harvest, vintage.

קָצַר vb. o. — to reap (infxn. regular).

קָרָא vb. a. — to call, *i.e.* to

פָּרַד vb. o. Qal. only pass. ptc.

— to divide. Hiph. הִפְרִיד,

יִפְרִיד—to separate, w. בֵּין i. 17.

פָּרַשׁ vb. o. — to spread out;

Pi. פָּרַשׁ, יִפְרֹשׁ, §36.

פֶּתַת n. f.—bit (of bread),

'morsel', cf. *ψαπύλον*, John xiii. 26; w. suffs פֶּתְתָה etc.;

pl. פֶּתִים.

## צ

צָבַט vb. o. only ii. 14—to hold out, reach, w. לָּ.

צִבְתִּים n. m. only ii. 16, where see note. A.V. 'handfuls'.

צֶדַע n. m. — side; pl. צִדִּים; with מִן, מֵצֶד, prep: at the side of, beside, ii. 14.

צָוָה\* vb. only Pi. & Pu.—Pi. וַיִּצְוֶה, וַיִּצְוֶהוּ (without dagh. f., §7, 5, cf. וַיִּדְּבֶר, i. 1), to charge, command, etc. §§44, 45, 5.

צָמָא vb. a.—to be thirsty; for צָמִית, for normal צָמִית, §38, see ii. 9 n.

c. **רַע**; w. suffs. **רַעִי**, **רַעְךָ**, **רַעְתָּ** etc.; pl. **רַעִים**, **רַעֵי**, **רַעְיִם**; much used, like **אָח**, brother, with **אִישׁ** to express reciprocal action (one another, cf. iii. 14), see §45, 4, p. 150.

**יָרַע** vb. — to be bad, displeasing; impf. **יִרַע**; Hiph. **יַרְעֵה**, to do evil, hurt (w. **רָע**, i. 21). §42.

ש

**שָׂבַע** vb. a. — to be satisfied; inf. c. **לְשַׁבֵּעַ**, w. suff. **מְשַׁבֵּעַה**, ii. 18n. Hiph. **שִׁבְעֵהוּ**, to satisfy, §37.

**שִׂבְעָה** n. m. — satiety, see ii. 18n.  
**יִשְׁבַּר** vb. only Pi. **שִׁבְרָה**, **יִשְׁבַּר** — to wait for, hope for.

**שָׂדֵה** n. m. — cultivated land, field; for forms under inflexn. see §45, 3. For **שָׂדֵי**, see i. 1 n.

**שִׁיבָה** n. f. — old age.  
**שָׂם** vb. — to put, place, set; pf. **שָׂם**; impf. **יִשְׂמוּ**, and **יִשְׂמוּ**; imper. **שִׂם**. §40. ע״י.

name (**רָע**, i. 20), to cry aloud, read; imper. **קְרֵא**, inf. c. **קָרָא**, §38. Dist. the freq. inf. **קְרֵאתוּ**, **קְרֵאתֶם** etc. wh. comes from **קָרָה** = **קָרָה**, to meet; see §38, 1(5).

**קָרָה** vb. — to meet, befall; impf. **יִקְרָה**, **יִקְרָה**, ii. 3n. §§44, 45.  
**קָרוֹב** adj. — near, nearly related (to **רָע**, ii. 20).

ר

**רָאָה** vb. — to see, look at, perceive, etc.; impf. **יִרְאֶה**, apoc. **יִרְאָה**, **יִרְאָה**, **יִרְאָה**, ii. 18—for these and others, see §45, 1(4); Niph. **נִרְאָה**, **יִרְאָה**, **יִרְאָה** — to appear; Hiph. **הִרְאָה**, **הִרְאָה**, etc. §§44, 45.

**רִאשׁוֹן** adj. — former, first.  
**רָחַץ** vb. a. — to wash, inflected as **שָׁחַט**, §36.

**רִיקָם** adv. — emptily, with empty hands; prob. an old accus. of condition, i. 21n.

**רֵעֵב** n. m. — famine.  
**רֵעִי** n. m. — friend, companion;

- cause to cease, allow to fail, iv. 14.
- שָׁדַי** n. m.—Shaddai, see i. 20n.
- שׁוּב** vb.—to turn back, return; pf. **שָׁב**; impf. **יָשׁוּב**, **יִשָּׁב**; Hiph. **הִשָּׁיב**, **הִשְׁבֵּיב**; ptc. **מְשִׁיב**, iv. 15,—to bring back, restore. §40.
- שָׁחוּ** vb.—Hithpalel, **הִשְׁתַּחֲוּהוּ**, to prostrate oneself; impf. **יִשְׁתַּחֲוּהוּ**, **יִשְׁתַּחֲוּהוּ**, for which form see §44, 3.
- שָׁחַת** vb. not in Qal — Niph. **נִשְׁחַת**, **נִשְׁחַת**, to be spoiled, be corrupt; Pi. **שָׁחַת**; Hiph. regular, both meaning to spoil, destroy, corrupt. §36.
- שָׁת** vb.—to put, set; pf. **שָׁת**, impf. **יִשָּׁת**, **יִשְׁתַּת**; imper. **שָׁת**. §40.
- שָׁבַב** vb. a. — to lie down; imper. **שָׁבַב**; inf. **שָׁבַב**, with suffs. see iii. 4n.
- שָׁכְנָה** adj. as n. (m. **שָׁכֵן**) — neighbour woman; w. suff. **שָׁכְנָתָה**.
- שָׁלַל** vb. — only ii. 16, impf.
- שָׁמְלָה** n. f.—the large oblong cloth used as upper garment by men and women: mantle, cloak; pl. **שָׁמְלוֹת**, iii. 3 (Qerê), of garments generally; 'thy (festive) garments'. Cf. Exod xix. 10.
- שְׁעָרָה** n. f.—barley (both as growing, and of the reaped ears); pl. **שְׁעָרִים**; cf. **חֲפָה**, **חֲפָיִם**.
- שָׁאָב** vb. a. — to draw water, §36.
- שָׁאַר** vb. a. — Niph. **נִשְׁאַר**, **יִשְׁאַר**, to be left over, left behind (by the dead), hence, be bereaved, i. 5; Hiph. **הִשְׁאַיר**, **יִשְׁאַיר**, to leave over, spare, §36. cf. **נִוְתַר**, and **דִּוְתִיר** from **יָתַר**.
- שְׁבֻלָּה** n. f. — ear (of barley or wheat); pl. **שְׁבֻלִים**, c. **שְׁבֻלֵי**.
- שִׁבְעָה**—seven, see §48, 1(5) for construction.
- שָׁבַת** vb. o. — to cease from work, rest, ii. 7n. Hiph. to

- they two, i. 19n. §48, 1  
which see for construction.
- שְׁנִי adj. f. of שְׁנִי, —second,  
§48, 2 (ordinals).
- שַׁעַר n. m. — gate; inflexn. as  
נַעַר, §36, 2.
- שִׁפְחָה n. f. — maidservant;  
used like אָמָה by a speaker  
to a superior in token of  
humility, ii. 13.
- שָׁפַט vb. o. — to judge, rule—  
inflexn. regular; ptc. as subst,  
שֹׁפֵט, judge.
- שָׁקַט vb. o. — to be quiet,  
inactive, to rest.
- שֵׁשׁ n. m. — as num. six, §48;  
the Semitic root has a *d* as  
middle consonant, hence f.  
שֵׁשֶׁת, and pl. שֵׁשִׁים, sixty  
(w. dagh. f.)
- שָׁתָה vb. — to drink; impf.  
וַיִּשְׁתֶּה, וַיִּשְׁתֵּה, §45; the Hiph.  
to give to drink, is supplied  
by יִשְׁקֶה, הִשְׁקֶה, יִשְׁקֶה (\*),  
Gr. p. 152.
- שְׁתַּיִם — see under שְׁנַיִם.
- w. inf. abs. שָׁל—to draw out.
- שָׁלַם vb. a. — to be complete;  
Pi. שָׁלַם, יִשְׁלַם, to complete,  
recompense, requite.
- שָׁלַם adj. — complete, full.
- שָׁלַף vb. o. — draw out (sword),  
draw off (sandal).
- שָׁלֶשֶׁת adj. — the day before  
yesterday, see ii. 11a; with  
שָׁלֶשֶׁת, 'yesterday (and) the  
day before', =formerly.
- שֵׁם n. m. — name; c. שֵׁם; w.  
suff. שְׁמִי, שְׁמֶךָ, etc.; pl.  
שֵׁמוֹת, c. שְׁמוֹת. §30, 2
- שָׁם adv. — there; שָׁמָּה adv.  
— thither.
- שָׁמַע vb. a. — to hear; inflexn.  
as שָׁלַח, §37; Hiph. הִשְׁמִיעַ,  
to proclaim.
- שָׁנָה n. f. — year; c. שְׁנָת; du.  
שְׁנַתַּיִם; pl. שְׁנִים, c. שְׁנֵי,  
rarely שְׁנוֹת.
- שְׁנַיִם n. m. dual—a pair, then,  
as numeral, two; f. שְׁתַּיִם  
(with abnormal dagh. lene);  
c. שְׁנֵי, שְׁתֵּי; w. suffixes.  
שְׁנַיִכֶם, you two; שְׁתַּיְהֶם,

instead of; suffs. are added  
 as to plur. subst., see §36, 2.  
 תָּמוּל, also אֶתְמוּל, subst. as  
 adv. — yesterday, almost  
 always w. שֶׁלְשָׁם, q. v.  
 תְּמוּרָה n. f. — exchange, ex-  
 cambion l(of land), iv. 7n.  
 תְּעוּדָה n. f. — testimony, at-  
 testation, iv. 7n.  
 תִּקְוָה n. f.—hope, expectation.

## ת

תּוֹלְדוֹת n. f. — only pl., ge-  
 nerations, used to introduce  
 genealogies — derived fr.  
 יָלַד q. v.  
 תְּחִלָּה n. f. — beginning, from  
 חָלַל, תְּחַל, to begin, hence  
 dagh. f.  
 תַּחַת orig. a subst., now adv.  
 and prep. — beneath, under,