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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.

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,
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List of Abbreviations.

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>A.V.—Authorised Version. abs.—absolute (state). acc., accus.—accusative. act.—active. apoc.—apocopated. bef.—before. B.D.B.—Brown, Driver, Briggs: 'Hebr. Eng. Lexicon'. c. constr.—construct. cf.—confer, compare. cl.—clause. dagh. f. or l.—daghesh forte, d. lene.</p>	<p>dat.—dative. du.—dual. esp.—especially. f.—feminine. freq.—frequent, -ly. fut.—future. gen.—genitive. G.K.—Gesenius-Kautzsch, (see foreword). H.D.B.—Hastings' 'Dictionary- of the Bible'. infixn.—inflexion. juss.—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 הַשְּׁפֹטִים 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. Bethshemesh, 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^ם, 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 — , 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
 מַחֲלוֹן וּבְלִיָּו אֶפְרָתִים מִבֵּית לָחֶם יְהוּדָה וַיָּבֹאוּ שָׂדֵי-
 מוֹאָב וַיְהִי-שָׁם :

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

אֶפְרָתִים — '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 בָּוֹא, to come, a verb עָוָה and לָ"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, בְּנֵיךָ, 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 אֶלְיִמְלֵךְ אִישׁ נַעֲמִי וְהַשָּׂאֵר הָיָא וּשְׁנֵי בָנָיהָ :

4. וַיִּשָּׂאוּ לָהֶם נָשִׁים מֵאֲבוֹת שֵׁם הָאֶחָת 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*.

אֶחָת (contracted from אֶחָת) f. of the cardinal אֶחָד, 'one', here used as an ordinal, 'the first', אֶשָׁה 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 שְׁנֵי (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

וַתָּקַם 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.

וַתָּקַם, *wattāqom* - strong waw with 3. sg. f. impf. juss. Qal of קָוַם, 'to rise up', juss. יָקַם (§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־הַמִּקְוִים אֲשֶׁר הָיְתָה־שָׂמָּה וּשְׁתֵּי כִלְתֵּיהָ 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; עִמִּי, עִמִּיךָ, vv. 10, 16.

לָתֵת — the prep. לְ—for the form לָּ before the accented syll. see לָּגִנֹּר, 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 בְּלִתִּיהָ לִכְנֶה שְׂבָנָה אִשָּׁה לְבֵית

which 55 in Ruth.

הִלְךְ—2 pl. f. imper. of הִלַּךְ;
v. 1, in v. 12 it is written לִכְנֶה;
the other parts are לָךְ, לְכִי,
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 שְׁתִּים, §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 לְ de-
noting 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, יֹאמַר, 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 וְתִשָּׁק

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-אַתָּה נָשׁוּב לְעַמֶּיךָ :

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

10.¹ 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).

אַתָּה—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. לְעַמֶּיךָ—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 שָׁקַח to kiss, (פ"ן §33), construed w. prep. לְ, for which with suff. see §14,1f.

וַתִּשְׁאַנְהָ — 3 pl. f. impf. of שָׂאָה, 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, כַּ כַּ"ל i.e. בֵּן צְרִיף 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. וַתֹּאמֶר נַעֲמִי שִׁבְנָה בְּנֹתַי לָמָּה תִּלְכְּנָה עִמִּי הָעוֹד-לִי

בָּנִים בְּמִעַי וְהָיוּ לָכֶם לְאִנְשִׁים :

12. שִׁבְנָה בְּנֹתַי לָכֵן כִּי זָקַנְתִּי מִהָיוֹת לְאִישׁ כִּי אָמַרְתִּי

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

בְּמִעַי—prep. **בְּ** and pl., with 1 sg. suff., of **מִעֵה**, only found in pl. **מִעֵים**, 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, שִׁבְנָה**—see v. 8n.

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

11. **שִׁבְנָה**—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. **בָּתִּי** (for *binti*), 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 maq-qeph 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 כי, 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 בירמלי 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'.

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

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

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

תִּעַנְנָה — with single ך for גְּנָה—(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 ה the usual negative with inf. const., v. cf. ii.9, iii.10. Syn. §95.

וְרוּחַ דְּבַקָּה בָּהּ :

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

אַחֲרַי יְבִמְתֶּךָ :

16. וַתֹּאמֶר רוּחַ אֶל-תַּפְנְעֵי-כִי לְעִזְבֶּךָ 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'. יְבִמְתֶּךָ — יְבִמְתָּ, 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.

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

דְּבַקָּה — 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 אֶלָּן 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 **לָּן**, 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 accentual 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 **אַחֶרֶי**, 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. יִסִּיף — *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 בִּי-מִתְאַמְצָת הִיא לְלֶכֶת אֵתָהּ וּתְחַדֵּל לְדַבֵּר

אֵלֶיהָ :

19. וּתְלַכְנָה שְׁתֵּיהֶם עַד-בּוֹאֲנָה בַּיִת לָחֵם וַיְהִי כִּבְּאֲנָה

לְכַתִּי, §39, 2. With suffs. אֵתָהּ, etc. אֵתָהּ the prep. אֵתָהּ: '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 עָל upon; אֲחֵרַי 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.

מִתְאַמְצָת — 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 וּתְהוּם פְּלִי־הָעִיר עֲלֵיהֶן וּתְאִמְרָנָה הַזֹּאת

נְעָמִי :

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

בִּי־הַמֵּד שְׂרִי לִי מֵאֵד :

is the real nom. Syn. §116, R2.

וּתְאִמְרָנָה — 3 pl. f. impf. of אָמַר, §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 קָרָא, §38, construed with לְ, cf. Gen. i. 5. יִי — with dagh. f. conjunctivum, see v. 10n.

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

מְרָא — Aramaic equivalent of מְרָה, f. of מָר, bitter, v. 13; cf. שְׂנָא, Ps. cxxvii. 2, for שְׂנָה. 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 הַמֵּר *owing to resh, §42, 2(b), 3 sg. m. pf. Hiph. of מָר, v. 13; Hiph. 'to shew bit-

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

כִּבְאֵנָה following is equiv. to בֵּית, Syn. §145. כְּאֲשֶׁר כְּאֵזָאָם—accus. of place, Syn. §69b.

For this form see v. 6n.

וּתְהוּם — 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. אֲנִי 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 וְאֲדַנִּי from "וְאֲדַ" —

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 רָעַע, §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 אֲנִי 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 וַיְהִי־הָ עָנָה בִּי וְשָׂרִי הִרְעֵ-לִי :
 22. וַתָּשָׁב נָעָמִי וְרוֹת הַמֹּאֲבָיִה כִּלְתָהּ עִמָּה הַשָּׂבָה מִשָּׂדֵי
 מֹאָב וְהָמָּה בָּאוּ בֵּית לָחֶם בְּתַחֲלִית קִצִּיר שְׂעִירִים :

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.

שְׂעִירִים — pl. of less freq. שְׂעִירָה, 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 וַתִּקָּם, 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 מִדַּע לְאִשָּׁה אִישׁ גְּבוּר חַיִּל מִמִּשְׁפַּחַת אֱלִימֶלֶךְ
וְשִׁמּוֹן בְּעֵז :

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; מִדַּע 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.

מִמִּשְׁפַּחַת — const. of מִשְׁפָּחָה, 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.

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

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 השבה עם נעמי משרי מואב :

7. ותאמר אלקמה נא ואספתי בעמרים אחרי הקוצרים
ותבוא ותעמוד מאז הבקר ועד עתה זה שבתה הפית
מעמ :

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 שבתה, pf. of שבת, to cease from work. This suggests that הפית of our text is a corrupt repetition of שבתה (dittography), and that the original was: ולא שבתה מעמ. The whole would then run: 'and she has remained since early morning, and until now (עד עתה) she has not left off (even) for a little'.

השבה. ויאמר for the usual — for this form see i. 22n.

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

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

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

8. וַיֹּאמֶר בְּעוֹ אֲל־רוּת הֲלוֹא שָׁמַעַתְּ בְּתִי אֶל־תְּלָבִי לְלָקֶט
בְּשָׂדֶה אַחַר וְגַם לֹא־תַעֲבֹרִי מִזֶּה וְכֹה תִדְבָּקִין עִם־
נַעֲרָתִי :

9. עֵינֶיךָ בְּשָׂדֶה אֲשֶׁר־יִקְצְרוּן וְהִלַּכְתְּ 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. שָׁמַעַתְּ — for anomalous dagh. lene see §37, 1(3). תְּלָבִי — 2 sg. f. impf. juss. of הִלַּךְ, with the usual particle of prohibition. לְלָקֶט — 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

את־הַנְּעָרִים לְבִלְתִּי נִגְעָה וְצִמִּית 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 צוּה*, not in Qal., to command; next to רָבַר the commonest Piel in Hebrew. לְבִלְתִּי—i. 13n. נִגְעָה—inf. const. of נָגַע, to touch, w. 2 sg. f. accusative suff.

וְצִמִּית—*script. defect.* for וְצִמִּית, 2 sg. f. pf., as if from צִמֵּה*, but really from צִמָּה (ל"א), 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 *-āna* 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 אֵלָיו מֵדוּי:

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 arç) 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 הוּ 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 אָבִיךָ וְאִמְךָ וְאָרְצְךָ
 מוֹלַדְתְּךָ וַתִּלְכִּי אֶל-עַם אֲשֶׁר לֹא-יָדַעְתָּ תְּמוֹל שְׁלֹשָׁם :

אב—אב, father, w. 2 sg. f.

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

אמך—i.8n.

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

תמול—noun in adverbial accus. 'yesterday'; usually as here with שלשום (from שלש, three) a pure adv., 'three days ago', i.e. 'the day before yesterday'; the two together lit. 'neither yesterday, nor the day before', hence 'hitherto', 'formerly'. 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)': לְ has here the force of 'in respect of': 'in that thou has taken notice of me'.

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

11. ויען—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.

מות—const. of מוֹת, §41,2.

12. יְשַׁלֵּם יְהוָה פְּעֻלְךָ וְתָהִי מִשְׁכַּרְתֶּךָ שְׁלֵמָה מֵעַם יְהוָה

אֱלֹהֵי יִשְׂרָאֵל אֲשֶׁר-בָּאת לַחֲסוֹת תַּחַת-כְּנָפָיו :

13. וְתֹאמַר אֲמֻצָּא-חַן 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).

דִּבַּרְתָּ 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 שְׁפָחָה in iii.9, is a humble periphrasis for the pers. pron. 'me'; so עֶבֶד

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

12. יְשַׁלֵּם—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 הָלֶם וְאֶכְלֶת מִן־
 הַלֶּחֶם וְמִכֶּלֶת פִּתֶיךָ 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'.

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

ויצבת־לה—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 פֵּט) and the maqqeph or binder, in order as usual to avoid the succession of two accented sylls., so וַיִּתֵּן־לָהּ, v. 18.

קלי — 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.

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

גִּשְׁי, *goshi*—anomalous form

וַיִּצְבֹּט-לָהּ קָלִי וְתֹאכַל וְתִשָּׁבַע וְהִתְרַךְ :
 15. וּתְקַם לְלֶקֶט וַיֵּצֵא בָעֵז אֶת-נְעָרָיו לְאֹמֵר גַּם בֵּין
 הַעֲמָרִים תִּלְקַט וְלֹא תִכְלִיכֶזָה :

ordered his young men', etc.

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

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

לְאֹמֵר—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.

וְהִתְרַךְ — *script. defect.* for
 וְהִתְרַחַךְ, 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
 הִמַּר, 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 בִּס"ף, i.e. פִּתַח
 בְּסוֹף פְּסוּק, 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־בָהּ :

17. וְתִלְקֶטְם בַּשִּׂדֶּה עַד־הָעֶרֶב וְתַחֲבֹט אֶת אֲשֶׁר־לִקְטָהּ וַיְהִי

כְּאֵיפָה שְׁעָרִים :

18. וְתִשָּׂא וְתִבּוֹא הָעִיר וְתִרְא חֲמוֹתָהּ אֶת אֲשֶׁר־לִקְטָהּ

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

איפה — 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 איפה: 'an ephah (of barley)', Syn. §29d.

18. ותשא—impf. of נִשָּׂא, i.9: 'and she took (it) up'. העיר—accus. of direction.

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

16. וגם — 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)'.
הצבות—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.

ותירא—pf. w. strong waw, equivalent to impf. juss: 'and let her glean (them)'.

וּתּוֹצֵא וּתְתֵן-לָהּ אֶת אֲשֶׁר-הוֹתֵרָה מִשְׁבְּעָה :
 19. וּתְאָמַר לָהּ חֲמוּתָהּ אֵיפֹה לִקְמַטְתָּ הַיּוֹם וְאָנֹה עָשִׂית יְהִי
 מִכִּירְךָ בְּרוּךְ וּתְנַד לְחֲמוּתָהּ אֶת אֲשֶׁר-עָשָׂתָה עִמּוֹ
 וּתְאָמַר 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?

עָשִׂית—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'.

וּתְנַד—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 **וּצָא**, Gr. p. 151. 'and she brought out'.

וּתְתֵן-לָהּ—for the presence of the short vowel here see note on **וּיצַב־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.

21¹. 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 לְאֹדְנִי, see above i.6n. אֵת—i.8n; אֵת is here the prep.; for inflxn. see Gr. p. 142.

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

¹The 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-תְּקָצִיר אֲשֶׁר-לִי :
 22. וְהֵאמַר נַעֲמִי אֲלֵרוֹת כְּלָתֶיךָ טוֹב בְּתִי כִּי תִצְאֵי עִם-
 נַעֲרוֹתָיו וְלֹא יִפְגְּעוּ-בְךָ בְּשָׂדֶה אַחֵר :
 23. וְתִדְבַק בְּנַעֲרוֹת בְּעֵז לְלֶקֶט עַד-פְּלוֹת קְצִיר-הַשְּׂעִרִים

יפגעו—i. 16n. The 3 pl. is used in the indefinite sense, Syn. §108*b*, 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 פָּלָה, v. 21., Syn. §145*f*., '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. §145*f*.

כָּלוּ — 3 pl. pf. Pi. of פָּלָה, 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 אֵל, 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־גֵּרֹן הַשְּׁעָרִים הַלְּיָלִיָּהּ :
3. וְרַחֲצֵת וְסִכְתָּ וְשִׁמְתָּ שְׁמֶלְתְךָ עָלֶיךָ וְיִרְדְּתִי הַגֵּרֹן 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'.

וְסִכְתָּ — strong waw, here pointed with qameç before the tone syll. and 2 sg. f. pf. of סִיךְ, §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.

וְשִׁמְתָּ — 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־גֵּרֹן—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'. הַלְּיָלִיָּהּ — with pausal lengthening under silluq, §10,4. Winnowing was, and is, mostly done in the evening in order to get the full advantage

תֹּדַעִי לְאִישׁ עַד כִּלְאוֹ וְלִשְׂתוֹת :

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

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

יִדְעָ — impf. Niph. of יָדַע (יִדְעָ) 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. לִשְׂתוֹת — inf. of שָׂתָה, 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

שָׂמַלְתָךְ — so the Kethibh¹, to be pointed as sing. שְׂמֹלְתְךָ, 'thy mantle', the שְׂמֹלָה, also by transposition שְׂלֵמָה, being the large, oblong, outer garment worn by men and women alike; the Qerê, i.e. the reading of the Massoretes, substitutes the pl. שְׂמֹלֹתֶיךָ, '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

¹The 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. אֵת-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 בְּשָׁכַבוֹ : '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 וַיִּלְפַּת... וַיְהִי, 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.

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

צִוְתָהּ — contracted from קָטַלְתָּהּ (cf. קָטַלְתָּהּ 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.

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 וּפְרָשֶׁתְךָ כְּנִפְךָ

עַל־אִמְתְּךָ כִּי גַּל אַתָּה :

10. וַיֹּאמֶר בְּרוּכָה אַתְּ לַיהוָה בְּתֵי הַיְטִבָּתְךָ חֲסִדְךָ הָאֲחֵרוֹן

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

כְּנִפְךָ—best taken as pausal form, with accent pashta, of כְּנִפָּךָ, from כְּנָף, 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 כְּנִפְךָ as *scriptio defect.* for the dual כְּנִפְיֶךָ; cf. note on שְׂפָחֶתְיָךָ, ii. 13.

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

יְטִבַּת—pf. Hiph of יָטַב, v. 1. כְּנִיחָאֲשׁוֹן — 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. אִמְתֹּת, see note on שְׂפָחֶתְךָ, ii. 13.

וּפְרָשֶׁת — 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-תֹּאמְרִי אֶעֱשֶׂה-לָּךְ כִּי

כִּי יוֹדַע כָּל-שַׁעַר עָמִי כִּי אִשָּׁת חֵיל אָתָּה :

12. וְעַתָּה כִּי עָמַנְךָ כִּי אִם גֵּאֵר אָנֹכִי וְגַם יֵשׁ גֵּאֵר 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.

חֵיל — '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 לְגְאָלֶךָ 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.

לְגְאָלֶךָ — inf. c. לְגָאֵל 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. — 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.

לִינִי — 2 sg. f. imper. of 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 נ; yet another tradition prescribes a נ 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 גָּאֵל, 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 וְאֶחָיוּ-בָּהּ וְתֵאָחֵז בָּהּ

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 :

בִּין, 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.

וַתֹּאחֶזְקֵנִי ... וַתֹּאחֶזְקֵנִי—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 אֶחָזִי; for the form וַתֹּאחֶזְקֵנִי, 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־חמותך :
18. ותאמר שכי בתי עד אשר תדעין איך יפל דבר פי
לא ישקם האיש פי אם־נלה הדבר היום :

IV.

1. ובעז עלה השער וישב שם והנה הנואל עבר אשר

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' (בִּלְפָנֶיהָ, ii. 21), Syn. §154.

1. ובעז עלה—when emphasis is to be expressed the subj. of a verbal sent. precedes its predicate, Syn. §105; cf. אָנִי, 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. שְׂכִי — 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 אִשָּׁר — Syn. §145f.

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

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

2. וַיִּקַּח עֲשָׂרָה אֲנָשִׁים מִזְקָנֵי 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. יוֹלֵפֶת, 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. אֲנָשִׁים — (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 בְּבָבֹם and בְּפָפֹר, §26, 1a. The complementary prep. עָלָיו is here omitted: 'of whom B. had spoken'. סוּרָה שָׁבָה-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 חֲלֶקֶת הַשְּׂדֵה אֲשֶׁר לְאַחֵינוּ לְאֵלֵימֶלֶךְ
 מִכֶּרֶה נְעָמִי הַשֹּׁבָה מִשֹּׁבָה 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.

הַשֹּׁבָה — 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'.

מִכֶּרֶה — 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. מִכֶּרֶה, 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־קְנוֹתְךָ הַשְׂדֵה מִיַּד נְעָמִי וּמֵאֵת רוֹת

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

רוֹת — 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 רוֹת, 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. זולָתְךָ — see Vocab. There was none to dispute his duty and right as legal goel; Boaz, however, was the next in succession.

5. קְנוֹתְךָ — 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־נַאֲרָתִי 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.

נַאֲרָתִי—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 לְנַאֲרַת 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. לְנַאֲרָתִי—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-הַנְּאֻמָּה וְעַל-הַתְּמוּרָה לְקִיּוֹם
כַּל-דְּבַר שֶׁלֹּף אִישׁ גִּעְלוֹ וְנָתַן לְרַעְיוֹ וְזֹאת הַתְּעוּדָה
בְּיִשְׂרָאֵל :

8. וַיֹּאמֶר הַנְּאִיד לְכַעֲזוֹ קִנְיַת-לֶךְ וַיִּשְׁלַף גִּעְלוֹ :

9. וַיֹּאמֶר בְּעֵז לְזִקְנֵי וְכַד-הָעַם וְכַד-הָעַם עֵדִים אַתֶּם הַיּוֹם כִּי

Dt. xxv. 9. Here it is purely sym-
bolic, 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., וְלִכְלֵל. 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 מֵעַם
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 וְגו'—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.

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

עֲדִים אַתֶּם — nominal sent.

אֶת־הָאִשָּׁה הַבָּאָה אֶל־בֵּיתְךָ פְּרַחַל וּבִלְאָה אֲשֶׁר בְּנֹוֹ
שְׁתֵּיהֶם אֶת־בֵּית יִשְׂרָאֵל וַעֲשֵׂה־חֵיל בְּאִפְרָתָה וּקְרָא־
שֵׁם בְּבֵית לָחֶם :

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

13. וַיִּקַּח בַּעַז אֶת־רוּת וַתְּהַרְלֹו לְאִשָּׁה וַיֵּבֵא אֵלֶיהָ וַיִּתֵּן
יְהוָה דָּהָר הַרְיִזֹן 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. הַרְיִזֹן — '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.

וּקְרָא 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 תְּנַשִּׁים אֶל-נַעֲמִי בְרוּךְ יְהוָה אֲשֶׁר לֹא
הַשְׁבִּית לָךְ גְּאֹל הַיּוֹם וַיִּקְרָא שְׁמוֹ בְּיִשְׂרָאֵל :

15. וְהָיָה לָךְ לְמַשִּׁיב נֶפֶשׁ וּדְכַלְכַּל אֶת-שִׁיבְתֶךָ כִּי כָשַׁתְךָ
אֲשֶׁר-אַתְּבָתְךָ 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.

וַיִּדְרֹתָהּ—contracted fr. וַיִּדְרֹתָהּ, 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 שׁוּב: 'a restorer of soul', 'a source of new life to thee'; cf. יְשׁוּבָב, of Yahweh, Ps. xxiii. 3.

16. וַתִּקַּח נְעָמִי אֶת-הַיֶּלֶד וַתִּשְׁתָּהוּ בְּחִיקָהּ וַתְּהִי-לוֹ
לְאִמָּנָה :
17. וַתִּקְרָאנָהּ לוֹ הַשְּׂכֵנֹת שֵׁם לְאִמֵּר יֶלֶד-בֶּן לְנְעָמִי
וַתִּקְרָאנָהּ שְׁמוֹ עֹבֵד הוּא אָבִי-יִשָׁי אָבִי דָּוִד :
18. וְאֵלֶּה תּוֹלְדוֹת פְּרִיץ פְּרִיץ הוֹלִיד אֶת-חֲצֹרֹן :
19. וְחֲצֹרֹן הוֹלִיד אֶת-רָם וְרָם הוֹלִיד אֶת-עַמִּינָדָב :
20. וְעַמִּינָדָב הוֹלִיד אֶת-נַחֲשׁוֹן וְנַחֲשׁוֹן הוֹלִיד אֶת-שְׁלֹמֹה :
21. וְשְׁלֹמֹן הוֹלִיד אֶת-בְּעֹז וּבְעֹז הוֹלִיד אֶת-עֹבֵד :
22. וְעֹבֵד 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. וַתִּשְׁתָּהוּ—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).

עֹבֵד—Obed, prob. a name of endearment, shortened from עֹבְדֵיָהּ, 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. אַחֵרַי, which alone can take pron. suffs., Gr. p. 70. With an inf. constr., or with אַשֶׁר and finite vb., אַחֲרַי = *postquam*, 'after that...' Syn. §145*b*.

אַחֲרוֹן adj. — latter.

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

אֵי interrog. adv. — how?

אֵין n. — non-existence; c. אֵין is used as negative with nouns and participles, and very freq. as opposite of ישׁ, *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. אָבוֹת, 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 אֲדוֹנַי see i. 6 *n*.

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

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

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

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, sieze, §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 n. f.
- 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.
- אִמְנָם 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 ה *locale* §17, 3. אִנְהָ, interrog. adv. — whither?; ii. 19, where?
- אִסַּף vb. o.—to gather, §35, 1b.
- אִרְצָא n. fem. — earth; with *he locale* אִרְצָה, to the ground, see ii. 10n.
- אִיפָּה n. f. — ephah, a Hebrew dry measure of the same content as the liquid measure, the bath, see ii. 19n.
- אִיפָּה interrog. adv. (made up of אִי, where? and פָּה, 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.
- אֱלֹמִנִי 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. **אִשָּׁת**; w. suffs. **אִשְׁתִּי** etc., pl. **נָשִׁים**, c. **נָשִׁי**. Gr. p. 153. **אִתְּ** prep.—with, along with, w. suffs. **אִתִּי** etc., Gr. p. 142, to be carefully distinguished from **את**, 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. **יָבֹא**; **וַיָּבֹא**; imper. **בֹּא**; Hiph. **הִבִּיא**, **הִבִּיא**, **וַיִּבֵּא**, 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 (הִלָּכְתָּ), 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 אָזֶן
(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.

גֶּרֶן 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, דִּבְרָה — to speak; with

יִהְיֶה* vb. only imper. Qal. —

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

יְהוּה — see note i. 6.

יּוֹם n. m. — day; c. יוֹם, pl.

יָמִים, with irreg. const. יָמֵי; (see for both, §42, 5); suffs. יָמֵי, 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 (לָ), §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. יִיָרֵד, 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

יָבֵמַת* n. f. only w. suffs. — husband's brother's wife, sister-in-law; suff. יִבְמַתָּךְ, 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. נוֹדַע, יִדַע, ii. 14. Pu. only ptc. מִיָדַע; as subst., acquaintance, ii. 1, (Kethibh). §§39, 36.

- both 'man of great worth',
and 'man of wealth'.
- חֵיק** n. m. — bosom, lap.
- חֵיקָה** n. f.—portion (of land.)
- חַמּוּת*** n. f.—husband's mother,
mother-in-law; only w. suffs.
in sing., **חַמּוּתָהּ**, 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. **חֵנּוּ**,
§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)'.
חָסַד vb., — to take or seek
refuge; impf. **יִחָסֵד**. §§34, 44.
- חָפֵץ** vb. o. — to take pleasure
in (**בְּ**), be pleased, willing (to
do sthg), iii. 13; impf. **יִחָפֵץ**;
ptc. as adj., **חָפֵץ**.
- חֲצִי** n. m.—half; c. **חֲצִי**, suff.
ח' הַחֲצִי; **ח' הַחֲצִי**, 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 **שׁ**
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 **אִשְׁתַּח'** , iii. 11,
cf. "**אֲנִישֵׁי ח'** , men of worth,
Gen. xlvii. 6; "**גְּבוּרַת 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.

ק

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**.

לְהִי 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.

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

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

כִּי conj. that (*Gr.*), 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 אֵם** (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. **כָּרְתָה**, to finish, §44.

כַּדְוָה n. f. — daughter-in-law.

כֵּלִי n. m. — vessel, §45, 3; w. suff. **כְּרִיָּה**; pl. **כְּלִים**, ii. 9, water jars; c. **כְּרִי**, Gr. p. 153.

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

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

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

ישׁב vb.—to sit, dwell, remain; parts as in יָלַד given above, §39, 2, 2.

יתַר vb. — Qal. only ptc., to be left over; Hiph. הוֹתִיר , וְהוֹתִיר , ii. 14 — to leave over.

כ

כִּי prep. §14 — as, like (to); w. suffs. כִּמְוֹנֵי , etc. from lengthened stem, but bef. heavy suffs., כִּכְבֹּד , Gr. p. 87; with inf. const. of a verb כִּי =as, when: כִּבְבֹּאֲנָה , i. 19: 'when they entered', Syn. §145a.

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

כֵּן adv. — thus, so.

כֹּוֹן * vb.—Qal. only Isa. xl. 2, to contain; Pilpel כֹּוֹנֵן ,

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

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

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

יָרַד vb.—to go down; impf. יִרַד imper. יָרַד and יִרְדֵּה , inf. יִרְדֹּת (§); Hiph. הוֹרִיד , to bring down, §39, 2, 2.

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 אֵין , *q. v.* E. g. iii. 12, יֵשׁ נֹאֶר : '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**.
- מוֹלְדָּת** 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, **לִקְחָה**, 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

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

מָאָז — 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. מְשֻׁפָּרֶתָהּ, §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, הִגִּדָה,
 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. נִגַּעַ —
 also גַּעַת — w. suff. נִגַּעְךָ,
 ii. 9; Hiph. יִגַּיעַ, הִגַּיעַ —
 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. suff. 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. מְקַרְהָ, §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. **נַפְשֵׁי**,
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. ל' 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**, **סָכַח**; impf.

perty (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.
מִכִּירֵי, 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. **נַעֲלָיו**, iv.
8. **נַעֲלֶיהָ**, etc. du. **נַעֲלֵימָם**; pl.
נַעֲלֵימָם and **נַעֲלֵימָם**—.

נַעַר n. m.—lad, youth; cf. our
'boy' of servants and other
native workers; inflexn. as **נַעֲרָם**,
see §36, 2.

נַעֲרָה n. f. — young girl, mai-
den, female worker; pl.
נַעֲרוֹת, c. **נַעֲרוֹת**, w. suff.
נַעֲרוֹתֵי, ii. 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, יַעֲלֶה; 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. עִמָּכֶם, 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. עֶמָדִים, §29.
- עָנָה (*עֲנִי) vb. — to answer, testify, (בְּ), against, i. 21); impf. יַעֲנֶה, יַעֲנֶה. 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, יִסּוּר, iv. 1n, §40, 2; imper. סוּר, סוּרָה, iv. 1. Hiph. יִסִּיר, יִסִּיר, — 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, form-
ing w. ל the common prep.
לפני, before (place and time).

פע n. m. — work, §29; infxn.
§36, 2.

פקד¹ vb. o. — to visit, attend
to; used of God 'visiting' both
in mercy, as i. 6, and punish-
ment.

§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; op-
posites 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. לילה) — now.

פ

פגוע 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 inflxn. §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—
—inflxn. as בָּנָה, §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. בָּצִיר

— grape harvest, vintage.

קָצַר vb. o. — to reap (inflxn. 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. *ψωλον*, John xiii. 26; w. suffs פֶּתְתָה etc.;

pl. פֶּתִים.

צ

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

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. וַיְהִי, 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**, **רַעֲךָ**, **רַעֲתָהּ** etc.; pl. **רַעִים**, **רַעֵי**, **רַעֵיךָ**; 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. **לְ**, i. 21). §42.

ש

שָׂבַע vb. a. — to be satisfied; inf. c. **לְשַׂבֵּעַ**, w. suff. **מִשְׂבָּעָה**, ii. 18n. Hiph. **שִׂבְעֵהוּ**, to satisfy, §37.

שָׂבַע n. m. — satiety, see ii. 18n.
יִשְׁבַּר vb. only Pi. **שִׁבַּר**, **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 **יִשְׂמֵם**; imper. **שִׂם**. §40. ע״י.

name (**שׂ**, i. 20), to cry aloud, read; imper. **קְרֵא**, inf. c. **קָרָא**, §38. Dist. the freq. inf. **קָרְאוּ**, **קָרְאוּ** 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 **שׂ**, ii. 20).

ר

רָאָה vb. — to see, look at, perceive, etc.; impf. **יִרְאֶה**, apoc. **יִרְאֵה**, **יִרְאֵה**, **יִרְאֵה**, ii. 18 — for these and others, see §45, 1(4); Niph. **נִרְאָה**, **יִרְאֵה**, **יִרְאֵה** — 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.
רֵעֵי 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**, **הִשְׁיֵב**; ptc. **מְשִׁיב**, iv. 15,—to bring back, restore. §40.
- שָׁחוּ** vb.—Hithpalel, **הִשְׁתַּחֲוּהוּ**, to prostrate oneself; impf. **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**, **יִשְׁת**; 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.
- שָׂאָר** vb. a. — Niph. **נִשְׂאָר**, **יִשְׂאָר**, to be left over, left behind (by the dead), hence, be bereaved, i. 5; Hiph. **הִשְׂאִיר**, **יִשְׂאִיר**, to leave over, spare, §36. cf. **נִוְתָר**, 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. שְׁנָיִם, 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,