

RUTH

PROPER NAMES

(References are to the first occurrence of each name)

יהודה	Judah (1.1)	מחלון	Mahlon (1.2)	רות	Ruth (1.4)
בית־לחם	Bethlehem (1.1)	כִּלְיוֹן	Chilion (1.2)	באז	Boaz (2.1)
אלימלך	Elimelech (1.2)	עֹרְפָה	Orpah (1.4)	עִבֵד	Obed (4.17)
נעמי	Naomi (1.2)				You're on your own for Ru 4.18-22!

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

Ruth 1.7-12

1.7		
והצא	Q Pr < יצא	➤ וישבו (1.4, above).
יהתה	Q P < היה	English requires the pluperfect <i>had been</i> .
שמה		םש, <i>there</i> , plus locative ה-. For the relative locative function (<i>where[ever]</i>), אשר begins the clause, and an adverb (e.g., שם) or prepositional clause ends it. In translation, the two are combined: "... the place <i>where</i> she had been" (➤ 1.16).
ותלכנה	Q Pr < הלך	
1.8		
	Gib 3; GKC §135o, 144a; J-M §149b, 150a; Wms §234	
לכנה	Q V < הלך	Like verbs I-י and some verbs I-נ, the initial ה- of הלך is missing in Q V.
שבנה	Q V < שוב	
אשה		Distributive אשה ("each") following a pl. vb.; ➤ HBI §1.1.1d
יעשה		There is no vowel under the -ש-. The <i>circellus</i> above the word sends us to <i>mp</i> , where ק̣ stands for Aramaic קרא, <i>Read!</i> (hence the term <i>qere</i> reading), which means "Read the vowels in the text with the consonants above the ק̣" [יעש]. In this case, read a jussive.
חסד		"Objects" can also function "adverbially": <i>kindly, faithfully</i> .
עמד	ם + lcs suffix	
1.9		
	Dav §65d; Gib 3, 106; GKC §46f, 74h, 74k, 110i; J-M §133c, 136l, 149b, 177h	
יתן	Q J < נתן	This continues the jussive force of יעש (above).
ומצאן	2fp Q V	Written without the final vowel letter (ה); note <i>qames</i> "under" the final <i>nun</i> .
מנוחה	<i>rest, resting-place</i>	(1/21)
נשק	<i>to kiss (I)</i>	(2/26/32)
1.10		
פי		Often, as here, a strong adversative: "No! [but instead] ..."
1.11		
	Gib 88, 92; J-M §113n, 119i n2; IBHS 534	
שבנה	fp Q V < שוב	
העוד-לי		Interrogative + עוד, possessive ל + sfx. עוד here functions much like יש and אין: "Do I still have ...?"
מעה	<i>internal/reproductive organs</i>	(1/32)
והיו לכם		Naomi continues her question with another possessive -ל. היה often occurs with ל in the sense of "become"
לאנשים		
1.12		
	Dav §34 R2, 130b; Gib 45, 63, 153; GKC §106p, 107x; J-M §15e; Wms §446, 517	
פי		Often, as here, a strong adversative: "No! [but instead] ..."
לכנ	fp QV < הלך	As in 1.9, the vowel letter of the 2fp ending (ה-) was never added, so that we have a final ך- followed by a vowel.
זקנתי		A stative verb (זקן) can occur in a comparison with מן: "I am too old to ..." (Q NC of היה is followed by possessive ל)
מהיות		
פי		conditional ("if"), continued by גם
תקוה	<i>hope</i>	(1/32)
הלילה	<i>tonight</i>	cf. היום as <i>today</i>

Ruth 1.13-19

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

Ruth 1.20-2.6

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

Ruth 2.7-13

2.7	Dav §55a, 69a, 145; Gib 94, 157; J-M §119j, 122c; IBHS 530	
עמר	<i>sheaf [of grain]</i>	
מָעַז		מָן + עָז
זֶה שְׁבֵתָהּ		This clause has not yet been satisfactorily explained; many emend the text in order to make sense of it. It may mean that Ruth had taken only one [short מָעַז] rest since she started.
הַבֵּית מֵעַט		
שֵׁבֶת	Q NC < יֵשֵׁב	In Q NC of I-י roots initial -י drops off and a ת- is added (cf. I-נ).
2.8	Gib 140; GKC §47g, 47o; J-M §44c, 44f, 112a, 168c; IBHS 516, 516 n51	
2.9	GKC §75qq, 112kk; J-M §4e, 78g, 112g, 125b, 166b, 167b	
קצר	<i>reap</i>	(7/30/30)
וצמח	<i>be thirsty</i> (2fs Q P < צמא)	(1/10/10); lacks final נ- of the root, which is not altogether unusual in III-נ forms (<i>mp</i> notes that this form of this root is unique)
מאשר	<i>from where/that</i>	(1/17); cf. note on באשר (1.16)
שאב	<i>draw water</i>	(1/14/14); the final ן- (the “energetic nun”, so-called) may be ignored in translation
2.10	Gib 129, 131; J-M §124l, 124s; Wms §198; IBHS 607	
להפירתני	H NC < נכר	<i>recognize, pay attention</i> [to] (H) (3/38/41); this NC is probably gerundive (“by [your] recognizing me”); the subject (“you”) is contextually implicit
נכריה	<i>foreign, alien; strange</i>	(1/45); substantive (nominal) adjective
2.11	J-M §158f	
הַגִּיד הַגִּיד	Hp NA + 3ms Hp P < נגד	The function of NA is both contextual and semantic—how does the NA “reinforce” or “strengthen” the verb that it modifies (because the traditional “surely” is less interpretive, it is also less intrusive)? This might be “It has been fully/carefully reported ...” (נגד may imply more formal or “official” communication than simply אמר or בר).
ותעזבי		A preterite in a quotation; Boaz is telling Ruth’s story (as it has been reported to him (see the previous note).
מולדת	<i>relatives, family</i>	(1/22); this seems to refer to one’s larger/extended family (cf. Gn 12.1)
תמול	<i>formerly, before this;</i>	ל is usually followed by שלשום (19/22)
שלשום	<i>yesterday</i>	
2.12	Gib 9; J-M §68e	
ישלם	<i>repay, pay back</i> (D)	Based on the following וְהִתְרִי (3fs Q Juss + ו), this form is jussive.
פעל	<i>deed, act, work</i>	(1/37); cf. the root פעל <i>do, act, work</i>
משפרת	<i>wage(s), salary, pay; reward</i>	(1/4); cf. the root שכר <i>hire, hire oneself</i> [out] (N)
שלמה	<i>full, complete, whole</i>	(1/28); cf. the root שלם <i>be complete, whole; at peace</i>
חסה	<i>seek refuge</i>	(1/37/37)
... אשר		> 1.16; 2.2
פנפשו		
2.13	IBHS 275	
דבר	<i>speak kindly/tenderly</i>	(1/8); cf. Is 40.1
אל לב		

Ruth 2.14-20

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

Ruth 2.21-3.7

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

Ruth 3.8-18

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

Ruth 4.1-12

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

Ruth 4.13-22**4.13**

ותהי לו
לאשה

ויבא אליה
הרי

*conception,
pregnancy*

A common syntagm in which first ל shows possession (or relationship), and the second signals a change in the subject's status or situation, and so functions like "become".
a common description for marital [sexual] relations.

(1/2)

4.15

והיה
והיה לו
למשיב

משיב נפש
ולכלכל

שיבה
ילדתו

Dav §9R2; GKC §59g; J-M §31c, 158g

Pilpel NC < פול

3fs Q P + 3ms sfx.

This continues the jussive force of the prayer.

Cf. the same syntax in 4.13.

"One who restores life [hope?]"

(1/24/38); this rare stem reduplicates the first and second radicals of hollow verbs; its function is the same as the *piel* *old age* (1/20)

4.16

חיק
אמנת

fs Q Ptc

bosom (1/38); part of the body or a garment

nurse, foster mother(?) (1/7)

4.17

שכן

neighbour (1/20)

4.18

תולדות

IBHS 652

generations, story of descendants (cf., e.g., Gn 2.4; 5.1; 11.27)

4.21-22

IBHS 652

Final masora

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

סכום *total*

פסוק *pasuq*

של *of this*

פ"ה פ' (80) + ה' (5)

וחציו *and its half [middle]*

corresponds to "verse" in the English Bible; thus the two diamonds at the end of each "verse" are called *sof pasuq*, "end of *pasuq*"
corresponds to ל + the prefixed –ש (which functions like אֲשֶׁר); thus "which is [belongs] to"

The dot above each letter shows that this is a numeral, not a word.

This identifies the middle verse of the book, which begins with the next three words. #19 in the first set of footnotes sends us to *mp* at Ruth 2.21 (חצי הספר בפסוקים).