

THE TARGUM TO THE BOOK OF RUTH :
ITS LINGUISTIC AND EXE-
GETICAL CHARACTER

Together with a discussion of the date, a study of the
sources, and an idiomatic English translation.

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Samson H. Levey

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Hebrew Union College
Cincinnati, Ohio.

Introduction

The Targum to the Book of Ruth is usually classed under the general category of the Targum to the Five Scrolls, and as such is considered little more than a Midrashic commentary, paraphrastic throughout. While this, in general, is true, the fact remains that a great part of the Targum to Ruth is a verbatim translation of the Biblical text into the Aramaic idiom, interspersing its comments as it goes along, as any other commentary might do. There are quite a few instances where no comment is made at all, where the entire verse is translated into the Aramaic with no interpretation whatsoever.¹ While this is usually the case where the Biblical text requires little or no explanation or is self-evident, the fact remains that such sweeping statements as, "The versions to the Five Scrolls are really no translations but homiletic Midrashim"² are somewhat too broad and unqualified. Some distinction should be made. General all-inclusive statements such as these are far from being entirely true.

It is to be noted that the Targum to the Book of Ruth has been largely neglected in scientific study, outside of its edition in C.H.Wright's "The Book of Ruth in Hebrew etc." and its utilization by D. Hartmann in his "Das Buch Ruth in der Midrasch-Litteratur." The present work is a study of the Targum to Ruth, based largely on the text of Lagarde but utilizing the collation of Wright and others, with reference to its language and exegesis, tracing it to and comparing it with its sources in the Talmud and Midrash, with an idiomatic translation into English. The date of the Targum is likewise discussed. Occasionally there are references to the Syriac.

Chapter I

The Date

The date of the Targum to Ruth cannot be definitely ascertained. C. Wright takes it for granted that it was composed between the Seventh and Tenth Centuries, but this is merely an assertion without any definite positive proof.¹ Zunz² contends that the author of the Targum to the Five Scrolls without doubt lived long after the Talmudic era, but exactly when he makes no effort to establish. In the Targum to Ruth proper there is no certain internal evidence to point to a fixed time of composition, yet there is one suggestion that may or may not throw some light on this question.

About the end of the Tenth Century Gershom of Mayence issued a ban against polygamy.³ Before that time, polygamy was not practiced very extensively, but there was no law against it. Although the Talmud says,⁴ "Do not marry two women," it does not refer to a ban on polygamy, for it continues, "if you marry two, then marry a third."⁵ In the Targum 4:6 the redeemer says: *על דאית לי איחמא לית לי רשן לסיסב אחר* - עלהא, which offhand might imply that the Targumist was already acquainted with Gershom's decree, with the consequence that he reads this law into the redeemer's refusal to marry Ruth. If this is so, then the ultimate date is even later than the Tenth Century. However, the Targum continues: *דילמא תהי למצ: בב'ת'*, which would seem to break down this argument. This may nevertheless be an afterthought of the writer, who must account for

the Hebrew אשחית את נחלתי. It is possible that this insertion in the Targum may have originated after the time of Gershom and the final shape of the Targum is even later than the Tenth Century. In any event it is already cited by Nathan of Rome in his "Aruk" ⁶ which was completed in 1101.

So much for the terminus ad quem. As to the terminus ad quo it is also very hard to say. Whether the Targum to Ruth was already extant during Talmudic times is a moot question. The Talmudic passage relative to the authorship of the Targumim ⁷ speaks of Jonathan ben Uzziel as wishing to divulge the Targum to the Hagiographa, but he refrained from doing so. The very fact that the word תרגום is used in this instance, contrasted with the expression תרגום in the other cases, seems to imply that there was a Targum to the Hagiographa which may have been censored, even as the Targum to Job was censored by Gamaliel the Elder. ⁸ Rashi maintains that there is no Targum to the Hagiographa, ⁹ whereas the Tosefists maintain that there is. ¹⁰ We must take into consideration the fact that the megillot were read as part of the service even as the Torah and the Prophets were, and for that reason a Targum to the Megillot may have originated very early. That there existed a Targum to Esther is ascertained by the citation in Soferim, ¹¹ quoted in the name of R. Joseph. It is likewise possible that the Targum to Ruth is equally as old.

Chapter II

The Language

According to Zunz¹ the language of the Targum to the Five Scrolls is a cross between Western Aramaic and the Eastern dialect of the Babylonian Talmud. This characterization seems to fit the Targum to Ruth. It must be noted, however, that the language for the most part, in fact almost in its entirety, is Palestinian Aramaic, and although the influence of the Babylonian Talmud is clearly felt,² the Eastern dialect is negligible. We present here the linguistic peculiarities as they occur verse by verse:³

Chapter I

- 1- ב'ו'ס' . The construct is very often expressed in this way, which is used interchangeably with the absolute plus ך , as in ארעא דישראל which occurs in this same verse.

עשרה . The masculine construct.⁴

עחיד לסיהוי . עחיד is very frequently used in this way to express expectation or destiny in the future.⁵

צחומא . Parallel to כפנא , signifying lack of water

סן קדם . Used interchangeably and identically with קדם .

כפנא . הוה כפנא הדין הקיף . הוה and הקיף both modify כפנא .

Although הוה...הקיף could be the predicate, in this instance it does not seem to be so in view of the context. (a)

כננה . An unusual form for Palestinian Aramaic. Dalman cites no example of this ending.⁶ As a matter of fact the Antwerp and Paris Polyglotts read כננ and similar endings throughout, which are more correct. The Babylonian would be כננה .⁷ Just before this also found

see Grammar of Palestinian Aramaic
W. B. Stevenson 1924
p. 40 gives form כננ and כננה
M. D. ... M. D. ...

* The reading for feminine is very common see *Seder Talmud*

Hebrew p. 291

- 2- רופילין . A loanword from the Latin *rufulus*.
- 8- עסכון . The Targumic rendition of עסכ , which in the Hebrew text is a confusion of gender, as is likewise עס'חם , rendered עכ'רחון . The meaning is undoubtedly feminine.⁸ *
- סוכרחון . סכר with the meaning "to maintain" is always used only in the Poel.
- 9- על . Used in the sense of "for" or "because of" without following it, in the case of nouns.
- נטלין . Seems definitely to be an error. It is neither possible for this form to be a 3 f. pl. perfect nor a f. pl. participle. Wright's reading is much better, נטל , the 3 f. pl. perfect.⁹
- קלהן . This, likewise, is ordinatily ungrammatical. Wright reads קלהן which is correct.¹⁰ *the reading here later is grammatically correct in the sense of the verb*
- 10- ארומ אילהין . The use of both of these is a redundancy. ארומ is merely the translation of כי and אילהין is the explanation of the meaning. אילהין may have been a marginal gloss which crept into the text, explaining the use of ארומ in this case.
- 11- חזלין . Dalman cites this as the regular 2 f. pl. imperfect.¹¹
- 12- לעסכון . The ן seems to have become an accepted f. pl. ending even with singular forms. There is no variant for this reading.¹²
- הוית' סבעלא . This form is used to express the conditional, the perfect substantive with the participle of another verb. The same is true of הוית' ילדה .
- 16- לסטר and לסנטר . Both of these forms occur in this verse as the Peal infinitive of נטר .
- 17- אהא קכ'רא . This construction is used in preference to the Ithpeel imperfect.¹³

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the reading here later is grammatically correct in the sense of the verb

- 19- חרו'הו . A special form for the 3 f. pl. which Dalman fails to note. He does not distinguish between the 3 f. pl. and the 3 m. pl., but includes both under חרו'הו¹⁴ .
 ע'לו'הו . A construction distinct from על , built upon ע'לו' .¹⁵
- 20- קרן . To express an imperative meaning the Targum frequently uses the 2 imperfect substantive with the active participle of the verb that he wishes to express.¹⁶
 קרן . Seems to follow the Babylonian in which the m. and f. pl. imperatives are the same.¹⁷ The Palestinian dialect has either נא or קרן for the f. pl. ending.¹⁸
 סר'ר'ה נפשא . It is interesting to note that the Syriac has the identical rendering for סר'ר' .
- 21- ס' ס'ל'א . Peculiar expression denoting "of" or "with".
 חכ'א . This Hebraism is undoubtedly an error. The Antwerp and Paris Polyglotts read חכ'א , which is much better.
- 22- ח'א' . The normal form of the 3 f. pl. pronoun is ח'א' , but this form occurs in some instances.¹⁹
 ח'א . Dalman does not cite this form for 3 f. pl.,²⁰ but the likelihood is that in time ח'א came to be used both for the m. and f., especially since there seem to be no variants of this reading. The regular form is either ח'א' or ח'א' .²¹
 נד'א' . One of the usual ways of denoting the day before Passover.²²

Chapter 2.

- 1- אִשְׁתַּפָּחַל . Ranked as a denominative Ishtaphal from
the root יָפַח²³ . Occurs frequently throughout the book both
as a verb and as a noun.
- 2- אִיזִיל . The reading of the Antwerp and Paris Polyglotts
אִיזִיל seems better, though in this case, as in many others
the ' signifying the f. may have been dropped with usage.
- 3- וְאִרְעָה . A literal translation from the Hebrew,
the construction of which is probably based on the Hebrew.
- 4- יְהָ מִיִּסְרָא דִּיהוָה בְּסֻדְכוֹן . This greeting is not²⁴
to be found elsewhere. The customary greeting is שָׁלֵם לְכוֹן ,
but this is merely to soften the anthropomorphic language of the text.
- 6- דְּמִוּאֵב וְאַחֲנִיִּירָה . This construction is
rather awkward, but the Targum follows the Hebrew text, simply in-
serting וְאַחֲנִיִּירָה .
- 9- תַּהֲא מִסְתַּכְלָא . The imperative meaning. See the discus-
sion above on 1:20.
צִהִי . The perfect. A better reading is that of Wright--
צִהִיא , the participle. *from the root צִהַה - to be perfect, thus was
the participle used in the Targum.*
- 10- אִידְכִּי . The Ithpeel with ה assimilated.
- 11- סְאִיחְסִלִּי וּמִקְדֻסָּהִי . The usual rendition of חֲסִיל
שלשם .
- 13- הִי כְּדִקְדֻחָא . Makes little sense. Should be emended
to הִי צְדִיקָתָא , a reading which apparently is not found.
This could very easily have been corrupted to the reading which we
have here.²⁵
- 14- הִלְכָא . Used interchangeably with הִכָּא .²⁶

- 15- ואשתארת . Since this entire part of the verse is rendered in the active, and since וחתר in the Hebrew text is in the active, this rendering does not seem logical. A much better reading is found in the Antwerp Polyglott-- ואשתאר .
- 19- סכורך . The Pael Passive participle.
 סחקרי שום וכרא . This is an interesting construction. Either שום or סחקרי could have been omitted. As it is the verb סחקרי is the predicate of שום .
- 21- אף כי . A literal translation of the Hebrew אף כי . The ארום is superfluous unless we take it as an exclamation, "verily."
 דכרי . This form, in all probability is from כִּי rather than כִּי .
- 22- עוליסתוהי . As in other instances it is more in accord with the grammar of Palestinian Aramaic to read עוליסתו with the London Polyglott used by Wright.²⁷

Chapter 3.

- 3- כוססנין . One would expect כוססנין here. The Antwerp and Paris Polyglotts read כוססנין , which was originally כוססנין , the thing usually used for anointing. *not necessary, if same construction Tg.O. At 28:40 it is idiomatic with the = שום*
- 4- משכניה דמכיה . משכניה is probably a gloss which found its way into the text.²⁸
- 8- דמכא . An adjective modifying אנתא , the form of which is a Pael participle.
 דנען . The same verb as the Babylonian Talmud uses in discussing this passage.²⁹

- 8- מִסְרָהּ בִּי . This expression is rather peculiar. Wright³⁰ takes it to mean "himself," as does J. Levy.³¹ It is to be noted, however, that this passage from Ruth is the only substantial example that Levy cites. Jastrow³² does not give this meaning at all. Furthermore, the usual expression for "himself" is either נִרְדָּה or נִפְשָׁה³³, but מִסְרָהּ does not seem to occur with this meaning.³⁴ Some light may be thrown on this question by the rendering in one manuscript of בִּישָׁר instead of מִסְרָהּ.³⁵ According to this reading it means "his flesh" which may be euphemistic. In the light of this, מִסְרָהּ may very likely be a slight corruption of the Latin membrum with the Aramaic possessive suffix. It is easy to understand how the b may have dropped out, coming as it does between an m and an r. If this supposition is correct then the Ms. reading בִּישָׁר merely has a translation of this Latin form into Aramaic.³⁶ See *see also* *see also*
- 10- כִּם דְּנִטְרָא . A smoother reading is found in Ms.--
לִכִּם³⁷, which is also found previously in 1:13.
- 12- אַרְוִם בְּקוֹשְׁטָא אַרְוִם . A literal translation of the Hebrew text, כִּי אֲנִי כִי .
- 13- לַחֲ . "Very well." Jastrow suggests a comparison with the³⁸
Ethiopic la-ha-ya, to be beautiful.
- 14- קְדָם ׀ . In this case with the meaning "because of"
- 15- לֶחַ וְאִיִּיהָ . The impersonal plural³⁹ which is an older form in the Aramaic idiom. The reading וְאִיִּיהָ is not an improvement on this.
- 18- אַרְוִם אִלְהָין . Another example of a literal translation with the interpretation following.⁴⁰

Chapter 4.

- 1- $\text{אֲדָמָהּ} \text{ } \text{לְעַי} \text{ } .$ The meaning of this may either be "whose ways are modest," in the light of the Targumic rendering of 4:6, or "whose ways are hidden" or "secret," the latter being the more plausible when we consider the Hebrew פְּלִי אֲלֵמֶן *see 10:10*
- 4- $\text{וְאֵלֶּיךָ} \text{ } .$ The imperfect Peal 1 s. used interchangeably with the more regular form אֵלֶּיךָ ⁴¹
- $\text{אֲשֶׁר} \text{ } .$ In the technical, legal, sense.
- $\text{לְמִיחָה} \text{ } .$ Seems to be a faulty reading. It is possible that the original reading was לְמִיחָה *לְמִיחָה שֶׁלֹּא יִדְרֹךְ שֶׁלֹּא יִדְרֹךְ* J. L. B. reads לְמִיחָה which is likewise better than לְמִיחָה .
- 5- $\text{וְעַי} \text{ } .$ The Peal participle, the subject of which is אֵלֶּיךָ , carried over from $\text{אֵלֶּיךָ} \text{ } \text{אֲשֶׁר}$ which precedes.
- 6- $\text{כְּצֵה} \text{ } \text{כְּצֵה} \text{ } .$ A phrase that occurs regularly in the Babylonian Talmud. Literally it means "like this color," but idiomatically "under these circumstances" or "in this case." In the case of its use in the Targum, it is probably a Babylonianism borrowed by the Targumist who was very much acquainted with the Babylonian Talmud. The word כְּצֵה is a Persian loanword ⁴² and hence used largely in the East.
- $\text{וְעַי} \text{ } .$ The question of setting the terminus ad quem of our Targum hinges on whether or not this term is used in the legal sense. ⁴³
This, however, cannot be definitely ascertained.
- 7- $\text{וְעַי} \text{ } \text{וְעַי} \text{ } \text{וְעַי} \text{ } \text{וְעַי} \text{ } .$ The word וְעַי , used parallel with the first three, as well as וְעַי which occurs also in parallel construction with these verbs, indicates definitely that all of them were intended to be participles. The forms as they are found in the editions of Lagarde and Wright are f. pl. participles,

with the exception of וטרן which is the regular m. pl. participle of tertiae yod verbs.⁴⁴ A better reading would be with י' endings in the other forms. In Wright's collation we do find a Ms. reading

דשקלין and וסחלפין. *In Targum Aramaic Aramaic form ending in י' as in some strong verbs*

שקלן וטרן. The Aramaic equivalent of the verbal form of

וסחן ששא which is the regular term for "business transaction."

סידעם. Compare the Syriac **ܣܝܕܥܐ**.

קניין. In the legal sense as used in the Talmud.

10- ואף. Used interchangeably with אף.⁴⁵

11- בנן. Another confusion of gender.⁴⁶

תרונהן. See page 6, discussion of תרונהן in 1:19.

17- והן. Also a confusion of gender from the strictly grammatical point of view.⁴⁷

20- פרזדאון. An adaptation of the Latin "praesidia."⁴⁸

21- סר' עלמא. The Rabbinic term for God.

On the basis of this analysis we may conclude that the Targum to the Book of Ruth as we have it contains any number of corruptions, textual errors and glosses. The chief irregularity of the language that we note is a lack of consciousness of gender, especially in the plural. It is possible that with the usage of the spoken tongue, differences in gender were gradually dropped and no distinction drawn. It is evident, nevertheless, that there is still room for a good critical text which would take into account and incorporate the best of the many variants of the various editions and manuscripts.

The Targum readings suggest the form of the classical Aramaic forms. The Targum readings suggest the form of the classical Aramaic forms. The Targum readings suggest the form of the classical Aramaic forms.

Chapter III

The Exegesis¹

Chapter 1

1- ² ³ ⁴ . The Targum read ⁵ instead of ⁶ , "the judge among judges" or the judge par excellence, referring, of course, to Boaz. This fits in perfectly with the insertion found later in this verse that the sixth great famine was in the days of Boaz who is identical with the judge Ivzan.

⁷ . The famine was a great one, perhaps because even Elimelech, who was a nobleman, was forced to forsake the land of Judah because of it. Since this was one of the ten great famines which were decreed upon the world, the Targum proceeds to enumerate the ten and time of their occurrence. The last of these will come about some time in the future, when people will starve to hear the word of prophecy.⁸ From the Targum it appears as if this will immediately precede the coming of the Messiah, for these famines were decreed from Heaven to reprove the inhabitants of the Earth "from the day on which the world was created until the King-Messiah will come," and this future famine was probably meant to prepare the way for the coming of the Messiah and the ushering in of the Millenium. Each one of these famines comes at a time when there is some great man who is able to bear the strain.

⁹ . Elimelech is a great or noble man, because he was of the same family as Boaz.¹⁰

¹¹ . Translated ¹² , to establish his residence there.

¹³ . This is rendered literally, except for the pl.

¹⁴ which is rendered in the singular-- ¹⁵ .

Targum... 16

- 2- אֲדָמָהּ . The Targum renders the word אֲדָמָהּ⁶ and then puts in the explanatory note "noblemen."
- שֶׁם . They didn't merely live there, but became high dignitaries--military tribunals--in the government.
- 3- וְהַשָּׂדֶה --a widow, בְּנֵי יְשׁוּעָה --orphans, as the result of Elimelech's death.
- 4- וְשֵׁם לְהָם וְכִלְיוֹן . By taking wives from the daughters of Moab, Mahlon and Kilion transgressed the command of God.⁷ The Targum adds that they took "foreign" wives of the daughters of Moab, bringing out the fact that they did not become proselytes before marriage.
- וְהָיָה . Represented as being the daughter of Eglon king of Moab, first, because the family mingled with the high officials, and secondly perhaps because the royal David must have an ancestor of royalty.
- 5- וְהָיָה . Because they had transgressed the word of God by marrying non-Jewish women. Their days were cut short,⁸ and they were further punished by dying outside of Palestine, in an unclean land.⁹
- וְהָיָה , bereft of her children and widowed of her husband. The Targum brings out very emphatically the force of the mem privative.
- 6- וְהָיָה . Naomi was informed by an angel that the famine in the land of Israel had ceased, this through the merit of Boaz, who had prayed to God for its removal. The judge Ivzan is identified with Boaz.
- 8- וְהָיָה . Only Mahlon and Kilion, not Elimelech. The kindness shown the dead was the refusal to marry other men after their death.
- וְהָיָה . The kindness shown to Naomi was providing for her.

9-]ח' . According to the structure of the Hebrew text ,

סנוחה is the object both of]ח' and of וסאן .

The Targum, however, seems to feel that the object of]ח' is either missing or implied, hence he supplies what he thinks is the object--
¹⁰
 full reward. And why this reward? For the kindness which the two women had shown unto Naomi. As a result of this reward they will find rest etc.

10- In this verse there seems to be an abrupt transition between the a and the b parts. The fact that the Masoretic note on לה וחאסרנה reads כן צריך לומר also shows that there was something additional originally. The reading as found both in the Targum and in the Syriac is כי וכו' לא לה וחאסרנה . The Targum even amplifies this: We will not return to our people and our gods.

לעסך . In order to become proselytes.

12- שבנה . From following me.

לבן . Unto your people.

סח'וח לאיש . To be married to a man.

יש לי תקוה . Even if she were a young woman having hopes of bearing sons, etc.

12- חשכרנה הלהן . Like a woman who waits for a small brother-in-law to marry her.

אל . Expresses a plea and a negative at the same time. The amplification: Do not---grieve me---for etc.

י' יהוה . The anthropomorphism is explained away by the rendering, "a stroke from before the Lord."

14- על . Is retained in the Targum and then translated "another time," so as not to take it as "still" weeping from before.

15- כִּסְתֶךָ אַחֲרַי --to your people and your gods, i. e. follow in her footsteps.

16- אֶל תַּפְנוּעַי נִי וְכוּ . For I am desirous of becoming a proselyte.

At this point the Targum reads into the story the Halachah that one must try to dissuade a would-be proselyte by explaining the burdens of Judaism.¹¹

Naomi therefore proceeds to inform Ruth that Jews may not walk more than two thousand cubits on Sabbaths and holidays. Ruth agrees to this. At this Naomi speaks of the prohibition of spending¹² the night, i.e. having sexual intercourse, with non-Jews, realizing that since Ruth was of non-Jewish extraction she would have a tendency

in that direction. This condition too is acceptable to Ruth. Then

Naomi continues with the mention of the six hundred thirteen command-¹³ments to which the Jew must adhere. Ruth retorts that all the laws

that the Jews keep, those she will keep, as though Israel had been her people from birth.¹⁴

Naomi then calls her attention to the prohibition¹⁵ of idolatry, to which she replies that the God of Naomi is her God.

17- The exhortation continues---there are four types of capital punishment to which Jews are subject, namely, stoning, burning, death by the sword, and hanging on the gallows.¹⁶

When Ruth remains undaunted by all this, Naomi tells her that there are two special cemeteries for

those who are executed,¹⁷ i.e. they are not buried with the rest of the community, to which Ruth responds that in case she is executed for an offence she will be buried in one of these, adding that further words will be of no avail. It is interesting to note that this entire dialogue is worked in by the Targumist to fit the words of Ruth as they occur in the Biblical text of these two verses.

19- הָעִיר . The Targum qualifies---the inhabitants of the city, explaining the style of the Biblical writer who uses an active verb when speaking of an inanimate subject.

- 20- סרס . Bitter of soul.
- 21- סלאה . With her husband and sons.
 זרִיקם . Of them.
 ענה נִי . Her guilt. She must have been sinful, otherwise
 God would not have punished her.
- 22- כחלה קציר שערים . The eve of Passover, when the Jews
 were preparing for the great festival by beginning to reap the grain
 for the bringing of the Omer, which was of barley.

Chapter 2.

- 1- חיל . נכור חיל . is taken in the sense of strength
 of the Torah--- a man well-versed in Jewish law and lore.
- 3- חלקה . In the sense of inheritance.
- 4- יהוה עמכם . The anthropomorphic conception of God being
 with human beings is done away with by the substitution of the Memra
 of God and the rendering of עמכם by "at your assistance."
- 5- הנצב . "Whom he had appointed master."
 לחי . She seemed to be a stranger, according to the Targum,
 not only in his field, but in the neighborhood, and since she probably
 looked like a foreigner, he asks, "Of what nation is this young
 woman?"
- 6- הנצב . Who was appointed master. Note the two different ren-
 derings of the same word in this verse and in the verse above.
 השבה , and became a proselyte.
- 7- ואספת נא אלקטה . One of these verbs is omitted in the
 Targum.¹⁸ "That which is left" is supplied before אחר .
 וחטוד . Interpreted "and she tarried".

8- שמעה . The Targum adds "from me."

ללקט . The object---corn---is supplied.

לא תעבורי מזה . Interpreted to mean not to leave Israel
in order to go to another nation.

19
תדבקיי . Rendered "do thou continue." *perhaps be thou added*

9- עיניך . The Targum puts this in verbal form---look.

ואסת . "And at such time as thou art thirsty."

ושתיח . The object---water---is supplied.

10- בעיניך . Rendered singular, "in thine eye."

להכירני . "To befriend me."

נכריה . Of a strange people, of the daughters of Moab, of
a people that has not the merit to intermarry with the people of
Israel who are the Congregation of the Lord.²⁰

11- ה' ה' ה' ---on the authority of the sages, that when the
Lord decreed that Ammon and Moab may not intermarry with Israel He did
decree against the women but against the men only.²¹ And through pro-
phesy it was told him that kings and prophets were destined to descend
from Ruth because of the kindness which she showed her mother-in-law,
etc. In this instance, likewise, the Targum reads into the story
later Rabbinic Halachah and later history

חסותך כל . Namely, providing for her maintenance.

ותעוזי . Her gods and her people, her father, etc.

ותלכי . To become a proselyte and dwell among a people etc.

חסול שלשם . The Targum shows a true understanding of
this Hebrew idiom when he translates it "yesterday and before that."

12- ישלם י'הוה פ'עלך . A good reward in this world.

ותהי משכרתך שלמה . In the world to come. This is
typical Rabbinic exegesis---one phrase referring to this world and
another to the world to come. It is an interpretation in the light

of Rabbinic theology.

- 12- אשר באה . To become a proselyte.

תחת כנפיו . Under the shadow of the Presence of His Glory. By this rendering the rationally crude though poetically beautiful figure is made devoid of any element that could possibly be harmful to the religious conceptions of the people. The Targum is not interested in the beauty of the poetic language, but merely in the concept that lies beneath it, and in this case that might be interpreted in the wrong way. The Targum adds: And through that merit thou wilt be saved from the punishment of Gehinom, so that thy portion will be with Sarah and Rebecca, Rachel and Leah. Here also the Targumist includes the theological views of the Rabbis--the idea of Gehinom as diametrically opposed to the world to come which is for the righteous. The lofty position of Ruth in the eyes of the Rabbis²² is expressed by her classification with the Matriarchs.

- 13- נאמנה . By declaring her eligible to intermarry with Israel.

דברת על לב . Here, too, the Targum understands the Hebrew idiom perfectly, "to speak consolingly,"²³ by assuring her of possessing the world to come like a righteous woman.²⁴

וואנכי לא אהיה זכני . Even though she is not as worthy of having a portion in the world to come as any, even the worst, of his maid-servants.

- 14- פתך . "Thy food."

בחסין . Here we see the Targumist's taste in foods. He seemed to think that dipping in vinegar is rather unsavory, therefore he interprets "in the food cooked in vinegar," which probably seemed better to his palate.

17- וְהָיָה . "And their quantity was."

כִּמְאֵפָה . The Targum translates this in the light of the measure of his own time---three seah, thereby informing us that an ephah was equivalent to three seah.

18- וְהוּצָא -- from the bag.

לֵה . The object---food---is supplied.

הוּצְרָה . Translated as a passive---that which remained to her.

19- וְאֵנָּה עָשִׂיתָ . "And where didst thou win favor to work."

סִכִּירָךְ . "The man who showed himself friendly to thee."

20- בְּרוּךְ הוּא לִיהוָה . Here the Targum makes the anthropomorphism even stronger: Blessed be he by the holy mouth of the Lord.

21- כִּי נִמְנֵם . Translated literally, "Also verily."

Chapter 3.

1- הֲלֹא . Taken as an oath, the substance of which is that Naomi will not rest until etc.

אֲשֶׁר . Rendered "so that."

2- הַלַּיְלָה . "In the wind of the night," for the best time to winnow was at night due to the strong wind which was lacking in the daytime.

3- וּרְחֻצָּה . "With water."

וּסְבָחָה . "With perfumes."

שְׂמֻלָּהִין . "Adornments."

4- לֵךְ . The Targum feels that this is rather abrupt, that there is no apparent reason why Boaz should tell Ruth what to do without her having asked him something, therefore he interpolates, "Ask advice of him."

לֵךְ . "In his wisdom."

- 6- צִוְהָ . The Targum, unlike the Masorah, reads צִוְהָ .
- 7- וַיִּטֵּב לְבוֹ . The Targum reads וַיִּטֵּב --"and
made merry"--blessing the name of God, ²⁶ who had accepted his prayer
and removed the famine from the land of Israel.
כֵּלֶם . "Secretly."
- 8- וַיִּחַרַד הָאִישׁ וַיִּלְפַח . "The man shuddered and trembled
and his flesh became soft as a [boiled] turnip from trembling." This,
of course, is a play on the word וַיִּלְפַח , connecting it with
לִפְתָּא , and is far from being the literal meaning of the
text.
וַהֲנֵה . "And he saw." At the end of the verse the Tar-
gum adds, "And he subdued his evil inclination and did not draw nigh
unto her, just as did the righteous Joseph, who refused to draw nigh
unto the Egyptian woman, the wife of his master; just as did the pious
Paltiel son of Laish, who stuck a sword between himself and Michal
daughter of Saul, the wife of David, refusing to draw nigh unto her."
Since these three individuals are put in the same class by tradition, ²⁷
the Targum brings in the other two and their deeds of self-control
while dealing with this deed of Boaz.
- 9- וּפְרַשְׁתָּ כְנָפֶךָ עַל אִמְתְּךָ . "Let thy name be called over
thy handmaid---to take me to wife."
- 10- הִתְחַוְּהָ . That she put herself in the position of a woman
who waits for a small brother-in-law until he is old enough to marry
her, not following etc.
הִתְחַוְּהָ . That she became a peoselyte.
אֶחָדִים הַבְּחוּרִים . To carry on immoral relations with them.
- 11- הָאִמְרִי . "To me" is inserted.
כִּי יוֹדָע . "For it is known before..."

- 11- כל שער . "All who sit at the gate," which the Targum
interprets as the Great Sanhedrin.²⁸
- אשה חיל . A righteous woman who has the strength to bear²⁹
the yoke of the commandments of God.
- 12- נאל קרוב מסני . "Another redeemer who is more qualified
(by law) to redeem than I."
- 13- נאלך . The Targum supplies the subject--"The man who is
qualified to redeem thee according to the Torah."
- נאל . The Targum adds "All right."
- ח' ח' . This is the actual oath, but since it has a tinge
of anthropomorphism, and since in the course of time the people became
fearful of expressing an oath with the mention of God's name in it,
the Targum renders it thus: "I say by an oath before the Lord."³⁰
- An interpolation follows: "Just as I have spoken to thee so shall I do."
- 14- וחקם . At dawn.
- ועתה בטרם . Because of the darkness.
- נאמר .³¹ To his servants.
- אל יודע . To anyone.
- 15- שש שער'ים . Six seah of barley.
- עליה . The Targum adds: "And strength was given
her from the Lord to bear them; and it was immediately told through
prophecy that six most righteous men were destined to be descended
from her, each one of whom was destined to be blessed with six blessings:
David, Daniel and his companions, and the King-Messiah." This, natural-
ly, is a Midrashic interpretation of שש , taking the six measures
as symbolic.
- 16- מ' מ' . The Targum explains that this question was necessary
because it was at dawn, and still quite dark. 'מ' is taken as a
question also. The answer is taken for granted.

16- At the end of the verse the Targum comments that Boaz had dealt with Ruth in accordance with a prophetic disclosure that had been revealed to him.

17- שש . Six seah.

י' לה . The subject--the man-- is supplied.

אל' . The Targum reads this, with the Masorah.

18- ש' . The Targum adds "with me in the house."

דבר פל' . "How it is decreed from Heaven and how it is decided."³²

לה . The Targum adds "satisfactorily."

Chapter 4.

1- השער . The court of the Sanhedrin

ש' . With the elders.

אל' . This expression is taken by the Targum almost in the same way as it is critically taken today. The rendering of פל' shows that Boaz did not know the man's name, hence he calls him "mister" or "man."³³ אל' is taken in the sense of אל' , or possibly על' , "whose ways are secret."

4- הש' . "Those who sit at the gate--the court of the Sanhedrin."

אל' . "If it is thy will to redeem."

ל' . The Targum inserts "and who is as near--to buy--³⁴ as thou art." Therefore he should let him know, that he may be the redeemer next in order. This person had priority rights, but Boaz was the next in line.

5- ק'נ' וְהָיָה . There is something not smooth in the text as we have it. The redeemer says that he will redeem. Then, when Boaz explains to him that by so doing he is also buying from Ruth, he changes his mind, apparently for no valid reason whatsoever. The Targum tries to straighten out the difficulty by inserting the following: ".....then thou art obliged to redeem from the hand of Ruth the Moabite, the wife of the dead and art required to be her levir and take her to wife in order to establish the name of the dead etc. All this interpolation is equivalent to the modern critical reading of וְהָיָה instead of וְהָיָה . The Targum, however, definitely reads וְהָיָה but expands in order to make sense. When this is made clear, it becomes perfectly obvious why the redeemer should change his mind and refuse. This is further borne out by the Targum to the next verse.

6- וְהָיָה . The Targum inserts "in that case I am not able to redeem etc." Then he expounds that because he has a wife he is not permitted to take another, lest it result in contention and he will be destroying his own possession.

וְהָיָה . Because Boaz has no wife.

וְהָיָה . Omitted in the Targum.

7- וְהָיָה . "This was the custom that was practiced."

וְהָיָה . "When they would carry on business transactions" is inserted before the rendering of these words.

וְהָיָה . The Targumist reads back into the story the later custom of his own times: "One would loosen his right sleeve, thereby handing over the right of possession to the other."³⁵

וְהָיָה . "This was the manner in which the House

of Israel was accustomed to make agreements with one another binding,
in the presence of witnesses."³⁶

- 8- קנה לך . "Stretch out thy hand for the act of acquisition."
וַיִּשְׁלַף נָעֳלוֹ . "He loosened his right sleeve and made the
purchase."
- 9- עֲדִים אִתָּם . "Be ye my witnesses."
- 10- וּמִשְׁעֵר . "And from the Sanhedrin."
- 11- יִשְׂרָאֵל אִשָּׁר . "Who built....the house of Israel
our father, with twelve tribes."
- 12- בֵּיתְךָ . וַיְהִי . "May thy house prosper."
- 14- בְּרוּךְ יְהוָה . "Blessed be the name of God."
בֵּינֵי יִשְׂרָאֵל . "Among the righteous of Israel."
- 15- וְלִבְלִבָּל אֵת שִׁיבוֹחַךְ . With delights.
לְךָ . טוֹבָה . During the time of thy widowhood.
שְׂמֵעָה . "Many."
- 20- נֶחֱשֹׁן . Was the head of the household of the tribe of Judah.
שְׁלֹמֶה . The righteous, of Beth Lehem of Judah and Netophah,
whose sons abolished the guards which the wicked Jeroboam had set over
the highways,³⁷ and they served their father and were becoming children,
like balm.³⁸
- 21- וְשֹׁלֹמֹן . This occurs both in the text and in the Targum, whereas
the form of the name is שְׁלֹמֶה in the preceding verse.
יִזְנָן . "The judge Ivzan, who is Boaz the righteous, because of
whose merit the House of Israel was saved from its enemies, and because
of whose prayer the famine passed away from the land of Israel!"³⁹
עֲבָדָה . Who served God with a perfect heart, a play on the word.

22- 'ו' . Known as Nachash⁴⁰ because he did not die through any sinfulness on his part, but due to the fact that all men must die as a result of the eating of the forbidden fruit at the advice of the serpent.⁴¹ This is an express statement contrary to the doctrine of original sin, showing that some are not sinful at all, but must die because of the blunder of Adam and Eve.

From this study we gather that the characterization of the exegesis of the Targum Pseudo-Jonathan to the Prophets, that its underlying principle "consists in an attempt to render intelligible to the fullest possible degree that which is obscure,"⁴² is equally applicable to the Targum to Ruth. The Targumist not only wishes to make clear the meaning of the text where there are abrupt transitions and seemingly difficult constructions, but he also elaborates and expands upon the text in order to round out the story of the maternal ancestor of Israel's most beloved personality. Where it is necessary he even manufactures dialogue of his own, built, of course, on the text, in order to make the drama of Ruth not only more powerful and convincing, but more interesting and entertaining as well.⁴³ This is in line with the general structure of the book, which is itself an excellent example of a written drama, containing a variety of scenes, such as the sojourn in Moab, the return to Judah, the reapers, the threshing floor, and the gate of the city, exemplifying also the author's genius in the art of writing dialogue.⁴⁴

In order that the text might be understood to the utmost, the Targum uses an abundance of Midrashic and Talmudic material that was associated with it. It does not hesitate to incorporate any Aggadah that seems feasible and pertinent. But it does not limit itself to the Aggadah. Wherever

it has the opportunity to utilize the Halachah it does so.⁴⁵ To reiterate, we find such laws as the prohibition of marrying non-Jews,⁴⁶ various laws essential to Judaism,⁴⁷ the bringing of the Omer and the first day on which it is brought.⁴⁸ The custom of the grace after meals is alluded to.⁴⁹ Likewise the law prohibiting Ammonite and Moabite proselytes from intermarrying with the rest of the congregation,⁵⁰ and the application of this law only to men and not to women proselytes.⁵¹ It becomes apparent from all this that from the exegetical point of view the Targum does not aim to get at the literal meaning of the text as the author in his historical setting meant it, but rather to interpret the book in the light of Rabbinic lore and in the perspective of the Targumist's own time.⁵² In short, it aims at making the Hebrew text intelligible to the Aramaic-speaking audience for whom it was intended, inasmuch as the Hebrew was largely forgotten by the populace who could no longer understand the idiomatic and syntactical construction of the spoken tongue of a bygone day.

We find further that very often the Targum will read the text contrary to the Masoretic reading, although by and large he follows the latter. This may mean one of two things, either there was a different tradition about the reading, one which the Masorites rejected, or the Targum merely changes the reading to suit his own interpretations and to be in accord with the ideas that it presents, taking the same liberties that the Rabbis took when they gave their interpretations of the Bible. Which of the two is the more plausible is hard to determine, but if we could arrive at some fairly certain conclusion we would have an interesting sidelight on the history and development of the Masorah.

Noteworthy among the peculiarities of the Targum is the tendency to renders some difficulties of the text merely by translating them literally into Aramaic. This we have noted in any number of instances. Particularly is this true in the case of 'נ where it is used in the text as an interjection. This idiomatic usage of the Hebrew was probably not even known to the author of the Targum, even as it was unknown to the masses. Hence he renders it by translation rather than by Aramaic idiom. But there are other places as well, where, not understanding the text, the Targumist uses this same way out of the difficulty.

The most notable effort of all the Targumim in minimizing what might be taken as anthropomorphic conceptions of deity is likewise to be noted in our Targum. The Memra plays a very important role in the Targumists vocabulary in this connection.⁵³ The exact meaning of the Memra and its history in the realm of Bible interpretation it is not our province here to discuss. Suffice it to say that it is some sort of emanation of the Divine which acts as the agent of God in the mundane world. Of frequent occurrence also is the method of rendering by a passive construction instances where the text⁵⁴ has an action by God, through the use of 'הוה' עבדך יד . The⁵⁵ poetic pictures of the Hebrew text are made devoid of any harmful connotations.

Although this tendency is widespread throughout the Targum, it is interesting to note that the reverse is sometimes true---where the Targum entertains primitive religious ideas and where the phraseology is as strongly anthropomorphic as that which it attempts to remove in other places.⁵⁶

We note also the following verbs used to express action on the part of God:
 to remember;⁵⁷ to reward;⁵⁸ to deal bitterly with;⁵⁹ to cause to return;⁶⁰
 to maltreat;⁶¹ to bless;⁶² to decree;⁶³ and to grant.⁶⁴ These verbs, however,

cannot be considered as thoroughly anthropomorphic, since they were commonly used to denote God's dominion over the mundane and would not be misunderstood and misinterpreted by the masses. The fact that we do find some anthropomorphic expressions points to the diverse authorship of our Targum, one Targumist trying to purify the God concept and the other actually expressing a more primitive idea than does the text.

The following doctrinal concepts are to be noted: The King-Messiah;⁶⁵
 the Messianic era, previously to which the people will hunger and thirst
 after the word of God;⁶⁶ belief in angels as messengers of God;⁶⁷ the world
 to come;⁶⁸ Gehinom;⁶⁹ Prophecy;⁷⁰ The angel of death;⁷¹ and a distinct
 denial of the doctrine of original sin.⁷²

Chapter IV

The Sources¹

Chapter 1

1- The ten famines, etc. The Targum has the correct chronological order of the famines, as does the Midrash Rabbah Gen. 25:3 and 40:3 and 64:2, with this difference, that the Rabbah has "in the days when the Judges judged" where the Targum has "in the days of Boaz" for the sixth famine, and for the tenth "one which keeps coming and going etc." Ruth Rabbah 1:4 is obviously somewhat corrupt and unhistorical, placing the famines in the days of Elijah and Elisha before that of David's era, and these three before the famine in the time of the Judges.

2- Noblemen-- Ruth Rabbah 2:5, according to the view of Joshua b. Levi.

4- They transgressed, etc. The Biblical prohibition Dt. 23:4.

Foreign women, who had not become proselytes. Ruth R. 2:9.

Ruth, daughter of Eglon. In San. 105b Ruth is spoken of as the daughter of Eglon king of Moab. Elsewhere she is said to have been his grand-daughter.² In Ruth R. 2:9 R. Bibi quotes R. Reuben as saying that both Ruth and Orpah were the daughters of Eglon king of Moab. Here the Targum either follows the Babylonian tradition or refrains from mentioning the pedigree of Orpah because she did not act as nobly, from the Jewish standpoint, as did Ruth.

6- She was informed by an angel. According to the Midrash the itinerant merchants brought her the news.³

The identification of Boaz with Ivzan. B.B. 91a.

13- Would you wait for them, etc. Ruth R. 2:18--"Are you able to dwell

וְיָשֹׁבֵד , not being with man?"

16-17- Naomi's attempt to dissuade Ruth by dwelling on the stringency of Jewish practice etc. The Babylonian Talmud⁴ has the identical interpretation of every phrase. The Targum, however, is more complete, interpreting the Talmudic passage:

Talmud	Targum
אסיר לן תחום שבת	Not permitted to walk more than two thousand cubits on Sabbaths and holidays.
אסיר לן ייחוד (According to Rashi, "with a married woman")	To spend the night with gentiles
תרי"ג סעודות	The same, adding in the answer, "As though they had been my people before this."
אסיר לן "כבוד אליהם	The same
ד' סיחות נססרו לב"ד	The same, interpreting חנק as hanging. ⁵
שני קברים נססרו לב"ד	The same. ⁶

In the Midrash it is altogether different. Instead of תחום it has, שבת it has, "It is not the custom of Jewish women to go to the theatres and circuses of the gentiles." Instead of ייחוד it has, "Jews are not accustomed to live in a house which has no מללח." The comment on עסך עסי is, "These are punishments and exhortations," and on ואלהיך אלהי is, "The rest of the commandments."⁷

It is obvious that the Midrash could not have been the source of the Targum, nor could the Targumic source be the same as the source of the Midrash. The general structure of the comments and the comments themselves point to some knowledge by the Targum of the Babylonian Talmud, either per se or indirectly.

- 21- There was testimony of my guilt etc. Ruth R. 3:8-- הָעֵד עָלַי .
 22- The beginning of the cutting of the Omer. Ruth R. 4:3, "R. Samuel b. Nachman said: Wherever it is written קָצִיר שְׁעוּרִים the passage speaks of the reaping of the Omer."

Chapter 2.

- 1- Mighty in the Law. The Midrash has a similar interpretation of expressions of might describing David.⁸
 8- Do not leave this place to go to another nation. The Midrashic interpretation of this verse is with reference to leaving the God of Israel in order to follow other gods.⁹
 10- Of a people which has not the merit to intermarry with Jews. Dt. 23:4, לֹא יָבֹא עִמּוֹנִי וְמוֹאבִי בְּקֹהֶל יְהוָה .
 11- The prohibition of intermarrying with Moab only against men. The Mishnah states: עִמּוֹנִי וְמוֹאבִי אִסּוּרִים וְאִסּוּרֵי אִסּוּר עוֹלָם¹⁰, and the Gemara cites the Baraita:
 עִמּוֹנִי וְלֹא עִמּוֹנִית מוֹאבִי וְלֹא מוֹאבִית¹¹.
 You have forsaken your gods etc. Ruth R. 5:3.
 12- The lot of Ruth with the Matriarchs. "He said to her: God forbid! Thou art not of the handmaids but of the Matriarchs."¹²
 17- The Ephah is three seah. "And how much is an ephah? R. Johanan said: three seah."¹³

Chapter 3.

7- He blessed the name of God. Ruth R. 5:15.

8- And his flesh became soft etc. In this instance again, the Targum apparently bases itself on the Babylonian Talmud, and interprets the Talmudic passage which is not explicit.¹⁴ The Talmud says that his flesh became like the heads of turnips. Rashi interprets this to mean hard as the heads of turnips.¹⁵ According to the Targum his flesh became soft, possibly like turnips that have been boiled. Either interpretation of the Talmudic passage makes good sense.

The comparison of Boaz with Joseph and Paltiel. The passage in the Talmud quoted above places these three in one category. It is interesting to note that the Targum uses the same verb as the Talmud,

פָּיַל , in the incident of Paltiel. The Midrash puts three individuals in one category in a somewhat different sense, but instead of Paltiel we have David.¹⁶

15- Six seah of barley. San. 93ab and Ruth R. 7:2. In the Talmud, Bar Kappara is quoted. In the Midrash, R. Simon quotes Bar Kappara.

The six righteous men blessed with six blessings. In San 93b the same persons are enumerated, the only difference being that the Messiah is mentioned immediately after David instead of last. Here also the Targum even interprets the Babylonian tradition. The Talmudic פָּיַל is interpreted אֶחָד מֵאֵלֶּיךָ אֵלֶּיךָ . In the Midrash the entire passage is distorted somewhat. The Midrash considers Hananiah,¹⁷ Mishaël, and Azariah as one and adds Hezekiah and Josiah to the list.

Chapter 4.

6- Not being able to take another woman etc. See above pp. 2-3.

7- The interpretation of תַּחֲלִיף as exchange. E. Mez. 47a:

תַּחֲלִיף זֶה תַּחֲלִיף, in the technical sense, one object as the symbol of another. Such was the taking off of the shoe, which, because it was not done later in Jewish business life, is interpreted by the Targum to mean the removal of the sleeve or glove, this being similar to, if not identical with the קִנְיָן דְּרַבִּי, which was used for symbolic exchange. In fact, the underlying idea of תַּחֲלִיף is this symbolic substitution of one object for another, in this case the possessions of the deceased Elimelech.

8- And Boaz took off his right sleeve etc. The Targum takes the same stand as does the Midrash.¹⁸ There was a dispute as to whose shoe¹⁹ was removed.

20- Salma of Beth Lehem and Netophah. Based on I Chron. 2:54.

Whose sons abolished the guards which Jeroboam had set up etc. The Talmud²⁰ speaks of a Roman decree against bringing wood, etc., to Jerusalem. To carry out this decree guards were set over the highways, even as Jeroboam had done in attempting to stop the pilgrimage. The sons of a certain Salmai of Netopha, however, foiled the guards. Some individual, having heard this story but not having the details clearly in mind, may have included his distorted ideas in a marginal notation or in the actual body of the text, confusing the Salma which we have in the Biblical text with the Salmai of the Talmud, and further confusing the latter incident with the story of Jeroboam. It is obvious that this interpolation is unhistorical, since the sons of Salma the father of Boaz could not possibly have lived in the time of Jeroboam.²¹

- 22- The death of Jesse not due to sin but to the eating of the forbidden fruit etc. In the Talmud²² Jesse is mentioned as one of four who died because of the advice of the serpent to Eve. This is elaborated upon by the Targum.

From the foregoing study we see almost beyond the shadow of a doubt that the Targum bases itself, in its use of traditional material, on the Babylonian Talmud to a great extent. Whether it had direct contact with that body of traditional lore is not definite, but there can be hardly any valid reason to suppose that the Targum was entirely unfamiliar with its content. We have seen how interpretation after interpretation follows almost exactly that of the Eastern tradition, sometimes even interpreting the latter and expanding and enlarging upon it. Yet, some scholars are inclined to be rather doubtful as to whether or not the Targumist was familiar with the Babylonian Talmud, either directly or indirectly. It is true that the other product of Palestinian Jewry, in this instance the Midrash Rabbah to Ruth, seems to have very little knowledge of the Babylonian interpretations, deviating greatly from the same. It further seems likely that in some cases the Targum uses the same non-Babylonian source as does the Midrash, but whether the Midrash proper was the source from which it drew is not definite. From our study, however, it seems rather certain that the Babylonian Talmudic tradition was utilized. Nevertheless, there is a great deal of originality in the work of the Targum, for it is quite frequently that his interpretations and interpolations are unique.

*and this is a fact that the Targum is
a product of the same community which produced
the Midrash Rabbah to Ruth. The fact that the
Targum is a product of the same community
which produced the Midrash Rabbah to Ruth
is a fact that is not to be overlooked.*

Chapter V

The Translation¹

Chapter 1.

1- It came to pass in the days of the Judge of Judges that there was a great famine in the land of Israel. Ten great famines were decreed by Heaven to be upon the earth, from the day on which the world was created until the coming of the King-Messiah, to admonish therewith the inhabitants of the earth. The first famine was in the days of Adam. The second famine was in the days of Lamech. The third famine was in the days of Abraham. The fourth famine was in the days of Isaac. The fifth famine was in the days of Jacob. The sixth famine was in the days of Boaz who is known as² Ivzan the Pious of Beth Lehem of Judah. The seventh famine was in the days of David, the king of Israel. The eighth famine was in the days of Elijah the prophet. The ninth famine was in the days of Elisha at Samaria. The tenth famine is due to come, not a famine of³ bread nor a thirst for⁴ water, but to hear the word of prophecy from the Lord. And when there was this great famine in the land of Israel, a noble man went forth out of Beth Lehem of Judah and went to dwell in the field of Moab, he and his wife and his two sons.

2- The name of the man was Elimelech, and the name of his wife was Naomi, and the names of his two sons were Mahlon and Kiljon, Ephrathites, noblemen, of Beth Lehem of Judah; and they came unto the field of Moab, and there they were military tribunes.

3- Elimelech, the husband of Naomi, died, and she was left a widow, and her two sons were left orphans.

4- They transgressed the decree of the Word of the Lord and took unto themselves foreign wives, of the daughters of Moab; the name of the one was Orpah, and the name of the second was Ruth, the daughter of Eglon the king of Moab, and they dwelt there for a period of about ten years.

5- And because they transgressed the decree of the Word of the Lord by intermarrying with strange peoples, their days were cut short, and the two of them, Mahlon and Kil~~ion~~ion, also died, in an unclean land; and the woman was left bereft of her two sons and widowed of her husband.

6- Then she arose with her daughters-in-law and returned from the field of Moab, for she was informed by an angel, in the field of Moab, that the Lord had remembered his people, the House of Israel, giving them bread, through the merit of the Judge Ivzan and by virtue of the prayer which he prayed before the Lord; he is Boaz the Pious.

7- She went forth out of the place where she had been, and her two daughters-in-law with her; and they were walking on the way to return to the land of Judah.⁵

8- Said Naomi to her two daughters-in-law: "Go, return each to her mother's house. May the Lord do kindness unto you, just as you have done unto your deceased husbands, refusing to marry⁶ after their death, and unto me, whom you have provided for and sustained.

9- May the Lord reward you fully for the kindness which you have shown to me, and by virtue of that reward may each of you find rest in the house of her husband." Then she kissed them, and they lifted up their voices and wept.

10- Said they unto her: "We will not return to our people and our gods, but with you will we return to your people, to become proselytes."

11- Then said Naomi: "Return, O my daughters. Why should you go with me? Do I still have children in my womb that they might be husbands unto you?"

12- Return, my daughters, from following me. Go unto your people, for I am too old to be married. Should I say: 'Now, if I were a young woman, having hope, verily! should I be married this very night and should I bear sons, '

13- Would you wait for them until they grew up, like a woman who waits for a small brother-in-law to marry her? Because of them would you sit tied down, not marrying? Pray, my daughters, do not grieve me, for I am more embittered than you, because a stroke from the Lord has come forth against me."

14- Once again they lifted their voices and wept; and Orpah kissed her mother-in-law, but Ruth clung unto her.

15- Then said she: "Behold, your sister-in-law has returned to her people and to her gods. Return after your sister-in-law to your people and your gods!"

16- But Ruth said: "Do not coax me to leave you, to turn from following you, for I desire to become a proselyte." Said Naomi: "We are commanded to keep the Sabbaths and holidays, not to walk more than two thousand cubits." Said Ruth: "Wheresoever you go I shall go." Said Naomi: "We are commanded not to spend the night together with non-Jews." Said Ruth: "Wherever you lodge I shall lodge." Said Naomi: "We are commanded to keep six-hundred thirteen commandments." Said Ruth: "That which your people keep, that I shall keep, as though they had been my people before this." Said Naomi: "We are commanded not to worship idolatry." Said Ruth: "Your God is my God."

17- Said Naomi: "We have four methods of capital punishment for the guilty--stoning, burning with fire, death by the sword, and hanging upon the gallows." Said Ruth: "To whatever death you are subject I shall be subject."

Said Naomi: "We have two⁷ cemeteries." Said Ruth: "There shall I be buried. And do not continue to speak any further. May the Lord do thus unto me and more if [even] death will separate me from you."

18- When she saw that she insisted upon going with her, she ceased to dissuade⁸ her.

19- The two of them went until they came to Beth Lehem. And it happened that when they came to Beth Lehem all the inhabitants of the city became excited over them and the women said, "Is this Naomi?"

20- But she said to them: "Do not call me Naomi; call me the bitter of soul, for the Almighty has dealt very bitterly with me indeed.

21- I went away full, with my husband and sons, but the Lord has brought me back destitute of them. Why, then, should you call me Naomi, seeing that my guilt has been testified to before the Lord, and the Almighty has brought evil upon me?"

22- So Naomi returned, and with her was Ruth, the Moabitess, her daughter-in-law, who returned from the field of Moab. And they came to Beth Lehem on the eve of the Passover, and on that very day the Israelites began to harvest the Omer of the heave-offering which was of barley.

Chapter 2.

1- Now Naomi had a kinsman of her husband's, a strong man, mighty in the Law, of the family of Elimelech, whose name was Boaz.

2- And Ruth, the Moabitess, said to Naomi: "Let me go now into the field and gather among the ears of grain after him in whose eyes I may find favor." She said to her, "Go, my daughter."

3- So she departed and went up and gleaned in the field after the reapers; and she chanced upon the part⁹ of the field that belonged to Boaz, who was of the family of Elimelech.

4- And behold! Boaz came from Beth Lehem, and he said to the reapers: "The Word of the Lord be at your assistance!" They replied, "The Lord bless you!"

5- Then said Boaz to his servant whom he had appointed overseer of the reapers: "Of what nation is this young woman?"

6- The servant who was appointed overseer of the reapers answered thus: "She is a young woman of the people of Moab who returned with Naomi from the field of Moab, and has become a proselyte.

7- She said, 'Please let me gather and glean the ears of grain among the sheaves, that which is left by the reapers.' So she came and has remained since early morning even until now. It is but a short while that she is sitting in the house a little."

8- Then said Boaz to Ruth: "Will you not listen to me, my daughter? Do not go to gather grain in any other field, nor leave this place to go to another nation, but continue here with my young women.

9- Mark the field that they will reap, and follow them. Have I not charged the servants not to touch you? And when you are thirsty, go to the vessels and drink the water which the servants have drawn."

10- Then she fell on her face and bowed to the ground, saying to him: "Why have I found favor in your eyes that you should befriend me, seeing that I am of a strange people, of the daughters of Moab; of a people which has not the merit to intermarry with the congregation of the Lord?"

11- Boaz replied thus: "It has been told to me on the authority¹⁰ of the sages, that when the Lord decreed [against intermarriage with Moab], He did

not decree against the women, but against the men. Through prophecy I have been informed that kings and prophets are destined to descend from you, because of the kindness which you have shown your mother-in-law, in that you supported her after your husband died, and you left your gods and your people, your father and your mother and the land of your birth, and gone to become a proselyte and to dwell in the midst of a people with whom you were unacquainted before.

12- May the Lord reward you well in this world for your good work, and may you receive full recompense from the Lord, the God of Israel, in the world to come, because you have come to be a proselyte and to seek shelter under the shadow of His Glorious Presence. Through that merit you will be saved from the punishment of Gehinom, so that your portion will be with Sarah and Rebecca, and Rachel and Leah."

13- Then she said: "May I find favor with you, my lord. Verily, you have comforted me by declaring me eligible to join the congregation of the Lord and you have spoken comfortingly to your maidservant by assuring me of possessing the world to come, like a righteous woman,¹¹ although I have not the merit of having a portion in the world to come even with the least¹² of your maidservants."

14- At meal-time Boaz said to her: "Come here and eat of the bread, and dip your food in the broth cooked in vinegar." So she sat down beside the reapers, and he handed her some roasted meal. She ate and was satisfied and left some over.

15- When she arose to gather ears of grain, Boaz commanded his servants: "Let her gather even among the sheaves, and do not put her to shame.

16- Indeed, drop some of the bunches, and leave them for her to glean, and do not reprimand her."

17- So she gathered ears of grain in the field until evening, then she threshed the ears of grain that she had gathered, and the amount was about three seah of barley.

18- She carried it and went up to the city, where her mother-in-law saw what she had gleaned. Then she took out of the bag the food which she had left over after being satisfied, and gave it to her.

19- And her mother-in-law said to her: "Where did you glean today? Where did you win favor to work? May the man who showed himself friendly to you be blessed." And she told her mother-in-law with whom she had won the favor to work. "The name of the man with whom I won favor today is Boaz," she said.

20- Then Naomi said to her daughter-in-law: "Blessed be he by the holy mouth of the Lord, who has not withheld his kindness from the living or the dead. The man is a relative of ours," she continued. "He is of our redeemers."

21- "Verily!" said Ruth the Moabitess, "he also said to me, 'Continue with my servants as long as it takes them to finish all my harvests.'"

22- Then said Naomi to Ruth her daughter-in-law: "It is well, my daughter, that you should go out with his young women, so that they might not molest you in any other field."

23- So she joined up with the maidservants of Boaz, reaping until the completion of the harvest of barley and the harvest of wheat. And she dwelt with her mother-in-law.

Chapter 3.

1- Naomi, her mother-in-law, said to her: "My daughter, I swear that I shall not rest until I have found ¹³ comfort for you, that it might be well with you.

2- Now, does not Boaz, our kinsman, with whose maidservants you were in the field, winnow barley at the threshing-floor in the night-breeze?

3- Bathe yourself with water, anoint yourself with perfumes, and put on adornments; then go down to the threshing-floor, but do not reveal your presence to the man until he has finished eating and drinking.

4- When he lies down to sleep, however, mark the place where he sleeps; then go in, uncover his feet, and lie down yourself. Then ask advice of him, and in his wisdom he will tell you what to do."

5- And she responded: "I will do everything that you have told me."

6- So she went down to the threshing-floor, and did just as her mother-in-law had instructed her.

7- When Boaz had eaten and drunk, and felt merry, he blessed the name of the Lord, who had accepted his prayer, in that he removed the famine from the land of Israel. Then he went to lie down by the side of the grain-heap, and Ruth came secretly, uncovered his feet, and lay down to sleep.

8- And it happened at midnight that the man shuddered and trembled, and, as a result, his flesh became as soft as a [boiled] turnip. Though he perceived a woman sleeping at his feet, he subdued his evil inclination and did not draw nigh unto her, just like the righteous Joseph who refused to draw nigh unto the Egyptian woman, the wife of his master; and just like the pious Paltiel, the son of Laish, who placed a sword between himself¹⁴ and Michal, the daughter of Saul and wife of David, refusing to approach her.

9- "Who are you?" said he. She responded, "I am Ruth, your maidservant. Let your name be called over your maidservant, by taking me to wife, inasmuch as you are a redeemer."

10- Said he: "Blessed be you before the Lord, my daughter. The last good deed which you have done is better than the first. The first was that you became a proselyte, and the last, that you made yourself like a woman who waits for a small brother-in-law until he grows up, refraining from following young men, whether poor or wealthy, in order to carry on immoral relations with them.

11- And now, my daughter, do not fear. What you say to me I will do for you, since it is known to all who sit at the gate, the Great Sanhedrin, of my people, that you are a righteous woman and have the strength to bear the yoke of the commandments of the Lord.

12- Now, in truth, I am a redeemer, but there is also another redeemer who is better qualified to redeem than am I.

13- Lodge here, and in the morning, if the man qualified to redeem you according to the Torah redeems you, very well, let him redeem you. But if he is unwilling to redeem you, then I will redeem you. I swear by an oath before God, that I will do just as I have spoken to you. Sleep now until the morning."

14- So she slept at his feet until morning. At dawn, before one could recognize another because of the darkness, she arose. Then he said to his servants: "Let it not be known to anyone that a woman came to the threshing floor."

15- "Take the scarf which you have there, and lay hold of it," he said. So she took hold of it. Then he measured six seah of barley and placed it upon her, whereupon strength to carry it was given to her from God. At that moment it was announced through the medium of prophecy, that six of the most righteous men were destined to descend from her, each one of whom would be blessed with six blessings---David, Daniel and his companions, and the King-Messiah. Then Boaz went into the city.

16- She came to her mother-in-law at daybreak, and Naomi said to her: "Who are you? My daughter?" Then she told her everything that the man had done. He had acted on instructions revealed to him through the medium of prophecy.

17- "The man gave me these six seah of barley," said she, "Saying to me: 'You must not go back to your mother-in-law empty-handed.'"

18- Then Naomi said: "Abide with me at home, my daughter, until you find out how it is decreed by God and how the matter is decided, for the man will not rest unless he completes the matter satisfactorily today."

Chapter 4.

1- Boaz went up to the gate, the Beth Din of the Sanhedrin, and sat there with the elders, when lo, the redeemer of whom Boaz had spoken to Ruth passed by. "Come over," said he, "and sit down here, you, whose ways are secret." So he turned aside and sat down.

2- Then he took ten men of the elders of the city, and said to them: "Sit down here." And they sat down.

3- Then he said to the redeemer: "Naomi, who has returned from the field of Moab, is selling the land inherited by our brother, Elimelech.

4- So I thought I would tell you about it, saying, 'Buy it in the presence of those sitting at the gate, the Beth Din of the Sanhedrin, and in the presence of the elders of my people.' If you are willing to redeem it, do so; but if you are unwilling, tell me, so that I may know, inasmuch as there is no one who is entitled to redeem before you, and who is as close a relative as you are, as far as buying is concerned. ¹⁵ *And Boaz went to Ruth* Let me know, then, that I may be the redeemer after you." "I will redeem it," said he.

*And Boaz went to Ruth
of whom he had heard
in the gate*

5- Thereupon Boaz said: "When you buy the field from Naomi you are also obligated to redeem from Ruth, the Moabiteess, the widow of the dead, and you are required to marry ¹⁶ her, in order to establish the name of the deceased over his possession."

6- The redeemer replied: "In that case, I cannot redeem it; because I have a wife, I am not permitted to take another one in addition to her, lest the result be quarrel in my home, and I will be destroying my own possession. You redeem it, since you have no wife; for I am unable to do so."

7- Now the following custom was practiced in Israel in ancient times: When they would carry on business transactions, redeem, and exchange with one another, one would take off his right glove and give it to the other, thereby handing over the right of possession. In this manner the House of Israel was accustomed to make transactions with one another binding, in the presence of witnesses.

8- When the redeemer said to Boaz, "Put forth your hand for the act of acquisition, and buy it yourself," Boaz took off his right glove and made the purchase. *— put forth his hand — i.e. to buy — written on a scroll*

9- Then Boaz said to the elders and to all the people: "Be my witnesses today that I have bought from Naomi all that belonged to Elimelech and to Mahlon and Killion."

10- Also Ruth, the Moabiteess, the widow of Mahlon, have I acquired to be my wife, in order to set up the name of the deceased over his possession, that the name of the dead may not be destroyed from among his brothers, and from the gate, the Sanhedrin, of his place. You are my witnesses today."

11- Then all the people who were at the gate, the Sanhedrin, and the elders, replied: "We are witnesses. God grant that this woman who comes to your home, be like Rachel and Leah, both of whom built up the house of Israel,

our father, with twelve tribes. Do valiantly in Ephrath, and become famous¹⁷ in Beth Lehem.

12- And from the offspring which the Lord will give you by this young woman, may your house prosper like that of Perez, whom Tamar bore to Judah."

13- So Boaz took Ruth, and she became his wife; and he had intercourse with her, and God gave her conception, so that she bore a son.

14- Then the women said to Naomi: "Blessed be the name of the Lord, who has not left you without a redeemer today. May the boy's name be among the righteous of Israel.

15- He will be life-sustenance to you and provide your old age with delights; for your daughter-in-law, who loves you, she, who, during your widowhood, was better to you than many sons, gave birth to him."

16- So Naomi took the boy and put him in her bosom, and was his nurse.

17- And the women of the neighborhood named him, saying, "A son has been born to Naomi!" They called his name Oved. He was the father of Jesse, the father of David.

18- Now this is the genealogy of Perez: Perez begot Hezron.

19- Hezron begot Ram, and Ram begot Aminadab.

20- Aminadab begot Nahshon, who was the head of the household of the tribe of Judah, and Nahshon begot Salma the righteous. He is the Salma of Beth Lehem of Judah, and Netophah, whose sons abolished the guards which the wicked Jeroboam had set over the highways. They served their father, and
18
were becoming children, like balm.

21- Salmon begot the judge, Avzan, who is identical with the righteous Boaz, because of whose merit the Israelitish people were saved from their enemies, and because of whose prayer the famine ceased in the land of Israel. Boaz begot Oved, who served the Master of the Universe with perfect heart.

22- Now Oved begot Jesse, who was called Nahash, because corruption and perversion, for which he might be delivered into the hands of the angel of death, who would take his life from him, were not found in him. He lived a long time, until the serpent's counsel to Eve, Adam's wife, to partake of the fruit of the tree, the eating of which would result in wisdom to distinguish between good and evil, was recalled before God. Because of that counsel, all inhabitants of the earth became mortal, and as a result of that blunder, the righteous Jesse died. He is Jesse, who was the father of David, the king of Israel.

*Notes: - Because he was not found in him
corrupt sin for which he might be delivered into
the hands of the angel of death until God recalled the
counsel of the serpent the eating of which resulted
in distinguishing good and evil*

NotesIntroduction

1. See note 1 to Chapter III.
2. Waxman, "History of Jewish Literature," vol. 1, p. 118.

Chapter I

1. Wright, "The Book of Ruth, etc." p. xxxv.
2. G. V. 1st ed. p. 65.
3. Margolis and Marx, "History of the Jewish People," p. 354.
4. Pesachim 113a.
5. Rashi explains this to be a protective measure. If one marries two, they are likely to plot against him, but a third would reveal the plot to him. Ib. ד"ה ולא הנסיב .
6. Sub. עט and טלע . Zunz, G.V., 64-5. 65, note a.
7. Meg. 3a.
8. Tosefta, Shab. 13:2.
9. Meg. 21b, ד"ה ובנביא אפילו .
10. Ib., ד"ה ובסגילה .
11. 13:6.

Chapter II

1. G.V. p. 65.
2. Thus, e.g., Cf. 3:8, ארבע נעץ with San. 19b, where the identical verb, נעץ, occurs. Note also 4:6, the expression ארבע נעץ . It seems plausible that the Targum, drawing copiously from the Babylonian Talmud, should be influenced by Western usage in certain linguistic expressions.
3. Only those constructions, phrases, etc. that are unusual, extraordinary, or interesting, as well as the difficulties met with in the Lagarde and other editions, are here presented.
4. Dalman, "Grammatik des Jud.-Paläst. Aramaisch," henceforth signified by D. p. 97, 98.
5. Cf. 3:15, עתידין לסיפס .
6. D, 159
7. Levias, דקדוק ארמית בבליה , p. 96.
8. D, 211. This is not necessarily so. It happens that עבר is found with the special f. ending תי. In most cases, however, the 2 f. pl. perfect is expressed by the 2 m. pl. form, and for this reason both D and Levias seldom include a special form for 2 f. pl. Thus, e.g., in this very verse, ונתון and סוברתון . Other confusions of gender in the Biblical text: vv. 9, 11, 13, 19, 22.
9. D, 238.
10. D, 162. The fact is, however, that תי became an accepted f. pl. ending, even with singular nouns. See v. 12, sub לעמכון .
11. D, 246.
12. In spite of D's table, 162.
13. It is quite often that the imperfect substantive is used with the participle of another verb to express the imperfect of the latter. Thus תהי צבירא in this verse, 2:15, etc. Cf. the conditional, הויתי סבעלא , 1:12, and the imperative, תהויין קרן , 1:20, and תהא מסתכלא , 2:9.
14. D, 98. Levias cites תרויהי , but whether it is peculiarly f. is not stated. p. 103.

*you are
correct
m. form
frequently
as well*

NotesChapter II, continued

15. D, 181.
16. Cf. סתחבלא תחא , 2:9.
17. Levias, 181.
18. D, 289.
19. D, 75, 76.
20. D, 296.
21. Ibid.
22. D, 197.
23. D, 253.
24. D, 194. The Syriac likewise has ܡܫܬܚܒܠܐ.
25. The original might also have been ܡܫܬܚܒܠܐ, which would have almost the same meaning.
26. D, 172. Cf. the Syriac ܡܫܬܚܒܠܐ.
27. See discussion, Linguistics, 1:1, sub ܡܫܬܚܒܠܐ.
28. See Wright's collation, where the whole phrase, ܡܫܬܚܒܠܐ, is omitted in ms.
29. San. 19b. J.L.B. reads ܡܫܬܚܒܠܐ, with the same meaning.
30. P. 83.
31. Levy, "Chaldaisches Worterbuch uber die Targumim," v.2, p. 32, sub ܡܫܬܚܒܠܐ.
32. Jastrow, "Dictionary," p. 775, sub ܡܫܬܚܒܠܐ.
33. Note ܡܫܬܚܒܠܐ in 3:10.
34. D, 84-5 does not mention it even as an exception.
35. See Wright's collation on this verse.
36. Krauss, "Griechische und Lateinische Lehnwörter, etc.," does not cite this as a Latin loanword.
37. See Wright's collation on this verse.
38. "Dictionary," p. 702.
39. The reading of J.L.B.
40. See discussion of same above in 1:10.
41. D, 255.
42. Kohut, "Aruk," sub ܡܫܬܚܒܠܐ.
43. See the discussion on the date, pp. 2-3-
44. D, 290.
45. D, 191.
46. See p. 6, discussion of ܡܫܬܚܒܠܐ, in 1:22.
47. D, 294.
48. Jastrow, op. cit., p. 1219, sub ܡܫܬܚܒܠܐ.

Chapter III

1. When a verse is omitted, it signifies that the Targum is almost literal verbatim, with little or no comment or variation.
2. Wright reads ܡܫܬܚܒܠܐ instead of ܡܫܬܚܒܠܐ, supporting the Masoretic ܡܫܬܚܒܠܐ, but lacking the exegetical force of ܡܫܬܚܒܠܐ.
3. Based on Amos, 8:11, of which this is virtually a literal translation.
4. Cf. 2:1.
5. The Syriac renders this ܡܫܬܚܒܠܐ.
6. This is missing in some Mss. and may therefore be a marginal gloss, referring to the Hebrew, of which ܡܫܬܚܒܠܐ is a translation. Since the author of the gloss probably used the Aramaic tongue, he uses the Aramaic ending, ܡܫܬܚܒܠܐ.
7. ܡܫܬܚܒܠܐ ܡܫܬܚܒܠܐ.

NotesChapter III, continued

8. The expression ןו'ח'ן has all the earmarks of being identical with ןו'ח'ן.
9. Amos speaks of dying in an unclean land as a punishment of sin, 7:17. This insertion points to Palestinian authorship. *not necessarily, - only for the time when Israel was in Roman hands*
10. Based on 2:12.
11. Gerim 1:1. Yeb. 47a.
12. Av. Zar. 36b.
13. Maccot 23b
14. Literally, "from before this."
15. San. 74a.
16. M. San. 7:1. The Targum substitutes hanging for ח'ן, perhaps because in both cases death is due to strangulation. See note 5, Ch IV
17. In the sources, mention is made of two separate cemeteries, one for those stoned and burned, the other for those who die by the sword and strangulation, M. San. 6:5. Hartmann suggests the Targum be read ןו'ח'ן, p. 26, note 4. It is more likely that copyists abbreviated ןו'ח'ן thus, ן, this being misunderstood by later copyists as the abbreviation of ןו'ח'ן, due to the very common expression, ןו'ח'ן.
18. The fact that the Syriac likewise omits a phrase, ןו'ח'ן, shows that there must have been some omission in the text which both the Targum and the Syriac used. ןו'ח'ן may have been a gloss.
19. Note the Aramaic ending ן, in the Biblical text.
20. Even after turning to Judaism.
21. Yeb. 69a.
22. This runs through all Talmudic and Midrashic statements bearing on the subject.
23. Cf. Is. 40:2.
24. See page 7, 2:13.
25. The Antwerp and Paris Polyglotts read with the Masorah.
26. Probably an allusion to the ןו'ח'ן.
27. San. 19b.
28. For the simple reason that the court in ancient times was located at the gate of the city.
29. In the same light as 2:1.
30. Cf. the Targumic rendering of 3:1.
31. The Syriac reads ןו'ח'ן.
32. Taking it, perhaps, in the sense of casting lots.
33. It is to be noted that the name of this person is mentioned nowhere in the entire book.
34. See above, p. 10, discussion in 4:4.
35. This probably reflects the ןו'ח'ן. To the Targumist, there is little difference between something one wears on his foot and something he wears on his hand.
36. This likewise reflects the procedure of having witnesses for transactions, etc.
37. B.Bat. 121b.
38. A play on the proper noun ןו'ח'ן. This entire interpolation is either a gloss or the mistaken notion of one of the authors of the Targum, since it is unhistorical and not even in accord with the sources. See discussion, p. 33, on v. 20.

NotesChapter III, continued

39. Judges 12:8. Targum Ruth 1:6.
40. In B.Bat. 17a this is based on a comparison of I Chr. 2:16 and II Sam. 17:25. It is likewise a play on the idea that he died because of the serpent's advice to Eve.
41. B.Bat. 17a and Shab. 55b, where Jesse is said to be one of four who died because of the serpent's advice.
42. Churgin, "Targum Jonathan to the Prophets," p. 78.
43. 1:16-17.
44. Cf., e.g., the Hebrew text of this very passage. It is hard to find lines in any drama that could outdo these in beauty of language and in emotional power.
45. It must be remembered that there is some Halachah in the Book of Ruth proper. Thus 3:12, the matter of priority in redeeming the property of the deceased; 4:7, the ancient method of transfer of property; 4:9, the use of witnesses in a transaction; and the reflection of the custom of levirate marriage, etc., 4:10.
46. 1:4.
47. 1:16-17.
48. 1:22
49. 3:7.
50. 2:10. This law, however, was abrogated in the time of Gamaliel II, Berachot, 28a.
51. 2:11.
52. 4:7.
53. 2:4; 3:16.
54. 1:21; 2:13; 3:10. etc.
55. 1:13; 2:12.
56. 2:20.
57. 1:6.
58. 1:9, 2:12.
59. 1:20.
60. 1:21.
61. 1:21.
62. 2:4.
63. 2:11.
64. 1:6; 4:11.
65. 1:1.
66. 1:1.
67. 1:6.
68. 2:12, 13.
69. 2:12.
70. 3:15, 16.
71. 4:22.
72. 4:22.

Chapter IV

1. Where no sources are discussed, there is either no necessity for the source, or no source, or the Targum differs entirely with the sources.
2. Nazir, 23b

NotesChapter IV, continued

3. Ruth Rabbah, 2:11.
4. Yeb. 47b.
5. This is contrary to the Mishnah, which gives a detailed explanation of ך'ן as choking the culprit to death. M. San. 7:3. It may be that in Palestine at the time of the Targumist the customary method of capital punishment was hanging, borrowed and carried over from the Romans, and this may be reflected in the Targum.
6. See note 17, Ch. III.
7. Ruth R. 2:23.
8. Ruth R. 4:4.
9. Ruth R. 4:10.
10. M. Yeb. 8:3.
11. Yeb. 76b. This tradition is also found in the Palestinian Talmud, Yeb. Ch. 8, 9c top.
12. Ruth Rabbah 5:5, a play on אמחז and אמחז.
13. Ruth R. 5:7.
14. San. 19b.
15. Ib. ד"ה כראש' לפתוח.
16. Ruth R. 6:7.
17. Ruth R. 7:2. Num. R. 13:11 follows the Babylonian tradition, excluding Hezekiah and Josiah.
18. Ruth R. 7:11.
19. Ib. B. Mez. 47a. Jer. Kidd. 60c.
20. Taanit 28a.
21. The same corrupt concept is found in the Targum to I Chr. 2:54.
22. B. Bat. 17a.

Chapter V

1. This translation aims at an idiomatic rendition of the Targum into good, intelligible English, at the same time maintaining the spirit and ideas of the Aramaic text. It is not literal, but idiomatic, built on, and following closely, the principles applied by the authors of that great monumental work, "The American Translation" in their translation of the Bible.
2. Lit. "called."
3. Lit. "to eat."
4. Lit. "to drink."
5. Most versions omit the translation of the b part of the verse, but it is found in the Antwerp and Paris Polyglotts: ומחלכין בארמא למ'חב לארע' ח'ידה. See Wright's collation to this verse. The omission is probably due to copyists errors.
6. Lit. "to take men."
7. See note 17, Ch. III.
8. Lit. "to speak to."
9. Lit. "the possession" or "the inheritance"
10. Lit. "the word."
11. See above, p. 7, v. 13. Further proof is the sense of the context.
12. Lit. "one."
13. Lit. "sought."
14. Or perhaps, "his membrum virile." See above, p. 9, v. 8.

NotesChapter V, continued

15. See above, p. 10, v. 4.
16. Lit. "to perform the duty of the levir."
17. Lit. "call your name."
18. See notes 37 and 38 to Ch III.

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