DISCOURSE ANALYSIS AND HEBREW NARRATIVE:
FORM AND MEANING IN THE BOOK OF RUTH

by

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Just as a phrase or clause is not a random compilation of words or sounds, so a paragraph is not a random assortment of sentences, nor a story a haphazard conglomerate of episodes. Linguistic discourse analysis (and particularly tagmemic linguistics) provides a valuable heuristic for approaching the language of a text as a form-meaning composite. In this study, Hebrew narrative is approached from two perspectives. First, various features of Hebrew discourse are discussed in general; then, the structure of one Hebrew narrative, the Book of Ruth, is analyzed in particular.

Biblical Hebrew has a limited number of overt syntactical devices for structuring narrative discourse. Preterite verbs provide the framework of narrative discourse and carry the narrative forward. The narrative sequence may be broken by disjunctive clauses or conjunctive, nonsequential clauses to provide ancillary information. For the purposes of this study, the sentence is minimally defined as an independent clause to which other independent or dependent clauses may be attached. Paragraphs are often determined in Hebrew by role relations between two or more sentences. Reported speech forms a large portion of Hebrew narrative and quotation formulas, even in the short Book of Ruth, exhibit considerable variety. Thus, Hebrew discourse does not lack purposeful organization.

A preliminary discourse analysis of the Book of Ruth divides the book into four sections (1:1a-22b; 1:22c-3:18b; 4:1a-17c; and 4:18a-22b) on the basis of disjunctive clauses in 1:22c; 4:1a; and 4:18a. Section 1 stages the story and has close grammatical and referential ties with both the coda in section 4 and particularly the denouement in section 3. At the center of the book, section 2 is the climax and is composed of two chapters (Ruth 2 and 3) with identical wave structures. Chapter 3 is, however, distinguished from chapter 2 as the peak by distinctive grammatical and referential features.

An examination of the discourse structure of the Book of Ruth suggests that the theme of the book is not to be found in its genealogical coda, nor in the repetition of words or phrases. Rather, the overall structure of the book involves individuals caught in crisis and their responses to the ensuing change.

The linguistic analysis is fully presented in two appendixes. In Appendix A, tree diagrams present the macrostructure of sections 1, 2, and 3; in Appendix B, tree diagrams present the microstructure of each section down to the sentence level.

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LIST OF BIBLIOGRAPHIC ABBREVIATIONS

AB	Anchor Bible
AJSL	*American Journal of Semitic Languages and Literature*
Bib	*Biblica*
BT	*The Bible Translator*
CBQ	*Catholic Biblical Quarterly*
ExTim	*Expository Times*
GKC	Gesenius, Kautzsch, Cowley, *Hebrew Grammar*
HUCA	*Hebrew Union College Annual*
JAAR	*Journal of the American Academy of Religion*
JBL	*Journal of Biblical Literature*
JBR	*Journal of Bible and Religion*
JQR	*Jewish Quarterly Review*
JSOT	*Journal for the Study of the Old Testament*
MT	Massoretic Text
OT	Old Testament
Sem	*Semitica*
SJT	*Scottish Journal of Theology*
VT	*Vetus Testamentum*
VTSup	*Vetus Testamentum Supplements*
ZAW	*Zeitschrift für die alttestamentliche Wissenschaft*

NOTE: A list of linguistic abbreviations is found in Appendix A.

CHAPTER I

INTRODUCTION

The Rationale for Discourse Analysis

There is, perhaps, no more charming tale in the Hebrew Bible than the Book of Ruth with its simple yet vivid narrative and nostalgic flavor; indeed, as Salmon ben Yeroḥam wrote over a millennium ago, "it is not equalled by the gold of Ophir or onyx."[1] But what is it that makes the story a coherent whole and how can the structure of the book be analyzed in its entirety, that is, on levels above those of word, phrase, or sentence?

The question is not a superfluous one. Biblical Hebrew has long been studied on the levels of word and phrase, and, to some degree, sentence, but higher level phenomena have largely been ignored. This is partly due to the relatively recent development of, and appreciation for, discourse analysis in linguistics.[2] Nevertheless, attention to the discourse level is crucial to the study of Hebrew for at least three reasons.

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[1] D. R. G. Beattie, Jewish Exegesis of the Book of Ruth, JSOT Supplement Series, 2 (Sheffield: The University of Sheffield, 1977), p. 47.

[2] For a helpful summary of the evolution of discourse analysis in linguistics, see "Discourse So Far" in Joseph E. Grimes, The Thread of Discourse, Janua Linguarum, 207 (The Hague: Mouton, 1975), pp. 12-32.

First, low-level features of language cannot be studied adequately without some reference to their distribution and function in higher structures.[1] The presupposition is that language is a form-meaning composite which has significance only within a particular context.[2] Discourse analysis, then, will ultimately advance the knowledge of the meanings and uses of phrases and clauses when their meaning within discourse is understood.

Second, the main point of a discourse may be missed if the overall structure of Hebrew discourse is not recognized. Just as a phrase or clause is not a random assortment of words or sounds, so a paragraph is not a random assortment of sentences, nor is a story a haphazard conglomerate of episodes. Rather, language has structure and meaning in hierarchical arrangement.

Finally, and attendant upon the previous two, the biblical text (including narrative portions) cannot be taught properly unless one understands the flow of the text and the techniques used by the writer to convey his message. And, as much as possible, sermonic structure and content should reflect an awareness of the structure of the original discourse.

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[1] Kenneth L. Pike and Evelyn G. Pike, Grammatical Analysis, Summer Institute of Linguistics Publications in Linguistics, 53 (2nd ed.; Dallas: Summer Institute of Linguistics and University of Texas at Arlington, 1982), p. 226.

[2] Ibid., p. 4.

Purpose of this Essay

The purpose of this essay is to provide a preliminary analysis of the structure of Hebrew narrative using the Hebrew text of Ruth as the corpus of data. The focus of the investigation is linguistic rather than exegetical or theological (in the popular use of those terms). Similarly, the untangling of the various legal problems (inheritance, redemption, and levirate marriage) and the elucidation of obscure customs are peripheral,[1] although recourse to these issues will be made as is relevant to the concerns of the study. Nevertheless, attention to the overall structure and design of the book will shed some light on such matters, particularly in the area of theology.

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[1] On these issues, see e.g.: D. R. G. Beattie, "Book of Ruth as Evidence for Israelite Legal Practice," *VT* 24 (July 1974):251-67; Calum M. Carmichael, "Ceremonial Crux: Removing a Man's Sandal as a Female Gesture of Contempt," *JBL* 96 (September 1977):321-36; idem, "'Treading' in the Book of Ruth," *ZAW* 92 (1980):348-66; Eryl Davies, "Inheritance Rights and the Hebrew Levirate Marriage," *VT* 31 (April 1981): 138-44; Robert Gordis, "Love, Marriage, and Business in the Book of Ruth: A Chapter in Hebrew Customary Law," in *A Light Unto My Path: Old Testament Studies in Honor of Jacob B. Myers*, ed. Howard N. Bream, Ralph D. Heim, and Carey A. Moore (Philadelphia: Temple University Press, 1974), pp. 241-64; Baruch A. Levine, "In Praise of Israelite Mišpāḥâ: Legal Themes in the Book of Ruth," in *The Quest for the Kingdom of God: Studies in Honor of George E. Mendenhall*, ed. H. B. Huffmon, F. A. Spina, and A. R. W. Green (Winona Lake, IN: Eisenbrauns, 1983), pp. 95-106; H. H. Rowley, "The Marriage of Ruth," in *The Servant of the Lord and Other Essays on the Old Testament* (2nd ed., revised; Oxford: Basil Blackwell, 1952), pp. 171-94; Jack M. Sasson, "The Issue of Geʾullāh in Ruth," *JSOT* 5 (1978):52-68; Thomas Thompson and Dorothy Thompson, "Some Legal Problems in the Book of Ruth," *VT* 18 (January 1968):79-99; Gene M. Tucker, "Witnesses and 'Dates' in Israelite Contracts," *CBQ* 28 (January 1966):42-45.

Linguistic Presuppositions

Descriptive linguistics provides a way to approach a text systematically from a variety of perspectives and thus to describe and explain its structure and meaning. Linguistics is, therefore, not in opposition to either exegesis or an aesthetic appreciation of the text; rather, linguistics can provide essential methodological controls to both.

The linguistic standpoint herein adopted is tagmemics as developed by Kenneth L. Pike and others, particularly Robert E. Longacre. The presuppositions of tagmemics are succinctly outlined elsewhere[1] and cannot be discussed in detail. Some have already been mentioned above; those most crucial to an understanding of this essay are presented here.[2]

The Three Hierarchies

Language is arranged in part-whole (not specific-generic) hierarchies, i.e., small units are found in larger units which in turn are found in larger units.

> Example: The unit -s is a morpheme marking plurality which is found in a larger unit cats (a word) which is found in a larger unit the cats (a phrase) which is found in a larger unit the cats slept (a clause), etc.

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[1] See Pike and Pike, Grammatical Analysis, pp. 1-5 and Robert E. Longacre, An Anatomy of Speech Notions (Lisse: Peter de Ridder Press, 1976).

[2] See also the Glossary of Linguistic Terms, pp. 91-93.

Language is composed of three interlocking hierarchies. The phonological hierarchy deals with sounds. The grammatical hierarchy has as its smallest unit the morpheme and as its largest unit a discourse. The referential hierarchy deals with encyclopedia--talked-about identities or events or relationships.[1] Reference is _not_, however, semantics. Rather, in tagmemics, contrastive meaning or impact (semantics) can occur on any level of any of the three hierarchies. This may be illustrated for each of the three hierarchies.

Meaning on the phonological hierarchy

Example: (a) John bit the dog (falling intonation).
(b) John bit the dog (rising intonation).

The sentence in (a) is a statement of fact (however absurd), but the intonation of sentence (b) indicates that it is a question. Sentences (a) and (b) are identical in grammar and reference--meaning is carried by phonology.

Meaning on the grammatical hierarchy

Example: (c) John bit the dog (falling intonation).
(d) The dog bit John (falling intonation).

Sentences (c) and (d) are identical in phonology and very similar in reference (the identities are the same [John, a dog], and the event is the same [biting]). In English the relationship of two words (subject and object) to the verb is determined solely by word order. The grammatical hierarchy tells us what we want to know in the referential hierarchy, namely, the relationship of two identities to the event.

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[1] For an example of a referential analysis of a Carib folktale, see Lillian G. Howland, "Communicational Integration of Reality and Fiction," _Language and Communication_ 1 (1981):89-148.

Meaning on the referential hierarchy

Example: (e) John made an edict (falling intonation).
(f) John made an edict (falling intonation).

Sentences (e) and (f) are identical in grammar and phonology, but referentially they are quite different--in (e), John refers to King John of England; in (f), John refers to John Quincy Adams.

An important implication of grammar versus reference in discourse is that narrative time (grammar) may differ radically from happening time (reference). Thus, in English (but not to the same extent in Hebrew) it is possible to present a story in an almost infinite number of variant orders of events.[1]

Form-Meaning Composite

Each language unit is structured in a form-meaning composite. Meaning is not an abstract entity, but can occur on any level of the hierarchy and is conveyed by the form of the unit. This is, in effect, the crucial starting point of the following study. Because language is structured to convey meaning, that structure can be analyzed and described even on the higher levels of paragraph, episode, section, and discourse. The human mind does not tolerate absurdity or randomness. Furthermore, attention to the form of a text will aid in the task of ascertaining its meaning (exegesis).

---

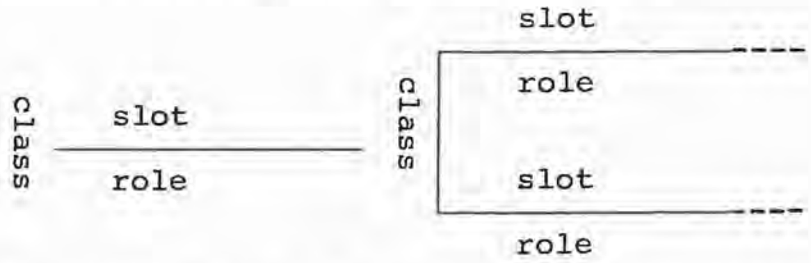
[1] See Kenneth L. Pike, Tagmemics, Discourse, and Verbal Art, ed. Richard W. Bailey (Ann Arbor: University of Michigan, 1981), pp. 45-64 for examples and discussion; also Pike and Pike, Grammatical Analysis, chapters 10 and 12.

The Four-Celled Tagmeme

The words "tagmeme" and "tagma" come from the Greek word τάγμα, "an orderly arrangement." The tagmeme may be defined as "a constituent of a construction seen from the point of view of its four general features: slot, class, role, cohesion."[1]

slot	class
role	cohesion

In tree diagrams, the four features of the tagmeme occur as follows (cohesion must be placed in footnotes):



These four features may be defined as follows:

slot: the feature of the tagmeme which comprises its nuclear or marginal place in the higher construction.

role: the feature of the tagmeme which carries the function of the tagmeme in the construction.

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[1] Pike and Pike, Grammatical Analysis, p. 33.

class (i.e., filler class): the feature of the tagmeme which is the substance (audible "stuff") which is listed as the construction (or set of constructions) which fills (occurs in) the slot.

cohesion: the feature of the tagmeme which controls the manner in which it affects (governs) or is affected (governed) by other tagmemes.

A tagmemic analysis of any chunk of language may be done for any of the three hierarchies by using either formulas (with the four cells shown above for each unit) or tree diagrams (as found in Appendixes A and B). In this study the grammatical hierarchy above the level of the sentence is primarily in focus, although certain referential features (particularly those involving participants) are included. The grammatical hierarchy is a reasonable starting point since, as Jones notes, "the only access to the referential constituents is through the grammatical material."[1]

Outline of the Study

The study is in two parts. In Chapter II, the features of Hebrew narrative discourse are discussed with examples taken from the Book of Ruth. In Chapter III, the process is reversed and the discourse analysis of the Book of Ruth is discussed beginning with the overall structure of the book and working down through each section. The Appendixes should be read with Chapter III; they present the full details for what is necessarily discussed only in summary. In Chapter IV, several conclusions and implications of the study are presented.

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[1] Linda Kay Jones, Theme in English Expository Discourse, Edward Sapir Monograph Series in Language, Culture, and Cognition, 2 (Lake Bluff, IL: Jupiter Press, 1977), p. 121.

CHAPTER II

FEATURES OF HEBREW NARRATIVE DISCOURSE

Introduction

The two literary genres of Hebrew--prose and poetry--have distinctive syntactical features from the levels of phrase and clause up to discourse. In this chapter, several features of Hebrew prose are discussed with examples taken from the Book of Ruth. Because the data base consists only of Ruth, there are inevitable deficiencies and inadequacies. The discussion should, therefore, be considered preliminary and provisionary pending a more complete examination of narrative in the OT. A further qualification must be made in that the analysis was conducted from one particular linguistic viewpoint, namely, tagmemics; other linguistic theories have much to offer and could yield other results.[1]

---

[1] Many approaches could be mentioned here, but three are especially important in that they all are concerned with discourse level phenomena: (1) Text grammarians such as Teun van Dijk (Text and Context: Explorations in the Semantics and Pragmatics of Discourse [London: Longman, 1977]); (2) Systemics as developed by M. A. K. Halliday and Ruqaiya Hasan (Cohesion in English, English Language Series, 9 [London: Longman, 1976]); (3) Biblical structuralists such as Robert M. Polzin (Biblical Structuralism: Method and Subjectivity in the Study of Ancient Texts [Philadelphia: Fortress Press and Missoula, MT: Scholars Press, 1977]) who trace their theoretical lineage to the French Structuralist school of Claude Lévi-Strauss (Structural Anthropology, trans. Claire Jacobson and Brooke Grundfest Schoepf [New York and

Narrative Sequence

Continuity in Narrative

Forms of narrative sequence verbs[1]

Hebrew has two tenses or aspects--the perfect (or suffixing verb form) and the imperfect (or prefixing verb form). The perfect essentially has the notion of past or completed action. The imperfect denotes future or incompleted action; it may also have a subjunctive sense.

Hebrew is unique among the Semitic languages in its use of tenses in narrative discourse. In past narration, the preterite is used--a form which looks like the imperfect with the conjunction waw followed by an a-class vowel prefixed to it: יָבוֹא (imperfect) "he will come"; וְיָבוֹא (waw + shewa + imperfect) "and he will come"; but וַיָּבוֹא (waw + a-class vowel + "imperfect" = preterite) "he came." As early as the 10th century A.D., Hebrew grammarians thought that a perfect had to precede this unusual form of the "imperfect" and that the waw had a converting or consecutive function.[2] Hence they called the imperfect with this special form of the

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London: Basic Books, Inc., 1963]) and A. J. Greimas (Semantique Structurale [Paris: Larousse, 1966]).

[1] This discussion is provided as a summary and is not intended to be a comprehensive discussion of this important, and extremely controversial, subject.

[2] For an excellent survey of theories on the Hebrew verbal system from the Jewish grammarians of the 10th century to S. R. Driver (1874), see Leslie McFall, The Enigma of the Hebrew Verbal System: Solutions from Ewald to the Present Day, Historic Texts and Interpreters in Biblical Scholarship, 2 (Sheffield: The Almond Press, 1982).

conjunction *waw consecutive* or *waw conversive*.[1] Although the name is still used, it is generally recognized that the imperfect with *waw* consecutive was originally a true past tense preterite "with the early pronunciation of the conjunction archaistically retained as *waw*."[2] Thus, the imperfect as a future or subjunctive had a different historical origin from the preterite. This is further supported by the fact that the narrative sequence need not begin with a perfect. So, for example, the entire Book of Ruth begins with a preterite (1:1) without a preceding perfect which could "convert" it.

By analogy,[3] the *waw* with the perfect came to be used in future narrative. Whether or not it is being used as a future narrative tense often must be determined by context except in the first person singular and second person masculine singular verb forms where the accent of the perfect usually shifts to the last syllable (e.g., קָטַ֫לְתָּ > וְקָטַלְתָּ֫).

Meaning of narrative sequence verbs

Verbs in narrative sequence have traditionally been defined as being "temporally or logically consequent upon the preceding verb."[1] Although this is generally the case, it is not entirely accurate.

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[1] GKC, pp. 132-33 §178.

[2] Ronald J. Williams, *Hebrew Syntax: An Outline* (2nd ed.; Toronto: University of Toronto Press, 1976), p. 33 §178.

[3] For a summary of the perfect consecutive as related historically to the Akkadian Permansive *qátil* and the perfect as related to the Aramaic קְטַ֫ל, see the appendix by G. R. Driver in J. Weingreen, *A Practical Grammar for Classical Hebrew* (2nd ed.; Oxford: Clarendon Press, 1975), pp. 252-53.

In part, the difficulty comes because "words must come in linear grammatical order; but much of our perception is n-dimensional."[2] In tagmemics, this is represented in the distinction between the grammatical hierarchy (how the event is portrayed in words) and the referential hierarchy (talked-about purposeful events or identified entities in the real world).[3]

Thus, preterite verbs in narrative sequence may function in one of the following four ways.

1. The preterites depict actions in sequence.

Example: Ruth 3:15a-d

Event 1 - 3:15a ויאמר הבי המטפחת אשר־עליך ואחזי־בה
Event 2 - 3:15b ותאחז בה
Event 3 - 3:15c וימד שש־שערים
Event 4 - 3:15d וישת עליה

On a time line, all of these events are sequential:

Event 1	Event 2	Event 3	Event 4

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[1] Thomas O. Lambdin, Introduction to Biblical Hebrew (New York: Charles Scribner's Sons, 1971), p. 103 §98.

[2] Pike, Tagmemics, Discourse, and Verbal Art, p. 18.

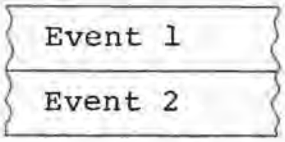
[3] Pike and Pike, Grammatical Analysis, p. 3.

2. The preterites depict simultaneous actions.

Example: Ruth 3:15e-16a

Event 1 - 3:15e ויבא העיר

Event 2 - 3:16a ותבוא אל־חמותה



Admittedly, the temporal duration of the two events is not necessarily precisely coterminous, but the implication of the text[1] is that Boaz and Ruth parted at approximately the same time--Boaz entering the city and Ruth going to her mother-in-law.

3. The preterites may represent one event in a fixed expression.

Examples:

(1) 1:9c ותשאנה קולן 1:14a ותשנה קולן
1:9d ותבכינה 1:14b ותבכינה עוד
(2) 2:10a ותפל על־פניה
2:10b ותשתחו ארצה
(3) 3:7a ויאכל בעז
3:7b וישת
(4) 2:6a ויען הנער ...
2:6b ויאמר

When two verbs are used to represent one speech act, the first verb (never אמר) gives the kind of speech act and the second verb (always אמר) introduces the content of the speech act.[1]

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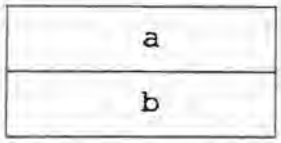
[1] The textual variant (ותבא for ויבא) will be discussed in the appropriate section in Chapter III.

In each of these four examples,[2] one event is represented by two preterites, as diagrammed below:



Event 1

4. A preterite may present a pre-summary or post-summary of an episode.

Example:

Pre-summary - 1:6b ותשב משדי מואב ...

Post-summary - 1:22a ותשב נעמי ...

In 1:6b the pre-summary of Naomi's return precedes her leaving the place where she was staying in 1:7a. In 1:22a the same verb is used as in 1:6b, but she has already returned.[3]

Discontinuity in Narrative

Interruptions of the narrative sequence are as important to Hebrew narrative as are the main event-line, backbone verbs (i.e., preterites).

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[1] Complex quotation formulas are discussed on p. 28.

[2] These examples are exhaustive for Ruth except for complex quotation formulas which are also found in 2:11a-b; 2:19e-g; and 3:16d-17a.

[3] The only other example in Ruth is possibly the use of ותלכנה in 1:7c and 1:19a. Although the two occurrences of this verb clearly form an inclusio for the episode (see Appendix A, Diagram 2), they present intent (1:7c) and outcome (1:19a) in the episode rather than summarization.

Forms of non-consecutive clauses

The narrative sequential clauses (preterites) have been discussed above. They are often called "conjunctive sequential." In contrast to these are disjunctive clauses, those which break the narrative sequence.

A disjunctive clause may have a variety of forms, but essentially it is a clause (usually beginning with waw) with another grammatical constituent intervening before the verb. In a past narrative sequence with preterites, the off-line disjunctive clauses will normally have a perfect verb or be a non-verbal clause. For example:

1:14c ותשק ערפה לחמותה

1:14d ורות דבקה בה

Here the main-line event is Orpah's action depicted by a preterite. The off-line contrastive event which is also in past time is depicted by a perfect. Note also the variation from the normal verb-subject-object word order in the second sentence to form the disjunctive clause.[1] Interestingly, this off-line event becomes the point of departure for the next series of main-line events.

Because the negative always comes before the verb, negative clauses are always disjunctive. Negative sentences, then, in depicting events that do not happen are not on the event-line since "events that do not take place have significance only in relation to what actually does happen."[1] In Ruth, this construction occurs only in reported speech and never as a break in the narrative sequence.

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[1] Other examples in Ruth are 1:22b; 2:4a; 4:1c.

Verbless sentences are also non-sequential, and include clauses with participles.[2]

Another type of clause is called "conjunctive, non-sequential."[3] It has the form perfect + ו + perfect or imperfect + ו + imperfect. It is generally used either to describe customary or habitual action "without an explicit expression of logical or temporal consecution" or, in a main narrative sequence, to continue a disjunctive clause.[4] In Ruth, only one example occurs:[5]

4:7b	שלף איש נעלו
4:7c	ונתן לרעהו

Here the perfects are used to denote a customary procedure in past time. The remark is an off-line explanatory comment.

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[1] Grimes, The Thread of Discourse, p. 65.

[2] Examples in narration in Ruth are: 1:2a; 1:2b; 1:2d; 1:4b; 1:4c; 1:22b; 2:1a; 2:1b; 4:17d.

[3] For a more detailed description of this clause-type, see Lambdin, Introduction to Biblical Hebrew, pp. 279-82 §197.

[4] Ibid., p. 381.

[5] A possible exception to this statement could be the genealogical sentences in 4:18b-4:22b which all have the form ו + (subject) + הוליד + (object).

Meaning of non-consecutive (disjunctive) clauses

Disjunctive clauses serve a variety of purposes in narrative literature. Many of these uses are well-known and have already been mentioned; they will only be summarized here.

1. Disjunctive clauses may present an action in contrast to the main-line verb (see 1:14c-d above).

2. Disjunctive clauses are used to insert an explanatory, off-line comment or circumstance. The explanatory comment in 4:7a-d begins and ends with disjunctive clauses--(4:7a) וזאת . . . (4:7d) וזאת. The main narrative in the preceding and subsequent narrative is carried by preterites--(4:6a) ויאמר . . . (4:8a) ויאמר.

Another example of an explanatory disjunctive (verbless) clause is in 2:1: . . . ולנעמי מידע לאיש.

3. Disjunctive clauses may summarize an action already represented in narrative by a preterite in a narrative sequence. Bar-Efrat recognizes this use of the perfect and notes that such flashbacks are generally located at points of transition in the narrative.[1]

One example in Ruth is in 4:1a: . . . ובעז עלה השער. This event of Boaz going to the city was previously mentioned in the narrative in 3:15 (ויבא העיר). Here the same event is reiterated to begin a new episode with Boaz refocused as the central participant after the report episode (3:16-18) has intervened. Although the verbs עלה and בוא have distinctive meanings, they refer to the same basic event--that of Boaz going to the city to initiate the legal proceedings. The fact that עלה is more specific is appropriate to its position in the narrative at the beginning of the actual start of the scene at the city gate.

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[1] S. Bar-Efrat, "Some Observations on the Analysis of Structure in Biblical Narratives," VT 30 (1980):160.

The only other example in Ruth of a disjunctive clause which describes an action already presented in the narrative is 1:22c (והמה באו בית לחם בתחלת קציר שערים). This clause repeats the information of their entrance into Bethlehem in 1:19a, b (ויהי כבאנה בית לחם) as well as some new information regarding the season.

Sentences in Biblical Hebrew

A clause is relatively easy to define in Hebrew. It may be dependent or independent. Independent clauses may be verbless, have a finite verb, or occasionally an infinitive absolute. They fill the nucleus of the sentence and may stand alone. Dependent clauses may have an infinitive construct or a subordinating conjunction introducing another clause.

The sentence in Hebrew is more difficult to determine. Williams prefers to avoid the term entirely,[1] but he does not attempt to describe grammar on the higher levels.

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[1] Williams, Hebrew Syntax: An Outline, p. 4.

Andersen defines a sentence as "a construction with at least two well-formed clauses" which may be related by apposition, coordination, or subordination.[1] The problem with his definition is that by the nature of verbs in a narrative sequence, every new independent clause with a main-line preterite will begin with a conjunction. Two clauses with preterites in a main-line narrative are not really joined in a coordinate or antithetical sentence in the way that English sentences are joined by "and" or "but." For this reason, I follow Longacre in defining a sentence in Hebrew as an independent clause to which subordinate clauses may be attached.[2] Two preterites in a sequence, then, are each considered to be sentences (not one coordinate sentence) even though minimally filled by an independent clause.

There are, however, two important qualifications to this definition. First, two preterites which represent one event in a fixed expression (see above, pp. 14-15) comprise a sentence cluster, not two sentences. Second, the preterite ויהי often functions as a subordinate clause to an independent clause with a preterite (1:1a; 1:19b; 3:8a; but not 2:17c).[3]

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[1] Francis I. Andersen, *The Sentence in Biblical Hebrew*, Janua Linguarum, Series Practica, 231 (The Hague: Mouton, 1974), p. 25.

[2] This is Longacre's view in "A Textlinguistic Analysis of the Joseph Story."

[3] ויהי often marks the beginning of a paragraph as noted by Andersen (*The Sentence in Biblical Hebrew*, p. 63) and GKC §111f-h.

Discourse Genre, Verb Rank, and Paragraph Types

Discourse Genre and Verb Rank

Four major types of discourse genre in Hebrew prose are found in Ruth--narrative, predictive, hortatory, and expository. These discourse genres should not be confused with the distinction between the two literary genres of Hebrew discussed above.

Each discourse genre has its own verb ranking. That is, certain verbs will be more nuclear to the discourse than others.

In narrative discourse, the most important verbs are those which carry the action forward, whereas more static verbal forms provide auxiliary information. In Hebrew, then, the verbs which rank highest will be the preterite (in reporting speech) or the perfect (in reported speech)[1] followed by the perfect (as for example, in a disjunctive clause in contrast to a main-line preterite). All other verb types will rank below these forms.

Predictive discourse in Ruth is found only within reported speech. Because it deals with future time, the perfect consecutive ranks higher than the imperfect with all other forms (which are more static) ranking lower.

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[1] These terms are adopted from Robert M. Polzin, "Reporting Speech in the Book of Deuteronomy," in Traditions in Transformation, ed. B. Halpern and J. D. Levenson (Winona Lake, IN: Eisenbrauns, 1981), pp. 193-211.

Hortatory discourse in Ruth is also found only in reported speech. The more direct forms of command (imperatives and jussives or cohortatives) rank higher than negative commands or commands using the imperfect (a modal verb and therefore a mitigated command). The perfect consecutive substitutes for the imperfect in rank, especially when preceded by an imperative.[1]

Expository discourse is essentially the reverse of narrative or predictive discourse in that it is static. Therefore, verbless clauses have the highest rank, with every other type below them.

Paragraph Types[2]

Paragraphs in Hebrew (as in English) are not always marked with particles, words, or other overt grammatical features. Still it must be insisted that paragraphs (and ultimately episodes and larger sections) are grammatical units, not semantic units, because of the role relations that exist between their constituents. It is reasonable that the formation of paragraphs and sections, etc. should not be marked overtly when it is remembered that the same is true on the clause level:

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[1] Lambdin (Introduction to Biblical Hebrew, p. 119) discusses the sequence imperative + perfect consecutive + perfect consecutive.

[2] For a differing analysis of paragraph types see Randall John Buth, "An Introductory Study of the Paragraph Structure of Biblical Hebrew Narrative" (M.A. thesis, American Institute of Holy Land Studies, 1976). His analysis is based upon Jonah, Ruth, Daniel 1, Isaiah 36-39, 2 Kings 18:13-20:19. His analysis does not go down to the level of sentence, and thus his paragraph constituents are themselves paragraphs (according to my analysis and definition of terms).

> The syntactical relation of a noun can therefore in general only be inferred from its position in the sentence, or from its being joined to prepositions. In either case, the form of the noun undergoes no change (except for the construct state, §89), and the representation of case-relations belongs therefore almost exclusively to syntax.[1]

Role relationships between sentences can be illustrated by experimental syntax.[2] A two-clause sentence can be paraphrased into two sentences with the same role between the sentences as characterized the two clauses within the sentence. The following example illustrates the role relationship of condition-contingency:

(1) If it rains, the children will come into the house.
(2) It may rain. The children will come into the house.[3]

Analysis of paragraph types

In analyzing Ruth, I have considered two or more sentences tied together by role relations to be a paragraph,[4] excluding sentences which are used in fixed expressions to form sentence clusters. Paragraphs may nest within paragraphs to form larger units. Although this creates a more complex stratum of paragraphs embedding paragraphs, it has the decided advantage of a limited number of paragraph types.[1]

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[1] GKC, pp. 221-22 §79b.

[2] Experimental syntax has been used to explain role relations between sentences in English (see Pike and Pike, Grammatical Analysis, pp. 235-40) and Indonesian (see Robert Sterner, Ignatius Suharno, and Kenneth L. Pike, "Experimental Syntax Applied to the Relation between Sentence and Sentence Cluster in Indonesian," in From Baudi to Indonesian, ed. Ignatius Suharno and Kenneth L. Pike [Irian Jaya, Indonesia: Cenderawasih University and the Summer Institute of Linguistics, 1976], pp. 95-117).

[3] Pike and Pike, Grammatical Analysis, p. 235.

[4] This section follows Longacre's "A Textlinguistic Analysis of the Joseph Story" except that he does not use the level of sentence cluster.

Role relations are not limited to the paragraph level. Rather, the concept of role relationships between constituents is an integral part of tagmemics and role relations occur on every level of the hierarchy (as witnessed by the second box of the tagmeme).

The general methodology herein employed in determining paragraphs has been to decide the type of discourse genre and then to decide whether the main verbs of the sentences were equally ranked or unequally ranked. If there is equal rank, then the paragraph is labeled a Coordinate Complex Paragraph (CoCx¶); if there is unequal rank, then the role relationship between the sentences is examined.

A few examples are in order. In Ruth 4:17c-d, there is a Narrative Amplification Paragraph:

4:17c - Nuc(leus): Ev(ent) ותקראנה שמו עובד
4:17d - Mar(gin): Am(plification) הוא אבי־ישי אבי דוד

The preterite in 4:17c is on the event-line; the comment in 4:17c is a verbless clause which is off the event-line and provides additional information about the future of the child named in 4:17c.

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[1] Similarly, Callow observes that "normally there are several common paragraph patterns in a given language; these are often related to discourse types" (Kathleen Callow, Discourse Considerations in Translating the Word of God [Grand Rapids: Zondervan Publishing House, 1974], p. 21).

An example of equal ranking is found in 2:7b-c in the speech of Ruth as reported by the foreman to Boaz:

2:7b - Nuc(leus)1: Text אלקטה־נא

2:7c - Nuc(leus)2: Text ואספתי בעמרים אחרי הקוצרים

This has been labeled a Predictive Coordinate Complex Paragraph (PCoCx¶).

Summary of paragraph types

A summary of paragraphs types found in Ruth and their frequency is given in Table 1.

Table 1.--Summary of Paragraph Types

	Narrative	Predictive	Hortatory	Expository	Genealogy
Amplification	9	1	7	9	
Antithetical	1	1	5		
Appositional		2		1	
Condition-Contingency		1			
Coordinate Complex	26	4	12	7	1
Performative				2	
Reason			9		
Simple	1	2	1	1	1
Stimulus-Response		1			

The most frequent paragraph type is the Coordinate Complex Paragraph. Its counterpart, the Appositional Paragraph is much less frequent. The non-occurrence of Narrative Appositional Paragraphs is predictable due to the morphology of the preterite in a narrative sequence; the Hortatory Appositional Paragraph is expected to occur elsewhere in Hebrew prose.

Condition-Contingency and Stimulus-Response Paragraphs occur infrequently and perhaps should be combined into one category. It should be noted that non-verbal response to an initiating monologue has been identified as the response constituent in an exchange, rather than as a constituent of a Stimulus-Response Paragraph.[1]

Genealogy Paragraphs have been distinguished from Expository Paragraphs because of their distinct form and formulaic quality in the OT.[2]

Reported Speech

Reported speech forms a large portion of Hebrew narrative--so much so that Alter sees narration as largely subsidiary to direct speech.[3] The Book of Ruth has 748 words of speech as compared to 551 words of narrative. This is even more amazing when compared to Genesis with 8,725 words of speech and 11,888 words of narrative.[1] In this section, some features of reported speech are examined.

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[1] This analysis follows Pike and Pike (Grammatical Analysis, p. 149) rather than Longacre ("A Textlinguistic Analysis of the Joseph Story").

[2] On the various forms of genealogies in the OT, see Buth, "An Introductory Study of the Paragraph Structure of Biblical Hebrew Narrative," pp. 121-23.

[3] Robert L. Alter, The Art of Biblical Narrative (New York: Basic Books, Inc., 1981), p. 65.

Quotation Formulas

Biblical Hebrew shows considerable variety in the form of its quotation formulas. The function or interpretation of these various quotation formulas should be examined in the context of Ruth and a large portion of other narratives. It is useful, however, to note the various types of quotation formulas to give "a clearer view of the extent of variation in the use of these formulas . . . [which] was, no doubt, more sharply perceived by the first readers of the text."[2]

Formulas with אמר

אמר - 1:15a; 1:19c; 2:7a; 2:13a; 3:9a; 3:9c; 3:10a; 3:14d; 3:15a; 3:16b; 3:17c [Qere adds אלי], 3:18a; 4:1d; 4:2b.

אמר + Subject - 1:11a; 1:16a; 1:21a; 4:5a; 4:6a; 4:11a.

אמר + Subject + ל + (substantive or personal name) - 1:8a; 2:5a; 2:20a; 2:20c; 4:8a; 4:9a.

אמר + Subject + אל + (substantive or personal name) - 2:2a; 2:8a; 2:22a; 4:14a.

אמר + ל + suffix - 1:10a; 2:2c.

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[1] Statistics from Francis I. Andersen (personal communication).

[2] Charles Conroy, Absalom Absalom! Narrative and Language in 2 Sam 13-20, Analecta Biblica, 81 (Rome: Pontifical Biblical Institute, 1978), p. 128.

אמר + ל + (substantive or personal name) - 4:3a.
אמר + ל + suffix + Subject - 2:14a; 2:19a; 3:1a.
אמר + אל + suffix - 1:20a; 2:10c; 3:5a.

Complex formulas

A speech act may be introduced by a complex quotation formula consisting of two speech verbs (both preterites) --the first gives the type of speech act involved (never אמר), the second (always אמר) gives the content of the speech act.

ענה + Subject + אמר - 2:6a-b; 2:11a-b.
נגד + ל + (substantive) + את + אמר - 2:19e-g; 3:16d-17a.

Formulas with לאמר

צוה + Subject + את + Noun + לאמר - 2:15c.
אמר . . . + לאמר - 4:4c.
קרא + ל + suffix + Subject + לאמר - 4:17a.

Conclusions

At first glance, Hebrew has a limited number of overt syntactical devices for structuring narrative discourse. Chief among these is the preterite providing a narrative sequence of events. A proper understanding of this narrative tense is crucial to the understanding and appreciation of Hebrew discourse. Equally important are syntactical means for breaking the narrative (e.g., disjunctive clauses)--all used effectively by the writer to show what did not happen, or could have happened, or to provide explanatory data for what did happen.

But Hebrew prose is not simply a monotonous string of narrative sequences. Certainly the impact (even in translation) of the biblical narratives witnesses a discourse structure which is far more complex. Some features of Hebrew structure in narrative have been discussed above. Other features, no doubt, remain to be discovered and systematically investigated. Nevertheless, the next chapter applies some of these features to the text of Ruth.

CHAPTER III

A DISCOURSE ANALYSIS OF THE BOOK OF RUTH

Introduction

A text is a literary and linguistic complex with intricate structure and relationships. Indeed, Bar-Efrat has defined structure in narrative as "the network of relations among the parts of an object or a unit."[1] But random observations and weak intuitions are not sufficient to observe and define those relations systematically, much less determine their impact. A theory of some kind is needed as a window on reality, a methodology for operation. The basic outlines of the linguistic theory employed in this chapter have been discussed above (Chapter I, pp. 4-8) as well as some implications of Hebrew narrative in general (Chapter II). This chapter sees the outworking of the theory in particular with the data set forth in full in the Appendixes.

The plan of attack will be to start at the top of the hierarchy and work down through each section of the Book of Ruth.

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[1] Bar-Efrat, "Some Observations on the Analysis of Structure in Biblical Hebrew Narratives," p. 155.

Overall Structure of the Book

Four Main Sections

The Book of Ruth may be divided initially into four "chunks" or sections on the basis of the disjunctive clauses which break the chain of preterites. These disjunctive clauses are found in 1:22c (והמה באו בית לחם בתחלת קציר שערים), 4:1a (ובעז עלה השער), and 4:18a (ואלה תולדות פרץ). The four sections produced are 1:1a-22b; 1:22c-3:18b; 4:1a-17c; and 4:18a-22b.

Two controversial features of this division should be noted. First, the division between 1:22b and 1:22c is not accepted by commentators. The rationale for placing 1:22c at the beginning of the section is threefold: (1) 1:22a-b have already provided a summary statement for the first section and form an inclusio with 1:6a-b. (2) The mention of the barley harvest (1:22c) triggers the gleaning scene (chapter 2) and eventually the threshing scene (chapter 3); the barley harvest is not particularly significant to the first section (chapter 1) which is concerned with response to a famine, not harvest.

Second, chapters 2 and 3 have been kept together on this level as comprising one section. The fact that the narrative sequence of preterites is unbroken throughout these two chapters is only one indication (albeit an important one) that the gleaning and threshing scenes belong together. Another indication is the nearly identical wave structure[1] in each chapter--a premargin of proposal (1:22c-2:3 and 3:1a-5b), next, a nucleus of execution of plan (2:3d-17c and 3:6a-15g), and, finally, a postmargin of report (2:18a-23b and 3:16a-18b). In chapter 2, Ruth proposes the plan; in chapter 3, Naomi does. Ruth executes the plan by gleaning in chapter 2 and by going to the threshing floor in chapter 3. In both chapters 2 and 3, Ruth reports to Naomi what has happened.[2]

Therefore, while chapters 2 and 3 present two episodes, each with its own setting, climax, and resolution, they nonetheless are closely related even as their topics (gleaning and threshing) are concomitant institutions.

Relationships Between Sections

These four sections are not of equal length or comparable texture, but they are cohesive constituents. Section 1 (1:1a-22b) stages the entire story. There is a referential link between the first clause in 1:1a (ויהי בימי שפט השפטים "and it happened in the days of the judging of the judges") and the closing portions both of section 3

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[1] In tagmemics, a language unit may be observed as particle (static perspective), wave (dynamic perspective, having margins and a nucleus), or field (relationship perspective); see Pike and Pike, Grammatical Analysis, p. 5.

[2] Bertman ("Symmetrical Design in the Book of Ruth," JBL 84 [1965]:165) also says that the sections match in content. He adds the additional elements: Ruth goes to the fields (2:3) or to the threshing floor (3:6); Boaz asks the identity of Ruth and is told (2:4-7; 3:7-9); and Boaz asks Ruth to stay, declares her worthy of being blessed, and gives her food (2:8-14; 3:10-15).

(4:17c הוא אבי־ישי אבי דוד "he is the father of Jesse, the father of David"), and section 4 (4:22b וישי הוליד את־דוד "and Jesse begat David"). Thus the story begins in the tribal period of the judges and closes with David and the period of the monarchy.

Another tie between sections 1 and 3 is the choral effect of the women. In section 1, they greet Naomi as she arrives in Bethlehem with Ruth and silently listen as Naomi mourns her ill fortune. In section 3, they bless Naomi (now silent) and the child.[1]

Section 2 (1:22c-3:18b) is the peak or climax and Section 3 (4:1a-17c) is the denouement or final resolution. Section 4 (4:18a-22b) is not superfluous to the structure of the whole. This will be discussed further below, but here it should be noted that the family history in the first part of section 1 (1:1-5) is balanced against a more extensive formal family history in section 4.[2]

Section 1 (1:1a-22b)

Introduction

Besides staging the participants in time and space, this section presents all of the problems which will be worked out before the book is finished--lack of food, lack of husbands, lack of sons, and a bitter attitude toward God. While the latter is not the same sort of problem, it is attendant upon the other three. It is also the most subtle in its resolution as Naomi's bitterness is slowly transformed to praise for Yahweh's חסד (2:20) and complete fullness through Ruth, and her husband and son (chapter 4).

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[1] It is worth noting in passing that by presenting groups of people as acting and speaking in unision (which never happens in real life), the author employs a conventional literary fiction. (I am indebted to Michael P. O'Connor [personal communication] for alerting me to the choral functions in Ruth.)

[2] Bertman, "Symmetrical Design in the Book of Ruth," p. 167.

1:1a-6b

The first episode (1:1a-6b) is outside of the main interaction of the chapter. Two characteristics of the opening of a story in Hebrew narrative (both suggested by Alter) seem to be at work here. First, the story is introduced from the participant perspective of Elimelek, although he is not a major character. Alter suggests that "the patriarchal convention of biblical literature requires that the opening formula be 'there was a man,' not a woman, and that the male be the point of reference for defining relations."[1] Thus we find that *a man* went from Bethlehem Judah with *his* wife and *his* two sons. The participant reference shifts to Naomi in 1:3, "and Elimelek *the husband of Naomi* died and *she* was bereaved and *her* two sons. . . ."

Second, Alter suggests that a story has an actionless beginning and then events happen in customary or repeated patterns which lead to events and dialogue in the main narrative.[1] In Ruth 1:3-5 we find a cycle--death (Elimelek), bereavement (of Naomi and sons), response (sons marry), and outcome (they stay there). A second cycle repeats death (sons), bereavement (Naomi), action (she leaves).

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[1] Alter, *The Art of Biblical Narrative*, p. 32.

This episode provides the introduction for the first section. Its cyclic organization has just been noted. Here it should be observed that although most commentators would place the end of the episode after verse 5,[2] the most reasonable place to close the episode is after verse 6[3] for several reasons: (1) The dissimilarity or contrast between the first and last sentences of the episode provide an inclusio by contrast. Naomi's response to the third crisis is significantly different (she returns rather than stays) and thus she breaks the cycle of events. Furthermore, this decision triggers the events of the rest of the chapter. (2) The famine of verse 1 has been alleviated (verse 6)--the reason for being in Moab no longer exists and the first problem mentioned has been solved (for the present). (3) The feel of the section moves from atemporal, other-worldly in 1:1a to personal, familiar in 1:7a. One evidence of this is the lack of speech by the participants in the first six verses.[1] (4) An important grammatical tie connects the departure from Moab with the return. 1:1a has a discontinuous subject with a resumptive pronoun (וילך איש . . . הוא ואשתו ושני בניו) as does 1:6 (ותקם היא וכלתיה).

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[1] Alter, The Art of Biblical Narrative, pp. 80-81.

[2] Edward F. Campbell, Jr., Ruth: A New Translation with Introduction and Commentary, AB, 7 (Garden City, NY: Doubleday & Co., Inc., 1975), p. 49.

[3] So also Jack M. Sasson, Ruth: A New Translation with a Philological Commentary and a Formalist-Folklorist Interpretation (Baltimore and London: The Johns Hopkins University Press, 1979), p. 14.

However, verse 6 is a pivot point for the chapter and has a double function--it also provides a premargin of pre-summary or intent to the episode coordinate complex (1:7a-22b) and forms an inclusio with 1:22b (the postmargin of post-summary or outcome). Thus, it has been analyzed as a constituent operating on two levels.

Participants are identified in 1:2a-d and 1:4b-c. Andersen calls 1:2a-c circumstantial verbless clauses and notes that "the construction is highly favored in narrative prose for introducing a character at the beginning of a story, or for bringing in a new character along the thread."[2] 1:4b-c also introduces two participants--the wives of the two sons. The grammatical construction employed is the standard way of introducing two participants

> as a pair whose destinies will be played out in the following narrative--two wives (Ge 4^{19}, 11^{29}, 1 Sa 1^{2}, Ru 1^{4}), two daughters (Ge 29^{16}, 1 Sa 14^{49}), two sons (Ge 10^{25}, 1 Chr 1^{19}), two men (Nu 11^{26}, 2 Sa 4^{2}), etc.[3]

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[1] Phyllis Trible, "Two Women in a Man's World: A Reading of the Book of Ruth," Soundings 59 (Fall 1976): 252.

[2] Andersen, The Sentence in Biblical Hebrew, p. 32.

[3] Ibid.

1:7a-19a

Overview of the structure

This episode, which depicts the drama between Naomi and her daughters-in-law and the start home, also has an inclusio--1:7c "and they went (ותלכנה) in the road to return to the land of Judah" with 1:19a "and the two of them went (ותלכנה) until they came to Bethlehem." This inclusio brackets the episode and contrasts expectation with counter-expectation. In the center is the conversation between Naomi and her daughters-in-law which culminates in Ruth's eloquent appeal and declaration of loyalty.

Specifics of the structure

The conversation (1:8a-18b) just mentioned between Naomi and Orpah and Ruth is composed of three simple resolved exchanges. In the first (1:8a-10b), Naomi commands the girls to return to Moab with Yahweh's blessing. They respond non-verbally with tears and verbally with a counter-proposal to return with Naomi to her people.

In the second exchange (1:11a-14d) Naomi repeats her command (שבנה בנתי) and then emphatically restates it in the form of a rhetorical question (1:11c למה תלכנה עמי). She buttresses her argument with another rhetorical question (1:11d)--an emphatic statement of her inability to bear sons for them. This is the main thrust of her monologue which closes with a statement of Yahweh's mistreatment of her (1:13c).

Orpah makes her decision to obey her mother-in-law and thus separates herself from her. Ruth, however, chooses to disobey Naomi and thus clings to her. Ruth's action is presented in a disjunctive, off-line clause which breaks the narrative sequence. This syntactical construction depicts the stark contrast between the two actions, as well as their simultaneity.[1] Andersen notes that this construction also often marks the end of a paragraph.[2]

Naomi's reiterated proposal to return and remarry is met by Ruth's counter-proposal (1:16a-17c) which is an intricately balanced speech. 1:16b (the request) is balanced by 1:17c (the oath formula). Within these two lines (which could be excluded from the poetry) are six lines of poetry.[3]

[request]	אל־תפגעי־בי לעזבך לשוב מאחריך	1:16b
a	כי אל־אשר תלכי אלך	c
a'	ובאשר תליני אלין	d
b	עמך עמי	e
b'	ואלהיך אלהי	f
c	באשר תמותי אמות	1:17a
c'	ושם אקבר	b
[oath]	כה יעשה יהוה לי וכה יסיף כי המות יפריד ביני ובינך	c

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[1] Shemaryahu Talmon, "The Presentation of Synchroneity and Simultaneity in Biblical Narrative," Scripta Hierosolymitana 27 (1978):9-26.

[2] Andersen, The Sentence in Biblical Hebrew, p. 65.

[3] See also the analysis by W. S. Prinsloo, "The Theology of the Book of Ruth," VT 30 (July 1980):333.

The first two lines (1:16c, d) match and referentially refer to Ruth's insistence to follow Naomi throughout life, wherever she "goes" or "lodges." They are balanced by lines 1:17a, b which contain Ruth's commitment to Naomi even through death and burial--the antithesis of life and lodging. Note that 1:17b (ושם אקבר) does not read (ובאשר תקבר אקבר) as might be expected to match 1:16d. The grammatical change (with retention of referential identity) may be to indicate culmination (i.e., that is the last thing she can possibly do) or completion (of the pericope).[1]

In the very center of the poem, Ruth affirms by means of two verbless clauses that Naomi's people will be her people and Naomi's god will be her god. In the ancient Near East, one's nationality and god were closely related; the lines are not synonymous but complementary. These inner two lines also relate to the preceding and following lines--both travel and burial are under the aegis of the god. The structure, then, shows the depths of Ruth's declaration:

> Not only has Ruth broken with family, country, and faith, but also she has reversed sexual allegiance. A young woman has committed herself to the life of an old woman rather than to the search for a husband, and she has made this commitment not "until death us do part" but even beyond death. One female has chosen another female in a world where life depends upon men. There is no more radical decision in all the memories of Israel.[2]

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[1] Aharon Mirsky ("Stylistic Device for Conclusion in Hebrew," Semitics 5 [1977]:9-23) discusses this similarly.

[2] Trible, "Two Women in a Man's World," p. 258.

Naomi's response is non-verbal--she quits talking to her and the two travel to Bethlehem.

1:19b-22b

Overview of the structure

The arrival home episode is marked as a separate episode by the ויהי clause in 1:19b (ויהי כבאנה בית לחם). Note also that referentially, the clause repeats the information of 1:19a (ותלכנה שתיהם עד־באנה בית לחם) but from a different spatial setting--Bethlehem rather than Moab--as witnessed by the two verbs הלך and בוא. Nevertheless, it is just this referential reiteration of an event and the change in spatial perspective which can signal the start of a new episode.

Specifics of the structure

In 1:19d the women ask הזאת נעמי "Is this Naomi?" The question is almost certainly not a request for information, but a rhetorical question expressing an exclamation--"It really is Naomi!" Jongeling also insists that the question is not "Est-ce Noémi?" but rather "C'est donc la Noémi!"[1]

Naomi's response in 1:20b-21e is another poem which is carefully balanced. 1:20b, c match grammatically and are balanced by another pair of matching lines (Subject-Verb-Object) in 1:21d, e. Campbell notes the judicial flavor of the verbs ענה ב ("to testify against") and הרע ל ("to pronounce evil sentence upon").[1]

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[1] B. Jongeling, "Hz't N^{c}my (Ruth 1:19)," VT (October 1978):474-75.

[command]	אל־תקראנה לי נעמי	1:20b
	קראן לי מרא	c
[reason]	כי־המר שדי לי מאד	d
	אני מלאה הלכתי	1:21a
	וריקם השיבני יהוה	b
[rhetorical question= command]	למה תקראנה לי נעמי	c
[reason]	ויהוה ענה בי	d
	ושדי הרע לי	e

In the center of the poem are two parallel lines (1:21a-b) which present the antithesis of "full" and "bitter." This antithesis is worked out throughout the book and finds its final resolution in chapter 4.[2]

A final observation should be made of the chiastic repetition of the divine names--Shadday (1:20d), Yahweh (1:21b), Yahweh (1:21d), Shadday (1:21e).

With the two lines in 1:22a-b, the section closes. The inclusio they form with 1:6 is obvious, but the turn of expression in 1:22b is surprising. Not only has Naomi "returned" (ותשב), but Ruth the Moabitess has "returned" (השבה). Although this epithet seems to foreshadow her integration and acceptance into her new homeland, more importantly, it repudiates Naomi's complaint that Yahweh has sent her back empty.

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[1] Campbell, Ruth: A New Translation with Introduction and Commentary, p. 77.

[2] D. F. Rauber ("Literary Values in the Bible: The Book of Ruth," JBL 89 [March 1970]:27-37) discusses this matter in more detail.

Section 2 (1:22c-3:18b)

The inclusion of chapters 2 and 3 into section 2 has been discussed above. For ease of discussion, the chapters will be discussed separately.

1:22c-2:23b

Overview of the structure

The gleaning scene, consisting primarily of reported speech, is skillfully wrought with subtle links, transitions, and inclusios. The themes in the section are interwoven, namely, food for the returnees, and their relationship to Boaz. Both are introduced in 1:22b-2:1b by means of disjunctive clauses and provide the setting for the entire section. Whereas chapter 1 involved a family's response to a famine and their subsequent return after its end, chapter 2 involves that same family's response to their own personal need for sustenance although they arrived in Bethlehem at the time of the barley harvest (1:22b).[1] 1:22b, then, which states that they arrived in Bethlehem at the time of the barley harvest is reiterated in 2:23a but with the additional information that Ruth gleaned with Boaz's girls until the end of the barley harvest.

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[1] Barbara Green ("The Plot of the Biblical Story of Ruth," JSOT [July 1982]:64) notes that in this chapter "the solutions to famine range from temporary (2:14, 18) to more adequate (2:17) to more long-term (2:8-9, 15-26, 21-23)." The final solution is, of course, not reached until chapters 3 and 4.

The theme of Naomi and Ruth's relationship to Boaz is also worked out in this section. 2:1 states the fact that Naomi has a relative through Elimelek who is a גבור חיל and whose name is Boaz. In this simple statement, the author conveys information to the audience upon which the entire section hangs, although Ruth herself is blissfully unaware of the connection until the very end of the chapter (again a nice inclusio) in 2:20d-e.

Within the inclusio there are three scenes--Ruth's plan (2:2a-d), the execution of the plan (2:3a-18b), and her report to Naomi (2:18a-22c).

Specifics of the structure

Ruth, having acquired permission to glean from her mother-in-law, sets off for the open countryside. The narrative paragraph used to describe this in 2:3a-d is transitional, just as is its complementary paragraph (2:17a-18b) at the end of the episode. While looking back as the execution of Ruth's proposal (2:2a-c), it also stages the entire episode (2:3a-18b) of Ruth's encounter with Boaz. Alternatively, 2:3a-c could be analyzed as the outcome of Ruth's proposal and 2:3d as the staging for the following episode.

After Boaz arrives on the scene (2:4a) he asks his foreman the identity of the new girl. It is interesting that in 2:5a and 2:6a (each time the supervisor is mentioned) he is identified by the lengthy title (הנער הנצב

(על־הקוצרים) although in the latter instance, it is (seemingly) redundant. Possibly the reiteration is to emphasize that the man who has been over the harvesters and thus most qualified to report on Ruth's behavior, is the one who informs Boaz concerning her.

The enigmatic sentence in 2:7f (זה שבתה הבית מעט) remains unsolved and is marked as residue in the presentation of the data in Appendix B.[1]

Boaz's speech gives Ruth the privilege of gleaning with his girls (2:8b-9a) and protection from his young men as well as water from them (2:9b-e). Both parts of his monologue begin with rhetorical questions. הלוא שמעת בתי in 2:8b is actually a command meaning "Hear me well, my daughter!" In 2:9b, . . . הלוא צויתי את־הנערים is a statement meaning "I have certainly commanded the young men. . . ." Both rhetorical questions are also performative statements in that "the speech act itself creates the situation described by the speech act."[2]

The episode closes as it began with Ruth gleaning. She beats out the grain, lifts it up, and returns to the city. The change of locale (2:18b) is followed by a change of perspective (ותרא חמותה) in 2:18c. In the report episode Ruth tells Naomi that she gleaned in Boaz's field and Naomi tells Ruth that he is a kinsman. The stage is set for the next scene.

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[1] For a variety of solutions, see D. R. G. Beattie, "Midrashic Gloss in Ruth 2:7," *ZAW* 89 (1977):122-24; and Campbell, *Ruth: A New Translation with Introduction, Notes, and Commentary*, pp. 94-96.

[2] Pike and Pike, *Grammatical Analysis*, p. 453.

3:1a-18b

Overview of the structure

In this chapter the climax (or peak) of the story is reached. This is indicated by a variety of features. First, there are only three participants and no groups of participants. This contrasts with the women in chapter 1, the harvesters (קצרים) in chapter 2 which are composed of the young men (נערים) and young women (נערות), and the elders (זקנים) and women (נשים, השכנות) in chapter 4. Presumably, there were other men threshing that night (see 3:14), but they do not speak and their presence is not even mentioned.

Second, Radday notes the chiastic settings and the distinctive timeframe of chapter 3:

chapter 1 - in town, in daytime
chapter 2 - in the fields, in daytime
chapter 3 - in the fields, at night
chapter 4 - in the town, in daytime[1]

Third, participant reference is sparse throughout the chapter in comparison to the other chapters. Participants as subjects of verbs are explicitly identified only in 3:1 (נעמי חמותה), 3:7 (בעז), and 3:8 (האיש).

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[1] Yehuda T. Radday, "Chiasm in Joshua, Judges and Others," Linguistica Biblica 27/28 (1973):8.

In this connection, a comparison of the report episode in 2:19-23 with the complementary report episode in 3:16-18 is revealing. The former has an abundance of participant reference replete with kinship terms; in the latter, participants are identified chiefly by the content of their speeches and kinship terms are not used at all. On one level, this suggests that mutual kinship relationships and responsibilities are stressed in chapter 2 (thus foreshadowing developments in chapters 3 and 4), whereas kinship relationships are beginning to be redone in chapter 3 (and are completed in chapter 4).[1] On another level, the pronounced lack of participant identification in chapter 3 indicates that this chapter is distinctive and is thus the climax. Sacon agrees with this analysis:

> A noteworthy point is the fact that the climactic events of the whole Ruth story occur in one night between sunset and sunrise and also involve only three main figures without any others in supporting roles.[2]

Specifics of the structure

In 3:1 Naomi formulates her plan. She begins with two premises--both in the form of rhetorical questions and both functioning as strong assertions. The first (3:1b) is a general statement ("Do I not seek rest for you . . . ?"). This is hardly surprising; she merely reiterates her concern

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[1] I am indebted to Michael P. O'Connor (personal communication) for this observation.

[2] Kiyoshi K. Sacon, "The Book of Ruth--Its Literary Structure and Theme," Annual of the Japanese Biblical Institute 4 (1978):11.

(see 1:9) that her daughter-in-law find "rest" (security) in marriage. The second premise (3:2a) is specific--Boaz is a kinsman.

The plan is delineated in 3:3a-4d. The string of perfect consecutives indicates the sequence of steps Ruth is to take. She follows these directions and finds herself at the threshing floor. In 3:7a-d Boaz's actions are described. He has a satisfying meal (ויאכל בעז וישת וייטב לבו) and lies down to sleep (ויבא לשכב).

In 3:8a the ויהי clause again marks a break and a new chunk of material. In the middle of the night Boaz is awakened and there is a woman at his feet. In answer to his question, Ruth answers אנכי רות אמתך (3:9c-e). The subject (here a pronoun) followed by a predicate (a predicate nominative) is a syntactical construction which often functions in discourse as "the self-identification of a speaker at the beginning (sometimes the end) of a pronouncement."[1] Conversely, the order predicate-subject is used for the statement גאל אתה because the predicate is indefinite in relation to the subject.[2] Note also the inclusio formed by the word order change--אנכי . . . אתה.

Boaz's speech (3:10a-13d) has several features to be noted. The divine name, Yahweh, occurs at the beginning and end. The personal pronouns, "I," "you," again emphasize relationships and are strategically placed:

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[1] Andersen, The Sentence in Biblical Hebrew, p. 40.

[2] Ibid., p. 42.

3:10b את
.
.
.
3:11b את
3:12a אנכי
.
.
.
3:13 אנכי

Boaz agrees that he will do all that she asks (3:11 כל אשר־תאמרי אעשה לך). This is almost identical to Ruth's compliance to Naomi's proposal in 3:5 (כל אשר־תאמרי [אלי] אעשה) and shows that "the basic plan of Naomi is now steadily being accomplished."[1] The commands in 3:13a (ליני הלילה) and 3:13d (שכבי עד־הבקר) match and enclose Boaz's proposal.

In the final episode (3:14b-15f), Ruth says nothing, unless the variant reading (ותאמר) should be followed in 3:14c, but this is unlikely. This episode complements the one in 2:14a-16d in which Boaz provides food for Ruth. Here, however, Ruth does not glean (cf. 2:15a, 17a) or beat out the grain (2:17b-c) or lift it (2:18a). Instead, the grain has been harvested, Boaz has threshed it and he weighs it out for her (3:15e) and lifts it upon her (3:15f).

This episode closes with Boaz going to the city (3:15g ויבא העיר). Some manuscripts read a feminine (ותבא), but this is probably a harmonization with 2:18b (ותבוא העיר).

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[1] Sacon, "The Book of Ruth--Its Literary Structure and Theme," p. 13.

In 3:16b-c Naomi asks Ruth the same question that Boaz asked her in 3:9b--מי את. In the dark of midnight Boaz could not see who it was. Naomi certainly knew who Ruth was, but she wanted to know what other identifying features she had. In other words, what sort of agreement had transpired at the threshing floor?

Again, as in 2:19e-g, the narrative gives a summary of Ruth's report and then uses reported speech for the most important pieces of information. Here (3:17a-b) she tells Naomi that Boaz told her not to go empty-handed to her mother-in-law--something which was not reported by the narrator in the previous episode so that his words are a surprise both to Naomi and the reader. Note the reoccurrence of ריקם (3:17b) echoing Naomi's complaint in 1:21b.

The chapter closes with Naomi telling Ruth to "sit" (שבי) or wait until she would see how the matter would turn out. This closing has a lexical tie back to 2:23b where the text says that Ruth "sat" (ותשב) or stayed with her mother-in-law.

Section 3 (4:1-17c)

Overview of the structure

Here all of the problems of the story are resolved, but not without some excitement and a climax (the peak') at the city gate.

Specifics of the structure

The section opens with a staging of the participants at the city gate (4:1a-2d). Although reported speech is involved, Boaz's comments are all met with non-verbal compliance --Boaz is clearly in control.

The climax of the section is the conversation between Boaz and the kinsman-redeemer in 4:3a-12a. It is composed of three exchanges. The second exchange (4:5a-8c) is nuclear to the conversation. In it Boaz brings up new information regarding the proposal and the kinsman-redeemer decides that he cannot redeem the property. The response monologue by the redeemer in 4:6a-8c is unique in that it is interrupted by an Expository Amplification Paragraph (4:7). This parenthetical remark by the author serves to slow down the narrative at a crucial moment, thus increasing the tension. Once the kinsman-redeemer has completed his speech and takes off his sandal, the suspense is over and a satisfactory conclusion is assured.

This nameless man who refuses to fulfill his duty provides a foil to Boaz (who is willing to redeem). His anonymity is ironical. The man who refuses to "restore the name of the dead to his inheritance" (4:5) has no name, but the name of Boaz (not Elimelek or his sons) is recorded in the genealogy.[1] The kinsman is also a foil to Ruth who, although a foreigner, has done what is right and performed

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[1] Trible, "Two Women in a Man's World," p. 275.

חסד.[1] Orpah is also dissimilar to the unwilling redeemer because although she chooses to return to Moab, Naomi blesses her (1:11-13) and holds her up as an example (1:15).

Boaz calls upon the elders of the people to witness the transaction (4:9a-10b) and they respond (4:11a-12a) by witnessing the matter and pronouncing a blessing upon Boaz and his newly acquired wife.[2] In quick succession, Boaz marries Ruth and she conceives and bears a son.[3]

4:13a-17 is a curious episode (if indeed it can be called an episode) composed of four parts--two Narrative Coordinate Complex Paragraphs (NCoCx¶) and two monologues arranged alternatively:

4:13a-c	- NCoCx¶	- Boaz and Ruth marry and a child is born.
4:14a-15b	- Mono	- The neighbor women speak to Naomi and bless Yahweh.
4:16a-c	- NCoCx¶	- Naomi takes the child, puts him in her bosom, and becomes a nurse to it.
4:17a-d	- Mono	- The neighbor women give the child a name.

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[1] Christiano Grottanelli, "The King's Grace and the Helpless Woman: A Comparative Study of the Stories of Ruth, Charila, Sītā," *History of Religions* 22 (August 1982): 21.

[2] It is unclear whether the marriage-blessing has royal overtones or whether it was a common feature of Israelite and Canaanite weddings; see Simon B. Parker, "The Marriage Blessing in Israelite and Ugaritic Literature," *JBL* 95 (March 1976):23-30.

[3] The three sentences here may comprise a fixed expression for marriage and its consummation. Compare the almost identical expression in 2 Samuel 11:27: וישלח דוד ויאספה אל־ביתו ותהי־לו לאשה ותלד לו בן . . . .

The main thrust of the section seems to be what the women say rather than what actually happens in the narrative.[1] There is promise that the child will be the father of an important person in Israel as well as security for Naomi in her old age. More importantly, Ruth the foreigner is better than seven sons--the idealized number of children. The women also provide an antithesis to chapter one where they help Naomi mourn her losses; Yahweh who brought Naomi back empty is now Yahweh who has not left her without a kinsman-redeemer.

Section 4 (4:18a-22b)

The remote family history here differs from the recent family history in 1:1-5 in several interesting ways. First, the genealogy extends back in time and forward in time beyond the confines of the story proper. Second, neither Elimelek nor his sons are mentioned in the genealogy. The connection with the past despite certain significant changes in subject "serves to emphasize both discontinuity and continuity."[2] Furthermore, the genealogy has ties with section 3 by the mention of Perez in the blessing of the witnesses (4:12). There seems to be a comparison between Perez (who was the son of Judah and a non-Hebrew, Tamar) and Obed (who was the son of Boaz and a non-Hebrew, Ruth).

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[1] Larson notes that reported speech is used in many languages to "highlight the closing event" (Mildred Lucille Larson, The Functions of Reported Speech in Discourse, Summer Institute of Linguistics Publications in Linguistics, 59 [Dallas: Summer Institute of Linguistics and University of Texas at Arlington, 1978], p. 75).

[2] D. W. Baker, "Diversity and Unity in the Literary Structure of Genesis," in Essays on the Patriarchal Narratives, ed. A. R. Millard and D. J. Wiseman (reprint; Winona Lake, IN: Eisenbrauns, 1983), p. 204.

CHAPTER IV

CONCLUSIONS

The preceding discussion does not in any way do justice to the artistry of the Book of Ruth. Although the story appears on the surface as simply a well-told tale, further examination reveals levels of increasing complexity. The charm and impact of the narrative affect us, but explaining why and how that meaning exists is a ticklish matter.

Nevertheless, Hebrew narrative is not lacking in structure or purposeful organization and it is through a grammatical-syntactic analysis of the text that one "moves on to ascertain the properties of semantic content."[1]

It is evident, then, from the preceding discussion that the Book of Ruth should not be interpreted as merely the story about an alien who becomes the ancestress of the famous king, David, "and the mysterious outworking of God in behalf of David [which] began during the lives of his ancestors."[2] Certainly, the fact that David's great-grandmother was a Moabitess cannot be denied if for no other reason than that, as Ap-Thomas observes, "no one would ever have dreamt up such a distasteful imputation."[1] But although the genealogy is an integral part of the book, it should not be considered the main focal point.

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[1] Prinsloo, "The Theology of the Book of Ruth," p. 331.

[2] Oswald Loretz, "The Theme of the Ruth Story," CBQ 22 (October 1960):399.

By the same token, the theme of the book is not primarily a demonstration of God's providence in the lives of men and women.[2] Again, Yahweh's חסד is in view in the book, but it is not central, nor is it overt. Rather the story revolves around individuals caught in crisis and change and how they respond to those tests. God's providence and חסד are indeed at work, but they are worked out as individuals take the initiative to perform חסד.

> On the human level, females and males move between life and death. On the divine level, God works between blessing and curse. The human movements are open and deliberate, while the divine activity is hidden and fortuitous.[3]

Still, there are limits to human ability[4] and eventually it is Yahweh who changes death to life, emptiness to fullness, and bitterness to sweetness.

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[1] D. R. Ap-Thomas, "Book of Ruth," Expository Times 79 (September 1968):371.

[2] Dave Bland, "God's Activity as Reflected in the Books of Ruth and Esther," Restoration Quarterly 24 (1981): 129-39.

[3] Trible, "Two Women in a Man's World," p. 251.

[4] Prinsloo, "The Theology of the Book of Ruth," p. 399.

APPENDIX A

MACROSTRUCTURE OF THE BOOK OF RUTH

In this appendix, tree diagrams of sections 1, 2, and 3 of the Book of Ruth are given as a summary of the macrostructure of the book. The major subsections are given with the content of the (sub)section given at the bottom of each node. Because section 4 is shorter and less complicated, it is presented only in Appendix B.

List of Linguistic Abbreviations

The following list of abbreviations is used in both appendixes. Some of these terms are explained in the Glossary of Linguistic Terms, pp. 91-93.

AccAc	Accompanying Action (role)
Add	Additional (role)
Aff	Affirmation (role)
Am	Amplification (role)
Ans	Answer (role)
Anti	Antithesis/Antithetical (role/class)
Ap	Appositional (role)
CoCx	Coordinate Complex (class)
Com	Command (role)
ComResEx	Complex Resolved Exchange (class)
Cond	Condition (role)
Devel	Development (role)
E	Expository (genre)
Ev	Event (role)
Eval	Evaluation (role)
Expl	Explanation (role)
Gre	Greeting (role)
H	Hortatory (genre)
Id	Identity (role)
Id of pt	Identity of participant(s) (role)

IniMono	Initiating Monologue (class)
IniProb	Initial Problem (role)
Inter	Interaction (role)
It	Item (role)
Mar	Margin (slot)
Mono	Monologue (class)
N	Narrative (genre)
Nuc	Nucleus (slot)
P	Predictive (genre)
Perf	Performative (class/slot)
PostMar	PostMargin (slot)
PostSum	PostSummary (role)
PreMar	PreMargin (slot)
PreSum	PreSummary (role)
Prob	Problem (role)
Prop	Proposal (role)
Pt	Participant(s) (role)
Ques	Question (role)
Reas	Reason (role)
Rela	Relation/Relationship (role)
Res	Response (role/class)
ResMono	Response Monologue (class)
Resu	Result (role)
Rhet	Rhetorical (role/class)
SentClr	Sentence Cluster (class)
Set	Setting (role)
SimResEx	Simple Resolved Exchange (class)
SpSet	Speech Setting (role)
Sta	Statement (role)
Staging	Staging (role)
Stim	Stimulus (role)
Sum	Summary (role)

Additional Abbreviations

K	Kethib
Q	Qere
¶	Paragraph

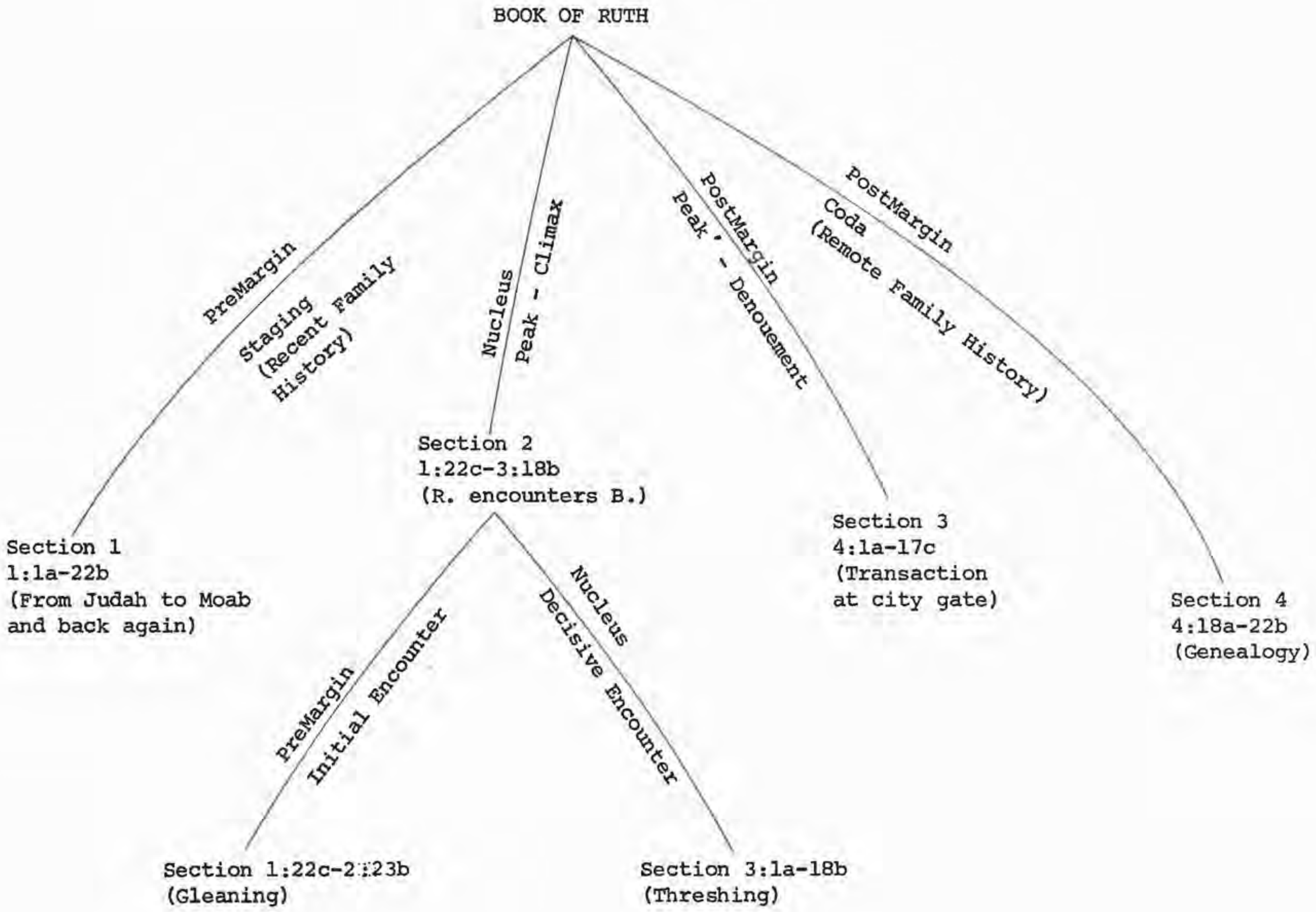

BOOK OF RUTH
PreMargin
Staging (Recent Family History)
Nucleus
Peak - Climax
PostMargin
Peak' - Denouement
PostMargin
Coda (Remote Family History)
Section 1
1:1a-22b
(From Judah to Moab and back again)
Section 2
1:22c-3:18b
(R. encounters B.)
Section 3
4:1a-17c
(Transaction at city gate)
Section 4
4:18a-22b
(Genealogy)
PreMargin
Initial Encounter
Nucleus
Decisive Encounter
Section 1:22c-2:23b
(Gleaning)
Section 3:1a-18b
(Threshing)

Diagram 1.--Book of Ruth

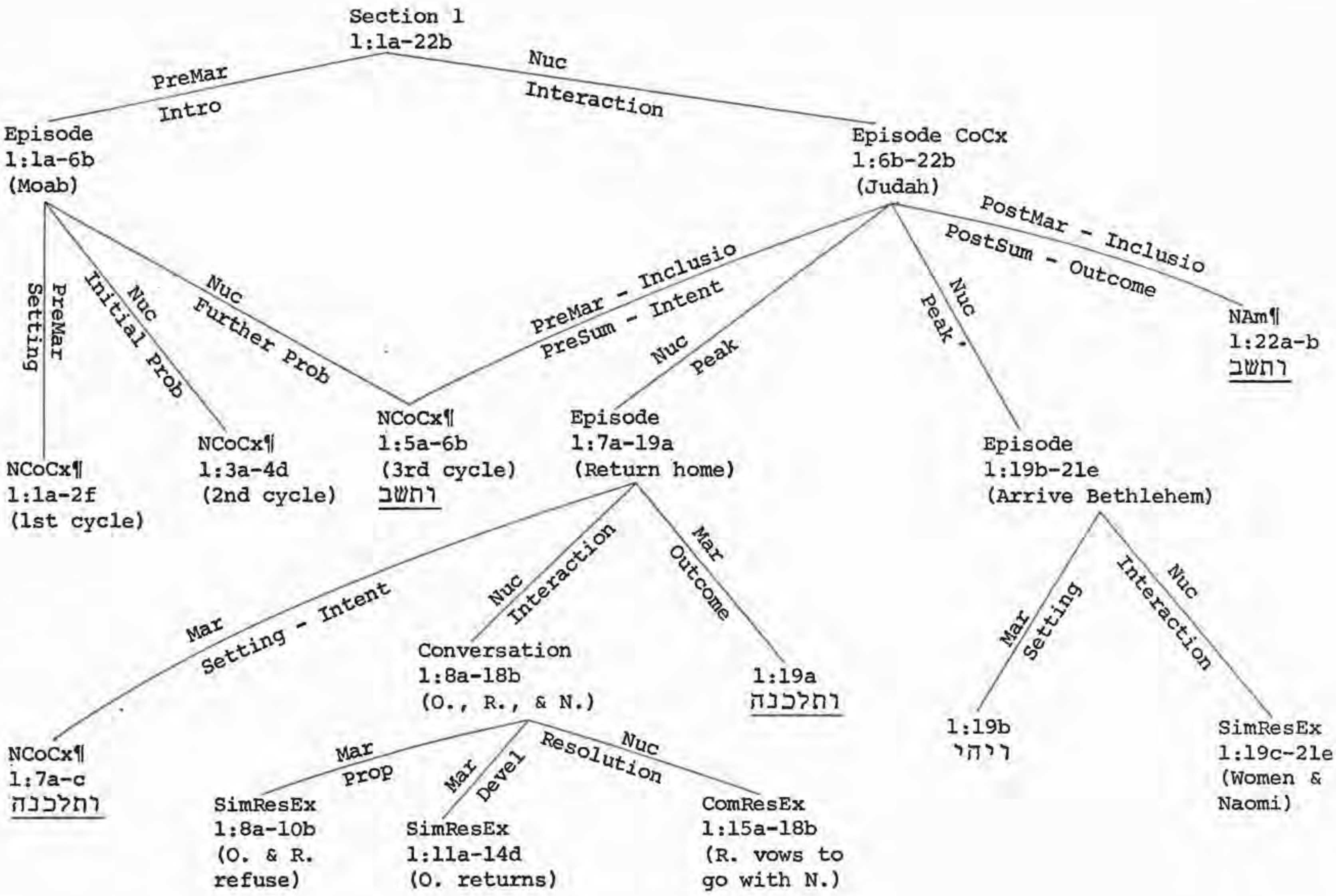

Section 1
1:1a-22b
PreMar
Intro
Nuc
Interaction
Episode
1:1a-6b
(Moab)
Episode CoCx
1:6b-22b
(Judah)
PreMar
Setting
Nuc
Initial Prob
Nuc
Further Prob
PreMar - Inclusio
PreSum - Intent
Nuc
Peak
Nuc
Peak
PostMar - Inclusio
PostSum - Outcome
NCoCx¶
1:1a-2f
(1st cycle)
NCoCx¶
1:3a-4d
(2nd cycle)
NCoCx¶
1:5a-6b
(3rd cycle)
ותשב
Episode
1:7a-19a
(Return home)
Episode
1:19b-21e
(Arrive Bethlehem)
NAm¶
1:22a-b
ותשב
Mar
Setting - Intent
Nuc
Interaction
Mar
Outcome
Mar
Setting
Nuc
Interaction
NCoCx¶
1:7a-c
ותלכנה
Conversation
1:8a-18b
(O., R., & N.)
1:19a
ותלכנה
1:19b
ויהי
SimResEx
1:19c-21e
(Women &
Naomi)
Mar
Prop
Mar
Devel
Nuc
Resolution
SimResEx
1:8a-10b
(O. & R.
refuse)
SimResEx
1:11a-14d
(O. returns)
ComResEx
1:15a-18b
(R. vows to
go with N.)

Diagram 2.--Section 1 - Ruth 1:1a-22b

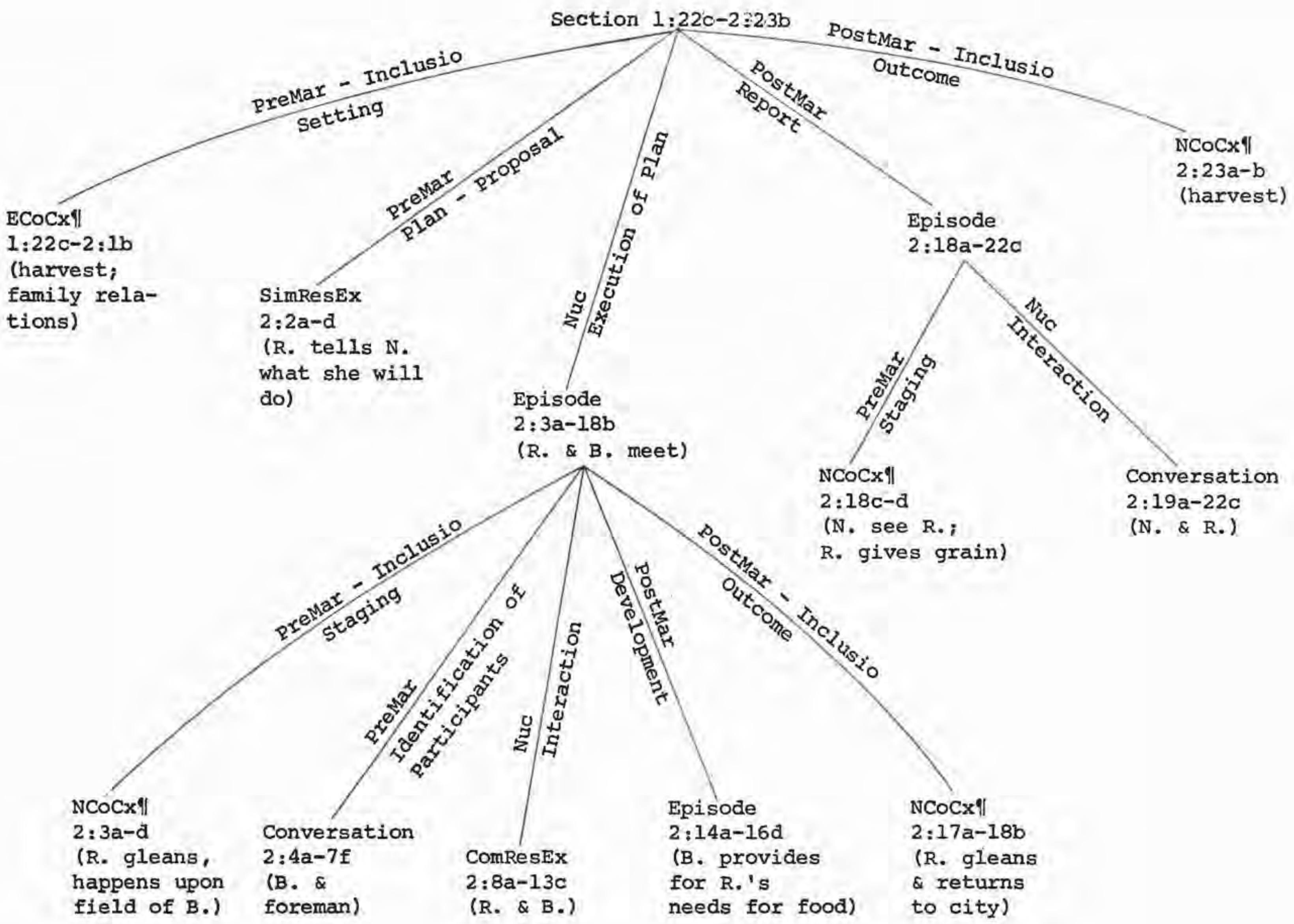

Section 1:22c-2:23b
PreMar - Inclusio
Setting
ECoCx¶
1:22c-2:1b
(harvest;
family relations)
PreMar
Plan - Proposal
SimResEx
2:2a-d
(R. tells N.
what she will
do)
Nuc
Execution of Plan
Episode
2:3a-18b
(R. & B. meet)
PostMar
Report
Episode
2:18a-22c
PostMar - Inclusio
Outcome
NCoCx¶
2:23a-b
(harvest)
PreMar
Staging
NCoCx¶
2:18c-d
(N. see R.;
R. gives grain)
Nuc
Interaction
Conversation
2:19a-22c
(N. & R.)
PreMar - Inclusio
Staging
NCoCx¶
2:3a-d
(R. gleans,
happens upon
field of B.)
PreMar
Identification of
Participants
Conversation
2:4a-7f
(B. &
foreman)
Nuc
Interaction
ComResEx
2:8a-13c
(R. & B.)
PostMar
Development
Episode
2:14a-16d
(B. provides
for R.'s
needs for food)
PostMar - Inclusio
Outcome
NCoCx¶
2:17a-18b
(R. gleans
& returns
to city)

Diagram 3.--Section 2 - Gleaning Scene - Ruth 1:22c-2:23b

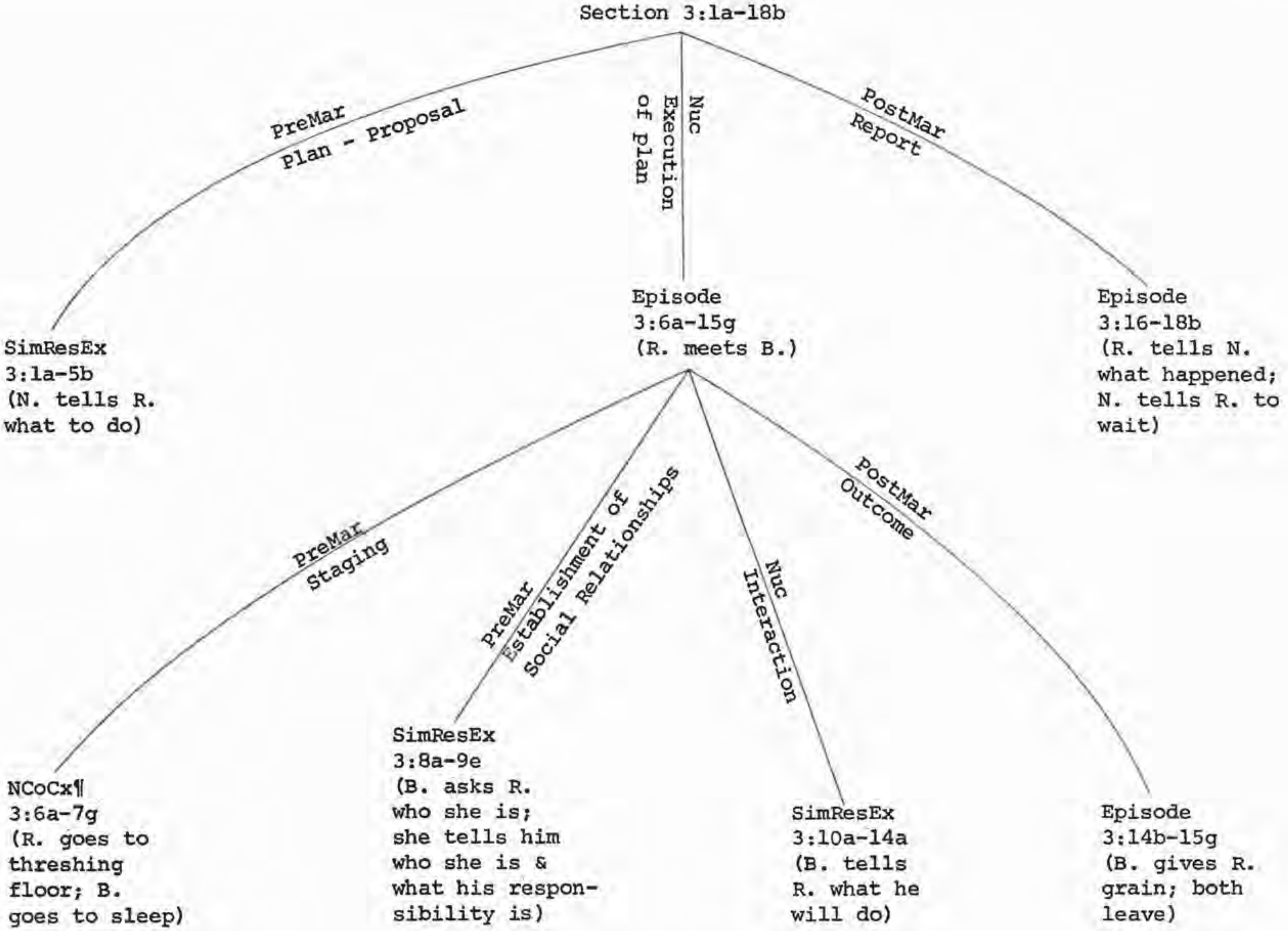

Section 3:1a-18b
PreMar
Plan - Proposal
Nuc
Execution of plan
PostMar
Report
SimResEx
3:1a-5b
(N. tells R. what to do)
Episode
3:6a-15g
(R. meets B.)
Episode
3:16-18b
(R. tells N. what happened; N. tells R. to wait)
PreMar
Staging
PreMar
Establishment of Social Relationships
Nuc
Interaction
PostMar
Outcome
NCoCx¶
3:6a-7g
(R. goes to threshing floor; B. goes to sleep)
SimResEx
3:8a-9e
(B. asks R. who she is; she tells him who she is & what his responsibility is)
SimResEx
3:10a-14a
(B. tells R. what he will do)
Episode
3:14b-15g
(B. gives R. grain; both leave)

Diagram 4.--Section 2 - Threshing Scene - Ruth 3:1a-18b

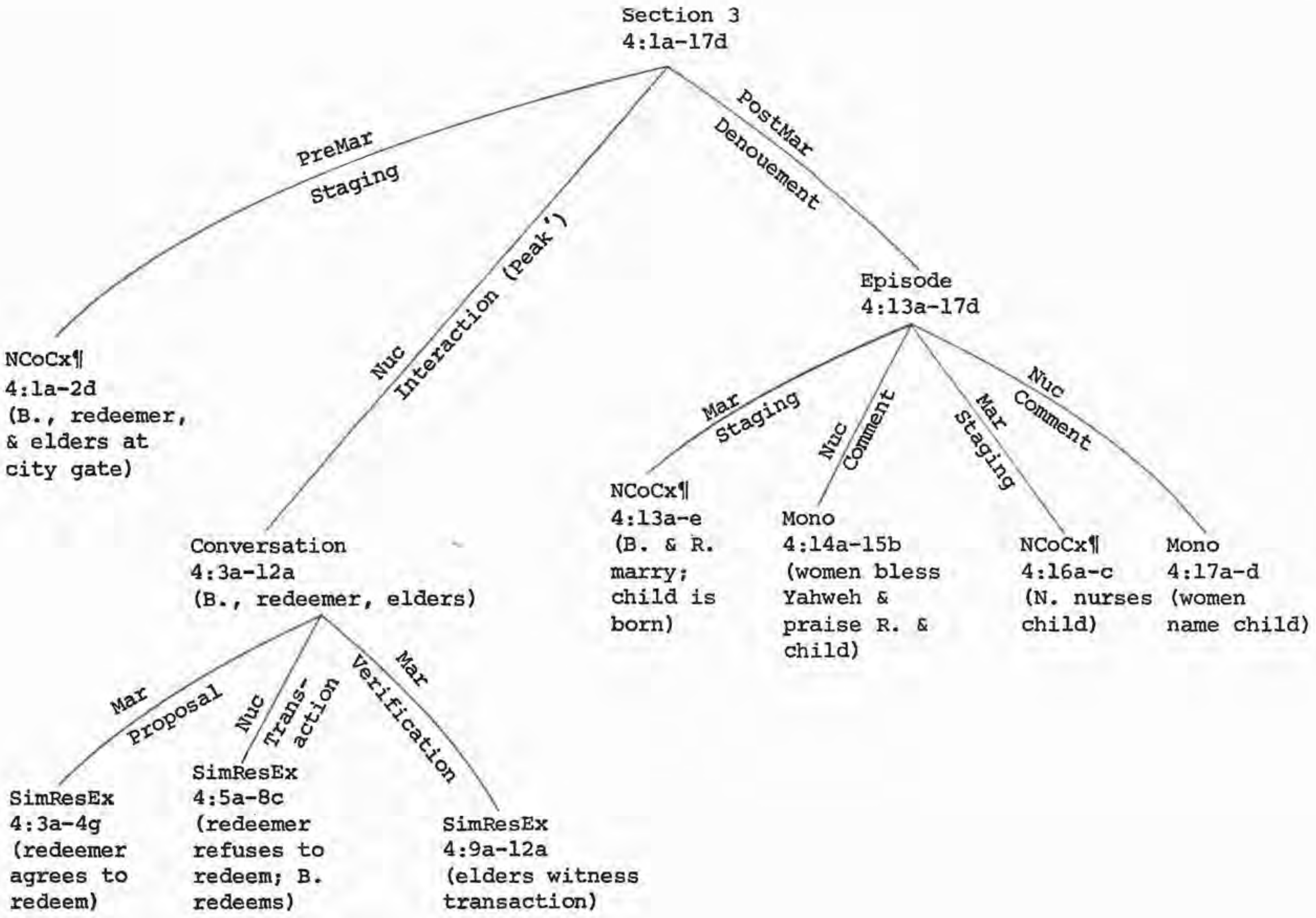

Section 3
4:1a-17d
PreMar
Staging
Nuc
Interaction (Peak')
PostMar
Denouement
NCoCx¶
4:1a-2d
(B., redeemer,
& elders at
city gate)
Conversation
4:3a-12a
(B., redeemer, elders)
Mar
Proposal
Nuc
Trans-
action
Mar
Verification
SimResEx
4:3a-4g
(redeemer
agrees to
redeem)
SimResEx
4:5a-8c
(redeemer
refuses to
redeem; B.
redeems)
SimResEx
4:9a-12a
(elders witness
transaction)
Episode
4:13a-17d
Mar
Staging
Nuc
Comment
Mar
Staging
Nuc
Comment
NCoCx¶
4:13a-e
(B. & R.
marry;
child is
born)
Mono
4:14a-15b
(women bless
Yahweh &
praise R. &
child)
NCoCx¶
4:16a-c
(N. nurses
child)
Mono
4:17a-d
(women
name child)

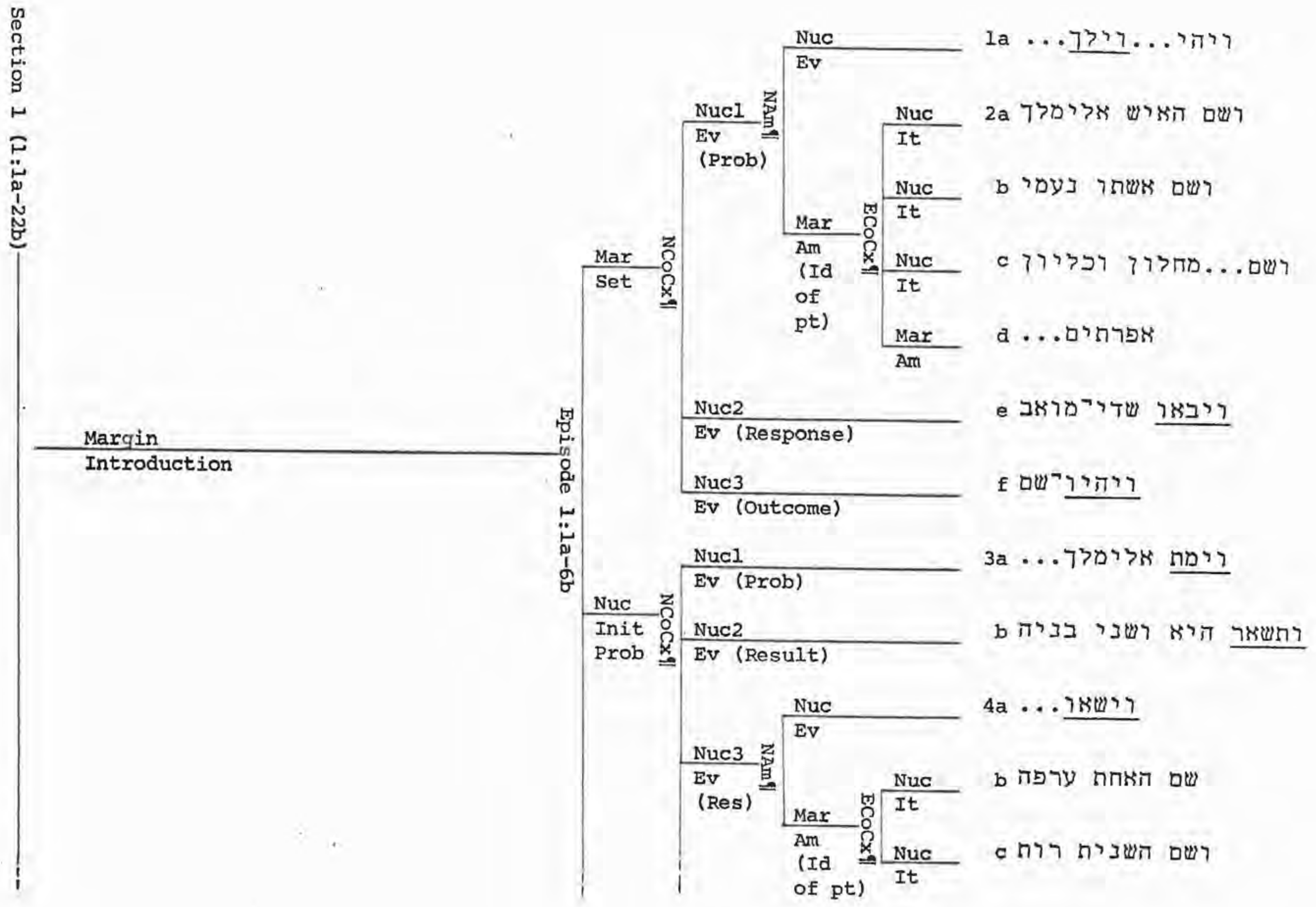
Diagram 5.--Section 3 - Ruth 4:1a-17d

APPENDIX B

MICROSTRUCTURE OF THE BOOK OF RUTH

In this appendix, tree diagrams (here turned broadside) are given for the Book of Ruth down to the level of the sentence. The text of Ruth is given in summary with ellipses indicating that portions have been omitted. Preterite verbs are underlined. Kethib and Qere readings are indicated by [K] and [Q].

The diagrams run continuously through each section with broken lines indicating when a construction spans more than one page. Abbreviations are used when necessary to conserve space and follow the list of abbreviations given in Appendix A.


Section 1 (1:1a-22b)
Margin
Introduction
Episode 1:1a-6b
Mar
Set
NCoCx¶
Nuc1
Ev
(Prob)
NAm¶
Nuc
Ev
Mar
Am
(Id
of
pt)
ECoCx¶
Nuc
It
Nuc
It
Nuc
It
Mar
Am
Nuc2
Ev (Response)
Nuc3
Ev (Outcome)
Nuc
Init
Prob
NCoCx¶
Nuc1
Ev (Prob)
Nuc2
Ev (Result)
Nuc3
Ev
(Res)
NAm¶
Nuc
Ev
Mar
Am
(Id
of pt)
ECoCx¶
Nuc
It
Nuc
It

1a ויהי...וילך...

2a ושם האיש אלימלך

b ושם אשתו נעמי

c ושם...מחלון וכליון

d אפרתים...

e ויבאו שדי־מואב

f ויהיו־שם

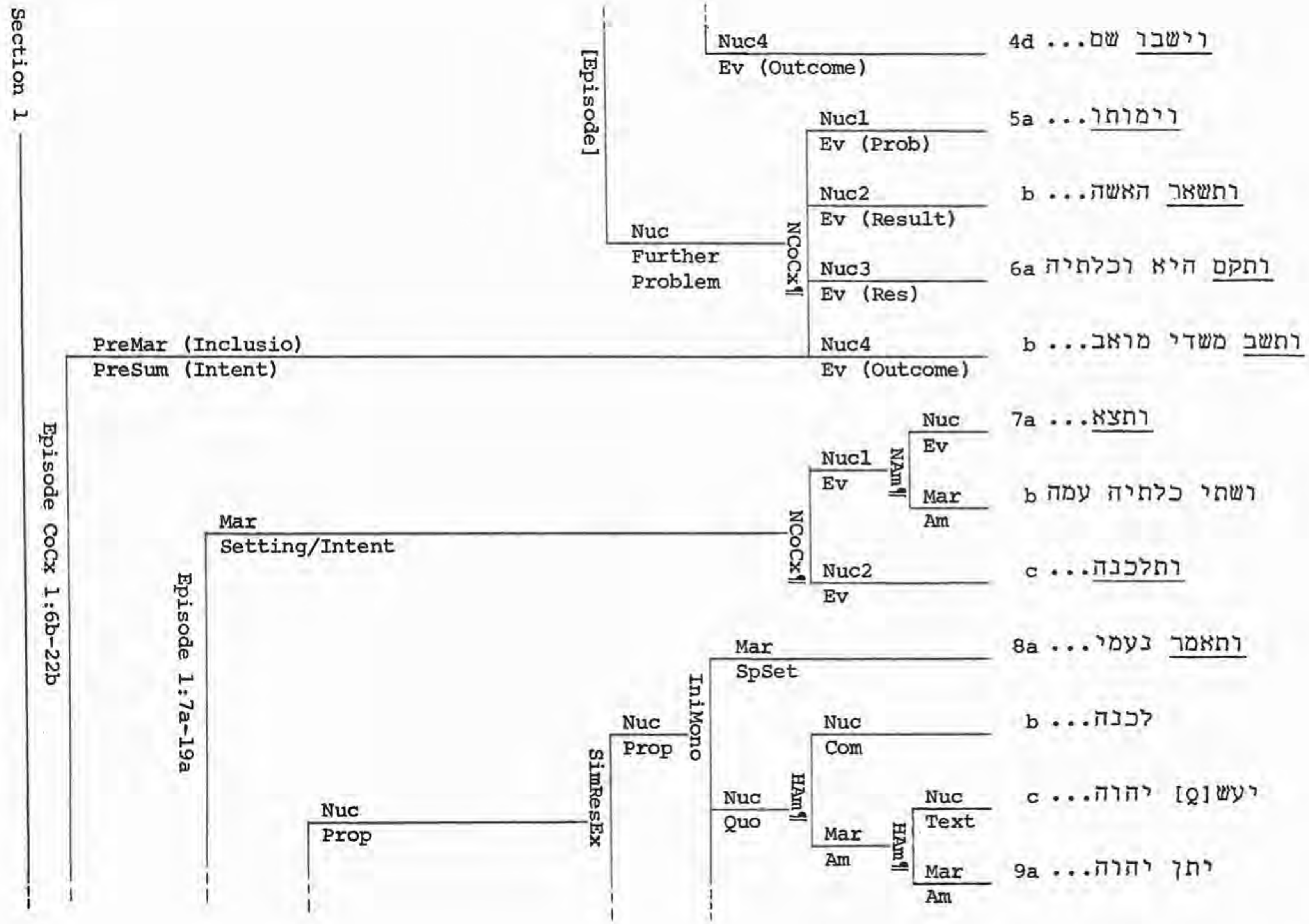
3a וימת אלימלך...

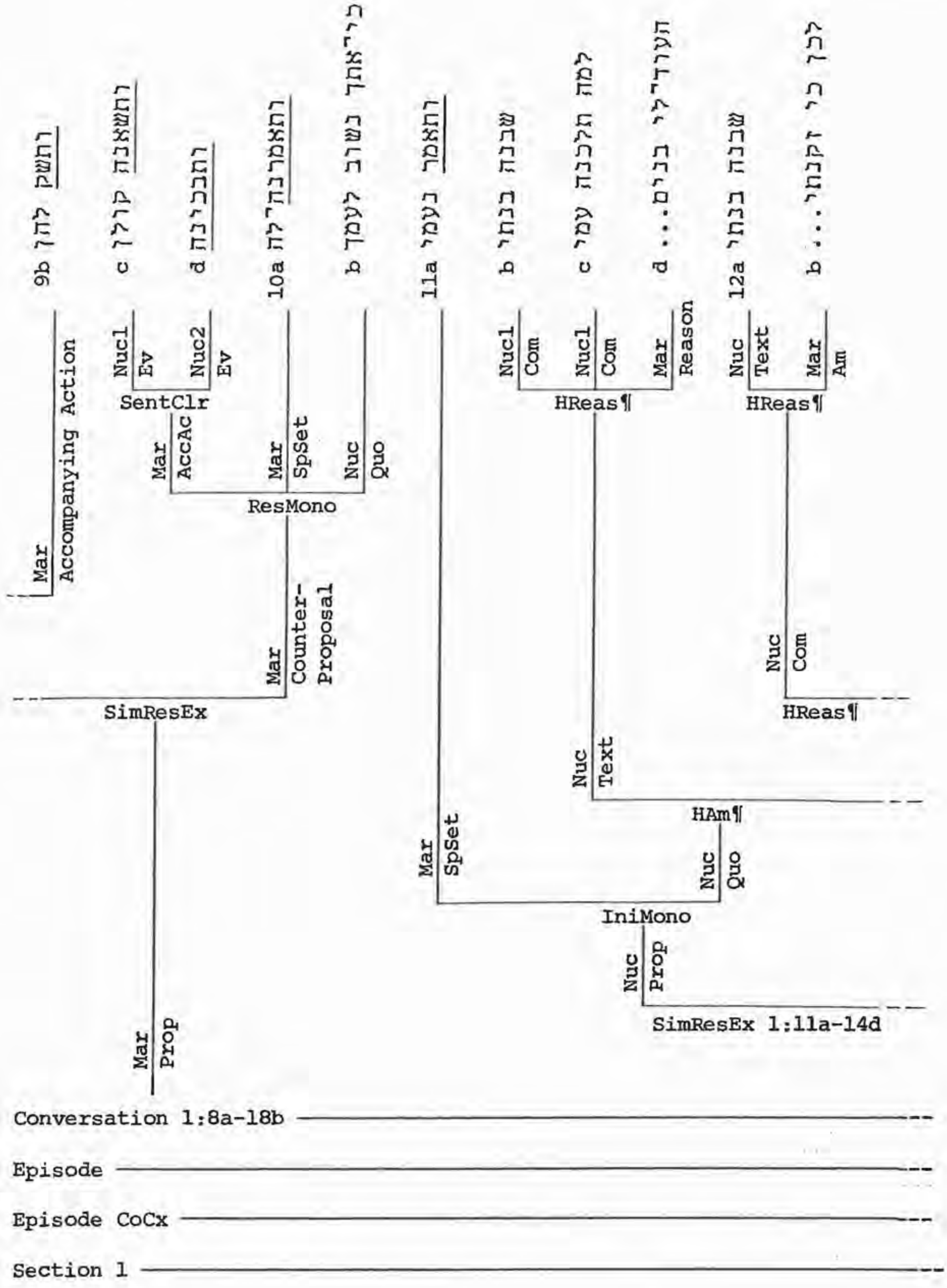
b ותשאר היא ושני בניה

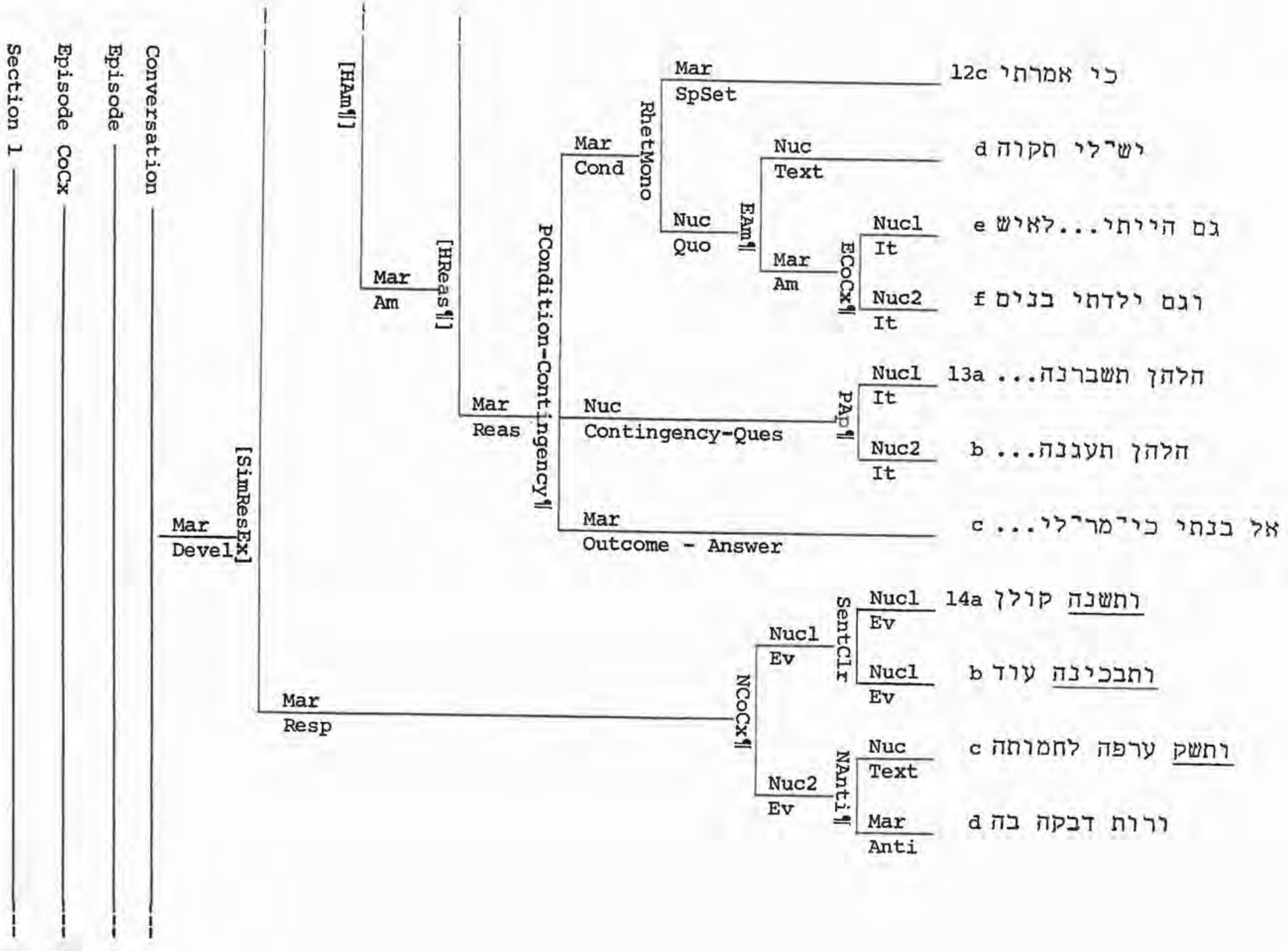
4a וישאו...

b שם האחת ערפה

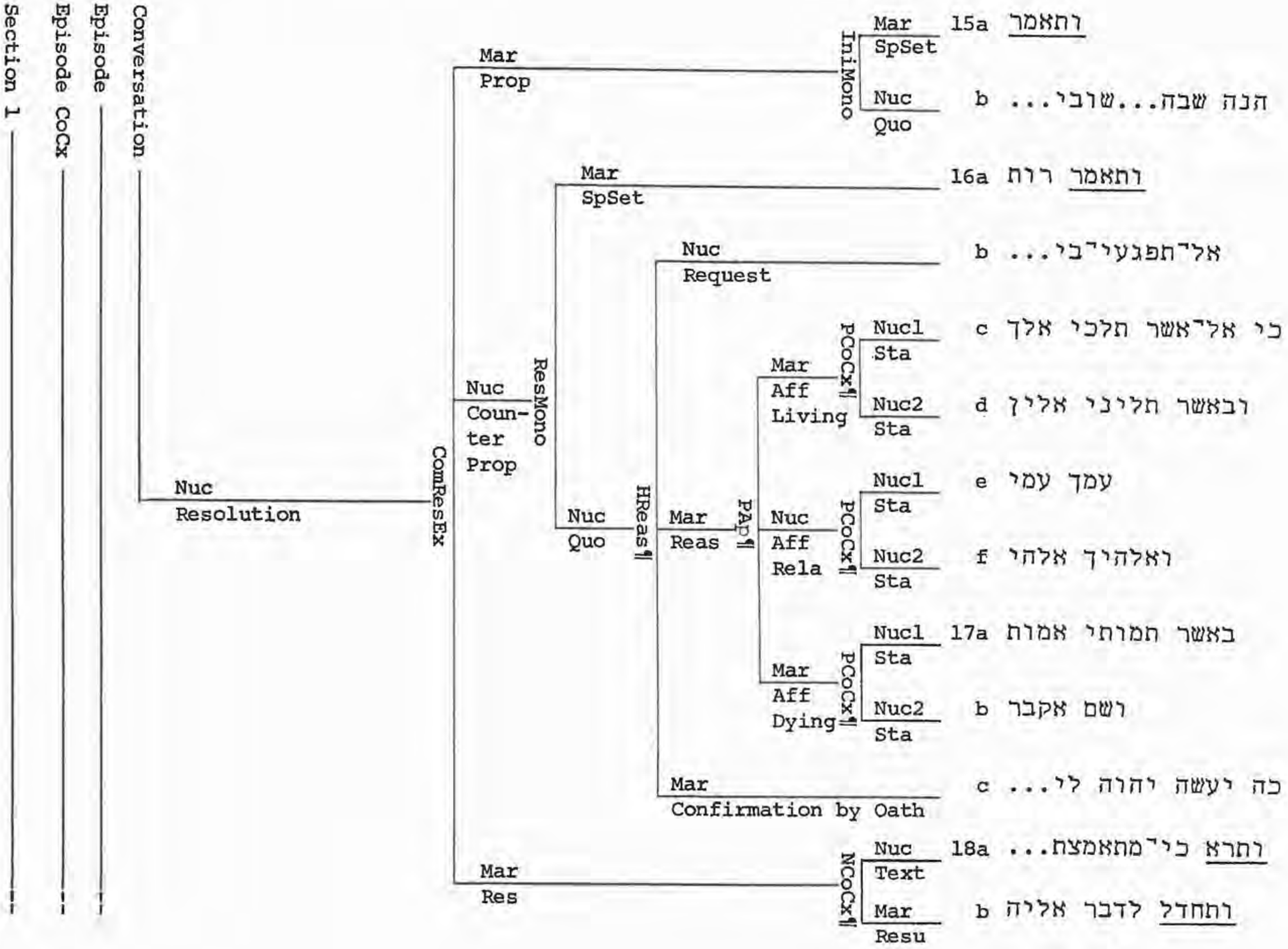
c ושם השנית רות

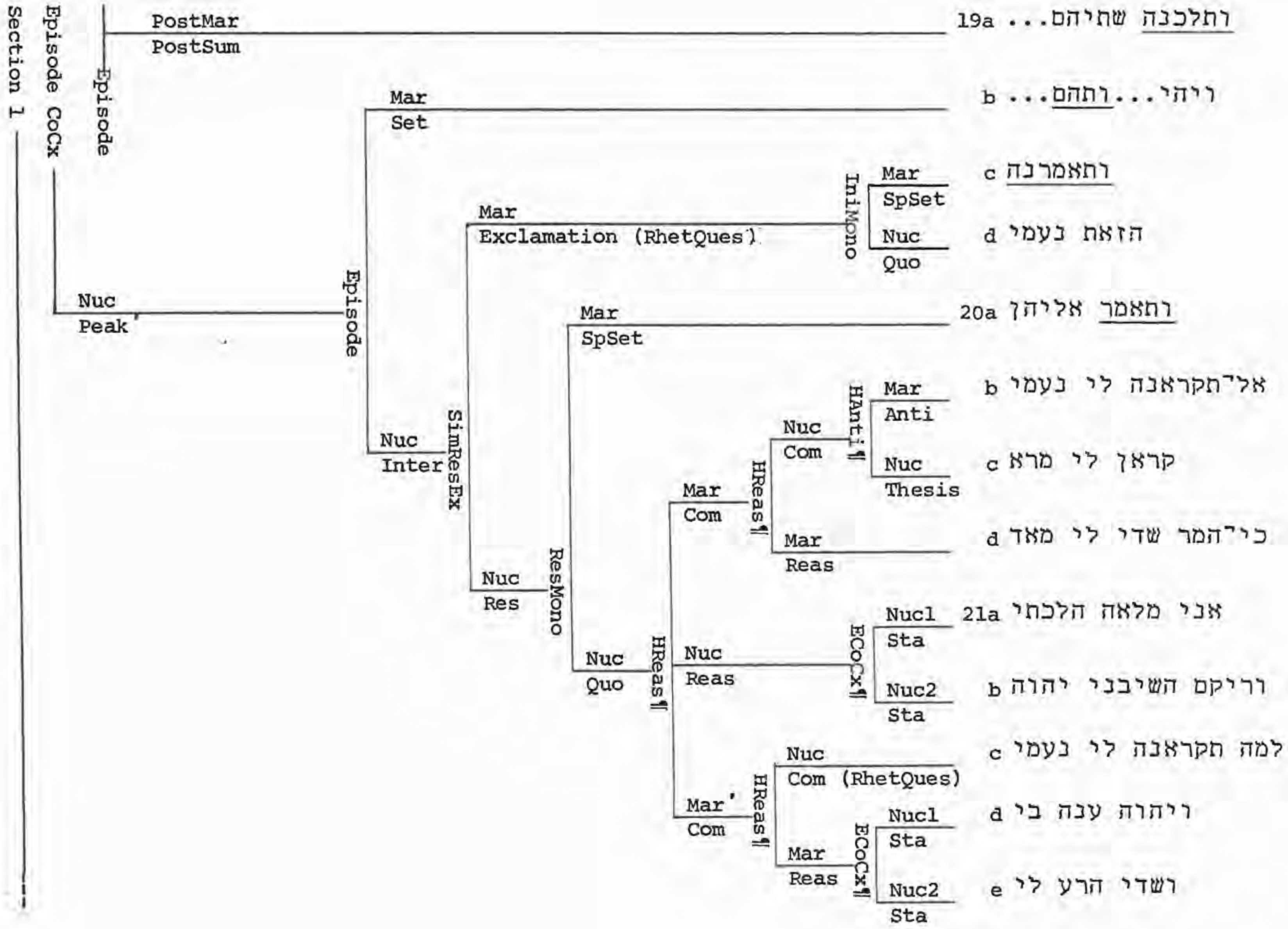

Section 1
Episode CoCx 1:6b-22b
PreMar (Inclusio)
PreSum (Intent)
[Episode]
Nuc4
Ev (Outcome)
4d ...וישבו שם
Nuc
Further
Problem
NCoCx¶
Nuc1
Ev (Prob)
5a ...וימותו
Nuc2
Ev (Result)
b ...ותשאר האשה
Nuc3
Ev (Res)
6a ותקם היא וכלתיה
Nuc4
Ev (Outcome)
b ...ותשב משדי מואב
Episode 1:7a-19a
Mar
Setting/Intent
NCoCx¶
Nuc1
Ev
NAm¶
Nuc
Ev
7a ...ותצא
Mar
Am
b ושתי כלתיה עמה
Nuc2
Ev
c ...ותלכנה
Nuc
Prop
SimResEx
Nuc
Prop
IniMono
Mar
SpSet
8a ...ותאמר נעמי
Nuc
Quo
HAm¶
Nuc
Com
b ...לכנה
Mar
Am
HAm¶
Nuc
Text
c ...יעש[Q] יהוה
Mar
Am
9a ...יתן יהוה

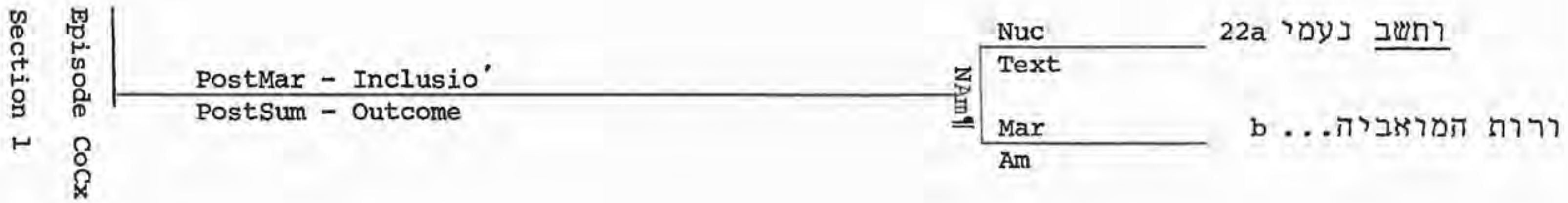

9b ותשק להן
c ותשאנה קולן
d ותבכינה
10a ותאמרנה־לה
b כי־אתך נשוב לעמך
11a ותאמר נעמי
b שבנה בנתי
c למה תלכנה עמי
d העוד־לי בנים...
12a שבנה בנתי
b לכן כי זקנתי...
Mar
Accompanying Action
Nucl
Ev
Nuc2
Ev
SentClr
Mar
AccAc
Mar
SpSet
Nuc
Quo
ResMono
Mar
Counter-Proposal
SimResEx
Mar
Prop
Mar
SpSet
Nucl
Com
Nucl
Com
Mar
Reason
HReas¶
Nuc
Text
Mar
Am
HReas¶
Nuc
Com
HReas¶
Nuc
Text
HAm¶
Nuc
Quo
IniMono
Nuc
Prop
SimResEx 1:11a-14d
Conversation 1:8a-18b
Episode
Episode CoCx
Section 1

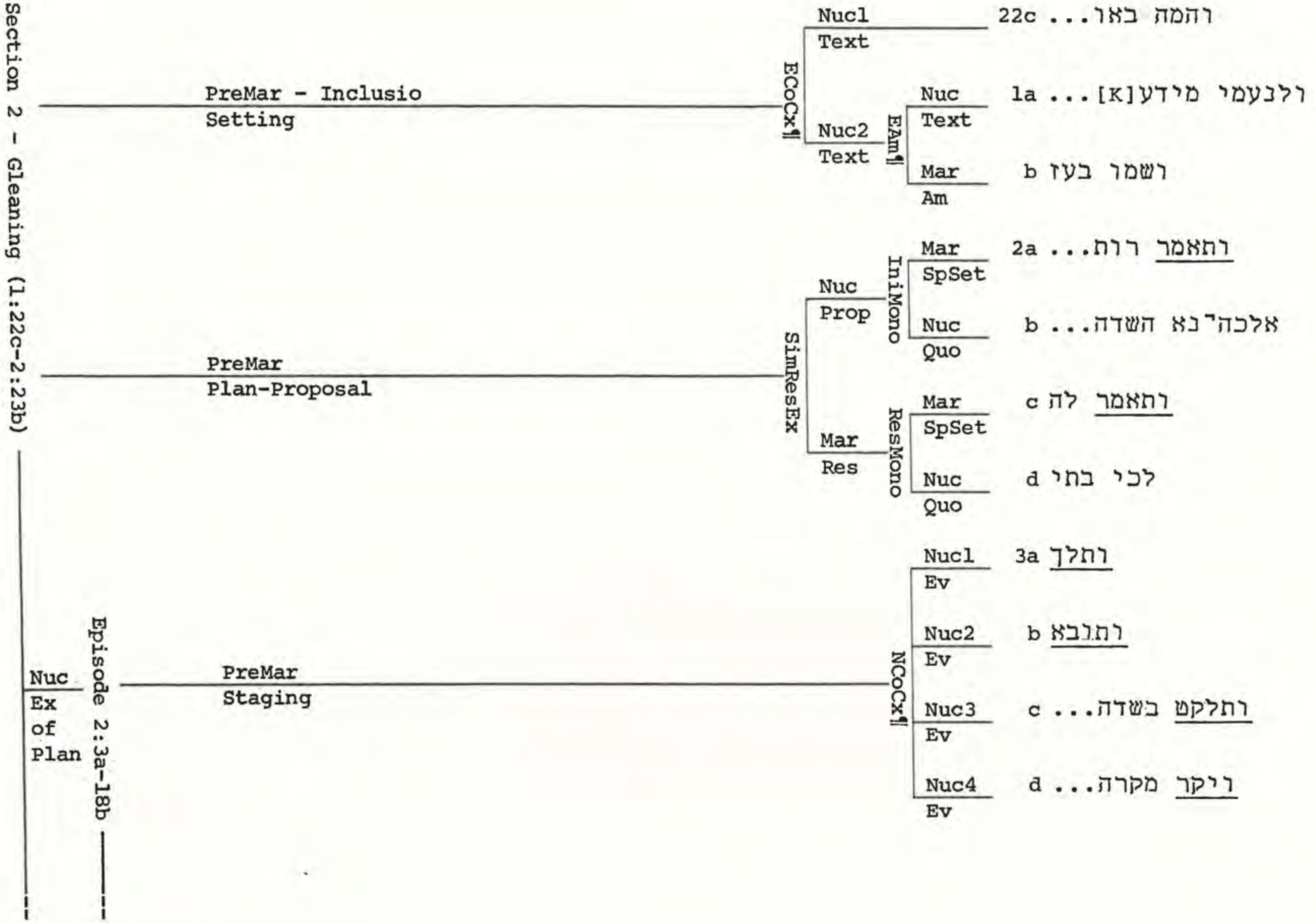


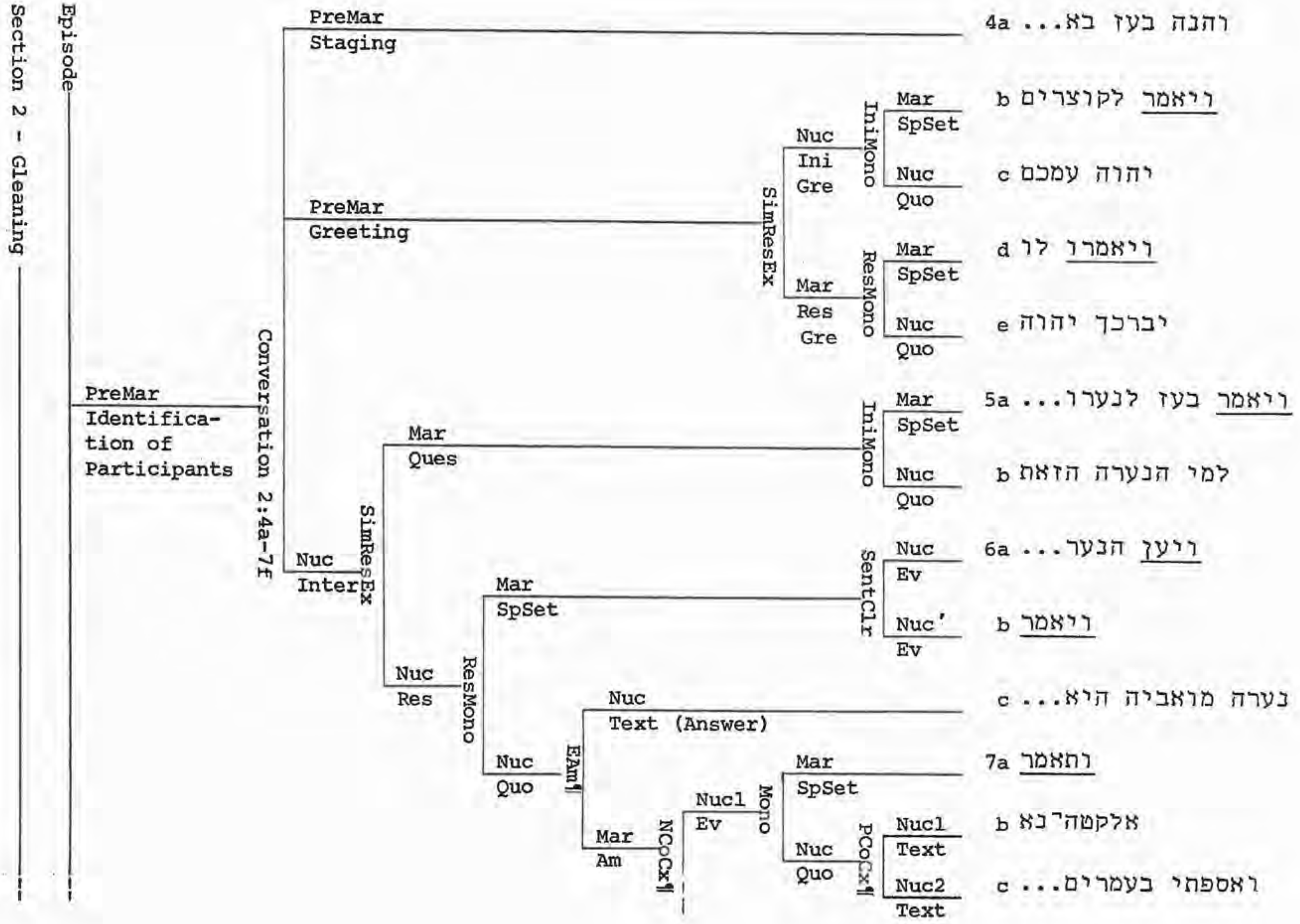
12c כי אמרתי
d יש־לי תקוה
e גם הייתי...לאיש
f וגם ילדתי בנים
13a הלהן תשברנה...
b הלהן תעגנה...
c אל בנתי כי־מר־לי...
14a ותשנה קולן
b ותבכינה עוד
c ותשק ערפה לחמותה
d ורות דבקה בה
Mar SpSet
Nuc Text
Nuc Quo
RhetMono
EAm¶
Mar Am
ECoCx¶
Nucl It
Nuc2 It
Mar Cond
PAp¶
Nuc Contingency-Ques
Mar Outcome - Answer
PCondition-Contingency¶
Mar Reas
[HReas¶]
Mar Am
[HAm¶]
SentClr
Nucl Ev
NAnti¶
Nuc2 Ev
Mar Anti
NCoCx¶
Mar Resp
[SimResEx]
Mar Devel
Conversation
Episode
Episode CoCx
Section 1

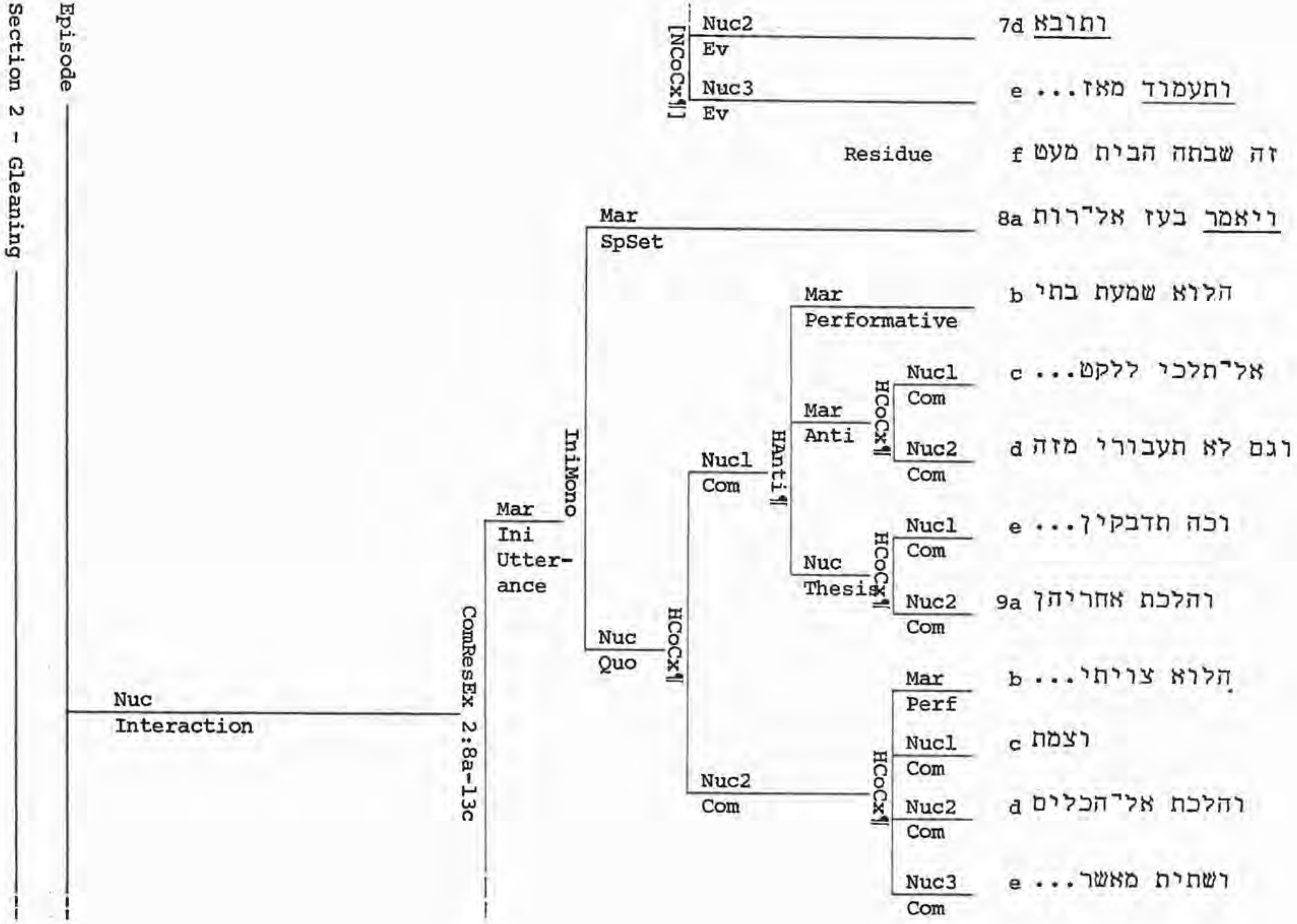

Mar
SpSet
15a ותאמר
Nuc
Quo
b הנה שבה...שובי...
IniMono
Mar
Prop
Mar
SpSet
16a ותאמר רות
Nuc
Request
b אל־תפגעי־בי...
Nuc1
Sta
c כי אל־אשר תלכי אלך
PCoCx¶
Mar
Aff
Living
Nuc2
Sta
d ובאשר תליני אלין
Nuc1
Sta
e עמך עמי
PCoCx¶
Nuc
Aff
Rela
Nuc2
Sta
f ואלהיך אלהי
Nuc1
Sta
17a באשר תמותי אמות
PCoCx¶
Mar
Aff
Dying
Nuc2
Sta
b ושם אקבר
PAp¶
Mar
Reas
HReas¶
Nuc
Quo
Mar
Confirmation by Oath
c כה יעשה יהוה לי...
ResMono
Nuc
Coun-
ter
Prop
Nuc
Text
18a ותרא כי־מתאמצת...
NCoCx¶
Mar
Resu
b ותחדל לדבר אליה
Mar
Res
ComResEx
Nuc
Resolution
Conversation
Episode
Episode CoCx
Section 1

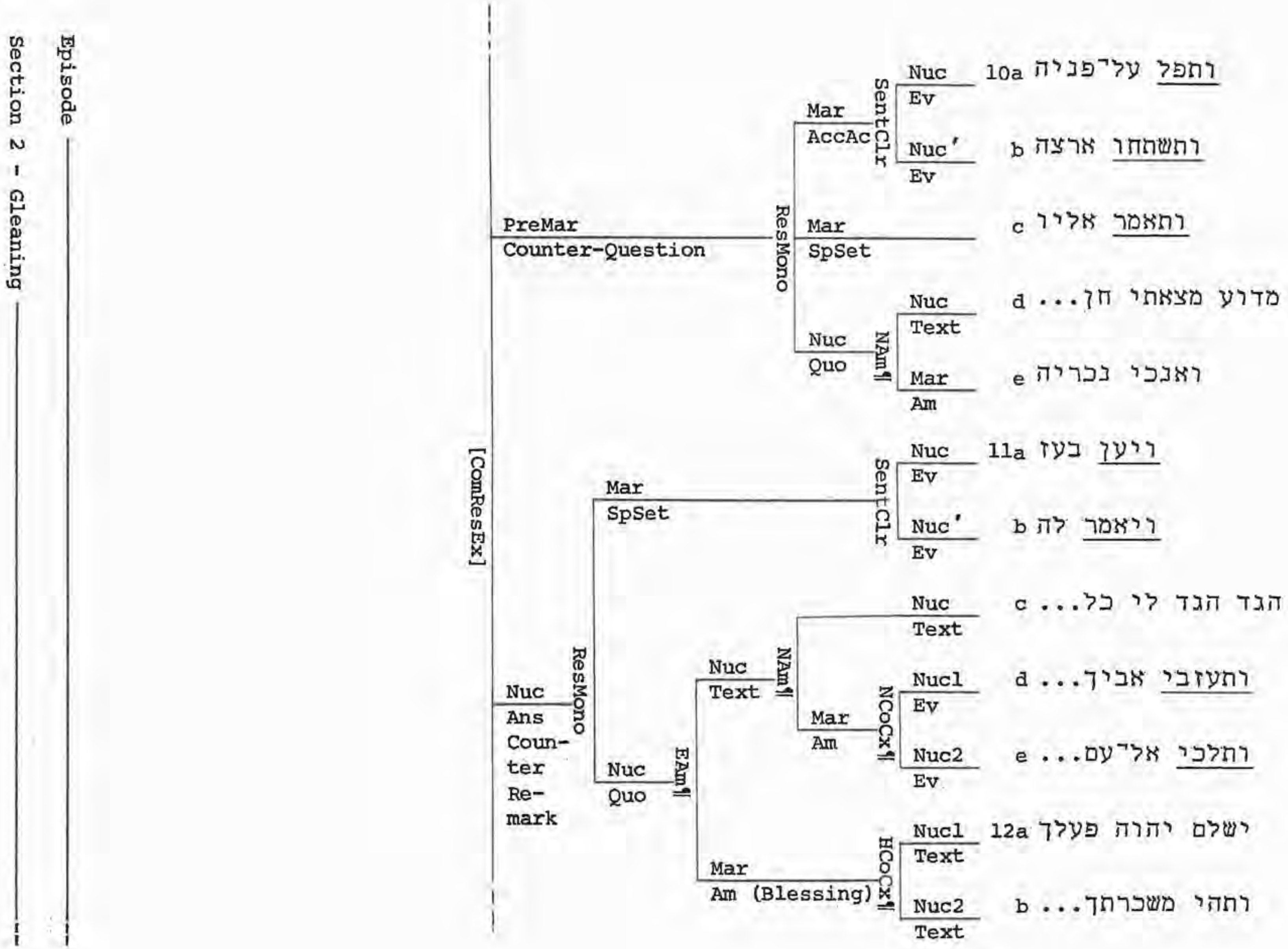

Section 1
Episode CoCx
Episode
PostMar
PostSum
19a ותלכנה שתיהם...
Mar
Set
b ויהי...ותהם...
Nuc
Peak
Episode
Nuc
Inter
SimResEx
Mar
Exclamation (RhetQues)
IniMono
Mar
SpSet
c ותאמרנה
Nuc
Quo
d הזאת נעמי
Nuc
Res
ResMono
Mar
SpSet
20a ותאמר אליהן
Nuc
Quo
HReas¶
Mar
Com
HReas¶
Nuc
Com
HAnti¶
Mar
Anti
b אל־תקראנה לי נעמי
Nuc
Thesis
c קראן לי מרא
Mar
Reas
d כי־המר שדי לי מאד
Nuc
Reas
ECoCx¶
Nuc1
Sta
21a אני מלאה הלכתי
Nuc2
Sta
b וריקם השיבני יהוה
Mar'
Com
HReas¶
Nuc
Com (RhetQues)
c למה תקראנה לי נעמי
Mar
Reas
ECoCx¶
Nuc1
Sta
d ויהוה ענה בי
Nuc2
Sta
e ושדי הרע לי

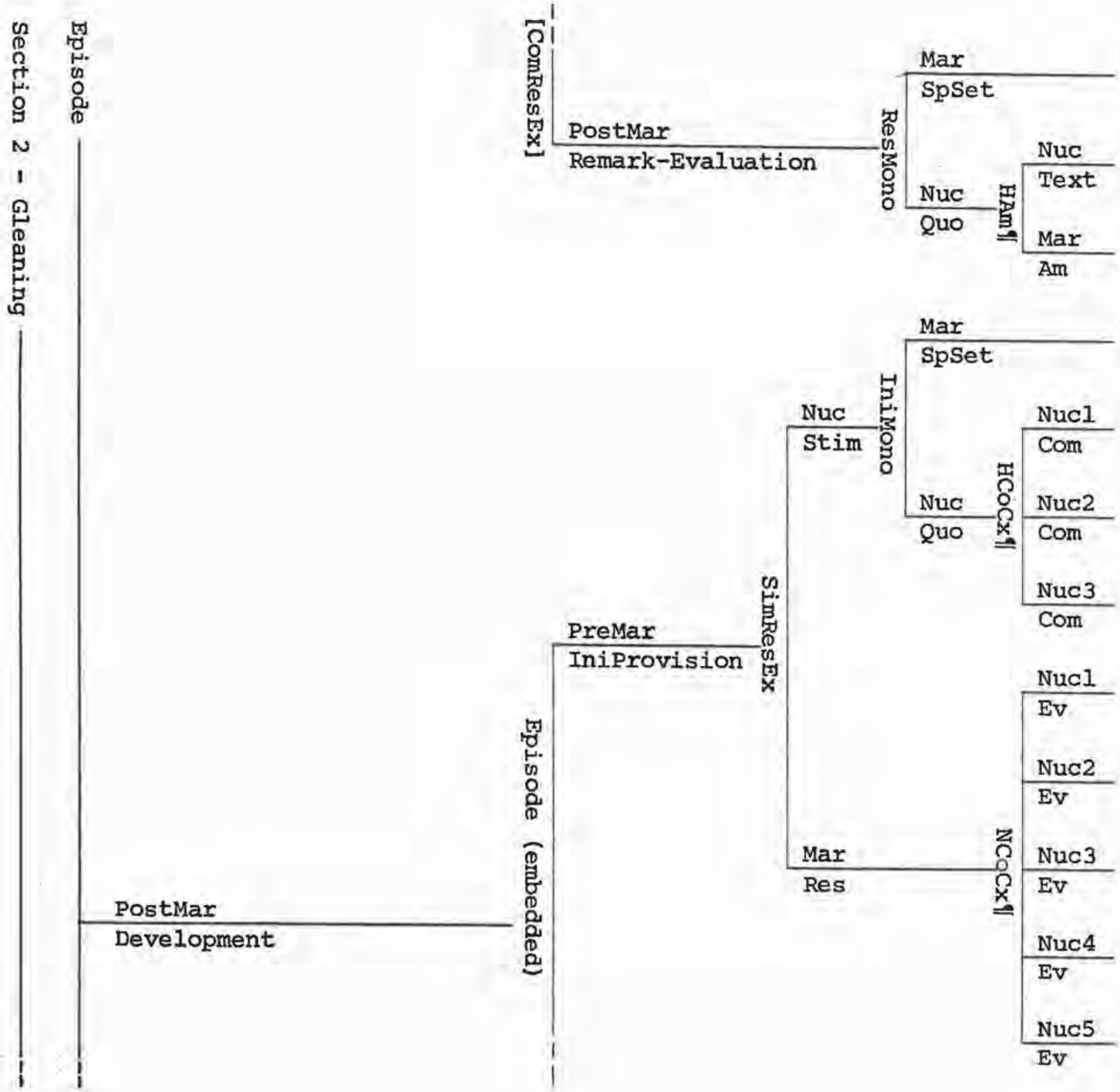

Episode CoCx
Section 1
PostMar - Inclusio'
PostSum - Outcome
NAm¶
Nuc
Text
Mar
Am
22a נעמי ותשב
b ...ורות המואביה


Section 2 - Gleaning (1:22c-2:23b)
PreMar - Inclusio
Setting
ECoCx¶
Nucl
Text
Nuc2
Text
EAm¶
Nuc
Text
Mar
Am
22c ...והמה באו
1a ...[K]ולנעמי מידע
b ושמו בעז
PreMar
Plan-Proposal
SimResEx
Nuc
Prop
IniMono
Mar
SpSet
Nuc
Quo
2a ...ותאמר רות
b ...אלכה־נא השדה
Mar
Res
ResMono
Mar
SpSet
Nuc
Quo
c ותאמר לה
d לכי בתי
Nuc
Ex
of
Plan
Episode 2:3a-18b
PreMar
Staging
NCoCx¶
Nucl
Ev
Nuc2
Ev
Nuc3
Ev
Nuc4
Ev
3a ותלך
b ותבוא
c ...ותלקט בשדה
d ...ויקר מקרה


Section 2 - Gleaning
Episode
PreMar
Identification of Participants
Conversation 2:4a-7f
PreMar
Staging
PreMar
Greeting
Nuc
Inter
SimResEx
SimResEx
Nuc
Ini
Gre
Mar
Res
Gre
IniMono
ResMono
Mar
SpSet
Nuc
Quo
Mar
SpSet
Nuc
Quo
Mar
Ques
IniMono
Mar
SpSet
Nuc
Quo
Nuc
Res
ResMono
Mar
SpSet
SentClr
Nuc
Ev
Nuc'
Ev
Nuc
Quo
EAm¶
Nuc
Text (Answer)
Mar
Am
NCoCx¶
Nucl
Ev
Mono
Mar
SpSet
Nuc
Quo
PCoCx¶
Nucl
Text
Nuc2
Text
4a והנה בעז בא...
b ויאמר לקוצרים
c יהוה עמכם
d ויאמרו לו
e יברכך יהוה
5a ויאמר בעז לנערו...
b למי הנערה הזאת
6a ויען הנער...
b ויאמר
c נערה מואביה היא...
7a ותאמר
b אלקטה־נא
c ואספתי בעמרים...


Section 2 - Gleaning
Episode
Nuc
Interaction
ComResEx 2:8a-13c
Mar
Ini
Utter-
ance
IniMono
Mar
SpSet
Nuc
Quo
HCoCx¶
Nuc1
Com
Nuc2
Com
HAnti¶
Mar
Performative
Mar
Anti
Nuc
Thesis
HCoCx¶
Nuc1
Com
Nuc2
Com
HCoCx¶
Nuc1
Com
Nuc2
Com
HCoCx¶
Mar
Perf
Nuc1
Com
Nuc2
Com
Nuc3
Com
[NCoCx¶]
Nuc2
Ev
Nuc3
Ev
Residue
7d ותבוא
e ותעמוד מאז...
f זה שבתה הבית מעט
8a ויאמר בעז אל־רות
b הלוא שמעת בתי
c אל־תלכי ללקט...
d וגם לא תעבורי מזה
e וכה תדבקין...
9a והלכת אחריהן
b הלוא צויתי...
c וצמת
d והלכת אל־הכלים
e ושתית מאשר...


10a ותפל על־פניה
b ותשתחו ארצה
c ותאמר אליו
d מדוע מצאתי חן...
e ואנכי נכריה
11a ויען בעז
b ויאמר לה
c הגד הגד לי כל...
d ותעזבי אביך...
e ותלכי אל־עם...
12a ישלם יהוה פעלך
b ותהי משכרתך...
Nuc Ev
Nuc' Ev
SentClr
Mar AccAc
Mar SpSet
Nuc Text
Mar Am
NAm¶
Nuc Quo
ResMono
PreMar Counter-Question
Nuc Ev
Nuc' Ev
SentClr
Mar SpSet
Nuc Text
Nuc1 Ev
Nuc2 Ev
NCoCx¶
Mar Am
NAm¶
Nuc Text
Nuc1 Text
Nuc2 Text
HCoCx¶
Mar Am (Blessing)
EAm¶
Nuc Quo
ResMono
Nuc Ans Counter Remark
[ComResEx]
Episode
Section 2 - Gleaning


Episode
Section 2 - Gleaning
PostMar
Development
[ComResEx]
PostMar
Remark-Evaluation
Episode (embedded)
PreMar
IniProvision
SimResEx
Nuc
Stim
Mar
Res
ResMono
Mar
SpSet
Nuc
Quo
HAm¶
Nuc
Text
Mar
Am
IniMono
Mar
SpSet
Nuc
Quo
HCoCx¶
Nuc1
Com
Nuc2
Com
Nuc3
Com
NCoCx¶
Nuc1
Ev
Nuc2
Ev
Nuc3
Ev
Nuc4
Ev
Nuc5
Ev

13a ותאמר

b אמצא־חן בעיניך...

c ואנכי לא אהיה...

14a ויאמר לה בעז...

b גשי הלם

c ואכלת מן־הלחם

d וטבלת פתך בחמץ

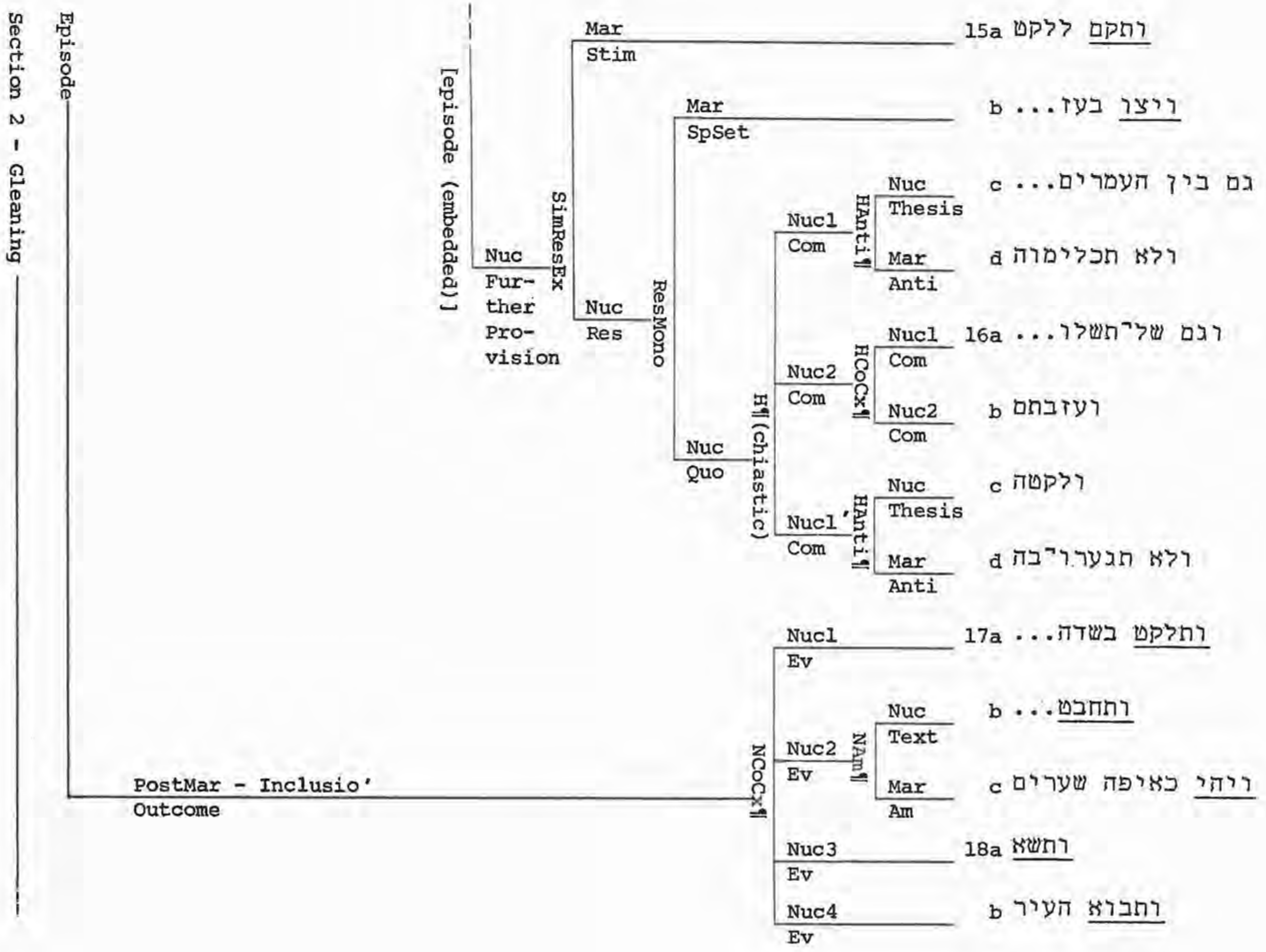
e ותשב מצד הקוצרים

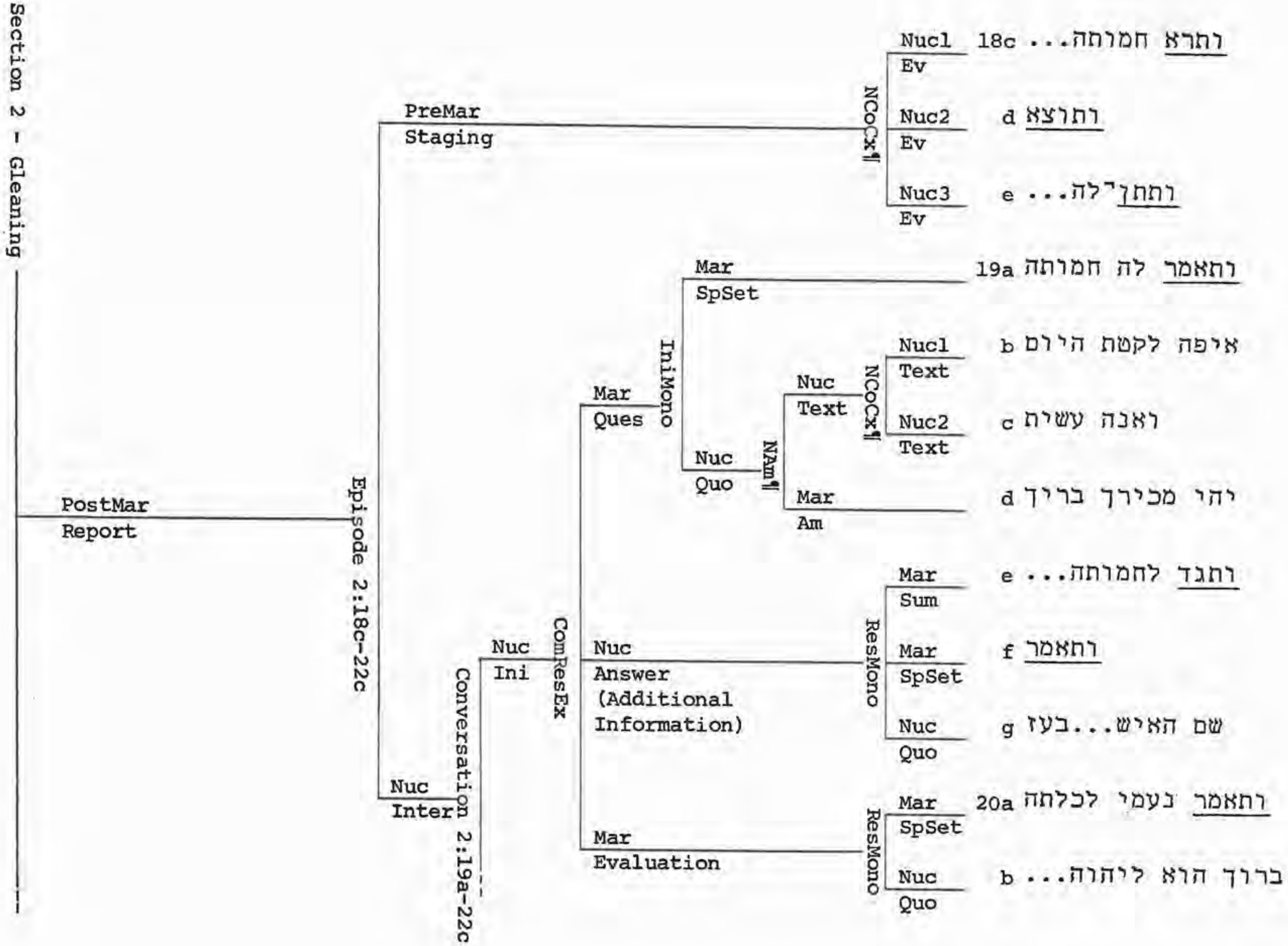
f ויצבט־לה קלי

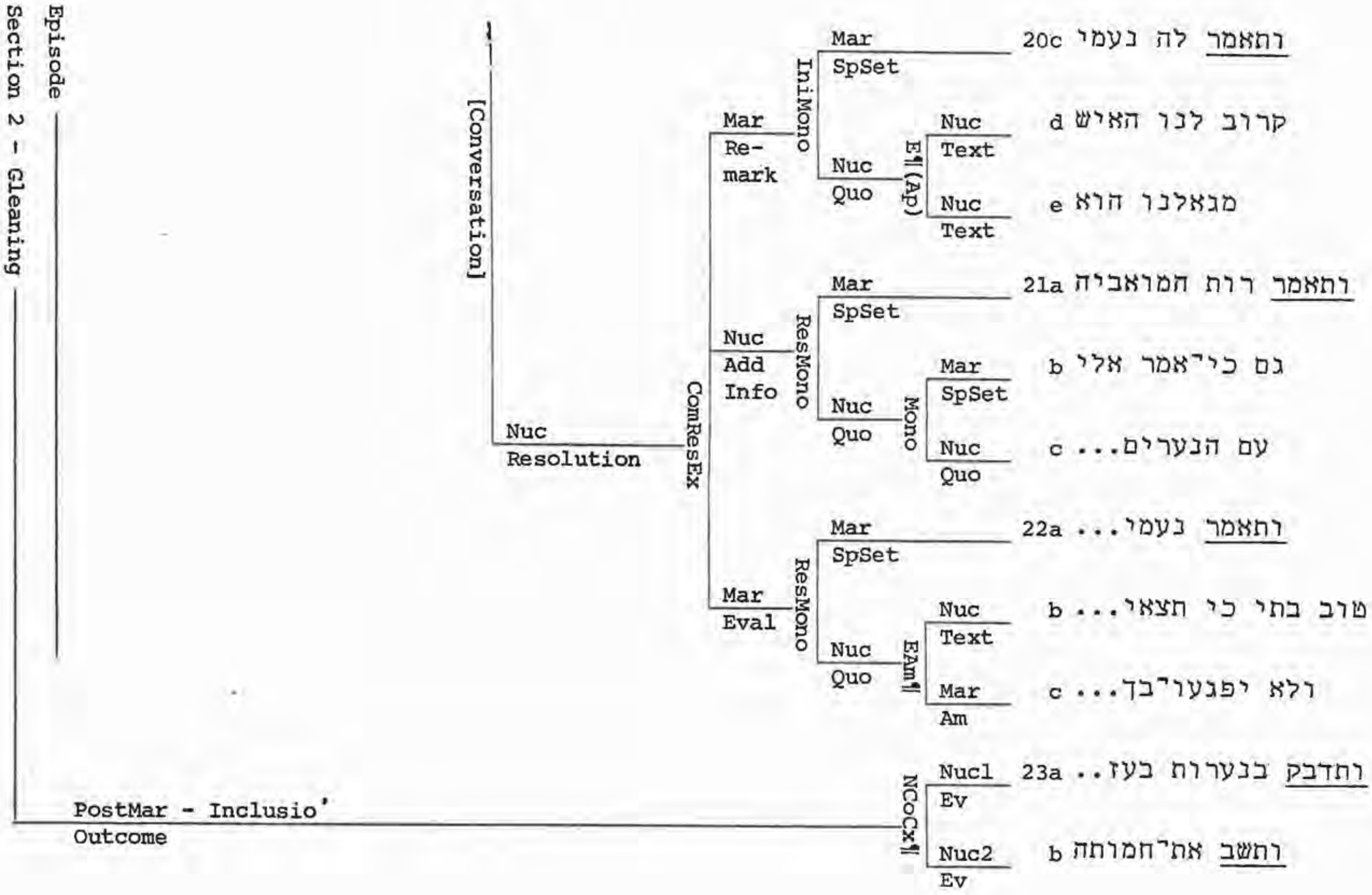
g ותאכל

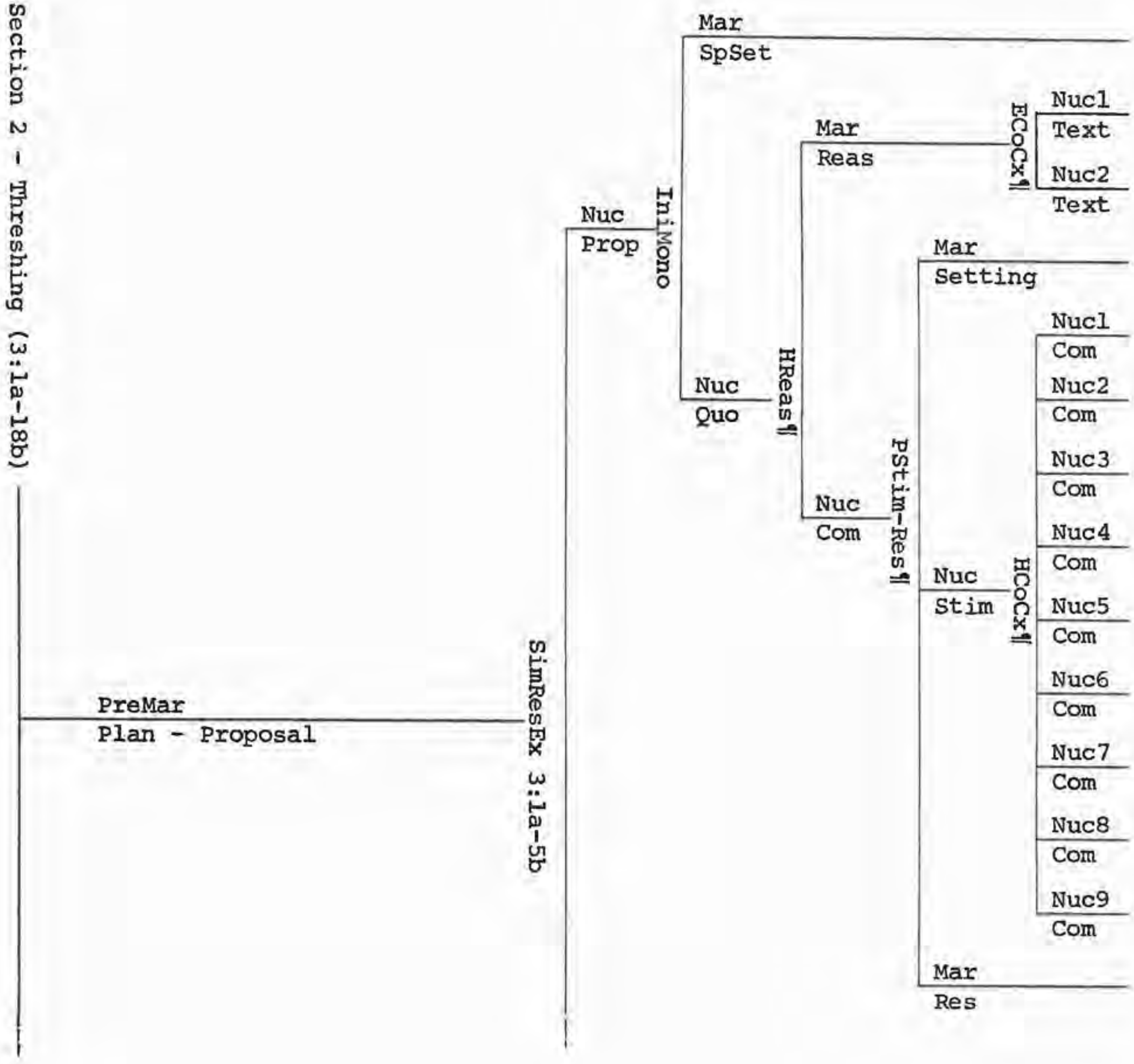
h ותשבע

i ותתר

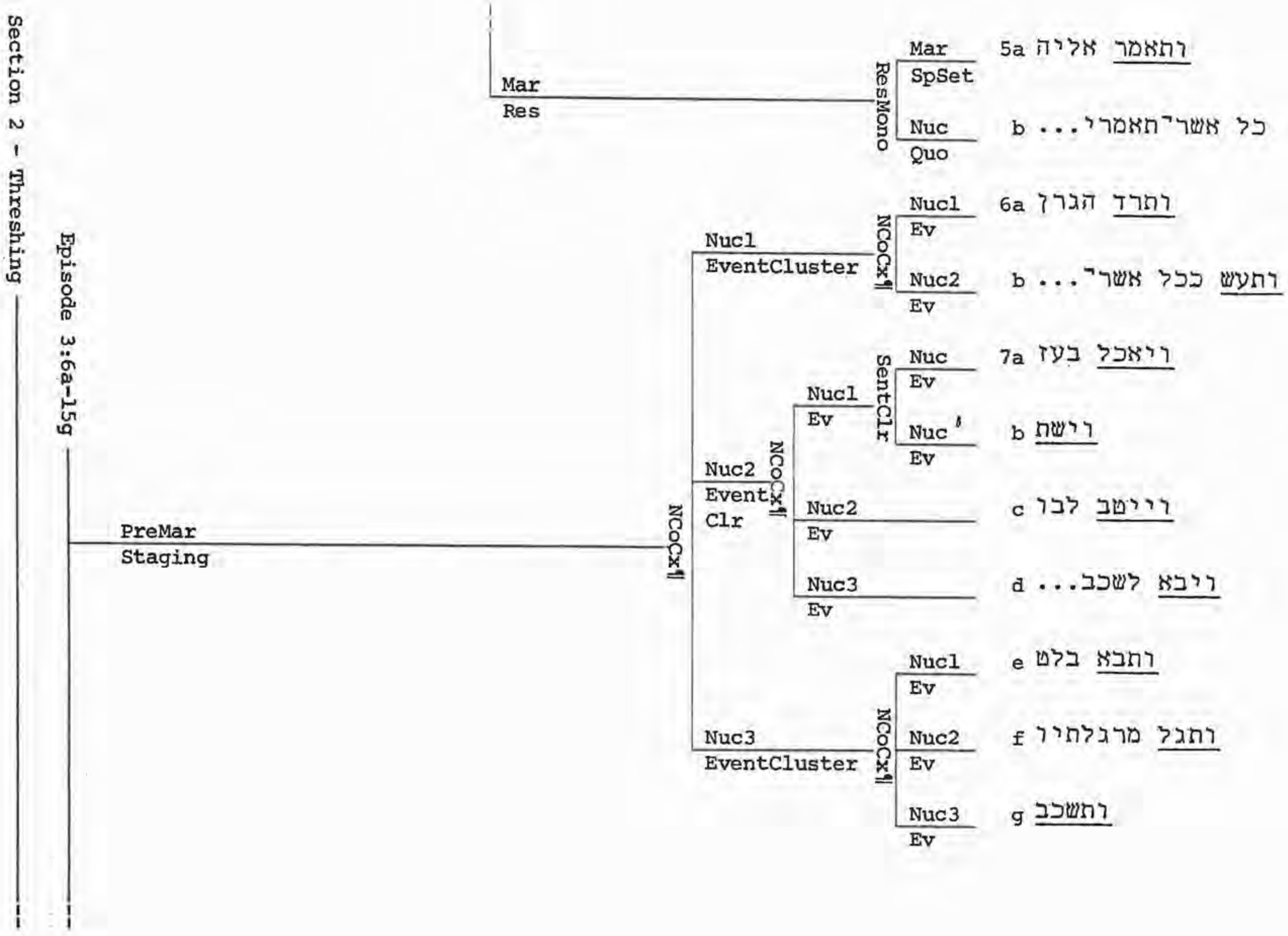

Section 2 - Gleaning
Episode
PostMar - Inclusio'
Outcome
[episode (embedded)]
Nuc
Further Provision
SimResEx
Mar
Stim
Nuc
Res
ResMono
Mar
SpSet
Nuc
Quo
H¶(chiastic)
Nuc1
Com
HAnti¶
Nuc
Thesis
Mar
Anti
Nuc2
Com
HCoCx¶
Nuc1
Com
Nuc2
Com
Nuc1'
Com
HAnti¶
Nuc
Thesis
Mar
Anti
NCoCx¶
Nuc1
Ev
Nuc2
Ev
NAm¶
Nuc
Text
Mar
Am
Nuc3
Ev
Nuc4
Ev
15a ותקם ללקט
b ויצו בעז...
c גם בין העמרים...
d ולא תכלימוה
16a וגם של־תשלו...
b ועזבתם
c ולקטה
d ולא תגערו־בה
17a ותלקט בשדה...
b ותחבט...
c ויהי כאיפה שערים
18a ותשא
b ותבוא העיר

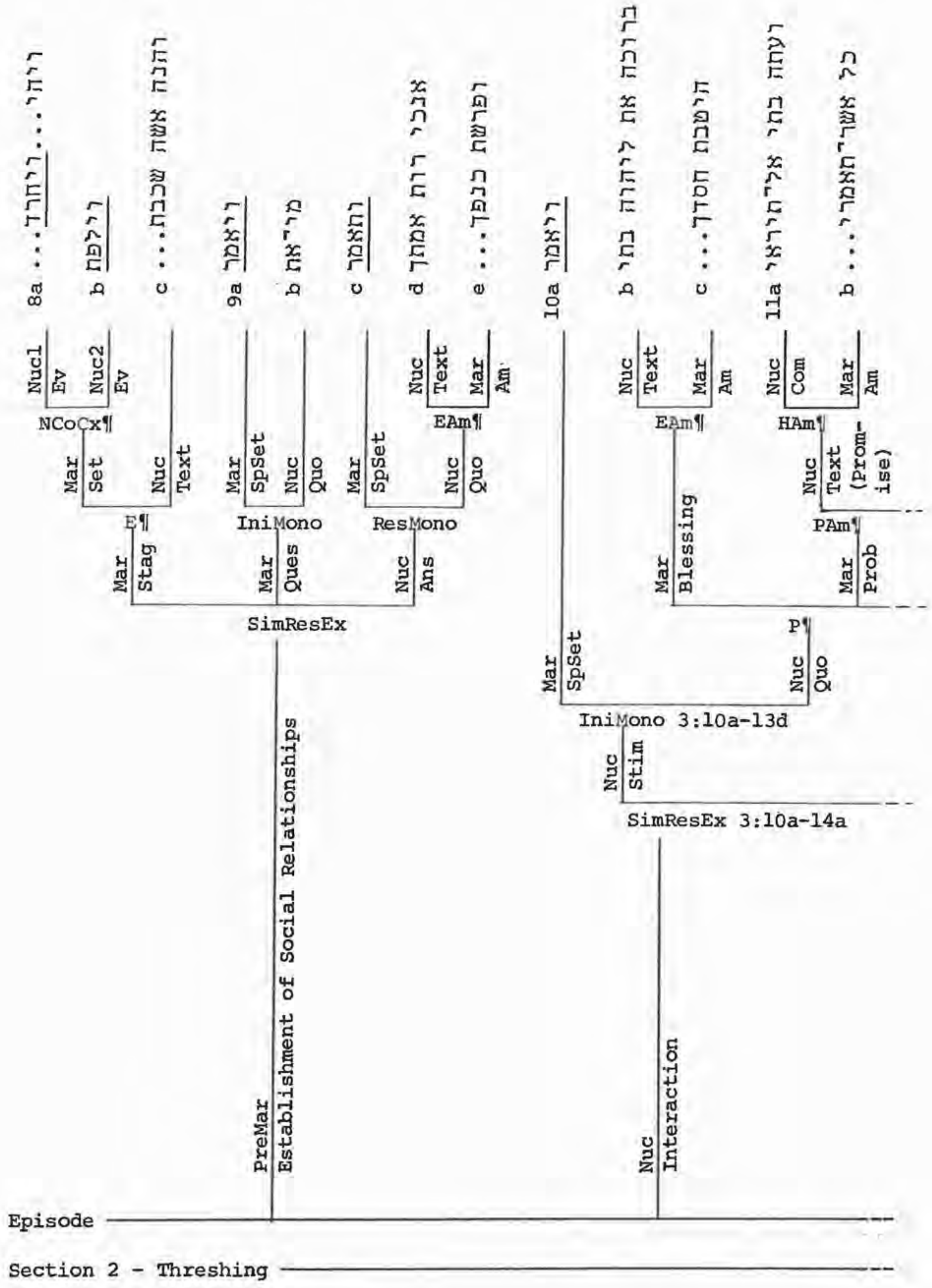

Section 2 - Gleaning
PostMar
Report
Episode 2:18c-22c
PreMar
Staging
Nuc
Inter
Conversation 2:19a-22c
Nuc
Ini
ComResEx
Mar
Ques
IniMono
Mar
SpSet
Nuc
Quo
NAm¶
Nuc
Text
NCoCx¶
Mar
Am
Nuc
Answer
(Additional
Information)
Mar
Evaluation
NCoCx¶
Nuc1
Ev
Nuc2
Ev
Nuc3
Ev
Nuc1
Text
Nuc2
Text
ResMono
Mar
Sum
Mar
SpSet
Nuc
Quo
ResMono
Mar
SpSet
Nuc
Quo
18c ותרא חמותה...
d ותוצא
e ותתן־לה...
19a ותאמר לה חמותה
b איפה לקטת היום
c ואנה עשית
d יהי מכירך בריך
e ותגד לחמותה...
f ותאמר
g שם האיש...בעז
20a ותאמר נעמי לכלתה
b ברוך הוא ליהוה...

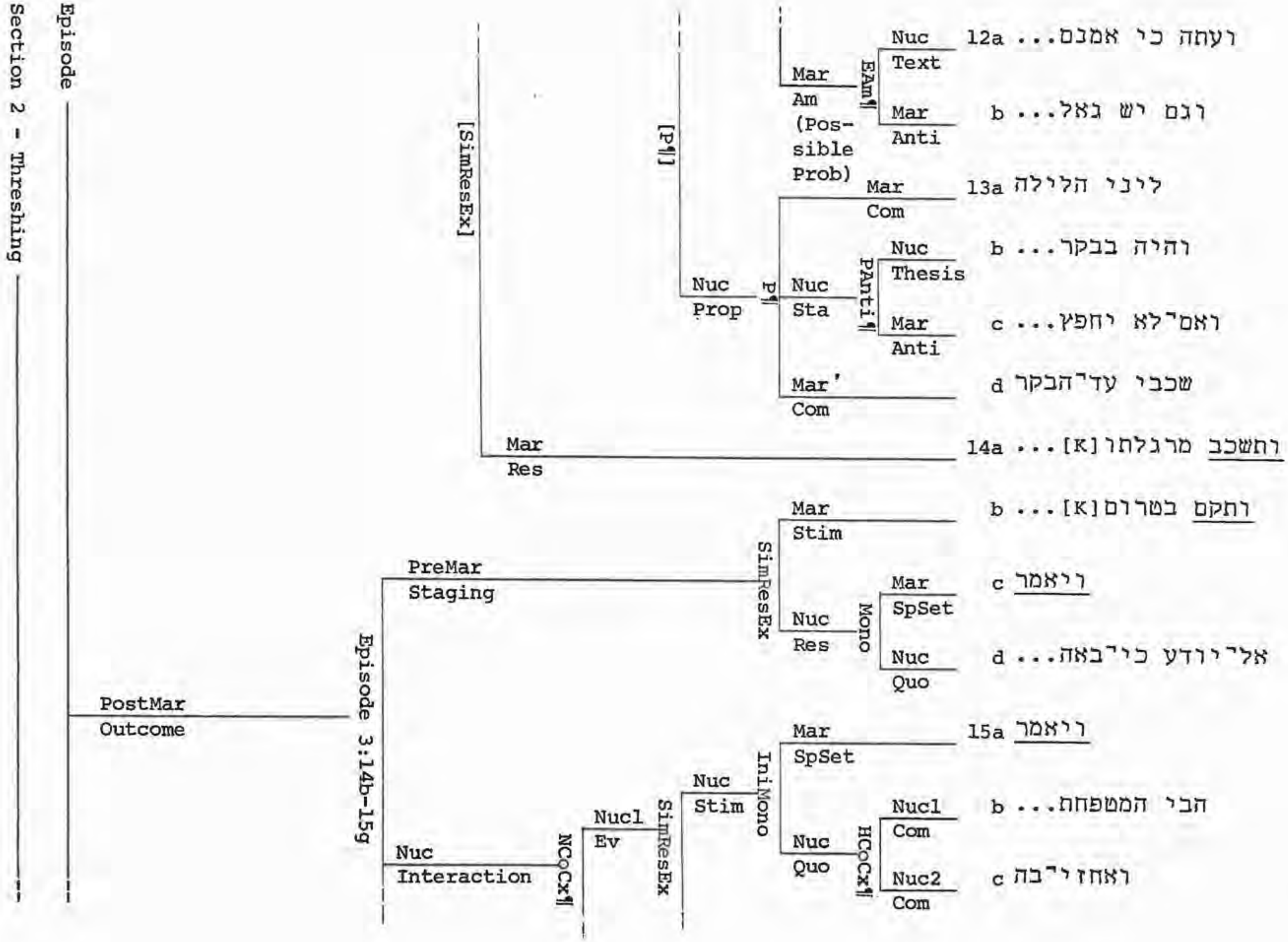

Episode
Section 2 - Gleaning
[Conversation]
Nuc
Resolution
ComResEx
Mar
Re-
mark
Nuc
Add
Info
Mar
Eval
IniMono
ResMono
ResMono
Mar
SpSet
Nuc
Quo
E¶(Ap)
Nuc
Text
Nuc
Text
Mar
SpSet
Nuc
Quo
Mono
Mar
SpSet
Nuc
Quo
Mar
SpSet
Nuc
Quo
EAm¶
Nuc
Text
Mar
Am
NCoCx¶
Nuc1
Ev
Nuc2
Ev
PostMar - Inclusio'
Outcome
20c ותאמר לה נעמי
d קרוב לנו האיש
e מגאלנו הוא
21a ותאמר רות המואביה
b גם כי־אמר אלי
c עם הנערים...
22a ותאמר נעמי...
b טוב בתי כי תצאי...
c ולא יפגעו־בך...
23a ותדבק בנערות בעז..
b ותשב את־חמותה

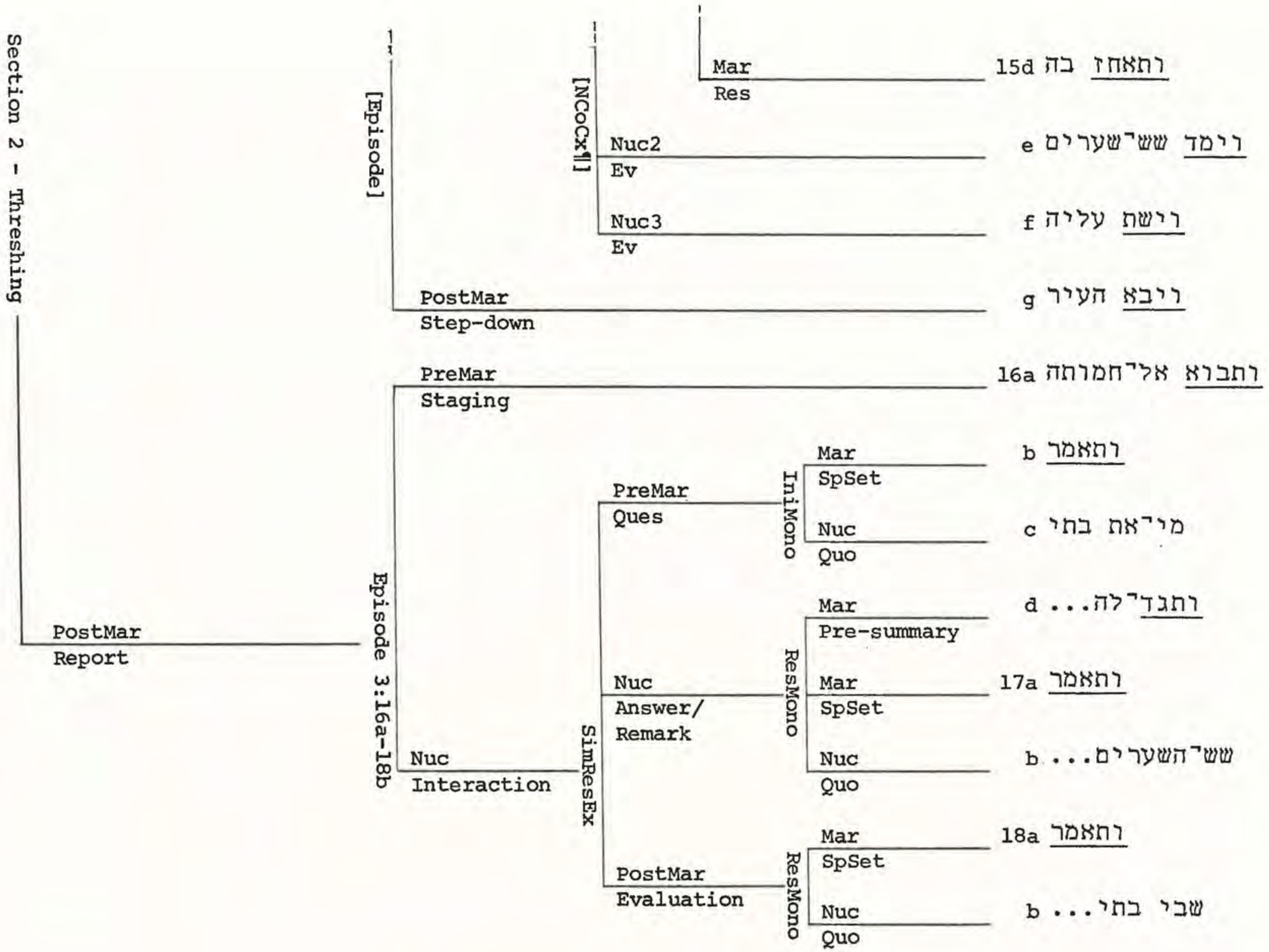

Section 2 - Threshing (3:1a-18b)
PreMar
Plan - Proposal
SimResEx 3:1a-5b
Nuc
Prop
IniMono
Mar
SpSet
Nuc
Quo
HReas¶
Mar
Reas
ECoCx¶
Nuc1
Text
Nuc2
Text
Nuc
Com
PStim-Res¶
Mar
Setting
Nuc
Stim
HCoCx¶
Nuc1
Com
Nuc2
Com
Nuc3
Com
Nuc4
Com
Nuc5
Com
Nuc6
Com
Nuc7
Com
Nuc8
Com
Nuc9
Com
Mar
Res

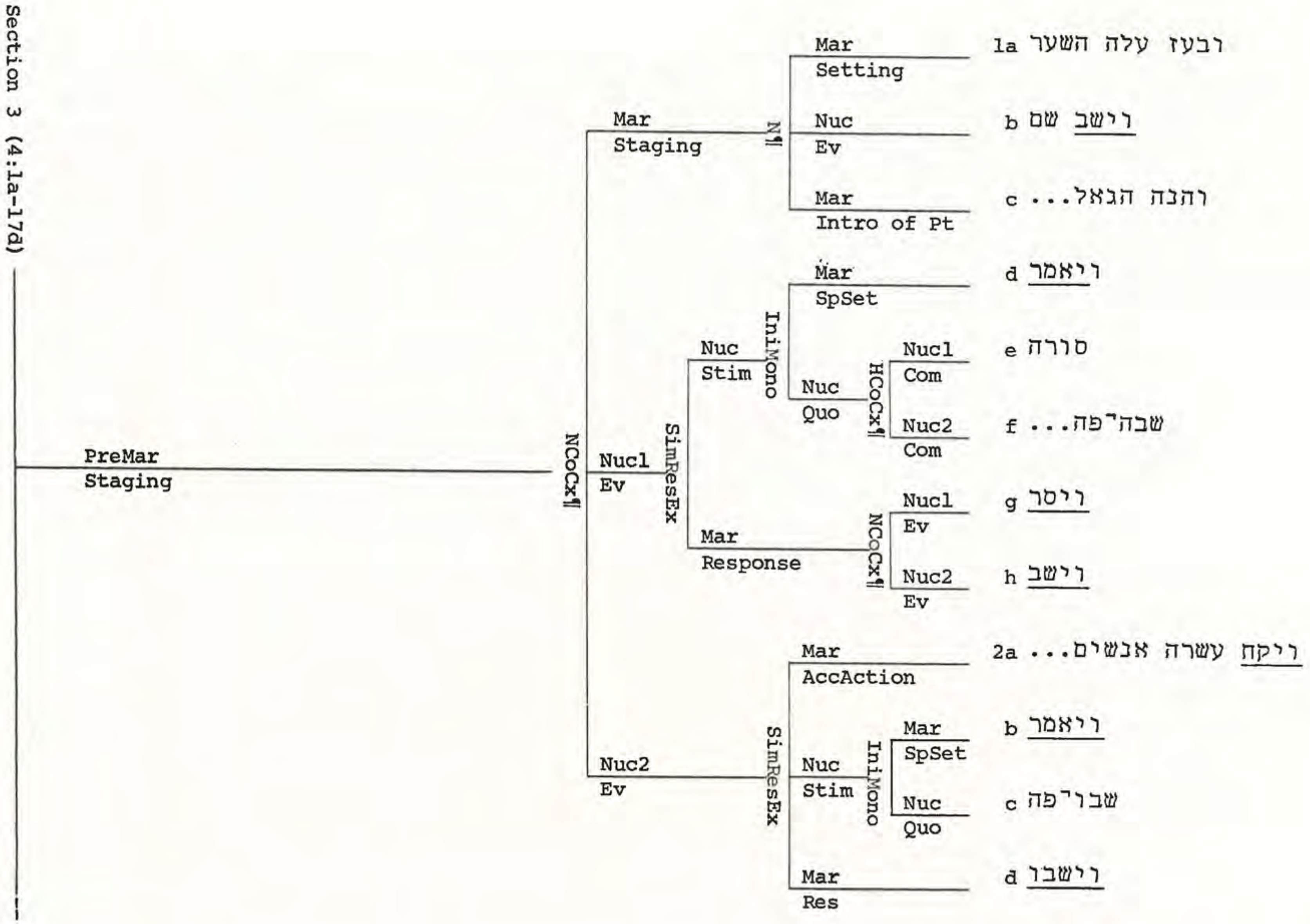
1a ותאמר לה נעמי...
b בתי הלא אבקש־לך...
2a ועתה הלא בעז...
b הנה הוא זרה....
3a ורחצת
b וסכת
c ושמת...
d וירדת[Q]...
e אל־תודעי לאיש...
4a ויהי בשכבו וידעת...
b ובאת
c וגלית מרגלתיו
d ושכבת[Q]
e והוא יגיד לך...

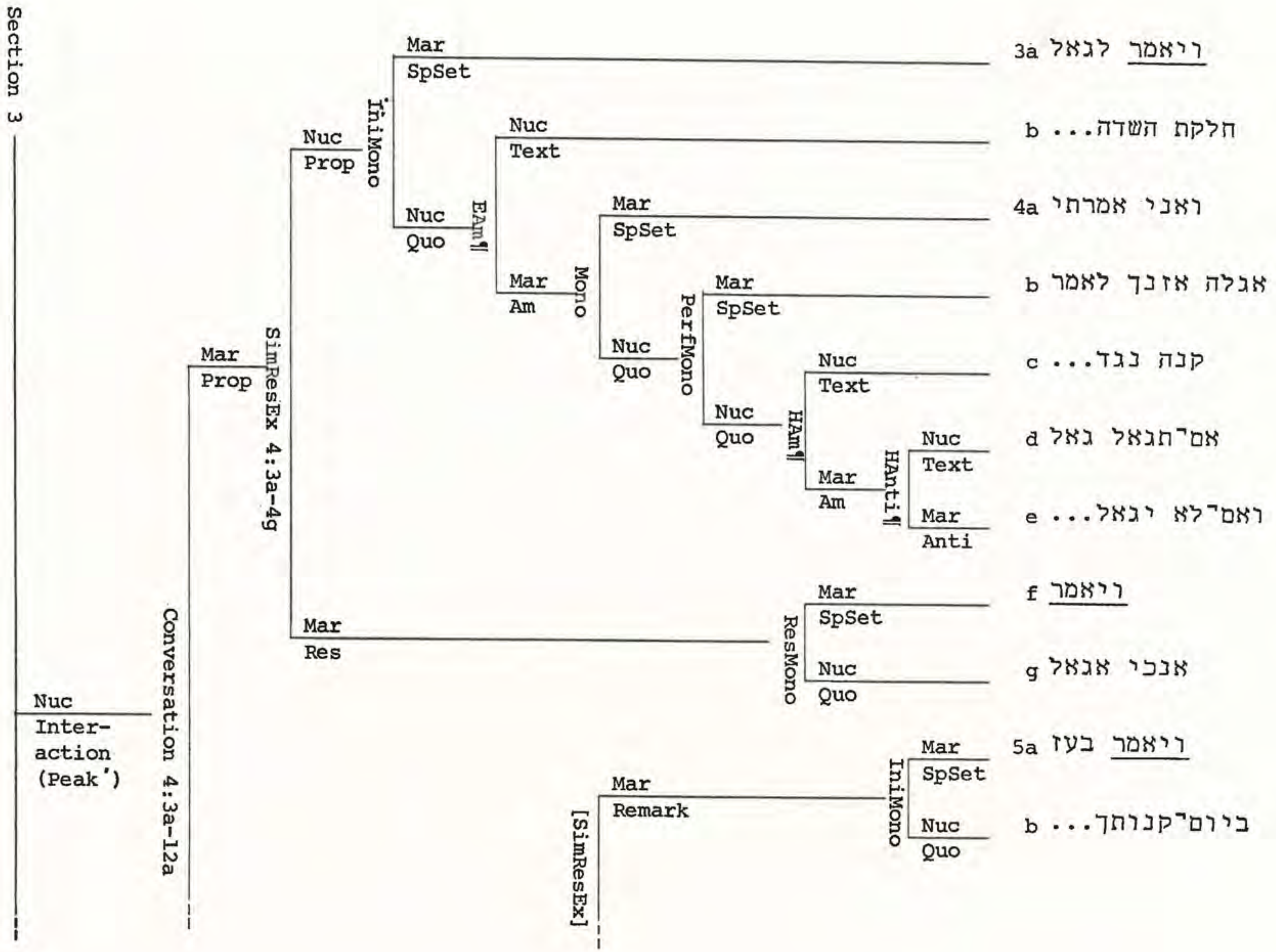

Section 2 - Threshing
Episode 3:6a-15g
PreMar
Staging
Mar
Res
NCoCx¶
Nuc1
EventCluster
Nuc2
Event
Clr
Nuc3
EventCluster
ResMono
NCoCx¶
SentClr
Mar
SpSet
Nuc
Quo
Nuc1
Ev
Nuc2
Ev
Nuc
Ev
Nuc
Ev
Nuc1
Ev
Nuc2
Ev
Nuc3
Ev
Nuc1
Ev
Nuc2
Ev
Nuc3
Ev
5a ותאמר אליה
b כל אשר־תאמרי...
6a ותרד הגרן
b ותעש ככל אשר־...
7a ויאכל בעז
b וישת
c וייטב לבו
d ויבא לשכב...
e ותבא בלט
f ותגל מרגלתיו
g ותשכב

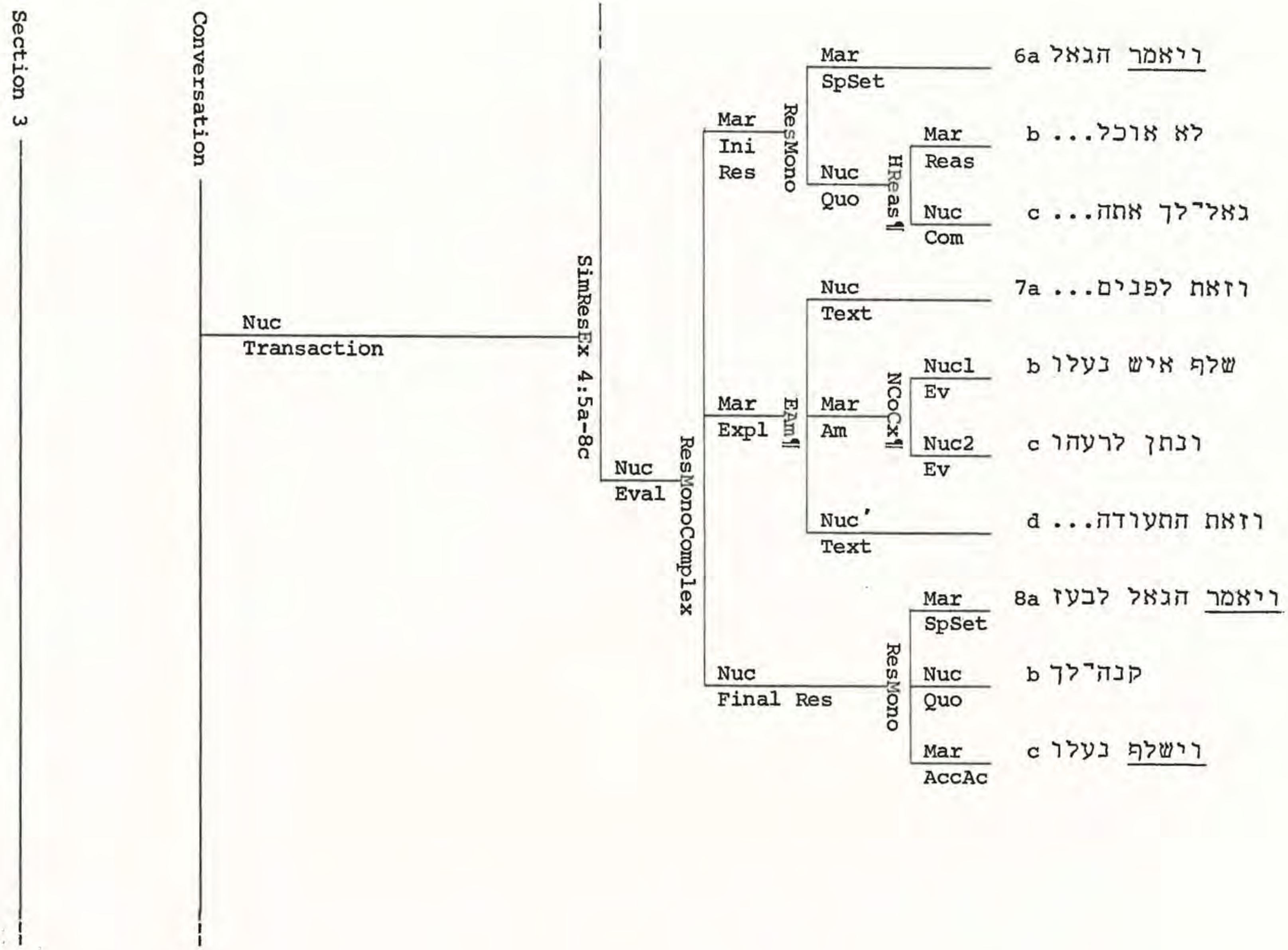

8a ויהי...ויחרד...
b וילפת
c והנה אשה שכבת...
9a ויאמר
b מי־את
c ותאמר
d אנכי רות אמתך
e ופרשת כנפך...
10a ויאמר
b ברוכה את ליהוה בתי
c היטבת חסדך...
11a ועתה בתי אל־תיראי
b כל אשר־תאמרי...
Nuc1 Ev
Nuc2 Ev
NCoCx¶
Mar Set
Nuc Text
E¶
Mar Stag
Mar SpSet
Nuc Quo
IniMono
Mar Ques
Mar SpSet
Nuc Text
Mar Am
EAm¶
Nuc Quo
ResMono
Nuc Ans
SimResEx
PreMar Establishment of Social Relationships
Mar SpSet
Nuc Text
Mar Am
EAm¶
Mar Blessing
Nuc Com
Mar Am
HAm¶
Nuc Text (Promise)
PAm¶
Mar Prob
P¶
Nuc Quo
IniMono 3:10a-13d
Nuc Stim
SimResEx 3:10a-14a
Nuc Interaction
Episode
Section 2 - Threshing

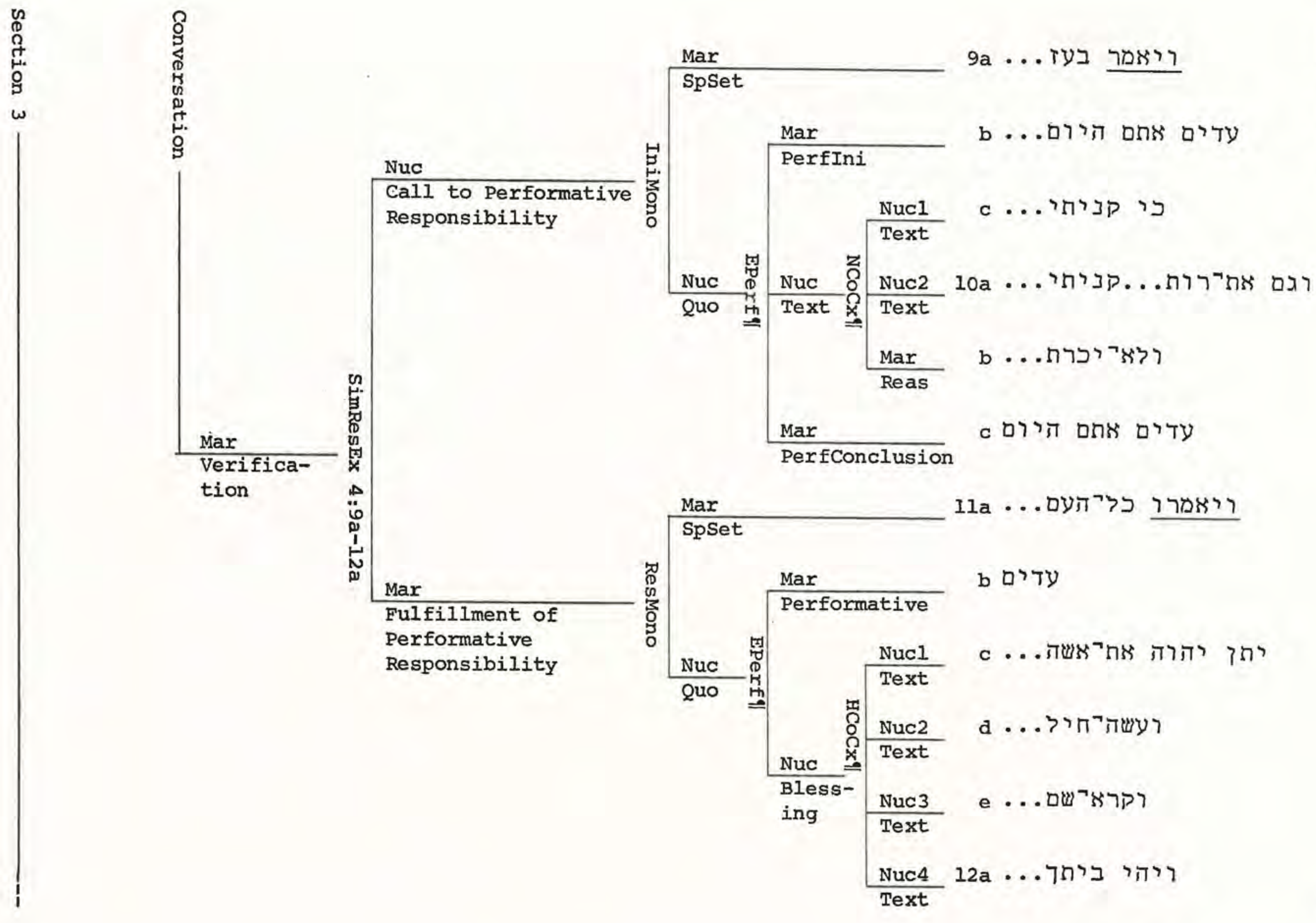

Section 2 - Threshing
Episode
[SimResEx]
[P¶]
Mar
Am
(Possible
Prob)
EAm¶
Nuc
Text
12a ועתה כי אמנם...
Mar
Anti
b וגם יש גאל...
Mar
Com
13a ליני הלילה
Nuc
Prop
P¶
Nuc
Sta
PAnti¶
Nuc
Thesis
b והיה בבקר...
Mar
Anti
c ואם־לא יחפץ...
Mar'
Com
d שכבי עד־הבקר
Mar
Res
14a ותשכב מרגלתו[K]...
PostMar
Outcome
Episode 3:14b-15g
PreMar
Staging
SimResEx
Mar
Stim
b ותקם בטרום[K]...
Nuc
Res
Mono
Mar
SpSet
c ויאמר
Nuc
Quo
d אל־יודע כי־באה...
Nuc
Interaction
NCoCx¶
Nucl
Ev
SimResEx
Nuc
Stim
IniMono
Mar
SpSet
15a ויאמר
Nuc
Quo
HCoCx¶
Nucl
Com
b הבי המטפחת...
Nuc2
Com
c ואחזי־בה

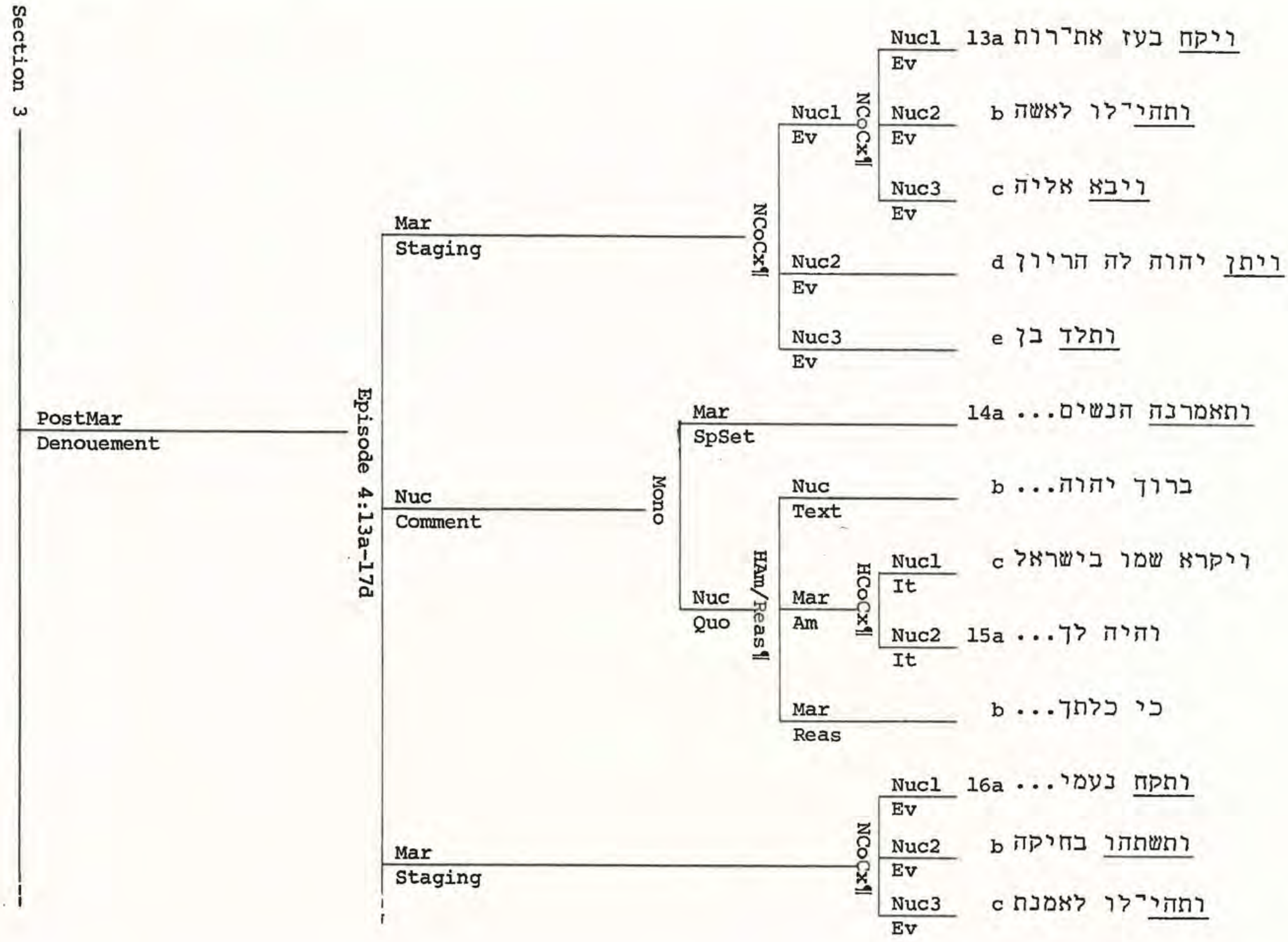

Section 2 - Threshing
PostMar
Report
[Episode]
PostMar
Step-down
Episode 3:16a-18b
PreMar
Staging
Nuc
Interaction
[NCoCx¶]
Nuc2
Ev
Nuc3
Ev
Mar
Res
SimResEx
PreMar
Ques
Nuc
Answer/
Remark
PostMar
Evaluation
IniMono
ResMono
ResMono
Mar
SpSet
Nuc
Quo
Mar
Pre-summary
Mar
SpSet
Nuc
Quo
Mar
SpSet
Nuc
Quo
15d ותאחז בה
e וימד שש־שערים
f וישת עליה
g ויבא העיר
16a ותבוא אל־חמותה
b ותאמר
c מי־את בתי
d ...ותגד־לה
17a ותאמר
b ...שש־השערים
18a ותאמר
b ...שבי בתי


Section 3 (4:1a-17d)
PreMar
Staging
NCoCx¶
Mar
Staging
N¶
Mar
Setting
1a ובעז עלה השער
Nuc
Ev
b וישב שם
Mar
Intro of Pt
c והנה הגאל...
Nuc1
Ev
SimResEx
Nuc
Stim
IniMono
Mar
SpSet
d ויאמר
Nuc
Quo
HCoCx¶
Nuc1
Com
e סורה
Nuc2
Com
f שבה־פה...
Mar
Response
NCoCx¶
Nuc1
Ev
g ויסר
Nuc2
Ev
h וישב
Nuc2
Ev
SimResEx
Mar
AccAction
2a ויקח עשרה אנשים...
Nuc
Stim
IniMono
Mar
SpSet
b ויאמר
Nuc
Quo
c שבו־פה
Mar
Res
d וישבו

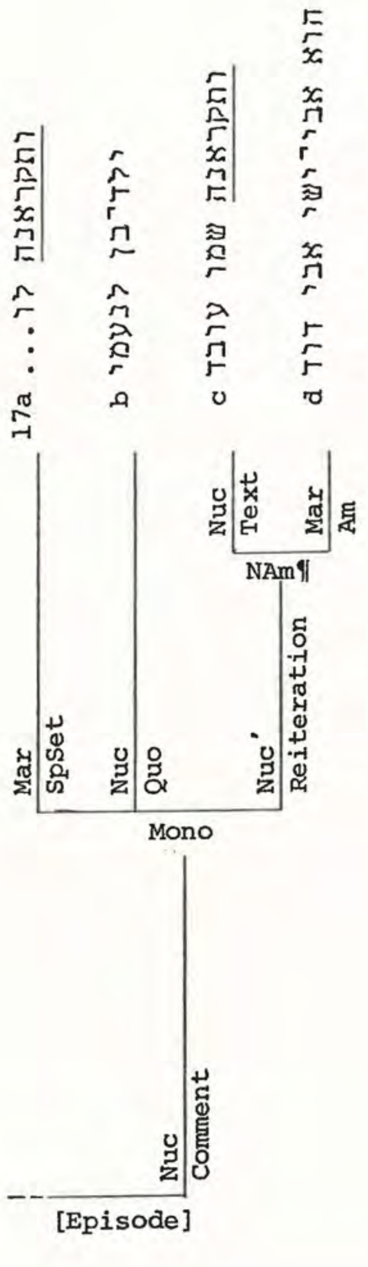

Section 3
Nuc
Inter-
action
(Peak')
Conversation 4:3a-12a
Mar
Prop
SimResEx 4:3a-4g
Nuc
Prop
IniMono
Mar
SpSet
Nuc
Quo
EAm¶
Nuc
Text
Mar
Am
Mono
Mar
SpSet
Nuc
Quo
PerfMono
Mar
SpSet
Nuc
Quo
HAm¶
Nuc
Text
Mar
Am
HAnti¶
Nuc
Text
Mar
Anti
Mar
Res
ResMono
Mar
SpSet
Nuc
Quo
[SimResEx]
Mar
Remark
IniMono
Mar
SpSet
Nuc
Quo
3a ויאמר לגאל
b חלקת השדה...
4a ואני אמרתי
b אגלה אזנך לאמר
c קנה נגד...
d אם־תגאל גאל
e ואם־לא יגאל...
f ויאמר
g אנכי אגאל
5a ויאמר בעז
b ביום־קנותך...

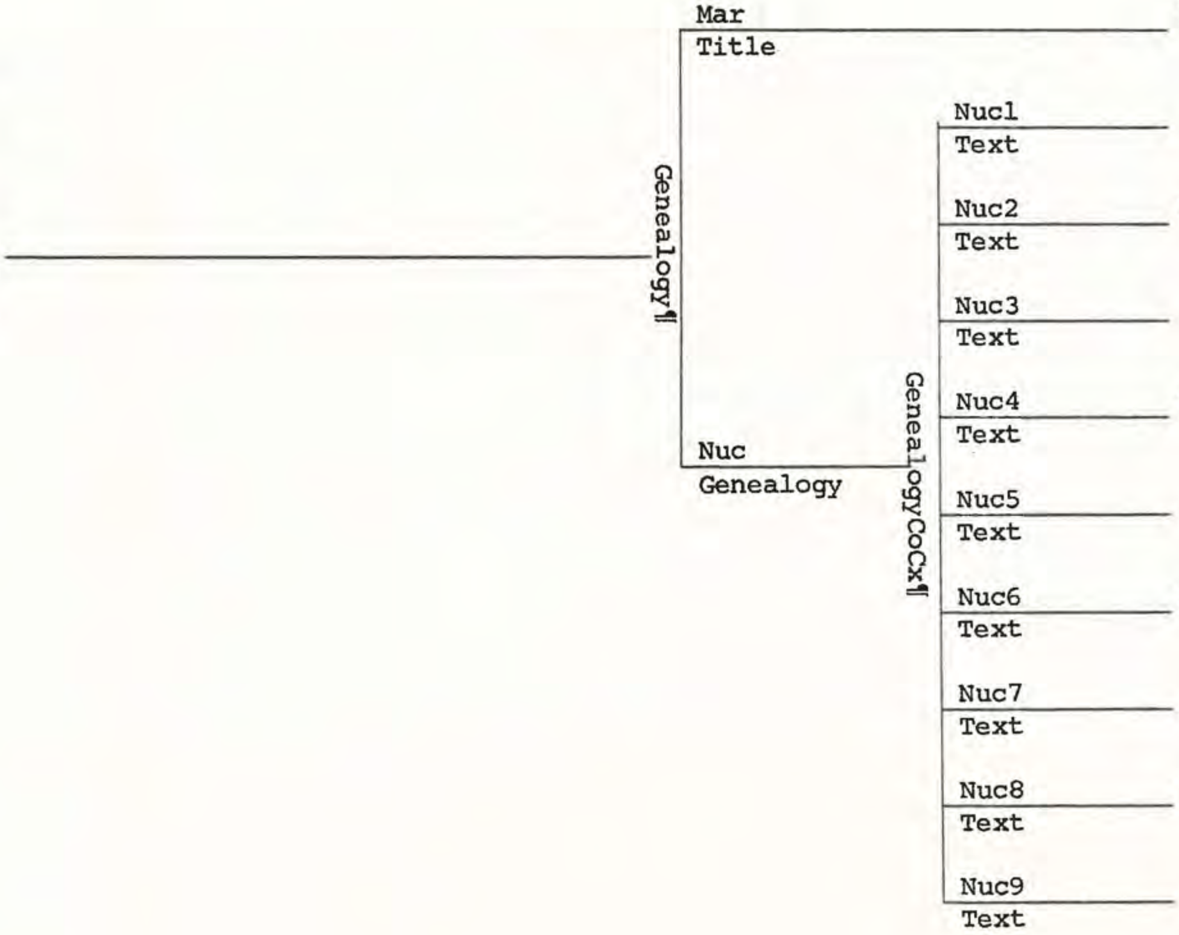

Section 3
Conversation
Nuc
Transaction
SimResEx 4:5a-8c
Nuc
Eval
ResMonoComplex
Mar
Ini
Res
ResMono
Mar
SpSet
Nuc
Quo
HReas¶
Mar
Reas
Nuc
Com
Mar
Expl
EAm¶
Nuc
Text
Mar
Am
NCoCx¶
Nuc1
Ev
Nuc2
Ev
Nuc'
Text
Nuc
Final Res
ResMono
Mar
SpSet
Nuc
Quo
Mar
AccAc
6a ויאמר הגאל
b לא אוכל...
c גאל־לך אתה...
7a וזאת לפנים...
b שלף איש נעלו
c ונתן לרעהו
d וזאת התעודה...
8a ויאמר הגאל לבעז
b קנה־לך
c וישלף נעלו


Section 3
Conversation
Mar
Verification
SimResEx 4:9a-12a
Nuc
Call to Performative Responsibility
Mar
Fulfillment of Performative Responsibility
IniMono
Mar
SpSet
Nuc
Quo
EPerf¶
Mar
PerfIni
Nuc
Text
NCoCx¶
Nuc1
Text
Nuc2
Text
Mar
Reas
Mar
PerfConclusion
ResMono
Mar
SpSet
Nuc
Quo
EPerf¶
Mar
Performative
Nuc
Blessing
HCoCx¶
Nuc1
Text
Nuc2
Text
Nuc3
Text
Nuc4
Text
9a ...ויאמר בעז
b ...עדים אתם היום
c ...כי קניתי
10a ...וגם את־רות...קניתי
b ...ולא־יכרת
c עדים אתם היום
11a ...ויאמרו כל־העם
b עדים
c ...יתן יהוה את־אשה
d ...ועשה־חיל
e ...וקרא־שם
12a ...ויהי ביתך


Section 3
PostMar
Denouement
Episode 4:13a-17d
Mar
Staging
NCoCx¶
Nuc1
Ev
NCoCx¶
Nuc1
Ev
Nuc2
Ev
Nuc3
Ev
Nuc2
Ev
Nuc3
Ev
Nuc
Comment
Mono
Mar
SpSet
Nuc
Quo
HAm/Reas¶
Nuc
Text
Mar
Am
HCoCx¶
Nuc1
It
Nuc2
It
Mar
Reas
Mar
Staging
NCoCx¶
Nuc1
Ev
Nuc2
Ev
Nuc3
Ev

13a ויקח בעז את־רות
b ותהי־לו לאשה
c ויבא אליה
d ויתן יהוה לה הריון
e ותלד בן
14a ותאמרנה הנשים...
b ברוך יהוה...
c ויקרא שמו בישראל
15a והיה לך...
b כי כלתך...
16a ותקח נעמי...
b ותשתהו בחיקה
c ותהי־לו לאמנת


17a ...ותקראנה לו
b ילד־בן לנעמי
c ותקראנה שמו עובד
d הוא אבי־ישי אבי דוד
Mar
SpSet
Nuc
Quo
Nuc'
Reiteration
Nuc
Text
Mar
Am
NAm¶
Mono
Nuc
Comment
[Episode]


Genealogy¶
Mar
Title
Nuc
Genealogy
GenealogyCoCx¶
Nuc1
Text
Nuc2
Text
Nuc3
Text
Nuc4
Text
Nuc5
Text
Nuc6
Text
Nuc7
Text
Nuc8
Text
Nuc9
Text

ואלה תולדות פרץ 18a

פרץ הוליד את־חצרון b

וחצרון הוליד את־רם 19a

ורם הוליד את־עמינדב b

ועמינדב הוליד את־נחשון 20a

ונחשון הוליד את־שלמה b

ושלמון הוליד את־בעז 21a

ובעז הוליד את־עובד b

ועבד הוליד את־ישי 22a

וישי הוליד את־דוד b

GLOSSARY OF LINGUISTIC TERMS

The definitions below have been drawn primarily from Pike and Pike's glossary in Grammatical Analysis (pp. 435-63). Other terms originated with Longacre ("A Textlinguistic Analysis of the Joseph Story"); some have been re-defined to meet the needs of this study.

complex resolved exchange: an exchange with three or more monologues (or their non-verbal equivalents); (see exchange).

conversation: "a unit of verbal interaction between two or more speakers, indefinite in length or number of exchanges" (Pike and Pike, p. 440).

coordinate complex: two or more structures linked in such a way "that any one of the coordinates in its full form could totally fill the same slot-role which the coordinate complex as a whole fills" (Pike and Pike, p. 441).

denouement: the post-peak final resolution in the plot of the narrative.

discourse: a text as a discrete unit; the highest level of the hierarchy.

embedding: the inclusion of a unit within a construction of the same or lower level.

episode: a unit smaller than a discourse which consists of paragraphs and in which one focus is maintained throughout (Callow, p. 25).

exchange: "the minimum unit of verbal social interaction, i.e., one speech by one person plus one interacting reply by another" (Pike and Pike, p. 443).

initiating monologue: the first utterance in an exchange; (in Ruth, it may have the roles proposal, exclamation, question, stimulus, remark, or call to performative responsibility).

margin: "the part of a construction which is more dependent, has a more restricted occurrence, and could generally not substitute for the construction as a whole" (Pike and Pike, p. 449).

monologue: "the development of a theme or themes by a single speaker" (p. 449); (see initiating monologue, response monologue, and rhetorical monologue).

nucleus: "that part of a construction which is most independent, is a member of a large class, occurs in more grammatical slots, and has a more central semantic role" (Pike and Pike, p. 451).

peak: the climax in the plot of the narrative.

peak': a secondary peak or post-peak climax in the plot of the narrative.

performative: "an event in which the speech act itself creates the situation described by the speech act" (Pike and Pike, p. 453).

quotation formula: the conventions within a language for introducing reported speech in a narrative.

residue: "that part of a preliminary linguistic analysis in which analytical indeterminacies in the data are cited" (Pike and Pike, p. 455).

response monologue: the rejoining utterance in an exchange; (in Ruth, it may have the roles counter-proposal, response, counter-question, answer, remark, evaluation, fulfillment of performative responsibility).

rhetorical monologue: a monologue which is not a constituent of an exchange, but is used for stylistic purposes; it often embeds within another monologue.

rhetorical question: a sentence which is in the form of a question, but neither asks for nor expects a reply; (in Ruth, it may function as a statement, exclamation, or command).

role: "the feature of a tagmeme which carries the function of a tagmeme in the construction" (Pike and Pike, p. 455).

section: a discourse unit consisting of episodes and/or paragraphs; (in Ruth, it is grammatically marked by disjunction and referentially marked by time, location, and/or participants).

sentence cluster: a sequence of two or more sentences with preterite verbs used to represent one event in a fixed expression.

setting: the presentation of time, place, props, participants, or circumstances at the beginning of a narrative event by means of disjunctive or verbless clauses (cf. staging).

simple resolved exchange: an exchange with two constituents--an initiating monologue and a response monologue (or their non-verbal equivalents).

slot: "the feature of a tagmeme which comprises its nuclear or marginal place in the construction" (Pike and Pike, p. 457).

speech setting: the role (or function) of the margin of a monologue in introducing a quotation; the role of the quotation formula in relation to reported speech.

staging: the presentation of time, place, props, participants or circumstances at the beginning of a narrative event by means of preterites (cf. setting).

step-down: a sequence of preterites at the close of a paragraph or episode which provides closure and/or transition with regard to time, place, props, participants, or circumstances.

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