

Ruth 2:1. Naomi's husband had an old associate (gnorimos), who was very well-to-do and of the family of Abimelech., named BOAZ.

2. And Ruth the Moabite (active and observant) suggested that it would be a good idea if she went to pick up something (synaxo) among the sheaves and probably make a good impression on someone reaping ahead of her.

3. So she went and gleaned in the field behind the reapers.

And it JUST HAPPENED (very emphatic: periepesen perptomati=by the veriest accident. Is this ironic? According to the Encl. Judaica 14, the careful planning and cleverness of the woman is the main idea of the story, which closely parallels that of TAMAR

→ that she worked over into the part of the field that belonged to BOAZ.
[What did SHE know about the custom of Deut.?

4. BOAZ came from Bethlehem and blessed the Reapers who returned the blessing/ stood among the reapers

5. And Boaz asked the PAIDARION who/~~was~~ (exactly the same term used for Samson at the harvest festival), "Who is this young woman?"

[In Ruth there are no indirect quotations: Everyone speaks his part, as in a scenario

6. And TO PAIDARION who stood at the head of the reapers (like a chor) said: "It is the Moabite girl (hē pais!) who came back with ~~ROTH~~ FROM THE FIELD of MOAB [It is never just Moab, but always the FIELD of Moab

7. "And she said (the child is not necessarily quoting: this can be Ruth herself speaking in the drama) "Syllexo de kai synaxo in the dragmasin &

[A dragma is as many stalks of grain as one can hold in the left hand.

She is picking up what they dropped after the reapers."

And she came and staid from early morning until evening, and didn't stop working in the field for a minute!"

[This exemplary worker was a CORN MAIDEN

8. Boaz was impressed: "Did you hear that, daughter? You stay right here and glean; you don't need to go anywhere else. BECOME A MEMBER OF MY KORASION

[@ KORASION is a diminutive--little girl.

Of a woman who had been married 10 years?!

The emphasis is all on girls and boys--nobody but Boaz and Naomi are grown up.

→ all Maids + Ruth, ✓

9. You watch the field where they are reaping and follow after them.

I have instructed my PAIDARIOIS (little boys) not to touch you.

ⓄAs in Sparta, an antiphonal chorus of boys and girls

The acting between them continues: "Whenever you are thirsty, go to the skeuē and drink whenever TA PAIDARIA draw water

[In the Patr. Romancers IT is the GIRLS who draw the water

This reversal of roles is part of the TAMAR cycle: Solomon subdues Bilqis by getting her thirsty. Their m. and f. attendants swap costumes, etc.

***N. Micheson, the Korn King & the Spring Queen: Lavender red, Billy-dilly..

10. Ruth does reverence to Boaz for being so good to her.

11. Boaz: Apangelia apengele mou (huggēd huggēd li) I have heard all about you, know what you have been through & you faithful you have been.

12. now may that Lord under whose WINGS (K^eNAPHIM) you have come.

[The "wings" are part of the story...

13. RUTH: "I would soon er find favor in YOUR eyes, ~~Lord~~ Lord, ...who have spoken to the HEART of thy servant (doules), for behold ~~xxxxxx~~ I shall be as one of thy PAIDISKON.

Ruth 2:14. Boaz: "Now it is time to eat.

Come hither and eat some bread-loaves

And dunk your bread into the oxos (neut. local wine; made on the spot) *in rouge*

SO Ruth sat down *ek plagiōn* (facing at the side, NOT face-to-face NOR turned away, but sort of slant) to the ~~Reapers~~ Reapers. Modestly. While BOAZ ebounisen autei alphonon = "piled on the barley-meal for her." And she ate, and was full, and departed. *o eat meal?*

- 2:15. And she went back to gleaning. And Boaz ordered the paisarios: Let her glean right in the middle of the dragmation (not just after the wake of the harvesters). And don't embarrass her!
16. And heap it up for her (*bastazontes bastaxate autei*), and keep throing some on the side for her (*paraballonted parabaleite autei*) out of the piles; and let her gather all she wants ~~from what she wants~~ ~~(she wants what she wants)~~, and don't put any restraint on her.
17. So she ga-thered all day, and then beat out about a OIPHI or barley.
18. When at night she went home to share it with Naomi, she asked her where she got it--some ~~was~~ lucky man must have given her special attention.
20. When she heard that it was BOAZ, shd is delighted: "We are very close to the man, very close indeed" (~~nothing said about family~~)
21. Ruth: He told me (dir. quotation, of course) to stick with his young men until the whole harvest was over and cleaned up (*ton ameton*)
22. Naomi: Yes, but the proper thing is for you to stay with his maidens, and not think of going into any other fields."
23. So Ruth stuck to (lit. *prosekollethe*) the KORASIA of Boaz until the barley and wheat harvests were completed.

Ruth 3:1. Naomi to Ruth: I think I should do ~~something~~ about your welfare and future (*anapausin*)= rest, security

2. Isn't this Boaz and acquaintance of ours? (*gnorimos*), with whose maidens you have been spending your time? Well, this is the night when he winnows the barley.
3. You clean yourself up and get all dress ^{ed} up and go down to the threshing-floor. And don't let the man know who you are until he has finished eating and drinking.

And when it comes time to lie down (at the feast, the *clinarion*?) you mark the place where he lies, and uncover a place (on the floor) ^{ast} his feet and lie down there. He himself will tell you what to do.

[She becomes his ~~CLIENT~~ CLIENS

7. After the meal Boaz was feeling very relaxed, and went to lie down *en meridi tes stoibes*= where the barley-straws were piled up--a very pleasant place to pass out in the hay. "In the area of the straw-piles" (after the beating & bef. the winnowing. *Stoibe* = padding, cushion, heap, of husks or straws, etc.
- Ruth came unperceived (*kryphe*) and cleared off an area at his feet.
8. In the middle of the night the man awoke, restless (*etarachthe* = disturbed, ill at ease), and there was a woman lying at his feet!
Who are you? Ruth your *doule*. So now cast your PTERUGION (*k^enaphe-ka*--this is the key to the whole thing) over ~~my~~ thy *doule*, for she is very close to you [Ruth was ~~not~~ his close kinsman--she was his CLIENS, his DAKHIAH--
ana dakhilak--when you place the hem of the sheikh's robe over your shoulder then you are his suppliant and must be taken into the tent.
The hem of the robe is his wing of KANAPH.

Ruth 3:10 (LXX) Boaz is delighted that Ruth has chosen him for himself in preference to the younger man and without regard to his wealth.

[n.b. It was perfectly legitimate for her to make this approach.

It is the equivalent of clasping the knees in Homer.

There was nothing demeaning about it. As a foreigner this was strictly the proper approach.

11. He freely grants her petition (for she is a suppliant

"Everybody around here knows what a capable (dynamios) woman you are

12. and that we are really closely associated. *rel*

But there is someone even more closely associated

13. Spend tonight under the same conditions, and if in the morning he recognizes his obligation to you, well and good. But if he does not want to take on the responsibility (of one having very intimate obligations), then I will take it all on me, as surely as the Lord lives.

14. So she lay as before all night without anything happening between them.

And he (~~he~~ who? What role does the other "kinsman" play in all this? None!

He said: NO one must know a word of this.

[Was this the other man refusing to go thru with the contract and recognize her?

15. He said to her: Bring the perizoma you are wearing (mitpakhat

[perizoma, L. & S.: a girdle or apron, nothing else, and undergarment

"and he filled it with barley and loaded it on her..."

grain

(Rice or ~~weat~~ at a wedding. In Canaan it is wheat or barley, stuck on the door.

Qum ya qum-qum, qum was te-qam qam, *Ruth = (Boaz or Eliphas) Deuteronomy's welcome*
qum al-qamih qum kul kamih! *but an unmarried alien m... Bethlehem she needed a Patron. She, (w...)*

16. She brought the grain to Nami & told her all, *custom w... "Q" she knew I well.* after the woman had asked her: "What is your status now"

17. "The man gave her the 6 measures of barley so as not to send her away empty!"

[So he had fulfilled his obligation to her, having not had relationships and no one the wiser, and they were both free to go their ways?

She was now free to marry Boaz, the prior claim of the closer relative having been settled.

18. Naomi's advice: "Don't do a thing (lit. sit still) daughter, until you see how the thing (dabar, rhema) turns out. Because that man will not rest until he has carried out the whole dabar this very day."

Ruth 4:1 Boaz went to the town gate and sat down there (with the rest of the elders). And the "close associate" in question came by, and Boaz invited him to sit with him.

2. Boaz called on another ten of the Elders of the town and they came and joined in the circle.

[Cf. Gk. drama & the spontan. joining of the Elders in the Agora.

3. Boaz, to the closest relative: "About that field that belonged to our BROTHER (family ties mentioned for the first time in the LXX) Abimelech; it was given to Nami, who just got back from the Moab country. I thought I should give you a tip (lit. uncover your ear) to buy it right now, while all these elders of the people are here (as witnesses).

→ He is the 1st claim on land

Ruth & Comb. m... Contest V coz P.T. 519

Ruth 4:4. As the closest relative you have first claim on the land; so you are free to buy it. If you don't intend to use your option, let me know here and now, since I am the next in line.

check-mate

5. The man: That's right, I have first claim.

6. Boaz: But if ~~thou~~ you buy the land, you must buy it also from Ruth, Naomi's daughter-in-law, to whose children the land would rightfully belong.
[Cf. Deut. Trick

6. The man: IN that case I can't use my priority, because I cannot break off part of my own inheritance.

[By the Law of Moses every Israelite had the Land of his inheritance, which was inalienable, and had to be returned to him in the Jubilee year.

But every inheritance had set limits, and one inheritance could not infringe upon another. If the man kept all of his own inheritance, he could not add to it—he would have to cut some from his holdings in order to accommodate the new. → expense & another's

7. Back in those days it was the custom in Israel

(this is taken as the key to dating the Book of Ruth—it was written later

concerning anchistean (g^eullah—why is it not here translated "kinship" but only 'redeeming'?) and antallagma (an exchange) to confirm every contract by taking off one's SHOE and giving it to the other party as a martyrion = token

vs. J. Harrison's
A) practical

[The equivalent of the TALLY-STICK a t^e'udah in ISRAEL.

The two pieces of the stick, and only they in all the world, fit together, the one keeping control on the other. So two shoes: there is only one true mate to one in all the world...

The shoes prove that the two holders have an agreement

8. And the closest successor to Boaz said, Go ahead and make your own succession (anchistean= nearest in line), yielding him his own.

In sign of which he took off his shoe and gave it to him.

9. of which Boaz called all the elders & people of the town to witness the succession: "You are witnesses this day that I have bought all of Abimelech's property and everything that belonged to (his sons) Chelaion and Maalon by Naomi. 10. AND RUTH the Moabite, the wife of Maalon I have bought to myself to wife to raise up (resurrect= anastasi) the name of the dead for his inheritance,, that his name not be exterminated from among his brethren or his tribe. You are witnesses.

11. & the people all said, "Witnesses!" And the Elders said, "May the Lord give thy wife to come to thy house as Rachel and Leah who together built up the house of Israel and made might in Ephratha, & there shall be a name in Bethlehem!"

12. And let thy house become as the house of Phares, whom Tamar bore to JUDAH
M FROM THE SEED WHICH THE Lord shall grant to thee from her offspring.

13. So Boaz & Ruth were married & she bore a SON,

14. And all the WOMEN said to Naomi: Praise the Lord who has not deprived thee this day of the anchistea, and his name shall be known ; (called) in Israel

15. Your daughter-in-law turned out being better for you than SEVEN sons, furnishing you with one to restore your spirit and see you thru (diathrepsai) your old age.

16. And Naomi took the child to her bosom and nursed it.

17. And the neighbor women called it her son, giving it the name of Obed And ZHE became the father of JESSE the father of DAVID.

18. So the geneal goes: Perez--Hezron--Ram--Aminadab--Nahshon--Salmon--Boaz--Obed--Jesse--DAVID.

2 m
2 m?
Encl. Jud. & Ruth

Eng. & Neighbor

3. inspiring vs. doing: deliv. of J. & prepared - ordinary R acting on sole
change in mind? deep in imp. minds
"d" = 3 - myet, 0 = deep in imp. minds
"d" = 3 - myet, 0 = deep in imp. minds

Ruth ~~over~~ ^{over} Mt. Ephraim, & Charolais
 Uday, Sara, Ush, Hah, Dig,

Ruth 1:ff. ~~THIS BOOK IS NOT TO BE FOUND IN KITTEL OR BISSFELDT.~~ Hence LXX

It comes here because it took place "while the Judges were judging."

A man went from Bethlehem Judah to spend some time in the Field of Moab, because of famine in the land. Taking his wife & two sons. His name was ABIMELECH (Vs. KJ Elimelech) and his wife Naomi (LXX Noemin. They were of EPHRAIM.

- Dent. i: i bear unless all ... Cov. kept, ... kept?*
- The husband died in Moab, and the two sons married Moabite girls, Orpha (JK Orpah), and Ruth.. & there they lived 10 years. Then the two men died and all three women were widows.
 - It was time to go back to Bethlehem, the House of the Bread of Judah, because God had seen fit to give them BREAD.

[The whole story has to do with the BREAD SUPPLY 7 the operations and rituals connected with it

5 LXX We - 1. Gk. choral ... Dial. ... indir. quotes

8. Naomi dismissed all her "nymphs" to go to their homes of their MOTHERS with her blessing, with much weeping on both sides.

10. They wanted to accompany her to her new home.

11. But she said to them like a Gk. heroine speaking to a MAIDEN CHORUS;

"Epistrophe my daughters (No an epistrophe, as if they were a chorus Why would you follow me?

(N.b. The whole story is told in DIALOGUE the dialogue? *No indir. quotes!*

I shall have no more sons to provide you with husbands

12. SO then, epistrophe de, my daughters.

Why grow old without a husband? ZEven if I had a chance of marrying again and bearing a son. *Didactic reply - chorus, choregog: ...*

13. Will you expect them until they hadrynthōsin? Or will you restrain yourselves from marrying at all? *human plight.*

Don't make me responsible for you (epikranthe) my daughters, just because the Lord has taken his hand from me."

14. Then Orpha kissed ~~her~~ her mother-in-law Naomi goodbye and went back home, to her people.

15. Naomi said to Ruth, "Hadn't you better go back too?, to your own people and your own gods?"

[Whose gods had her sons been worshipping in Moab?

All the other stories in Judges would make it the local ones.

16. Ruth's famous reply: "Don't try to give me any arguments (apantesai) for leaving you or to stop following you. Wherever you go, I go, and wherever you lodge (aulisthes--aulizo, hence our WORD "lodge") that is where I will lodge. You people shall be my people and your God my God. And wherever you die, that is where I will die and be buried." May the Lord do such & such to (or for) me and add such & such, so that (only) death will come between us.

[The terms of the oath are not specified

18. And Naomi saw that there was no use arguing with her. *End - Scene I*

19. Naomi's return to Bethlehem asfter all those years caused a great stir in the town (the town buzzed with the new-ēchēsen). "Is it Naomi??"

Her ans.: "Don't call me Naomi, call me PIKRA (Mara,

[Cf. meqat = SHULEM)

for the hikanos (the One Who Can) has made things better for me.

22. ~~And Naomi and Ruth with the Moabitess ...~~

Naomi and the Moabitess arrived in Jerusalem at the beginning of the BARLEY HARVEST.

fac 3!