

ANNOTATED BIBLIOGRAPHY ON  
RUTH

Anbar, Moshe (1988) "La "Reprise" (The "Repetition"). *Vetus Testamentum* 38(4):385–398.

Resumptive repetition, illustrated from 15 OT examples, is evidence of an interpolator in the text. Cites also a number of older Akkadian examples. Then returns to examine (1) Gen 32:14a, 22b; (2) 2 Sam 14:24b2, 28b; (3) 2 Kgs 8:29; 9:15a, 16b; (4) Jer 37:21b; 38:13b; and (5) Ruth 4:9a2, 10b. (French)

Anderson, A. A. (1978) "THE MARRIAGE OF RUTH. *J of Semitic Studies* 23 (2):171–183.

A number of reasons indicate that the marriage of Ruth should not be understood as a levirate union. Conflicting evidence in the book can be understood best as interpolated by a later editor.

Ap-Thomas D. R. (1968) "THE BOOK OF RUTH. *Expository Times* 79(12):369–373.

Surveys the language and content of the book of Ruth. The linguistic evidence suggests a post-exilic date. The book is essentially historical. It is not merely a negative assertion that it does not matter what you are or what you believe. Those who take the opportunity to become believers, when it is offered, are not to be refused fellowship, or denied their right to God's grace.

Bacher, Solomon (1990) "In the Days When the Judges Ruled. *Beth Mikra*, 34(121):149-154..

Comparisons of Ruth with the Book of Judges offer two fruitful approaches. Both books have in common the lack of a king in Israel, the importance of Bethlehem and the role of the judges in the gate. Ruth is transitional, beginning from a non-king situation and concluding with the genealogy of King David. There are also themes and phrases shared with Genesis. (Hebrew) NMW

Bailey, L. (1983) "TODAY'S WOMEN AND DEPRESSION. *J of Religion and Health* 22(1):30–38.

Details the ways in which women in our society are more vulnerable to depression than before. Reviews psychoanalytic and religious approaches to the treatment of depressed women. Uses the Book of Ruth in the Bible as a case study of a woman's reactive depression.

Baumgarten, Albert (1973) "A NOTE ON THE BOOK OF RUTH. *J of the Ancient Near Eastern Soc., Columbia U* 5:11–15.

Examines Jewish exegesis concerning the incest of Lot with his daughters. Some commentaries condemn the act, while others praise it. The products of the forbidden unions, the nations of Moab and Ammon, are treated with disdain throughout the Bible. The book of Ruth is an exception. Concludes that the inclusion of the book of Ruth into the canon of Scripture necessitated a reevaluation of the origins of Moab by Jewish interpreters.

Beattie, D. R. G. (1985) "The Targum Of Ruth--A Sectarian Composition. *J of Jewish Studies* 36(2):222–229.

Analyzes the Targum of Ruth in Light of Akiva Schlesinger's analysis that the targum owes its origin to the Sadducees. The simple conclusion is that the targum was just not interested in legal minutiae. It

belongs to the genre aggadah, and does not concern itself with the halakah as understood by the rabbis in the academies. It is pre-mishnaic. Suggests that there is in this targum another equally ancient element which has not hitherto been identified as such, although its existence has not exactly been overlooked.

Beattie, D. R. G. (1978) "RUTH III. *J for the Study of the Old Testament* 5:39–48.

Replies to criticisms of earlier articles (VT, 1971, 21:490–494; VT, 1974, 24:251–267), the first suggesting that the reading of the kethib qaniti in Ruth 4:5 is to be preferred to that of the qere qanita and the second exploring the implications of this suggestion for the understanding of the legal processes reflected in Ruth.

Beattie, D. R. G. (1977) "A MIDRASHIC GLOSS IN RUTH 2.7. *Zeitschrift für die Alttestamentliche Wissenschaft* 89(1):122–124.

The last 4 words of Ruth 27 should be considered a later midrashic gloss, written in the margin of the text before the LXX was produced, and may be translated, "This (is said) because she stayed at home for a little."

Beattie, D. R. G. (1978) "REDEMPTION IN RUTH, AND RELATED MATTERS: A RESPONSE TO JACK M. SASSON. *J for the Study of the Old Testament* 5:65–68.

Agrees in general with Sasson's paper (same issue of JSOT) that the institution of levirate marriage is not at issue in the book of Ruth, but questions whether his arguments are adequate, except the point that 3:10b shows that Ruth herself was a free agent when it came to remarriage. Considers that the connection between redemption and marriage in Ruth is literary, not legal.

Beattie, D. R. G. (1971) "KETHIBH AND QERE IN RUTH IV S. *Vetus Testamentum* 21(4):490–494.

Suggests that the kethib reading qaniti is preferable to the qere qanita in Ruth 4:5. The qere has arisen through a misunderstanding of the meaning of the passage.

Beattie, D. R. G. (1990) "The Yemenite Tradition of Targum Ruth. *Journal of Jewish Studies*,, 41(1):49–56..

Studies the manuscript tradition of TgRuth to discover what might be learned for such a study. TgRuth is found in the Yemenite manuscripts based on the European printed texts, but the tradition has not remained static. Various modifications have been introduced along similar lines to the developments in medieval manuscripts. Ends with a listing of TgRuth manuscripts. MJH

Bertman, Stephen (1965) "SYMMETRICAL DESIGN IN THE BOOK OF RUTH. *J of Biblical Literature* 84:165–168.

(No. 2).—A presentation of the plan of the Book of Ruth showing the analogous and contrasting elements of content which show a symmetrical design. The basic design, where each section is designated by a letter, is: A B C C B A.

Bland, Dave (1981) "GOD'S ACTIVITY IN THE BOOKS OF RUTH AND ESTHER. *Restoration Quarterly* 24(3):129–147.

One of the major issues in the books of Ruth and Esther is their purpose. What messages are the authors trying to communicate to their audiences? The authors illustrate the providence or activity of God in man's life. In the book of Ruth there is a presentation of God's activity in man's daily routine. The writing exposes the question of human need and how that need is met under divine action. In the book of Esther the providence of God in man's life is seen subtly but clearly through all the characters.

Bos, Johanna W. H. (1988) "Out of the Shadows: Genesis 38; Judges 4:17–22; Ruth 3. *Semeia* 42:37–67.

Seeks to delineate the role of Tamar, Jael, and Ruth as they challenge patriarchy from within patriarchal structures. All three women use some form of ruse to achieve their goal.

Brenner, Athalya (1983) "NAOMI AND RUTH. *Vetus Testamentum* 33(4):385–397.

There are several difficulties in the present form of the book of Ruth. Naomi and Ruth share the dominant role of the chief heroine or, rather, are placed in this position interchangeably. Both exemplify the principle of femininity. Hypothesizes that, once upon a time, there were two (oral) tales. The two tales, Variant A and Variant B, featured Naomi and Ruth, respectively, as the sole heroine. Then as in other OT stories, like Esther, the principle of source combination bound the two women together in a simulated mother-daughter relationship, minimizing but not eliminating the differences.

Brenner, Athalyah (1986) "Female Social Behaviour: Two Descriptive Patterns within the "Birth of the Hero" Paradigm. *Vetus Testamentum* 36(3):257–273.

Categorizes "birth of the hero" paradigm into two distinct types, each with two possibilities: (1) with two mothers, either with (a) two or more heroic sons, or (b) with a single hero; and (2) with one mother, either with (a) two or more heroic sons, or (b) with one son. The (1a) mothers show social maladjustment, but the (1b) mothers are selfless and correct women. Could it be that Exodus 2, Ruth and Luke 1–2:7 had female authorship?

Clark Hyman, Frieda (1989) "Ruth—A Pure Dove of Israel. *Judaism* 38(1):53–62.

Reads the biblical book of Ruth anew in a midrashic way and discovers layer upon layer of unsuspected meaning in it.

Coxon, Peter W. (1989) "Was Naomi a Scold? A Response to Fewell and Gunn *Journal for the Study of the Old Testament* 45:25-37.

Responds to issues raised by Fewell-Gunn (JSOT, 1988, 40:99-108) in their treatment of character and allusion in the book of Ruth. Proposes an interpretation that takes account of the positive features of the literary approach espoused by Fewell-Gunn, but lays greater stress on the non-representational aspects of the biblical narrator's technique to reveal deeper levels of reality and truth. (see abstract #3956)

Craghan, John F. (1982) "ESTHER, JUDITH AND RUTH: PARADIGMS FOR HUMAN LIBERATION. *Biblical Theology Bulletin* 12(1):11–19.

Esther, Judith, and Ruth must be read in a fresh way in the modern community, for these books offer three different paradigms of liberation. In Esther exploitation appears in the forms of laws which cannot be changed. Hand in hand with such irrevocability goes the abuse of power and authority. The only proper response in such circumstances is civil disobedience. In Judith exploitation takes the form of a new deity

or idol. In this situation certain individuals must come forward and assume responsibility together with God. In Ruth exploitation (oppression) occurs in the seemingly trivial events of everyday life. Here one must have the ability to cling and not give up. These paradigms are relevant today, for to be human means to be engaged in human liberation and to be engaged in human liberation is to have a paradigm or paradigms.

Craven, Toni (1983) "TRADITION AND CONVENTION IN THE BOOK OF JUDITH. *Semeia* 28:49–61.

The book of Judith (like the books of Esther and Ruth) highlights the place of women in both continuing and changing belief and practice of the covenant community. Concludes that in Judith, despite her often unconventional actions, Israel finds a model of faith that conserves tradition and preserves the faith community.

Davies, Eryl W. (1981) "INHERITANCE RIGHTS AND THE HEBREW LEVIRATE MARRIAGE (Part 2). *Vetus Testamentum* 31(3):257–268.

There were compelling reasons why a brother-in-law might refuse to take the widow in levirate marriage: (1) forfeit of the inheritance to the son born of the levirate union, and (2) possible diminution of his own personal estate. Since no penalty was prescribed for failure to become a levir, the temptation to avoid it became great. The law in Deut 25 imposed certain restrictions that only brothers who dwelt together on the unpartitioned family estate should perform the duty. Ruth represents a later attempt to extend the custom to more distant relatives. The pleas of the prophets on behalf of widows shows the neglect of the levirate law.

Derby, Josiah (1990) "The Problem of the Levirate Marriage. *Dor Le Dor*, 19(1)::11-17..

The Levirate Marriage Law described in Deut 25:5-10—marriage of the brother-in-law to the widow under special circumstances—is puzzling in many aspects. For example, there is only one instance of a levirate marriage mentioned in the Bible (Genesis 38), and one case of a quasi-levirate marriage (Ruth 4:1-10). This law negates the prohibition against a man's marriage to his sister-in-law under any circumstances (Lev 18:16; 20:21). Yet, the Torah provides an out from the levirate marriage through the act of "unsandaling." Yibbum (levirate marriage), though a positive command, has not been practiced among Ashkenazi Jews since the 11th cent. when Rabbenu Gershom issued his decree against polygamy. It seems that the basis for Yibbum was financial, which is why the widow would enter into it under any circumstances. Not willing to share financially, would also give cause to the brother-in-law to demur and choose the ignominious act of "unsandaling." MC

Derrett, J. Duncan M. (1982) "MARK'S TECHNIQUE: THE HEMORRHAGING WOMAN AND JAIRUS' DAUGHTER. *Biblica* 63(4):474–505.

Mark 5:21–43 combines two originally independent stories to depict the coming of the bridegroom to his beloved, the daughter of Jerusalem. This theme of the holy marriage is also reflected in Song of Songs and Ruth. The issue in the two stories in Mark is Jesus' true identity. Mark's positioning of these two accounts in his gospel indicates he viewed them as a proof of the work God began through Moses and continued through Joshua. Whereas the Jewish people negated this work by him by their disobedience—God will ultimately carry it out because of his steadfast love, his fidelity to his covenant.

DeWaard, Jan. (1970) "TRANSLATORS' HANDBOOK OF RUTH. *Bible Translator* 21(4):157–168.

Part of a draft of a Translators' Handbook of Ruth, originally prepared in French, using the French translation by Dhorme, but here translated and using the RSV. Does not deal exhaustively with the book, but provides a sample to be read for the purpose of providing comments to the authors.

DeWaard, Jan. (1976) "BULLETIN OF THE OLD TESTAMENT. *Bible Translator* 27(3):341–349.

A report on 5 current OT projects. (1) The Hebrew sentence, summarizing a monograph by Francis I. Andersen of 1974. (2) Reviews new commentary on the Book of Ruth, by Edward F. Campbell in the Anchor Bible series. (3) A review of the articles published in 1974 by Harry M. Orlinsky in *Essays in Biblical Culture and Bible Translation*. (4) A discussion of the work by Leslie C. Allen (1974) on the Greek text of Chronicles. (5) A review of a work on the text of the Septuagint by D. W. Gooding and Peter Walters.

Evans, G. R. (1983) "CRUMBS, GLEANINGS AND FRAGMENTS. AN EXEGETICAL TOPOS. *Recherches De Theologie Ancienne Et Medievale* 50:242–245.

Investigates the way 12th cent. exegetes employed the topos of fragments culled from the story of Ruth and the multiplication of loaves and the logion about dogs eating crumbs from the master's table (Mark 7:28; Matt 15:27). Refers to the following authors: Alan de Lille, Peter the Chanter, Hugh de Foliot, Bernard of Clairvaux, Stephen Langton, Master Hubert.

Fisch, Harold (1982) "RUTH AND THE STRUCTURE OF COVENANT HISTORY. *Vetus Testamentum* 32(4):425–437.

Structuralists seem to have difficulty with the historical dimension of the biblical text. What we need is a type of structural analysis which shall embody the dynamics of the covenant. A chart with 8 columns shows the larger symmetry of what may be called the Ruth-corpus. It consists of three narratives; (1) Lot and his daughter (Gen 13); (2) Judah and Tamar (Gen 38); and (3) Ruth and Boaz (Ruth 1–4).

Fischer, Georg (1984) "DIE REDEWENDUNG DBR CL-LB IM AT-EIN BEITRAG ZUM VERSTANDNIS VON JES 40, 2. *Biblica* 65(2):244–250.

Most scholars understand the expression "speak to the heart" as love language. But a study of the ten passages in which this phrase occurs shows that such is not the case. In 1 Sam 1:13 it means "to speak to oneself." In Gen 50:21; 2 Sam 19:8; 2 Chron 30:22; 32:6, the idea is "to encourage." In Gen 34:3; Judg 19:3; Ruth 2:13; Hos 2:16; and Isa 40:2, its thought is "to comfort." In all these passages except those in Chronicles and Ruth, it has the added meaning "to seek forgiveness, to grant forgiveness." (German)

Fish, Harel (1979) "A STRUCTURAL APPROACH TO THE STORIES OF RUTH AND BOAZ. *Beth Mikra* 24(78):260–265.

The diachronic and synchronic aspects of myth structure, as presented by Claude Levi-Strauss, are applied to biblical material. A presentation of the elements of the stories of Lot and his daughter, Judah and Tamar, and Ruth and Boaz, shown in columns, shows parallel elements: the descent, the tragedy, the abandoned wife, the redeemer, the scheme, the celebration, the levirate marriage, and the blessing. However, each story has its unique features. Despite the similarity of language, parole brings out what is unique in each story. (Hebrew)

Fransen, Irene. (1960) "LE LIVRE DE LA FIDELITE (The Book of Fidelity). *Bible et Vie*

*Chretienne* 34:20–28.

The Book of Ruth appears to be a polemic against the stern edict of Esdras who required the sons of Israel to repudiate their gentile wives. In exalting the Levirate Law, Ruth recalls the sanctity of the family, respect for woman, the duty of protecting her weakness and her home. Ruth also teaches the reward of suffering and proclaims the universal call of all people to salvation in Christ. Following this introduction is a commentary on verses which require clarification. (French)

Freed, Edwin D. (1987) "The Women in Matthew's Genealogy. *J for the Study of the New Testament* 29:3–19.

Maintains that the names of the women in Matthew's genealogy are included in order to counter the Jewish accusation that Jesus was the illegitimate son of Mary. To defend the pregnancy of Mary, Matthew inserts the names of the four women (Tamar, Rahab, Ruth, and the wife of Uriah (Bathsheba)), and he interprets Isa 7:14 as the prophecy of a virginal conception. Matthew justified the behavior of Mary in the same way Jews had come to justify--even extol--the conduct of the four women mentioned in the genealogy. Matthew further defends against the accusation of illegitimacy by having Joseph take Mary as his wife and by having Joseph name her son.

Gage, Warren Austin. (1989) "Ruth and the Threshing Floor and the Sin of Gibeah: A Biblical-theological Study *Westminster Theological Journal* 51(2):369-375.

The record in Judges of the sin of Gibeah and the story of Ruth sustain several interconnections: chronological, literary, and political purpose. The most striking evidence of unity between Judges 19-21 and Ruth 3 appears when both are compared to the literary patterns in the accounts of Sodom and Lot in Genesis 19. Highlights these comparisons to distinguish structural parallels in these accounts and validates these associations' literality. The inclusion of the story of Ruth in the same canon with the Judges account of the sin of Gibeah provided a propaedeutic for understanding the Good News extended to Gentiles in the NT.

Garsiel, Moshe (1978) "THE LITERARY STRUCTURE, DEVELOPMENT OF PLOT OF THE BOOK OF RUTH. *Beth Mikra* 23(75):444–457.

Ruth fits into the genre of the short story. It contains 4 episodes. In each one finds the following elements: presentation of the problem, complications of the problem, the climax, and the solution of the problem. In each episode energetic efforts must be made by the characters to solve the problems which frustrate the reader's anticipation that there will be an easy solution. In this framework, the meeting of Ruth and Boaz in the threshing area is seen by her as a failure which causes complications. Boaz' ingenuity connects 2 kinds of ge'ullah, redemption, in the final chapter. Ruth, Naomi, and Boaz show themselves to be energetic persons. The main theme is the reciprocal acts of loving-kindness which solve the problems. (Hebrew)

Gelander, Shammai (1983) "RUTH: ON THE RELATION BETWEEN "FRAME" AND "NARRATIVE"--AS INDICATION OF MEANING. *Beth Mikra* 93:150–155.

A frame, such as an introductory statement or a genealogy, gives important evidence for elucidation of the mood of a narrative. The frame "When the judges judged" beginning Ruth hints at the lawless situation when "every man did what was right in his own eyes." However, the kindness and loyalty of the characters, ranked in degrees, is an answer to the lawless ethic. A family that knew how to overcome despair is worthy of providing a king. Also, there is the fear of change. The emphasis on family loyalty and ge'ullah is directed at the monarchy, an appeal not to allow these tribal ties to weaken. (Hebrew)

GLANZMAN, GEORGE S. (1959) "THE ORIGIN AND DATE OF THE BOOK OF RUTH. *Catholic Biblical Quarterly* 21:201–207.

Dates suggested for the composition of Ruth have ranged from the time of Samuel to the late post-exilic period. It is argued here that three stages of literary activity are involved in the composition of Ruth: (1) an old poetic tale of non-Israelite origin; (2) in pre-exilic days this story was put into prose and given touches of local coloring; (3) in the post-exilic period it was resurrected and put into final form. While the events in the story did not necessarily take place historically, the materials in it may be valid for the historical reconstruction of the period.

Gordon, Cyrus H. (1982) "ASYMMETRIC JANUS PARALLELISM. *Eretz-Israel* 16:80\*-81\*.

When a polyseme parallels what precedes it with one meaning, and what follows it with a different meaning, the phenomenon may be described as "asymmetric Janus parallelism." Examples include Cant 2:12; Ruth 1:21; and Gen 2:1 (where *wyklw* means, ambiguously, both "completed" and "destroyed.")

Gow, Murray D. (1984) "THE SIGNIFICANCE OF LITERARY STRUCTURE FOR THE TRANSLATION OF THE BOOK OF RUTH. *Bible Translator* 35(3):309–320.

Formal (not thematic) structures divide Ruth into four episodes with three sections each. Failure to correctly delimit sections of a text may distort meaning.

Gow, Murray D. (1990) "Ruth quoque—A Coquette? (Ruth 4:5). *Tyndale Bulletin*, 41(2)::302-311..

Discusses two portions of Ruth 4:5: the phrase 'and from Ruth the Moabitess,' and the problem reading 'I acquire' (Kethibh) and 'you acquire' (Qere). The syntax is problematical in that normally the verb *qanah* requires an object. Notes major proposals to resolve the problem. The most important clues are the reading of the LXX and the variant reading of the qere which does have modest Hebrew ms. support. It accounts best for the reading of the LXX and supplies an object for the verb and makes unnecessary any emendation earlier in the verse. It is also possible that the LXX has influenced the Vulgate reading Ruth quoque. WSS

Green, Barbara (1982) "THE PLOT OF THE BIBLICAL STORY OF RUTH. *J for the Study of the Old Testament* 23:55–68.

Reconsiders the interpretation of the plot of the book of Ruth in the light of recent studies. Concludes that the story signifies the liberation of God's people from the land of oppression and death, and the reseeded of them and their land—a recounting of the nuptials of the Lord and his people.

Gunn, David M. Fewell, Donna Nolan (1989) "Boaz, Pillar of Society: Measures of Worth in the Book of Ruth *Journal for the Study of the Old Testament* 45:45-59.

Reconsiders the traditional view of the character of Boaz by examining (1) the nature of his interest in Ruth; (2) his reluctance to take the initiative; and (3) the necessity for a public confrontation with the nearer redeemer. Concludes that he desired to marry the Moabite woman, and that his profession of commitment to the name of the dead was hollow.

Gunn, David M. Fewell, Danna Nolan (1988) "'A Son is Born to Naomi!': Literary Allusions and Interpretation in the Book of Ruth. *J for the Study of the Old Testament* 40:99–108.

Considers literary allusion in the text as an aid to understanding the character of Naomi and her relationship with Ruth.

Gunn, David M. Fewell, Donna Nolan (1989) "Is Coxon a Scold? On Responding to the Book of Ruth *Journal for the Study of the Old Testament* 45:39-43.

Riposte to Coxon's critique (see abstract #3954) of their earlier article on character and allusion in the book of Ruth (JSOT, 1989, 45:99-108).

Hauerwas, Stanley (1989) "The August Partiality of God's Love. *Reformed J* 39(5):10-12.

Ruth 2:1-13 and Matthew 22:34-36 support the idea that God's love is partial rather than impartial. We learn to love God only by imitating the love of Jesus Christ. God loves Israel, Jesus and the Church in particular. Impartiality is the concession we make for our inability to love in a particular way. We trust that God will use our particular loves to expand His Kingdom.

Hongisto, Leif (1985) "LITERARY STRUCTURE AND THEOLOGY IN THE BOOK OF RUTH. *Andrews University Semitic Studies* 23(1):19-29.

After an analysis of the structure of Ruth 1 as a microchiasm and the whole book as a macrochiasm, explores the theological implications as brought out by this chiasmic structure. Brought into perspective are God's hesed, his manifest providence, and his ultimate redemptive purposes.

Howard, David M., (1988) "The Case for Kingship in the Old Testament Narrative Books and the Psalms *Trinity Journal* 9(1):19-35.

Proposes that God was not opposed to Israel's government being a monarchy, so long as the king ruled as "covenant administrator." The statements in 1 Samuel notwithstanding, "God favored [the monarchy in Israel] from beginning to end." This is displayed in the Pentateuch, Ruth, 1-2 Chronicles, Ezra-Nehemiah, Esther, and the Psalms.

Hubbard, Robert L. (1989) "Theological Reflections on Naomi's Shrewdness *Tyndale Bulletin* 40(2):283-292.

Reflects on Naomi's plan as seen in the context of Yahweh's actions in the book of Ruth. Yahweh plays a double role: as transcendent initiator, he provides what only he can--fertility of field and family, and rewards for well-doing--and arranges circumstances favorable for subsequent events; as immanent facilitator, his unseen presence causes human actions to succeed. The women, along with Yahweh himself, are co-conspirators in solving several painful human crises. They model an active, expectant, responsible approach to the life of faith.

Hubbard, Robert L. (1988) "Ruth IV 17: A New Solution. *Vetus Testamentum* 38(3):293-301.

In Ruth 4:17 the two-fold occurrence of *qr' @em* ("to call a name") creates the odd impression that the neighbor women name the newborn twice with different names. The actual meaning is in 4:17b. Proposes that *qr' @em* in 4:17a be rendered "to proclaim his significance," that is, as a son who redeems Naomi's destiny and preserves the name of the dead. Such a translation is unattested but linguistically feasible. So 4:17 combines a birth announcement formula with a climactic comment.

Hunter, Alastair G. (1981) "HOW MANY GODS HAD RUTH? *Scottish J of Theology*

34(5):427–436.

The two appearances of *elohim* in Ruth 1:15, 16 raise the question of whether the word is to be translated as a singular or plural. Does it imply gods associated with the land? Clearly the land is crucial to the worship of Yahweh, just as it is to Israel's neighbors. Ruth's loyalty to Chemosh may have continued in Judea. But in 2: 12 Boaz may be further introducing the God Ruth had accepted by faith in chap. 1 as a part of the greater sacrifice for Naomi. Ruth suggests a quiet counterweight to the Deuteronomic polemic against foreign gods.

Hyman, Ronald T. (1984) "Questions and Changing Identity in the Book of Ruth. *Union Seminary Quarterly Review* 39 (3):182–201.

The story of Ruth describes the providence of God in the changing identity of a young widow. The question asked in the book emphasizes this theme of changing identity. The 16 questions, which can be placed in four groups, provide a framework to examine the structure of the story.

Kartagener, Manes (1977) "UBER SPUREN UND RESTE DES MATRIARCHATS IM JUDENTUM. *Zeitschrift für Religions und Geistesgeschichte* 29(2):134–151.

Although Judaism is a predominantly patriarchal culture in which God the Father provides an authoritative model for paternalism, certain early matriarchal traces remain: (1) Ruth and Lea, earth-mothers, built the house of Israel; (2) Night (Lajlah) is considered the mother of the day and the whole Hebrew calendar is lunar (i.e. feminine); (3) Maternal genealogy; (4) Preference for the left (feminine) side, e.g. reading from left to right; (5) Role of Thamar and Ruth in the Davidic dynasty resembles the matriarchal Tanaquil myth; (6) Symbolism of egg (Bejah) and hair (Erwah) in the Bible. (German)

Kitchen, Kenneth A. (1971) "THE OLD TESTAMENT ON ITS CONTEXT: 3, FROM JOSHUA TO SOLOMON. *Theological Students' Fellowship Bulletin* 61:5–14.

An outline-appreciation of the OT books of Joshua, Judges, Ruth and Samuel and data in the context of the Ancient Near Eastern world in which they were first written. Considers the structure, formation and role of Josh. and Jdg. Outlines the progress of the United Monarchy under Saul, David and Solomon. The near Eastern Background of the period of David suggests contemporary parallels in priestly personnel, music, and literature. The luxury of Solomon and his temple accord with Near Eastern monarchs. The literary productivity ascribed to Solomon finds earlier comparative data. The period of the United Monarchy is an era of great achievement.

LACHS, SAMUEL T. (1966) "THE PROEMS OF CANTICLES RABBA, *Jewish Quarterly Review* 56:225–239.

All the editions of Canticles Rabba are prefaced with a number of proems which appear as an integral part of the text. In Lamentation Rabba and Ruth Rabba such proems appear as separate works prefixing the midrashim. In these two, internal evidence indicates an origin later than the redaction of the texts to which they were added. There is no such evidence in Canticles Rabba, where it appears that both the text of the midrash and redaction come from the same hand. An analysis of the proems in Canticles Rabba demonstrates also that their number is four and not five as others have suggested.

Lacocque, A. (1979) "DATE ET MILIEU DU LIVRE DE RUTH. *Revue d'Histoire et de Philosophie Religieuse* 59(3/4):583–593.

The book of Ruth is a post-exilic compilation whose polemic point is directed against the theocratic party in power in Jerusalem. Hidden under the surface of the lyrics is a subversive "novella" whose true import is made manifest at the end (4:17). In the eyes of the reactionaries inspired by Ezra and Nehemiah, Ruth the Moabite fits in with the "scandalous" women. She would have fallen under the stroke of the reactionaries' ostracism, while she was, with Tamar, Rahab and Bathsheba, among the grandmothers of David and of the Messiah to come.

Lagrang, James (1980) "HOW WAS THE VIRGIN MARY "LIKE A MAN ('YK GBR')? A NOTE ON MT 1 18B AND RELATED SYRIAC CHRISTIAN TEXTS. *Novum Testamentum* 22(2):97–107.

According to the Matthean genealogy, even as Perez and Zerah, Boaz, Obed, and Solomon are "from" the women mentioned (vv 3, 5, and 6), Jesus is "from the Holy Spirit." The grammar of the series suggests that the evangelist intended the structural consistency between v 18b and the earlier series to be felt sharply: Tamar, Rahab, Ruth, Uriah's wife; the Holy Spirit. In Aramaic and early Syriac the "Holy Spirit" is feminine; consequently a spiritual male principle may have been attributed to Mary, i.e. Mary conceived "like a man." This is affirmed in the Odes of Solomon 19:10a: "She brought forth, as a man, by will." It is further supported by the Gospel of Philip 17 and the Gospel of Thomas 15, 22, 114.

Landman, Shimon Kark, Ruth (1980) "THE ESTABLISHMENT OF MUSLIM NEIGHBORHOODS IN JERUSALEM OUTSIDE THE OLD CITY, DURING THE LATE OTTOMAN PERIOD. *Palestine Exploration Quarterly* 112(July-Dec.):113–135.

A study of patterns of Muslim exodus from the Old City of Jerusalem from about 1850 to 1918. Such a move was a manifestation of the high social and economic standing of its initiators, and the changes in lifestyle as a result of education and European contacts. It did not, however, affect the normal conservatism in the religious and social fabric., The extent to which the changes affected the basic Muslim outlook of the elite is unclear.

Lee, Peter. (1989) "Two Stories of Loyalty *Ching Feng* 32(1):24-40.

Compares two well-known stories, the Book of Ruth in the OT and a Chinese play by Juan Han ch'ing of the Yuan Dynasty entitled "The Injustice Done to Tou Ngo." Opens with a synopsis of the Chinese play and then compares several of the common themes between the two stories: loyalty beyond the call of conventional morality, the working out of the moral law, and restoring the rights of a goodly inheritance. Concludes with a discussion of several implications for contemporary pastoral ministry.

Lohfink, Norbert (1978) "DIE GATTUNG DER "HISTORISCHEN KURTZGESCHICHTE" IN DEN LETZEN JAHREN VON JUDA UND IN DER ZEIT DES BABYLONISCHEN EXILS. *Zeitschrift für die Alttestamentliche Wissenschaft* 90(3):319–347.

Analyzes the literary genre "historical short stories" as found in 2 Kgs 22–23; Jer 26, 36; and Jer 37–43. This genre is also represented in the books of Ruth and Jonah. The historical short stories of 2 Kings and Jeremiah may be dated from shortly before to shortly after the fall of Jerusalem in 587 BC. Although they can be considered independent literary units, they contain a propaganda tendency related to the Shaphan family and the Babylonian Gola. Since contemporaries could check their accuracy, they should be viewed as providing new clues to the sequence of events in that period. (German)

Loretz, Oswald (1960) "THE THEME OF THE RUTH STORY *Catholic Biblical Quarterly* 22:391–399.

No completely satisfactory explanation of the basic spirit and purpose of the book of Ruth has yet been advanced. The general limits of the story as family history, suggest that it is to be found in the description of the marvelous preservation of the "name" and therefore of the family of Elimelech. This event was momentous because of its relation to the king, David, who was to make the name of the family one of never-ending renown. In choosing as central to his theme the account of the preservation of the "name" of a family, the author was dealing with a conception that was familiar to every Israelite.

Lys, Daniel (1971) "RESIDENCE OU REPOS? (Residence or Rest?) *Vetus Testamentum* 21(4):497–501.

Compares nineteen renderings of the crux sibtah in Ruth 2:7 in the MT and ancient and modern versions. Additional note on the use of sbt (Hi.) in Ruth 4:14. (French)

Maly, Eugene H. (1978) "A GO'EL IN ISRAEL. *Bible Today* 98:1757–1763.

Examines the meaning of go'el (redeemer) in general, then in its usage in the book of Ruth. Analyzes the background and the development of the custom involved, and finally its theological application: God, go'el of Israel (Deutero-Isaiah).

Meinhold, Arndt (1976) "THEOLOGISCHE SCHWERPUNKTE IM BUCH RUTH UND IHR GEWICHT FÜR SEINE DATIERUNG (The Theological Center in the Book of Ruth and Its Importance for Dating). *Theologische Zeitschrift* 32(3):130–137.

Merrill, Eugene H. (1985) "THE BOOK OF RUTH: NARRATION AND SHARED THEMES. *Bibliotheca Sacra* 142(566):130–141.

The preaching of biblical narrative literature requires one (1) to understand the nature of the composition from the standpoint of form criticism and rhetorical criticism; (2) to establish its literary, cultural, and historical context; and (3) to assess correctly its inherent and contextual theological significance. Application of these principles shows that Ruth is not an isolated piece but that it draws its fullest meaning from its canonical setting and makes its own contribution to biblical revelation as a whole.

Miller-McLemore, Bonnie J. (1991) "Returning to the 'Mother's House': A Feminist Look at Orpah. *Christian Century*, 108(13):428-430.

Feminist women who choose the path of motherhood can be understood as Orpahs who choose not to renounce the 'mother's house.' Neither the mainline churches nor feminist theology gives adequate consideration to new dilemmas of work and love confronting women. Naomi, Ruth and Orpah function as realistic examples of complicated responses to cultural upheaval. If Ruth and Naomi are the women in culture, against culture, and transforming culture, Orpah represents the woman caught between cultures. Orpah's journey home helps us reconsider the silent and silenced among us, the women who stand both on the threshold of the women's movement and of traditional beliefs and practices. Feminism must broaden its cast to include those who refuse to forsake the powerful engagement of mothering and its teachings. WSS

Milne, Pamela J. (1986) "Folktales and Fairy Tales: An Evaluation of Two Proppian Analyses of Biblical Narratives. *J for the Study of the Old Testament* 34:35–60.

Considers two studies which investigate the question of genre from a literarycritical rather than from an historical-critical perspective: Jack M. Sasson, *Ruth: A New Translation with a Philological Commentary*

and a Formalist-Folklorist Interpretation (1979), and Joseph Blenkinsopp, "Biographical Patterns in Biblical Narrative" (on Jacob, Gen 25:19–50:14, and Tobit), in JSOT, 1981, 20:27–46. Concludes that both authors have misunderstood Vladimir Propp, Morphology of the Folktale (1928), whose significant contribution to the development of a classification system for folk literature they attempt to use.

Nielsen, Kirsten (1985) "LE CHOIX CONTRE LE DROIT DANS LE LIVRE DE RUTH: DE L'AIRE DE BATTAGE AU TRIBUNAL. *Vetus Testamentum* 35(2):201–212.

The Book of Ruth is a combination of simple narrative style and complicated juridical transactions. There are two categories of problems, those of choice and those of rights. The Lord selected the objects of his choice, Ruth and David. Ruth chose to join Naomi and then by a stratagem in the threshing area to offer herself nude as a wife for Boaz. The problems of rights in chapter 4 show Boaz also using a stratagem, playing law against law. His ruse was like Jacob's to Esau. He offered the kinsman at the tribunal a thing without value for a thing of value. The birth of David in the last verse of the book is a principal point. (French)

Parker, Simon B. (1976) "THE MARRIAGE BLESSING IN ISRAELITE AND UGARITIC LITERATURE. *J of Biblical Literature* 95(1):23–30.

Comparison of Ruth 4:10–11 a with a passage from the Ugaritic narrative poem Krt to (1) demonstrate the existence of common concerns and modes of expression in marriage-blessings in the societies concerned, and (2) contribute to the appreciation of the two passages in their present literary contexts. Differences are explained, and similarities are taken as evidence of a common oral, institutional setting.

Parker, Simon B. (1977) "THE HISTORICAL COMPOSITION OF KRT AND THE CULT OF EL. *Zeitschrift für die Alttestamentliche Wissenschaft* 89(2):161–175.

A literary, rather than strictly philological or religio-historical study shows that the Krt narrative poem from Ugarit is a unique testimony to a 3 stage development in the growth of the cult of El. Three biblical narratives share features of the Krt story: the wooing of Rebecca (Gen 24); the story of Ruth; and Job.

Phillips, Anthony (1986) "The Book of Ruth--Deception and Shame. *J of Jewish Studies* 37(1):1–17.

Reviews the date and purpose of the book of Ruth. The author's purpose in the book of Ruth was to chastise his contemporary society for failing in its ancient calling to reflect the very will of God himself. It is a story of deception and shame only made necessary by the failure of Israel to respond as it should to the foreign widow. Ruth had a right to believe that Israel's law would be her law.

Porten, Bezalel (1978) "THE SCROLL OF RUTH: A RHETORICAL STUDY. *Gratz College Annual of Jewish Studies* 7:23–49.

The scroll of Ruth is a literary gem which epitomizes the canons of composition so characteristic of biblical narrative. These include inclusio, symmetry, numerical patterning, key-word repetition, word play, echo and adumbration. Each of the 4 chapters is divided into 3 units, the outer chapters in counterbalance and the inner ones in equilibrium: A.BC-DEF-DEF-BC.A. Thus chap. 1 begins with 10 years of death in Moab and chap. 4 concludes with 10 generations of birth in Israel. Word plays include "sam "there" sem "name," and alliteration can be exemplified by Naomi, meelah "full", req "empty" mara' "bitter", all emphasizing the mem. Analyzes and schematizes each chapter in terms of these literary devices, all pointing to the unity of the book of Ruth.

Porten, Bezalel (1977) "HISTORIOSOPHIC BACKGROUND OF THE SCROLL OF RUTH. *Gratz College Annual of Jewish Studies* 6:69–78.

The book of Ruth is seen to be a microcosm of Genesis, elaborating the basic theme of seed and soil. Parallel themes such as famine, the divine epithet Shaddai, the marriage of people whose posterity seems to be in doubt, and many linguistic features are noted. The purpose of Ruth is to explain the election of David. His positive qualities are accounted for by the kindness shown in Bethlehem. His negative qualities, as seen in the Bathsheba affair are traced to Moabite ancestry. Negative qualities in Saul and in his tribal background, are brought out by many literary devices.

Prinsloo, W. S. (1980) "THE THEOLOGY OF THE BOOK OF RUTH. *Vetus Testamentum* 30(3):330–341.

Attention should be paid to the theology of parts of the OT in order to say what the whole has to say about God. Ruth, in five pericopes, emphasizes man as a collaborator of God. Man's good deeds form the basis of a supplication to Yahweh for his blessing. Yet there are limits to human initiative, for God in a crisis dispenses both affliction and deliverance. The function of the genealogy at the end is to extend the blessings of Yahweh beyond the family by the introduction to the famous king David.

Proulx, Pierre Schokel, Luis Alonso (1978) "LAS SANDALIAS DEL MESIAS ESPOSO (The Sandals of the Messiah Husband). *Biblica* 59(1):1–37.

In response to those who confused him with the Messiah, John the Baptist declared the Messiah will come as a husband to renew the marriage with his wife, and he is the Messiah's friend, not his rival. John thinks the wife is the Israel of his day, who, adequately prepared, will receive her husband with joy. The evangelist John deepens, amplifies, and corrects this Messianic figure, identifying the wife as the national entity. John the Baptist's allusion to being unworthy to carry Jesus' sandals is to be interpreted in light of the levirate law in Deut 25:5–10 and Ruth 4:7–12. (Spanish)

Raddai, Judah T., Welch, John W. (1979) "STRUCTURE IN THE BOOK OF RUTH. *Beth Mikra* 24(77):180–187.

The book of Ruth exhibits many examples of chiasmic structure in the macrostructure (across chapters) and in the microstructure (within the chapter). These relate to themes, such as city-field–Naomi's initiative–field-city (chaps. 1, 2, 3:1–3, 3:4ff., 4) and to patterns of presence, absence and activity. Chiasm is more characteristic of early writing and thus argues for an early date for the book of Ruth. The way of life of people who grieve to one another is skillfully described in Ruth. (Hebrew)

Radday, Yehuda T. (1973) "CHIASM IN JOSHUA, JUDGES AND OTHERS. *Linguistica Biblica* 27/28:6–13.

Third of a 4 part inquiry into the structure of Biblical narrative and its exegetical implications. Shows some chiasmic features in the OT books of Jonah, Ruth, Esther, Joshua, and Judges. In the books of Daniel, Ezra, Nehemiah, and Chronicles these chiasmic features do not occur, because in the time of their composition chiasm was no longer a means of narrative composition. To be concluded with an analysis of the book of Kings.

Rauber, D. F. (1970) "LITERARY VALUES IN THE BIBLE: THE BOOK OF RUTH. *J of Biblical Literature* 89(1):27–37.

Literary appreciation of biblical works is sadly lacking in most serious studies. Choosing the book of Ruth illustrates the point by showing carefully the emptiness-fullness pattern which controls this work. The emptiness theme pervades the first chapter and the last chapter stresses the fullness which wipes emptiness away. The intervening chapters center around the image of the harvest with its fertility aspects. Pleads for a deeper literary appreciation for biblical compositions.

Rebera, Basil A. (1985) "YAHWEH OR BOAZ? RUTH 2.20 RECONSIDERED. *Bible Translator* 36(3):317–327.

Naomi refers to Boaz rather than Yahweh in Ruth 2:20. (1) The syntactic correspondence is almost identical to that of 2 Sam 2:5. (2) The situational context refers to a specific instance of kindness to the living (Ruth, Naomi) and the dead (their deceased husbands). (3) Boaz is the focus of the dialogue in 2:19–22, and (4) he is the beneficiary of the praise. (5) Naomi, aware of his kinship, speaks of his hesed (kinship responsibilities) and (6) she does not vindicate Yahweh until chap. 4 and so her blessing in 2:20 must refer to Boaz.

Rothschild, Max M. (1985) "ISRAELITES AND ALIENS--V, THE PERIOD OF PROSELYTING. *Dor Le Dor* 13(4):220–224.

Compares the books of Ruth, Esther and Judith. The prohibition of accepting an Ammonite (Deut 23:4) was deeply ingrained. By emphasizing the conversion of the Ammonite Achior, Judith teaches that there is a way for the alien, no matter when his origin, to join the people of Israel.

Samudi, Joseph (1990) "On the Scroll of Ruth. *Beth Mikra*, 35(122)::202-215..

A literary analysis of the book of Ruth, dividing it into four "acts." Methods of literary presentation and modes of interpersonal contact are studied. Words, rather than deeds, are the main modes of interpersonal relationships. (Hebrew) NMW

Sasson, Jack M. (1978) "THE ISSUE OF GEULLAH IN RUTH. *J for the Study of the Old Testament* 5:52–64.

The issue of ge'ullah must be disentangled from that of marriage. Argues that ge'ullah was of interest to the narrator of the book of Ruth only as it pertained to the fate of Naomi, while that of marriage concerned him only as it pertained to Ruth herself.

Sasson, Jack M. (1978) "RUTH III: A RESPONSE. *J for the Study of the Old Testament* 5:49–51.

Responds to D. R. G. Beattie's article (same issue of JSOT, Claims that each chapter of Ruth begins with a problem which is satisfied by the chapter's end, and criticizes Beattie's desire to solve difficulties backwards (e.g. ch. 3 to explain 4:5; ch. 2 to explain 3:9).

Sasson, Jack (1978) "A GENEALOGICAL "CONVENTION" IN BIBLICAL CHRONOGRAPHY? *Zeitschrift für die Alttestamentliche Wissenschaft* 90(2):171–185.

Reexamines the genealogical procedure which obtained among Hebrew chronographers, believing that, in some cases, minimal alterations were made in inherited lists of ancestors in order to place individuals deemed worthy of attention in the seventh, and, to a much lesser extent, fifth position of a genealogical tree. Examples of this may be seen in Gen 4–5, 11, 36, 1 Sam 9:1–2a and Ruth 4:18–22.

Schneid-Ofseyer, Miriam (1988) "Linguistic Elements in the Book of Ruth. *Dor Le Dor* 16(4):267–270.

Considers assonances in the Book of Ruth. There is a multiplicity of labial consonants, b,m,w,p, and these were pronounced in an identical manner. Confirmation is found in the Arad inscriptions, where b is written for p. There are echoes of Song of Songs in Ruth, such as Naomi's calling herself mara, "bitter," and seror hammor, "a bag of myrrh." There are key words in Ruth, such assem, "name," sadeh, "field" and hlk, "go."

Schneider, Theo R. (1982) "TRANSLATING RUTH 4.1–10 AMONG THE TSONGA PEOPLE. *Bible Translator* 33(3):301–308.

While basic events in Ruth parallel local customs, the Tsonga cannot comprehend Naomi's "selling" her land in 4:3 or Ruth's being "bought" in 4:5. The Hebrew verbs may be translated "to surrender" and "to care for."

Schnider, F. Stenger, W. (1979) "DIE FRAUEN IM STAMMBAUM JESU NACH MATTAUS. STRUKTURALE BEOBACHTUNGEN ZU MT 1, 1–17 (The Women in the Matthean Genealogy of Jesus. Structural Observations about Matt 1:1–17). *Biblische Zeitschrift* 23(2):187–196.

The mention of Tamar (v 3), Rahab and Ruth (v 5), and the wife of Uriah (v 6) in the first part of the Matthean genealogy serves a threefold function. Structurally, the reference to the women serves to divide the first section of the genealogy into groups of three, seven, and three. Semantically, the reference to the women points forward to the very unusual birth mentioned in v 16. The motif of "begetting in a foreign realm" and of the act of begetting by an outsider, prepares the reader for the reference to the Holy Spirit as responsible for the birth of Jesus. The mention of the women has the further function of emphasizing the element of the ordinary (i.e. birth) in the extraordinary act of virgin birth. (German)

SHEARMAN, SUSAN LEE CURTIS, JOHN B. (1969) "DIVINE-HUMAN CONFLICTS IN THE OLD TESTAMENT. *J of Near Eastern Studies* 28(4):231–242.

Argues that the stories of conflict between Jacob and "the angel" and between Moses and Yahweh were originally stories of conflicts involving netherworld demons. This conclusion is supported by: (1) these struggles occur at night, (2) a bloody expiation is involved, (3) the locale can be mythologically equated with the netherworld, and (4) elements of netherworld myths can be isolated. These stories, like the book of Ruth, show how originally non-Yahwistic material has been adapted and transformed in the life process of the people for Yahwistic use without, however, losing clear indications of the origins from which they came.

THOMPSON, DOROTHY THOMPSON, THOMAS (1968) "SOME LEGAL PROBLEMS IN THE BOOK OF RUTH. *Vetus Testamentum* 18(1):79–99.

The book of Ruth presents a unique interrelationship of the ancient Israelite customs of the ge'ulah (redeemership) and the levirate. Both of these customs are essentially connected to the ownership of land. The levirate is witnessed to clearly in only two other OT texts, Gen. 38 and Dt. 25:5–10. Most scholars see discrepancies and inconsistencies between these texts and Ruth. While Dt. is an actual legal text, Ruth and Genesis 38 are stories. It is on this basis that the "contradictions" are not contradictions at all, but only differences in the forms of the texts. How the principles upon which the levirate is based alter the external manifestation of the ge'el's obligation, and how the ge'ulah affects the outcome of the levirate are also discussed.

Tocker, Naftali (1976) "SOME PRINCIPLES OF COMPOSITION OF BIBLICAL STORIES. *Beth Mikra*; 1977 22(68):46–63.

Place names and geographical settings play an important role in the organization of biblical stories. The organization can be linear (Abraham) or circular (Ruth, Jacob). Another organizing principle is image or reflection, which unifies episodes in extended narratives. Examples are: fertility and promise (Abraham), reversals (Jacob), and a passion for rescuing the oppressed (Moses). (Hebrew)

Trible, Phyllis (1976) "TWO WOMEN IN A MAN'S WORLD: A READING OF THE BOOK OF RUTH. *Soundings* 59(3):251–279.

Ruth and Naomi struggle for survival in a patriarchal environment, risking brave and bold decisions. The narrative produces tensions by developing basic opposites: life versus death, woman versus man, divine curse versus divine blessing, emptiness versus plenty. The story's symmetrical structure mirrors the content, revealing and reinforcing these tensions. Develops these ideas through verse by verse exposition of the book of Ruth.

Trible, Phyllis (1975) "BIBLICAL THEOLOGY AS WOMEN'S WORK. *Religion in Life* 44(1):7–13.

In certain biblical texts faith embraces feminism even as it receives meaning from women. A look at five female models of faith in the OT show them to be contrary to accepted patriarchal religion. Eve, as helper is equal to the man. Job's wife is wiser than Job. The woman in the Song of Songs makes theology poetry. The women of the Exodus are the agents of deliverance. Ruth is a radical.

Tsamriyon, Tsemach (1987) "Shared Motifs in Jonah, Ruth and the Book of Judith. *Beth Mikra*, 110::221-223..

The themes the three books have in common are: deep faith in God, God is the universal ruler, halakhic points can be learned from each book, the gates of repentance are universally open, and there are tragic motifs but joyous endings. (Hebrew) NMW

Venter, P. M. (1989) "Die teenwoordigheid van God in die Rutverhaal (The Presence of God in the Book of Ruth as Story) *Hervormde Teologiese Stud* 45(4):916-932.

Study of Ruth as story indicates that its main theme is the question of God's presence in the world. Two features prove the point. The two main characters, Boaz and Naomi, never meet. This feature is used by the narrator to indicate the dialogue between God and Naomi as indirect and visible only in human activity. The spatial aspect of the story is used to enhance the theological perspective, namely that there is a third dimension to human interaction: God uses everyday events and common people in his ongoing dealings with mankind. (Afrikaans)

Vuilleumier, Rene (1988) "Stellung und Bedeutung des Buches Ruth im alttestamentlichen Kanon (Position and Significance of the Book of Ruth within the OT Canon). *Theologische Zeitschrift* 44(3):193–210.

Presents two theses: (1) the relationship of the basic novel and David and its age (discussing the levirate marriage, ownership of property, the position of the woman, the sandal-rite, reminiscences of a matriarchate, considerations regarding a concept of God); (2) the allegorization of this story (offering explanations of the names). Concludes with questions re 4:17, i.e. the meaning of Obed. (German)

Weber, Christopher Sister (1978) "RUTH: THE UNDERSTATEMENT OF A LIFETIME. *Bible Today* 98:1750–1756.

Considers the historical and literary background to Ruth and reviews its purpose. The theme of God's hesed (covenant love) and power is dramatized in the literary motif: from emptiness to fullness.

Weippert, Manfred (1978) "EIN NEUER KOMMENTAR ZU RUTH (A New Commentary on Ruth). *Biblica* 59(2):268–273.

E. F. Campbell's commentary on the book of Ruth in the Anchor Bible series is a very commendable work. Campbell is correct in suggesting that the book of Ruth is a plausible story (though not a historical record) which originated among country Levites or wise women who functioned as singers of tales, and makes useful suggestions as to the reading and translation of difficult texts, sometimes drawing up on Ugaritic parallels. On the other hand, his views that the description of the righteous character of the main people in the story and the hidden divine directions come directly from the covenant concept and that the book should be dated between 950 and 700 BC are indefensible. (German)

Weitzman, M. P. (1981) "VERB FREQUENCY AND SOURCE CRITICISM. *Vetus Testamentum* 31(4):451–471.

Statistical methods to show whether a passage is composite and to differentiate between oral and written material have been proposed by Ronald E. Bee, who tested his analyses of verb frequency and irregularity indices based on words joined by maqqeph in Exodus, Ruth and Deuteronomy. He has made some unwarranted assumptions, left room to maneuver by using thematic links, and has made his tests for composite origin and oral/ written composition over-sensitive. A more sophisticated model could be developed.

West, Stuart A. (1984) "JUDAH AND TAMAR—A SCRIPTURAL ENIGMA. *Dor Le Dor* 12(4):246–252.

The events related in Gen 38 are presented as if taking place between the sale of Joseph and the descent of his family into Egypt, 22 years. It is problematic that all of this could have taken place in such a short time. The placement of the chapter is related to the story of Joseph. Certain themes, as already recognized by the Midrash, are common to chap. 38 and the Joseph story. Judah is being criticized for his part in the sale of Joseph and for his sexual incontinence, in contrast to Joseph with the wife of Potiphar. Ruth and Tamar are also compared.

Wright, G. R. H. (1986) "The Mother-Maid at Bethlehem. *Zeitschrift für die Alttestamentliche Wissenschaft* 98(1):56–72.

The original legend behind the book of Ruth concerns a female dying/rising deity expressed in the form of an inseparable double (Ruth-Naomi; cf. the Demeter-Persephone myth). The cult myth once ran as follows: The Corn Mother, the Goddess of Bethlehem, had a daughter, the Corn Maid, by the potent Father God. The two goddesses disappeared from the cult place occasioning a famine, but their eventual return brought about a renewal of bountiful harvests. The time of plenty was celebrated by a renewed union between the god and the goddess, this time in the figure of the maid, but with the union set forth on the instigation of the mother. From this union was born the Divine Child, the savior of the people, as a kind of joint offspring of the mother and the maid.

YADIN, Y., et al. (1968) "JERUSALEM. *Qadmoniot* 1(1–2):3–78.

A symposium on Jerusalem, including a historical survey of the city from early Biblical times to the presents. Includes a tables of the major excavations in Jerusalem from 1863 to 1968. Articles by Yadin, B. Mazar, Ruth Amiran, M. Avi-Yonah, N. Avigad, J. Prawer, M. Rosen-Ayalon, H. Z. Hirschberg, A. Eitan and Y. Shiloh. (Hebrew)

Zakovitch, Y. (1978) "THE THRESHING-FLOOR SCENE IN RUTH AND THE DAUGHTERS OF LOT. *Shnaton*; 1979 3:29–33.

The account of Ruth's meeting with Boaz in the threshing-floor (Ruth 3) and the story of Lot's daughters (Gen 19:30–38) share many points in common. The similarities between the two stories provide the background against which to appreciate the contrast between Ruth's noble actions and the unrefined behavior of the mother of Moab. The author of the book of Ruth, who was interested in voicing his opposition to chauvinistic tendencies and his approval of unions with Moabite and Ammonite women provided that they embrace Israel's God, has apparently made use of the story of the birth of these two nations. In so doing he shows that the Moabitess is not necessarily heiress to the ways of the nation's matriarch. (Hebrew)

Zakowitch, Yair (1975) "RAHAB ALS MUTTER DES BOAZ IN DER JESUS-GENEALOGIE (MATTH. 1:5) (Rahab as the Mother of Boaz in the Genealogy of Jesus (Matt. 1:5)). *Novum Testamentum* 17(1):1–5.

The genealogical list which introduces Matthew was created on the basis of 1 Chron. 2 and Ruth 4:18–22. No OT basis, however, exists listing Rahab as the mother of Boaz. This identification appears to reflect Jewish midrashic tradition, which drew parallels between Rahab and Ruth, Tamar and Ruth, and Tamar and Rahab (Sifre to Num. 10:29; Ruth Rabba ii. 1, 4; Midrash Hogadol, Chajei Sam 94; b. Megilla 10b, 14b). In focusing upon Tamar, Rahab, and Ruth and stating that Rahab was the mother of Boaz, the author of the Matthean genealogy displays a familiarity with the midrash. (German)