Two Comparative Notes on the Book of Ruth

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A number of recently published inscriptions and studies of the ancient Near Eastern context enlighten our understanding of the Book of Ruth. This study will investigate two such items: daily food ration data and the new “Widow’s Plea” inscription.

1. Ration Texts—Ruth 2:17

In Ruth 2:17 the text stresses the large quantity of grain that Ruth threshed from the first day of her gleaning in the field of Boaz—an ephah of barley (κεφαὶ ἑρῶμ). Commentators, with the exception of J. Sasson, usually give some kind of conversion figure for an ephah and end at that. K. Nielsen in her commentary concludes: “Of course, the important thing is not to find out exactly the actual weight but to be overwhelmed by Boaz’s generosity to Ruth.” While the text is obviously giving this data in order to demonstrate Boaz’s hesed towards the two widows, Ruth and Naomi, what would be the practical, real-life implications of the particulars? Certainly this data about the significant amount of grain gleaned by Ruth is not given to the reader in order “to add to her list of virtues that she was as strong as an ox.” It must have had some tangible, utilitarian value.

1. Talmon’s suggestion that the preposition κεφαὶ before ἑρῶμ may be an example of kaph veritatis indicating exactitude is based on a supposed usage in the phrase kynm in the Mešad Hashavyahu (Yavneh Yam) ostraca (KAJ 200, line 5); see S. Talmon, “The New Hebrew Letter from the Seventh Century B.C. in Historical Perspective,” BASOR 176 (1964), 29–38, esp. 33. But its use in that inscription is not certain; see J. Renz, Handbuch der Althebräischen Epigraphik (Darmstadt), 1:325, n. 3.

2. In a one-sentence comment, Sasson links the interpretation of the verse to the data from Mari, but not to all the Ration Lists evidence. He states: “Given the fact that at Mari of the Old Babylonian period, the ration of a male worker rarely exceeded one to two pounds per day, we are impressed by Ruth’s ability to gather enough to last her and her mother-in-law a few weeks”; J. M. Sasson, Ruth: A New Translation with a Philological Commentary and a Formalist-Folklorist Interpretation, 2nd ed. (Sheffield, 1989), 57. Hubbard follows Sasson; R. L. Hubbard, Jr., The Book of Ruth, NICOT (Grand Rapids, 1988) 79. On the Mari data, especially the “king’s meal,” see L. Milano, “Food and Diet in Pre-Classical Syria,” in C. Zaccagnini, ed., Production and Consumption in the Ancient Near East (Budapest, 1989) 213–29; and J.-J. Glassner, “Mahlzeit,” in RLA 7/3–4.259–67.


4. E. F. Campbell, Jr., Ruth, AB 7 (Garden City, NY, 1975), 104.

5. This is not a statement on the genre of the Book of Ruth (for which see Sasson, Ruth, 197–221; Hubbard, Ruth, 42; and F. Bush, Ruth, Esther, WBC 9 [Dallas, TX, 1996], 52). Rather, this detail is important and relevant for the “story” of Ruth to work; A. Berlin, “Poetics in the Book of Ruth,” Poetics and Interpretation of Biblical Narrative (Sheffield, 1983), 83–110.
One of the positive contributions of the French Annales school has been its emphases on “history from below” and “total history.” Hence, whether that historiographic movement has been acknowledged or not, this has led to a renewed interest in the ration texts found throughout the various periods of Mesopotamian history.

The best evidence for the diet of ordinary people in Mesopotamia comes from the Ration Lists. These lists are found throughout Mesopotamian history from the Early Dynastic period to the Neo-Babylonian period. They record allocations of barley (*hordeum vulgare*) and other cereals by religious and secular employers to their employees. The lists include an extensive range of professions from shepherds to weavers, from agricultural workers to brewers, even slaves. They include men, women, and children. The rations are recorded either as monthly or daily issues, although they can also be provided for a particular job (e.g., harvesting). There are always variations according to age and status.

These Ration Lists give the portions in the Sumerian capacity measure of the *sīla* or the Akkadian *qû*. While the measure varied somewhat during different periods and locations, the variance for these Mesopotamian measures seems to lie between 0.83 and 1.02 liters. As M. Powell has recently noted, the ancient norm for a daily food ration throughout the entire history of Mesopotamia seems to have been widely regarded as approximately 1 *sīla* or *qû* (= 1 liter), usually of barley.

Moreover, R. Ellison points out in her study of Mesopotamian alimentation (see the table of Recommended Daily Nutritional Intakes below), any adult male receiving more than 1.33 liters per day, and any adult female with more than 1 liter per day, had an energy intake as high or higher than that recommended by the Food and Agricultural Organisation (FAO) (3,000 calories for males and 2,200 calories for females). In fact, men with 1 liter (2,700 calories) and women with 0.83 liters (2,160 calories) probably have a sufficient energy intake, especially if allowances are made for smaller size and hotter climate. Hence, as F. M. Fales notes, the 1 *sīla*/liter allocation can be considered the minimum-survival daily nutritional dosage. Such a diet that is based solely on barley rations would guarantee a relative wealth of energy (accompanied naturally by a marked nutritional imbalance over an extended period of time).

Of the essential nutrients, the barley rations would supply adequate intakes of thiamin and niacin. The iron content could perhaps be low for girls and women, but adequate for men. The most serious deficiencies are vitamins A and C, and these

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must be made up elsewhere. Insufficient vitamin C can cause scurvy. The lack of vitamin A can produce blindness. This may have been a significant factor in a number of the cases of blindness in the ancient Near East.

The wheat rations would have been emmer wheat (triticum dicocum) which is low in gluten making it best suited for the basic flat loaves resembling pita bread. Wheat rations would compare with barley rations in general nutritional value. Since vegetables were often grown in small personal gardens, rather than in the fields, and received special attention and irrigation, it can be reasonably assumed that these were a major supply of vitamins A and C to supplement the barley and wheat rations.

Therefore, as M. Stol has recently observed, the ration recipients had a diet that contained adequate energy intake. Moreover, this ancient Near Eastern data is reinforced by numerous studies in medieval and modern European history. These have demonstrated that rarely did the diet of an adult male doing heavy work—from whom there is a desire to ensure sufficient output—come down below 3,000 daily calories.

In the Judahite context, this data is informative in understanding the import of the rations given to the Kittîm mercenaries of the Arad letters. J. Renz has recently been able to determine that this group—whether Greeks or Phoenicians—numbered about 38 individuals.

In the biblical text, the capacity measure of an ephah (.cwd) was one-tenth of a homer (höm). This systemic feature is deducible from evidence in the Hebrew Bible (Exod. 16:36; Ezek. 45:11). Very likely the imruta-höm system was introduced in Mesopotamia by the Amorites in the late third millennium BCE. Because the Mesopotamian imûra was clearly a West Semitic import, it is likely that the...
norms of the Hebrew system, also deriving out of the common West Semitic context, was similar to this ‹imēru/hōmer system.23 Thus early Hebrew norms for the hōmer may not have been very different from the contemporary Mesopotamian capacity measures: Mesopotamian qû → sātu → imēru = Hebrew ‹omer → _CMP (36.4 liters) 28 While this accords well with Josephus’ measures for the bat (Antiquities 3.8.3; 8.2.9), it produces an ephah of unrealistic weight for Ruth to carry, unless she made more than one trip from the threshing to Naomi’s house.29 If a post-exilic ephah is in view, then the actual amount gleaned is a significantly greater amount than the pre-exilic amount.

24. Ibid., 903–5. Because of diachronic and political circumstances, it seems likely that there were a number of hōmer norms in the pre-exilic period, although these probably remained within the general range described here.
25. Ibid., 903. The difference in capacity measures is due to the difference in grain weights.
27. Loc. cit.
29. Such a scenario, however, seems to be diminished as a possibility in light of the story’s description of Naomi’s spontaneous reaction at Ruth’s arrival back home.
Whatever the case, the ancient norm for a daily food ration seems to have been widely regarded as \(= 1\) liter, usually of barley.\(^{30}\) It should be remembered that 0.83 liters can be sufficient for women (see above discussion). Therefore, using the pre-exilic capacity measure, Ruth’s \(ephah\) equaled about 10–20 liters of barley which was enough for the two women to eat for a little more than a week.\(^{31}\) Using the post-exilic capacity standard, Ruth’s gleanings were enough for the two women to subsist for two and a half weeks.

But according to Ruth 2:23, Ruth continued to glean in Boaz’s fields “until the barley and wheat harvests were finished.” According to Deut. 16:9–12 and the Gezer Calendar,\(^{32}\) the time period from the beginning of the barley harvest to the end of the wheat harvest was normally two months, concluding at Pentecost. If Ruth averaged roughly the same total each day (i.e., one \(ephah\)), and worked the entire two months, she would have gleaned a considerable amount of barley and wheat that would have fed the two women, at the minimum pre-exilic rate, approximately two-thirds of a year, or at the maximum pre-exilic rate, more than an entire year. With a postexilic extension of the capacity measure data, the two women would have had enough from Ruth’s gleanings over the two month period to eat for two years.\(^{33}\)

In any case, regardless of the date of composition for the book, the ancient hearers of the story of Ruth were certainly well versed in the agricultural world of the Levant and no doubt sensitive to food rationing issues. Thus it is most likely that the ancient hearers would have perceived the import of this gleaning detail in Ruth 2:17 as heightening the generosity of Boaz towards the two widows on a scale greater than modern readers of the story have even begun to perceive.

2. **Ruth and “the Widow’s Plea”**

The recently published “Widow’s Plea”\(^{34}\) evokes comparison and contrast to the Book of Ruth. To facilitate discussion the inscription, in transliteration and translation, are given:\(^{35}\)

\[(1)\text{ybrk } yhwh bslm.\]
\[(2)\text{. ndy . htr at mtk}
\[(3)\text{. sy}.

\[30.\text{In other words, one sîtA or qû throughout the entire history of Mesopotamia (Powell, “Weights and Measures,” 904). For a full discussion, see Milano, “Food and Diet in Pre-Classical Syria,” 201–71; and Fales, “Grain Reserves,” 23–34.}\]
\[31.\text{An observation first made by Sasson, Ruth (see n. 2 above).}\]
\[32.\text{According to this extrabiblical Hebrew inscription (lines 4–5), a month was devoted to harvesting barley and a month was devoted to harvesting wheat. This inscription is clearly a twelve month calendar of the agricultural year, in spite of some persistent disclaimers’ comments. See the discussion and bibliography in D. Sivan, “The Gezer Calendar and Northwest Semitic Linguistics.” IEJ 48 (1998), 101–5; and O. Borowski, Agriculture in Iron Age Israel (Winona Lake, IN, 1987), 31–44.}\]
\[33.\text{Storage for this amount of grain, however, may have presented a problem.}\]
\[35.\text{Recently the ostracoon’s authenticity has been questioned. See I. Eph‘al and J. Naveh, “Remarks on the Recently Published Moussaieff Ostraca,” IEJ 48 (1998), 269–73. See also A. Berejund and A. Schüle, “Erwägungen zu den neuen Ostraka aus der Sammlung Moussaieff,” Zeitschrift für Althebräistik 11}
May Yahweh bless you in peace.

And now, may my lord, the commander, hear your maidservant:

My husband is dead; and there are no sons. And let your hand be with me; and may you give into the hand of your maidservant the ancestral estate that you promised to Amasyah.

And now, the wheat field which is in Na’amah, you have given (or: may you give) it to his brother.

Besides the obvious parallel with the story of Naomi (lines 1–4), there are a number of instances of similar vocabulary to Ruth 4 (lines 4–8). In addition, the use of the term ‘âmâh in the inscription (lines 2, 4) seems to illuminate Ruth’s usage of the term in her nocturnal approach to Boaz (Ruth 3:9).

The editors of the “Widow’s Plea” rightly point out the fact that an ‘âmâh is the feminine parallel to the masculine term ‘êbed as confirmed by the marvelous parallel in the Meṣad Ḥashavyahu inscription (KAI 200). There have been, however, a number of scholars who have argued that there was no significant difference between an ‘âmâh and a šiphâh.

Obviously there was semantic overlap between the two terms. Both terms can be used interchangeably in certain contexts as a term for “female slave (i.e., any female who is not ‘free’).” Both can also be used figuratively as a term for self-abasement. But such near synonymity does not rule out the possibility that there are contexts in which some nuance of difference may be present.
Amāh seems to be used to emphasize a slave's feminine qualities (need for protection, weakness, sexual attractiveness, etc.), while šiphāh seems to be used when the female is viewed as a possession and a laborer. Both terms can be used as self-designations. When it is used this way, Amāh appears to suggest a female petitioner's weakness and need for help or protection when presenting a request before a more powerful male, never before another female. When šiphāh is used as a self-designation of obeisance, it seems to signify the woman's subservience and readiness to serve or obey instructions.

It appears that the term Amāh may have also been used at times figuratively to describe women of higher social status. This seems to be the case particularly in a number of extra-biblical uses. Thus it is used to describe a woman who was the wife of a high government official (the šr šl ḥbyt) in the inscription of the “Royal Steward.” It is also used in a seal of a woman named Shelomith who is the wife of Elnatan, the governor of Judah. Both the Amāh of the šr šl ḥbyt and Shelomith, the Amāh of the governor, are very likely women of higher social status. In these contexts, Amāh may be used as a metonymy for wife or an honorific title. Finally, Amāh appears in our “Widow’s Plea” inscription, being used twice as the appropriate, polite designation for a woman presenting a discretionary petition to a higher official or judge.

In 1 Sam. 25:41, according to Berlin, Abigail is an Amāh but wants to further reduce herself to a šiphāh vis-à-vis David. It appears that šiphāh, when used distinctively, is the more deferential term since it refers to women belonging to the lowest rung of the social ladder.

In Ruth 2:13, Ruth initially refers to herself as Boaz's šiphāh, although she does not really have even this status (she is officially a nokriyāh, “foreign woman”). She refers to herself in this way to emphasize her complete unworthiness and her role

44. KAI 191; Renz, Handbuch der Althebräischen Epigraphik, Jer(7):2, 1.264–65. Abercrombie points out that this is an example of a “paired burial” common in Iron Age tombs. These are usually an adult male and female lying side by side in a supine and fully extended position. The female buried in this tomb of the “Royal Steward” was obviously a woman of high status buried with her high official husband; see J. R. Abercrombie, “A Short Note on a Siloam Tomb Inscription,” BASOR 254 (1984), 61–62.
46. Berlin, Poetics and Interpretation of Biblical Narrative, 88–89.
47. Ibid., 89. Riesener feels that the usage of šiphāh by Abigail indicates her willingness to pass into David’s possession (Der Stamm šbd im Alten Testament, 80).
and intent as laborer, since she does not know what the response of Boaz will be to this new Moabitess in his field. She is not yet even remotely established within her new social context.

But later in her nocturnal visit (Ruth 3:9), Ruth refers to herself as an ʿāmāh. She uses the term that is appropriate in the context of a request of marriage to a gibbôr ḥayil like Boaz. The use of this self-designation may indicate the woman’s utter dependence on the addressee’s favor to grant her request.

This new ostracon also raises a question concerning the levirate marriage in ancient Israel. H. Shanks puts it this way:

The inscription is puzzling. According to the law of levirate marriage, a man must marry his brother’s widow if his brother died childless (see Deuteronomy 25:5–6). Why wasn’t the husband’s brother, who had already received the wheat field in Naʿamah, required to do his duty by marrying his brother’s widow? Alas, the ostracon does not tell us.

There are at least seven possible reasons that the levirate is not mentioned in the ostracon:

1. The widow is beyond child-bearing age and thus the levirate is impossible to implement. Unfortunately we have no way of knowing if this were the case or not for the inscription’s widow.
2. While on the basis of the biblical Book of Ruth many scholars have assumed that the laws pertaining to marriage and redemption of land were necessarily intertwined, it may be, as H. Avalos has observed, that the author of Ruth has intentionally distorted these two institutions primarily to advance and strengthen a plot that focused on the fortunes of widowed women. Thus there would be no reason for the levirate to apply in this case. If, however, R. Westbrook is correct in his analysis of the levirate—namely, that the levirate was indelibly linked to the nahalāh as is evident from the exegesis of the relevant passages, then there are good reasons to see the two institutions as linked together.
3. The levirate was not practiced any longer in Judahite society at the time of the ostracon’s writing (i.e., the time of Josiah, according to its editors). Certainly, at some point the levirate ceased to be practiced. And if the state were breaking down the old traditional kinship groups, then it is possible that by the end of the monarchic period the levirate was disappearing. However, it is

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51. Avalos, “Legal and Social Institutions,” 616. In fairness to Avalos, he is not necessarily advocating this interpretation, but citing it as a caution in the interpretation of the levirate.
very difficult, if not impossible under present circumstances, to prove that the levirate was no longer being practiced.

4. It may be that widows could, in fact, inherit land in ancient Israel and that the biblical text simply does not adequately note this. T. Thompson and D. Thompson register this possibility when they argue that normally no provisions were made for widows, yet “they do not say the wife cannot inherit if the husband, before he dies, chooses to make her his heir.”\(^{54}\) Hence, if this is the case, the ostracon evinces a situation in which arrangements have been made beforehand for the nah\(^{\text{el}}\)lah to pass to the widow, but the šar has not executed the estate properly as yet, although he has, in the case of the wheat field of Na‘amah, executed part of the inheritance to the deceased's brother.\(^{55}\) The widow’s petition would be more like the worker’s plea in the Mešad Ḥashavyahu letter, an appeal for justice in the fulfillment of what had been promised.

However, in the biblical texts, the widow, along with the fatherless and the gēr (“foreign sojourner”) typified the powerless in ancient Israel (Exod. 22:21–24; Deut. 10:18, etc.). The prophets describe their abuse by those in power (Jer. 7:6; Isa. 1:17; 10:2; Mal. 3:5). It seems that a woman’s economic well-being was directly related to her link with some male.\(^{56}\) Moreover, as Lewis has pointed out, the story of the Tekoite widow in 2 Samuel 14 “works” only if women do not inherit. If women inherit, the story loses much of its force.\(^{57}\)

5. The widow’s brother-in-law has refused to perform the levirate for some reason.\(^{58}\) According to Deut. 25:7–10, this was a possibility, although if this were the case here, one would have expected the widow to bring this to the šar’s attention. The passage in Deuteronomy details the process of shaming the brother-in-law who “has no desire (ḥāpēṣ) to marry his brother’s widow.” But the passage is silent on what happens to the widow and the nah\(^{\text{el}}\)lah.\(^{59}\) Presumably, she is free to remarry someone else within the mišpāḥah and the

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55. Unless the verbal form in the last sentence is understood volitionally “may you give.” See n. 36 above.


58. Perhaps like the prēloṣ ‘almōnō of Ruth 4:1–6, he is worried about endangering his own nah\(^{\text{el}}\)lah.

land remains in a temporary, transitional state until this remarriage. The Hebrew Bible is silent on what happened to the nahalāh during the interim between the death of the husband and the ceremony in Deut. 25:7–10, as well as the interim between the ceremony and the time of remarriage.

6. Some type of special arrangement has been made in this case by Amasyahu—the widow’s deceased husband as the ostracon’s editors have suggested. Hence the widow was requesting the šar for a temporary usufruct of the nahalāh. They state:

The wife of the deceased is requesting a temporary suspension of legal transfer of her husband’s property to those who were legally entitled to receive it; her request is based on the claim that the husband’s brother has taken possession of one part of the property and that he cannot therefore claim a state of need similar to her own.

In such a case, this special arrangement may have superceded the levirate.

However, this interpretation is problematic since it is not clear on what ground such a special arrangement has been based. While Moses modifies the law concerning inheritance in the case of the daughters of Zelophehad, he does so, according to the tradition in Numbers, on the basis of Yahweh’s command (Num. 27:7–10). Does the šar have this kind of authority? Ideally in the ancient Near East, the king was the protector of the widow, the orphan, and the poor—that is, the powerless in society. And it was the šar, who by extension of the royal authority, was responsible for this as well.

7. The levirate would not apply in this case since the nahalāh of her husband’s and brother-in-law’s father had already been divided between the two brothers. The levirate would apply only up to the point of the division of the father’s nahalāh.

If one understands the levirate as Westbrook has described it in his Property and the Family in Biblical Law, then the levirate would not apply in this case. If the land has already been divided, then the brothers were no longer “living together” (cf. Deut. 25:5). If one of them dies without issue, then the surviving brother inherits as heir of the deceased brother, not as heir of the deceased father. Since the land was divided and the deceased brother would be listed as an owner having title (šēm), there would be no reason to implement the levirate. It would be unnecessary to generate the legal fiction of title through the birth of a levirate son since the deceased brother had realized title to the land before his death.

This solution, however, is not free of problems. If Amasyahu died without issue, then why hasn’t the surviving brother as heir of the deceased brother already inherited the estate of the deceased? On what grounds has Amasyahu arranged commitments from this šar concerning the nahalāh? And why has

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61. Ibid., p. 11. In regard to special arrangements for a widow made by the husband in anticipation of his death, and for the occasional need for judicial intervention to obtain the widow’s settlement in such cases, see M. T. Roth, “The Neo-Babylonian Widow,” JCS 43–45 (1991–93), 1–26, esp. 7–14.
the šar given the wheat field in Naʿamah to Amasyahu’s brother (if there were a commitment to a special arrangement)?

Finally, the ostraca raise another question: “Did Naomi have a legal option that she chooses not to exercise? And if she had one, why wouldn’t she use it? A comparison with the widow of Tekoa and the widow of this ostracum could appeal to a higher authority, why can’t Naomi? Is it because the former instances (the widow of Tekoa and the widow of the ostracum) live during the monarchy when such appeals were more possible? If this is the case, wouldn’t this have raised a question in the minds of hearers/readers of the Book of Ruth (i.e., would they have not wondered too why Naomi does not make appeal to a clan chieftain, elder, or šar). Of course, Naomi’s case may have been different to the point that an appeal was not possible (i.e., maybe the šāḏeh, “field,” of Elimelech having been sold previously before the departure from Bethlehem to Moab effectively eliminated the grounds for appeal since only in the context of a gōḏēl’s action could there be remedy for her situation).

**Conclusion**

To what extent can one expect a short story that has something of a folkloristic air to it to convey social, legal, and economic institutions in an accurate, realistic manner? Frequently, biblical and ancient Near Eastern materials have been used to attempt to argue for a particular date of composition for the Book of Ruth or its historicity. This article has not attempted to do this. Rather the two comparative points discussed in it have assumed that the ancient Near Eastern materials can be helpful in the *elucidation* of the biblical text because they are data—in an important sense—from the “real world” out of which the story of Ruth arose. Even in the most folkloristic of tales, there are elements of the story that “work” in the real world of the original audience. The accurate/inaccurate, realistic/unrealistic qualities of an ancient story are sometimes best judged by documents from a historically literary context close to that story’s.

While the two notes discussed here do not solve the interpretive problems in the Book of Ruth, they do help us re-address some of the issues. And this very process is helpful because it enhances our ability to discern some of the intricate nuances that

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62. Or why is the widow requesting that the wheat field in Naʿamah be given to Amasyahu’s brother (if *wuth* is volitional; see n. 36 above)?


64. See the fine discussion in S. Niditch, “Legends of Wise Heroes and Heroines,” in D. A. Knight & G. M. Tucker, eds., *The Hebrew Bible and its Modern Interpreters* (Minneapolis and Atlanta, 1985), 445–63, esp. 451–56. She rightly points out that such items as genre, legal information, and theology cannot be used definitely to date Ruth.
may have been active in the legal systems and cultural mores in ancient Israelite society in so far as a story like Ruth may relay them.

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<th>Calcium</th>
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<th>Thiamin</th>
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**Nutritional Value of Selected Barley Rations**
(assuming 1 šîlāqû = 1 liter)

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65. Both tables are adapted from Ellison, “Diet in Mesopotamia,” 40–41 with additional update.
The Book of Ruth is a beautiful story, and probably one you may have heard in Sunday School as a child. While we admire the creativity of our God to reveal himself through a variety of means, we must be careful to remember it is far more than an eloquently written love drama. Our tendency may be to keep it at just that. There are many details in the book of Ruth that leave the reader wondering what more of the events surrounding the story were. For some reason the author does not reveal every detail to us. There is a healthy wonderment about many of these things, but the author thought it important to include what he did and leave out other things. The Book of Ruth is short. Really, really short. It only has 4 chapters, which means that it fits on two pages in a full-sized Bible. It reads like a short story, and therefore carries a lot less of the "preachy" stuff common to many parts of the Bible. Ruth tells the story of (surprise!) a lady named Ruth. Ruth gets married to Boaz, who begat Obed, who begat Jesse, who begat David, who was the ancestor of Joseph, who "begat" (gasp) No! he didn't Jesus! Ruth Bader Ginsburg at her 1993 swearing-in, with (left to right) Bill Clinton; her husband, Martin; and William Rehnquist. A few days after the president nominated her to the Supreme Court, Ruth Bader Ginsburg received a fax from a member of the Rotary Club in Bernardsville, New Jersey. On June 18, the writer reported, one of Judge Ginsburg's law school classmates had presided over a Rotarian induction ceremony; and during his formal remarks after dinner, the classmate recalled that he and his friends had known Ginsburg by her law school nickname, "Bitch." Apologizing profusely, the writer...