A

DICTIONARY OF THE BIBLE

COMPRISING ITS

ANTIQUITIES, BIOGRAPHY, GEOGRAPHY,
AND NATURAL HISTORY.

EDITED

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Jerusalem.

IN THREE VOLUMES.—VOL. III.

RED-SEA—ZUZIMS.

LONDON:
JOHN MURRAY, ALBEMARLE STREET.
1863.

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DIRECTIONS TO BINDER.

Plate I., Specimen of Uncial MSS. to be placed between pages 1710 and 1711.

Plate II., Specimens of British and Irish MSS., to be placed between pages 1712 and 1713.

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DICTIONARY

OF

BIBLICAL ANTIQUITIES, BIOGRAPHY, GEOGRAPHY, AND NATURAL HISTORY.

RED SEA. The sea known to us as the Red Sea was by the Israelites called "the sea" (הַיָּם, Ex. xiv. 2, 9, 16, 21, 28; xv. 1, 4, 8, 10, 19; Josh. xxiv. 6, 7; and many other passages); and specially "the sea of sûph" (יַם־סוּף, Ex. x. 19; xiii. 18; xv. 4, 22; xxiii. 31; Num. xiv. 25; xxi. 4; xxxiii. 10, 11; Deut. i. 40; xi. 4; Josh. ii. 10; iv. 23; xxiv. 6; Judg. xi. 16; 1 K. ix. 26; Neh. ix. 9; Ps. cvi. 7, 9, 22; cxxxvi. 13, 15; Jer. xlix. 21). It is also perhaps written סוּפָה (Ζώόβ, LXX.) in Num. xxi. 14, rendered "Red Sea" in A. V.; and in like manner, in Deut. i. 1, סוּף, without יַם. The LXX. always render it ἡ ἐρυθρὰ θάλασσα (except in Judg. xi. 16, where סוּף, Σὶφ, is preserved). So too in N. T. (Acts vii. 36; Heb. xi. 29); and this name is found in 1 Macc. iv. 9. By the classical geographers this appellation, like its Latin equivalent *Mare Rubrum* or *M. Erythraeum*, was extended to all the seas washing the shores of the Arabian peninsula, and even the Indian Ocean: the Red Sea itself, or Arabian Gulf, was ὁ Ἀράβιος κόλπος, or Ἀραβικὸς κ., or *Sinus Arabicus*, and its eastern branch, or the Gulf of the 'Akabeh, Αἰλανίτης, Ἐλανίτης, Ἐλανιτικὸς, κόλπος, *Sinus Aelanites*, or *S. Aelaniticus*. The Gulf of Suez was specially the Heroöpolite Gulf, Ἡρωοπολίτης κόλπος, *Sinus Heroöpolites*, or *S. Heroöpoliticus*. Among the peoples of the East, the Red Sea has for many centuries lost its old names: it is now called generally by the Arabs, as it was in mediaeval times, Bahr El-Kulzum, "the sea of El-Kulzum," after the ancient Clysma, "the sea-beach," the site of which is near, or at, the modern Suez.[a] In the Kur-án, part of its old name is preserved, the rare Arabic word *yamm* being used in the account of the passage of the Red Sea (see also foot note to p. 1012, *infra* and El-Beydáwee's *Comment. on the Kur-án*, vii 132, p. 341; and xx. 81, p. 602).[b]

Of the *names* of this sea (1.) יָם (Syr. ܝܰܡܳܐ and ܝܰܡܳܐ—the latter generally "a lake;" Hierog. YUMA; Copt. ⲓⲟⲙⲁ; Arabic, يَمّ),[c] signifies "the sea," or any sea. It is also applied to the Nile (exactly as the Arabic *bahr* is so applied) in Nah. iii. 8, "Art thou better than populous No, that was situate among the rivers (*yeôrîm*), [that had] the waters round about it, whose rampart [was] the sea (*yâm*), and her wall was from the sea (*yâm*)?[d]

(2.) יַם־סוּף; in the Coptic version, ⲫⲓⲟⲙ ⲛ̀ⲥⲩⲫ. The meaning of *sûph*, and the reason of its being applied to this sea, have given rise to much learned controversy. Gesenius renders it *rush, reed, sea-weed*. It is mentioned in the O. T. almost always in connexion with the sea of the Exodus. It also occurs in the narrative of the exposure of Moses in the יְאֹר, (*yeôr*); for he was laid in *sûph*, on the brink of the *yeôr* (Ex. ii. 3), where (in the *sûph*) he was found by Pharaoh's daughter (5); and in the "burden of Egypt" (Is. xix.), with the drying up of the waters of Egypt: "And the waters shall fail from the sea (*yâm*), and the river (*nâhâr*) shall be wasted and dried up. And they shall turn the rivers (*nâhâr*, constr. pl.) far away; [and] the brooks (*yeôr*) of defence (or of Egypt?) shall be emptied and dried up: the reeds and flags (*sûph*) shall wither. The paper reeds[e] by the brooks (*yeôr*), by the mouth of the brooks (*yeôr*), and everything

[a] Or, as some Arab authors say, the sea is so named from the drowning of Pharaoh's host; Kulzum being a derivative of قلزم, with this signification: or, according to others, from its being hemmed in by mountains, from the same root (El-Makreezee's *Khitat*, descr. of the Sea of El-Kulzum).

[b] Its general name is "the Sea of El-Kulzum;" but in different parts it is also called after the nearest coast, as "the sea of the Hijáz," &c. (Yákoot, in the *Moajam*).

[c] *Yamm* signifies a *bahr* of which the bottom is not reached. *Bahr* applies to a "sea" or a "great river."

[d] Gesenius adds Is. xix. 5, quoted below; but it is not easy to see why this should be the Nile (except from preconceived notions), instead of the ancient extension of the Red Sea. He allows the "tongue of the Egyptian sea (*yâm*)" in Is. xi. 15, where the river [Nile] is *nâhâr*.

[e] Heb. עָרוֹת, rendered by the LXX. ἄχι, ἄχει, the Greek being derived from אָחוּ, an Egyptian word denoting "marsh-grass, reeds, bulrushes, and any verdure growing in a marsh." Gesenius renders עָרָה, pl. עָרוֹת, "a naked or bare place, *i. e.* destitute of trees . . . .; here used of the grassy places on the banks of the Nile: but

sown by the brooks (*yeôr*) shall wither, be driven away, and be no [more]. The fishers also shall mourn, and all they that cast angle into the brooks (*yeôr*) shall lament, and they that spread nets upon the waters shall languish. Moreover they that work in fine flax, and they that weave net works (white linen?) shall be confounded. And they shall be broken in the purposes thereof, all that make sluices [and] ponds for fish" (xix. 5-10). *Sûph* only occurs in one place besides those already referred to: in Jon. ii. 5 it is written, "The waters compassed me about, [even] to the soul; the depth closed me round about, the weeds (*sûph*) were wrapped about my head." With this single exception, which shows that this product was also found in the Mediterranean, *sûph* is Egyptian, either in the Red Sea, or in the *yeôr*, and this *yeôr* in Ex. ii. was in the land of Goshen. What *yeôr* signifies here, in Is. xix., and generally, we shall examine presently. But first of *sûph*.

The signification of סוּף, *sûph*, must be gathered from the foregoing passages. In Arabic, the word, with this signification (which commonly is "wool"), is found only in one passage in a rare lexicon (the *Mohkam* MS.). The author says, "*Soof-el-bahr* (the *soof* of the sea) is like the wool of sheep. And the Arabs have a proverb: 'I will come to thee when the sea ceases to wet the *soof*,'" *i. e.* never. The סוּף of the יָם, it seems quite certain, is *a sea-weed resembling wool.* Such sea-weed is thrown up abundantly on the shores of the Red Sea. Fürst says, *s. v.* סוּף, "Ab Aethiopibus herba quaedam *supho* appellabatur, quae in profundo maris rubri crescit, quae rubra est, rubrumque colorem continet, pannis tingendis inservientem, teste Hieronymo de qualitate maris rubri" (p. 47, &c.). Diodorus (iii. c. 19), Artemidorus (ap. Strabo, p. 770), and Agatharchides (ed. Müller, p. 136-7), speak of the weed of the Arabian Gulf. Ehrenberg (in Winer) enumerates *Fucus latifolius* on the shores of this sea, and at Suez *Fucus crispus*, *F. trinodis*, *F. turbinatus*, *F. papillosus*, *F. diaphanus*, &c., and the specially *red* weed *Trichodesmium erythraeum*. The Coptic version renders *sûph* by *shari* (see above), supposed to be the hieroglyphic "SHER" (sea?). If this be the same as the *sari* of Pliny (see next paragraph), we must conclude that *shari*, like *sûph*, was both marine and fluvial. The passage in Jonah proves it to be a marine product; and that it was found in the Red Sea, the numerous passages in which that sea is called the sea of *sûph* leave no doubt.

But סוּף may have been *also* applied to any substance resembling wool, produced by a *fluvial rush*, such as the papyrus, and hence by a synecdoche to such rush itself. Golius says, *s. v.* بردى, on the authority of Ibn-Maaroof (after explaining بردى by "papyrus herba"), "Hinc قطن البردى [the cotton of the papyrus] gossipium papyri, quod *lanae* simile ex thyrso colligitur, et permixtum calci efficit tenacissimum caementi genus." This is curious; and it may also be observed that the papyrus, which included more than one kind of *cyperus*, grew in the marshes, and in lands on which about two feet in depth of the waters of the inundation remained (Wilkinson's *Ancient Egyptians*, iii. 61, 149, citing Pliny, xiii. 11, Strab. xvii. 550); and that this is agreeable to the position of the ancient head of the gulf, with its canals and channels for irrigation (*yeôrîm*?), connecting it with the Nile and with Lake Mareotis; and we may suppose that in this and other similar districts, the papyrus was cultivated in the *yeôrîm*: the marshes of Egypt are now in the north of the Delta and are salt lands.—As a fluvial rush, *sûph* would be found in marshlands as well as streams, and in brackish water as well as in sweet. It is worthy of note that a low marshy place near the ancient head of the gulf is to this day called *Ghuweybet el-Boos*, "the bed of reeds," and another place near Suez has the same name; traces perhaps of the great fields of reeds, rushes, and papyrus, which flourished here of old. See also PI-HAHIROTH, "the place where sedge grows" (?). Fresnel (*Dissertation sur le schari des E'gyptiens et le souf des Hebreux*, *Journ. Asiat.* 4e série, xi. pp. 274, &c.) enumerates some of the reeds found in Egypt. There is no sound reason for identifying any one of these with *sûph*. Fresnel, in this curious paper, endeavours to prove that the Coptic "shari" (in the *yam shari*) was the *Arundo Aegyptiaca* of Desfontaines (in modern Arabic *boos Fárisee*, or Persian cane): but there appear to be no special grounds for selecting this variety for identification with the fluvial shari; and we must entirely dissent from his suggestion that the shari of the Red Sea was the same, and not sea-weed: apart from the evidence which controverts his arguments, they are in themselves quite inconclusive. Sir Gardner Wilkinson's catalogue of reeds, &c., is fuller than Fresnel's, and he suggests the Cyperus Dives or fastigiatus (Arabic, *Dees*) to be the sari of Pliny. The latter says, "Fructicosi est genus sari, circa Nilum nascens, duorum fere cubitorum altitudine, pollicari crassitudine, coma papyri, simileque manditur modo" (*N. H.* xiii. 23, see also Theophr. iv. 9).

The occurrence of *sûph* in the *yeôr* (Ex. ii., Isa. xix.) in the land of Goshen (Ex. ii.), brings us to a consideration of the meaning of the latter, which in other respects is closely connected with the subject of this article.

(3.) יְאֹר (Hierog. ATUR, AUR; Copt. ⲉⲓⲉⲣⲟ, ⲓⲁⲣⲟ, ⲓⲁⲣⲱ, Memphitic dialect, ⲓⲉⲣⲟ, Sahidic), signifies "a river." It seems to apply to "a great river," or the like, and also to "an arm of the sea;" and perhaps to "a sea" absolutely; like the Arabic *bahr*. Ges. says it is almost exclusively used of the Nile; but the passages in which it occurs do not necessarily bear out this conclusion. By far the greater number refer to the sojourn in Egypt: these are Gen. xli. 1, 2, 3, 17, 18, Pharaoh's dream; Ex. i. 22, the exposure of the male children; Ex. ii. 3, 5, the exposure of Moses; Ex. vii. 15 *seqq.*, and xvii. 5, Moses before Pharaoh and the plague of blood; and Ex. viii. 5, 7, the plague of frogs. The next most important instance is the prophecy of Isaiah, already quoted in full. Then, that of Amos (viii. 8, comp. ix. 5), where the land shall rise up wholly as a flood (*yeôr*); and shall be cast out and drowned as [by] the flood (*yeôr*) of Egypt. The great prophecy of Ezekiel against Pharaoh and against all

this is unsatisfactory. Boothroyd says, "Our translators, after others, supposed this word to signify the papyrus; but without any just authority. Kimchi explains, 'Aroth est nomen appellativum olerum et herbarum virentium.' Hence we may render, 'The marshy [*sic*] medows [*sic*] in the mouth of the river,' &c.

Egypt, where Pharaoh is "the great dragon that lieth in the midst of his rivers (יְאֹרָיו), which hath said, My river (יְאֹרִי) is mine own, and I have made [it] for myself" (xxix. 3), uses the pl. throughout, with the above exception and verse 9, "because he hath said, The river (יְאֹר) [is] mine, and I have made it;" it cannot be supposed that Pharaoh would have said of the *Nile* that he had made it, and the passage seems to refer to a great canal. As Ezekiel was contemporary with Pharaoh Necho, may he not here have referred to the re-excavation of the canal of the Red Sea by that Pharaoh? That canal may have at least received the name of the canal of Pharaoh, just as the same canal when re-excavated for the last time was "the canal of the Prince of the Faithful," and continued to be so called.—*Yeôr* occurs elsewhere only in Jer. xlvi. 7, 8, in the prophecy against Necho; in Isa. xxiii. 10, where its application is doubtful; and in Dan. xii. 5, 6, where it is held to be the Euphrates, but may be the great canal of Babylon. The pl. *yeôrîm*, seems to be often used interchangeably with *yeôr* (as in Ez. xxix., and Nah. iii. 8); it is used for "rivers," or "channels of water;" and, while it is not restricted to Egypt, especially of those of the Nile.

From a comparison of all the passages in which it occurs there appears to be no conclusive reason for supposing that *yeôr* applies generally, if ever, to the Nile. In the passages relating to the exposure of Moses it appears to apply to the ancient extension of the Red Sea towards Tanis (ZOAN, Avaris), or to the ancient canal (see below) through which the water of the Nile passed to the "tongue of the Egyptian sea." The water was potable (Ex. vii. 18), but so is that of the Lake of the Feiyoom to its own fishermen, though generally very brackish: and the canal must have received water from the Nile during every inundation, and then must have been sweet. During the height of the inundation, the sweet water would flow into the Red Sea. The passage of the canal was regulated by sluices, which excluded the waters of the Red Sea and sweetened by the water of the canal the salt lakes. Strabo (xvii. 1, §25) says that they were thus rendered sweet, and in his time contained good fish and abounded with water fowl: the position of these lakes is more conveniently discussed in another part of this article, on the ancient geography of the head of the gulf. It must not be forgotten that the Pharaoh of Moses was of a dynasty residing at Tanis, and that the extension of the Red Sea, "the tongue of the Egyptian Sea," stretched in ancient times into the borders of the land of Goshen, about 50 miles north of its present head, and halfway towards Tanis. There is abundant proof of the former cultivation of this country, which must have been effected by the canal from the Nile just mentioned, and by numerous canals and channels for irrigation, the *yeôrîm*, so often mentioned with the *yeôr*. There appears to be no difficulty in Isa. xix. 6 (comp. xi. 15), for, if the Red Sea became closed at Suez or thereabout, the *sûph* left on the beaches of the *yeôr* must have dried up and rotted. The ancient beaches in the tract here spoken of, which demonstrate successive elevations, are well known.[g]

(4.) ἡ ἐρυθρὰ θάλασσα. The origin of this appellation has been the source of more speculation even than the obscure *sûph*; for it lies more within the range of general scholarship. The theories advanced to account for it have been often puerile, and generally unworthy of acceptance. Their authors may be divided into two schools. The first have ascribed it to some natural phenomenon; such as the singularly red appearance of the mountains of the western coast, looking as if they were sprinkled with Havannah or Brazil snuff, or brick-dust (Bruce), or of which the redness was reflected in the waters of the sea (Gosselin, ii. 78-84); the red colour of the water sometimes caused by the presence of zoophytes (Salt; Ehrenberg); the red coral of the sea; the red sea-weed; and the red storks that have been seen in great numbers, &c. Reland (*De Mare Rubro*, *Diss. Miscell.* i. pp. 59-117) argues that the epithet red was applied to this and the neighbouring seas on account of their tropical heat; as indeed was said by Artemidorus (*ap.* Strabo, xvi. 4, 20), that the sea was called red because of the reflexion of the sun. The second have endeavoured to find an etymological derivation. Of these the earliest (European) writers proposed a derivation from Edom, "red," by the Greeks translated literally. Among them were N. Fuller (*Miscell. Sacr.* iv. c. 20); before him, Scaliger, in his notes to *Festus*; voce *Aegyptinos*, ed. 1574; and still earlier Genebrard, *Comment. ad Ps.* 106; Bochart (*Phaleg*, iv. c. 34) adopted this theory (see Reland, *Diss. Miscell.* i. 85, ed. 1706). The Greeks and Romans tell us that the sea received its name from a great king, Erythras, who reigned in the adjacent country (Strab. xvi. p. 4, §20; Pliny, *N. H.* vi. cap. 23, §28; Agatharch. i. §5; Philostr. iii. 15, and others):[h] the stories that have come down to us appear to be distortions of the tradition that Himyer was the name of apparently the chief family of Arabia Felix, the great South-Arabian kingdom, whence the Himyerites, and Homeritae. Himyer appears to be derived from the Arabic "ahmar," *red* (Himyer was so called because of the red colour of his clothing, *En-Nuweyree in Caussin*, i. 54): "aafar" also signifies "red," and is the root of the names of several places in the peninsula so called on account of their redness (see *Marásid*, p. 263, &c.); this may point to Ophir: φοῖνιξ is red, and the Phoenicians came from the Erythraean Sea (Herod. vii. 89). We can scarcely doubt, on these etymological grounds,[i] the con-

[g] The Mohammadan account of the exposure of Moses is curious. Moses, we read, was laid in the *yamm* (which is explained to be the Nile, though that river is not elsewhere so called), and the ark was carried by the current along a canal or small river (*nahr*), to a lake, at the further end of which was Pharaoh's pavilion (El-Beydáwee's *Comment. on the Kur-án*, xx. 39, p. 595, and Ez-Zamakhsheree's *Comment.*, entitled the *Keshsháf*). While we place no dependance on Mohammadan relations of Biblical events, there may be here a glimmer of truth.

[h] Reland (*Diss. Miscell.* i. 87, &c.) is pleasantly severe on the story of king Erythras; but, with all his rare learning, he was ignorant of Arab history, which is here of the utmost value, and of the various proofs of a connexion between this Erythras and Himyer, and the Phoenicians in language, race, and religion. Besides, Reland had a theory of his own to support.

[i] If we concede the derivation, it cannot be held that the Greeks mistranslated the name of Himyer. (See Reland, *Diss. Miscell.* i. 101.) It is worthy of mention that the Arabs often call themselves "the red men," as distinguished from the black or negro, and the yellow or Turanian, races: though they call themselves "the black," as distinguished from the more northern races, whom they term "the red;" as this epithet is used by them, when thus applied, as meaning both "red" and "white."

nexion between the Phoenicians and the Himyerites, or that in this is the true origin of the appellation of the Red Sea. But when the ethnological side of the question is considered, the evidence is much strengthened. The South-Arabian kingdom was a Joktanite (or Shemite) nation mixed with a Cushite. This admixture of races produced two results (as in the somewhat similar cases of Egypt, Assyria, &c.): a genius for massive architecture, and rare seafaring ability. The Southern Arabians carried on all the commerce of Egypt, Palestine, and Arabia, with India, until shortly before our own era. It is unnecessary to insist on this Phoenician characteristic, nor on that which made Solomon call for the assistance of Hiram to build the Temple of Jerusalem. The Philistine, and early Cretan and Carian, colonists may have been connected with the South-Arabian race. If the Assyrian school would trace the Phoenicians to a Chaldaean or an Assyrian origin, it might be replied that the Cushites, whence came Nimrod, passed along the south coast of Arabia, and that Berosus (in Cory, 2nd ed. p. 60) tells of an early Arab domination of Chaldaea, before the Assyrian dynasty, a story also preserved by the Arabian historians (El-Mes'oodee, *Golden Meadows*, MS.).—The Red Sea, therefore, was most probably the Sea of the Red men. It adds a link to the curious chain of emigration of the Phoenicians from the Yemen to Syria, Tyre, and Sidon, the shores and islands of the Mediterranean, especially the African coasts of that sea, and to Spain and the far-distant northerly ports of their commerce; as distant, and across oceans as terrible, as those reached by their Himyerite brethren in the Indian and Chinese Seas.

Ancient Limits.—The most important change in the Red Sea has been the drying up of its northern extremity, "the tongue of the Egyptian Sea." The land about the head of the gulf has risen, and that near the Mediterranean become depressed. The head of the gulf has consequently retired gradually since the Christian era. Thus the prophecy of Isaiah has been fulfilled: "And the Lord shall utterly destroy the tongue of the Egyptian sea" (xi. 15); "the waters shall fail from the sea" (xix. 5): the tongue of the Red Sea has dried up for a distance of at least 50 miles from its ancient head, and a cultivated and well-peopled province has been changed into a desolate wilderness. An ancient canal conveyed the waters of the Nile to the Red Sea flowing through the Wádi-t-Tumeylát, and irrigating with its system of water-channels a large extent of country; it also provided a means for conveying all the commerce of the Red Sea, once so important, by water to the Nile, avoiding the risks of the desert-journey, and securing water-carriage from the Red Sea to the Mediterranean. The drying up of the head of the gulf appears to have been one of the chief causes of the neglect and ruin of this canal.

The country, for the distance above indicated, is now a desert of gravelly sand, with wide patches about the old sea-bottom, of rank marsh land, now called the "Bitter Lakes" (not those of Strabo). At the northern extremity of this salt waste, is a small lake sometimes called the lake of Heroöpolis (the city after which the gulf of Suez was called the Heroöpolite Gulf): the lake is now Birket et-Timsáh, "the lake of the Crocodile," and is supposed to mark the ancient head of the gulf. The canal that connected this with the Nile was of Pharaonic origin.[k] It was anciently known as the "Fossa Regum," and the "canal of Hero." Pliny, Diodorus, and Strabo, state that (up to their time) it reached only to the bitter springs (which appear to be not the present bitter lakes, but lakes west of Heroöpolis), the extension being abandoned on account of the supposed greater height of the water of the Red Sea. According to Herod. (ii. cap. 158) it left the Nile (the Tanitic branch, now the canal of El-Mo'izz) at Bubastis (Pi-beseth), and a canal exists at this day in this neighbourhood, which appears to be the ancient channel. The canal was four days' voyage in length, and sufficiently broad for two *triremes* to row abreast (Herod. ii. 158; or 100 cubits, Strab. xvii. 1, §26; and 100 feet, Pliny, vi. cap. 29, §33). The time at which the canal was extended, after the drying up of the head of the gulf, to the present head is uncertain, but it must have been late, and probably since the Mohammadan conquest. Traces of the ancient channel throughout its entire length to the vicinity of Bubastis, exist at intervals in the present day (*Descr. de l'Égypte*, E. M. xi. 37-381, and v. 135-158, 8vo. ed.).—The *Amnis Trajanus* (Τραϊανὸς ποτ. pt. iv. 5, §54), now the canal of Cairo, was probably of Pharaonic origin; it was at any rate repaired by the emperor Adrian; and it joined the ancient canal of the Red Sea between Bubastis and Heroöpolis. At the Arab conquest of Egypt, this was found to be closed, and was reopened by 'Amr by command of 'Omar, after whom it was called the "canal of the Prince of the Faithful." Country-boats sailed down it (and passed into the Red Sea to Yembo'—see Shems-ed Deen in *Descr. de l'Egypte*, 8vo. ed., xi. 359), and the water of the Nile ran into the sea at El-Kulzum; but the former commerce of Egypt was not in any degree restored; the canal was opened with the intention of securing supplies of grain from Egypt in case of famine in Arabia; a feeble intercourse with the newly-important holy cities of Arabia, to provide for the wants of the pilgrims, was its principal use. In A.H. 105, El-Mansoor ordered it to be filled up (the *Khitat*, Descr. of the Canals), in order to cut off supplies to the Shiya'ee heretics in El-Medeeneh. Now it does not flow many miles beyond Cairo, but its channel is easily traceable.

The land north of the ancient head of the gulf is a plain of heavy sand, merging into marsh-land near the Mediterranean coast, and extending to Palestine. We learn from El-Makreezee that a tradition existed of this plain having been formerly well cultivated with saffron, safflower, and sugar-cane, and peopled throughout, from the frontier-town of El-'Areesh to El-'Abbáseh in Wádi-t-Tumeylát (see EXODUS, THE, *Map*; *The Khitat*, s. v. *Jifár*; comp. *Marásid*, ib.). Doubtless the drying up of the gulf with its canal in the south, and the depression of the land in the north, have converted this once (if we may believe the tradition, though we cannot extend this fertility as far as El-'Areesh) notoriously-fertile tract into a proverbially sandy and parched desert. This region, including Wádi-t-Tumeylát, was probably the frontier land occupied in part by the Israelites, and open to the incursions

[k] Commenced by Sesôstris (Aristot. *Meteor.* i. 14; Strab. i. and xvii.; Plin. *Hist. Nat.* vi. 29; Herod. ii. 158; Diod. i. 33) or by Necho II., most probably the former; continued by Darius Hystaspis, and by Ptol. Philadelphus. See *Encyc. Brit.* art. 'Egypt.'

of the wild tribes of the Arabian desert; and the *yebr*, as we have given good reason for believing, in this application, was apparently the ancient head of the gulf or the canal of the Red Sea, with its *yeôrîm* or water-channels, on which Goshen and much of the plain north of it depended for their fertility.

Physical Description.—In extreme length, the Red Sea stretches from the Straits of Báb el-Mendeb (or rather Rás Báb el-Mendeb) in lat. 12° 40′ N., to the modern head of the Gulf of Suez, lat. 30′ N. Its greatest width may be stated roughly at about 200 geographical miles; this is about lat. 16° 30′, but the navigable channel is here really narrower than in some other portions, groups of islands and rocks stretching out into the sea, between 30 and 40 miles from the Arabian coast, and 50 miles from the African coast. From shore to shore, its narrowest part is at Rás Benás, lat. 24°, on the African coast, to Rás Bereedee opposite, a little north of Yembo', the port of El-Medeeneh; and thence northwards to Rás Mohammad (*i. e.* exclusive of the Gulfs of Suez and the 'Akabeh), the sea maintains about the same average width of 100 geographical miles. Southwards from Rás Benás, it opens out in a broad reach; contracts again to nearly the above narrowness at Jeddah (correctly Juddah), lat. 21° 30′, the port of Mekkeh; and opens to its extreme width south of the last named port.

At Rás Mohammad, the Red Sea is split by the granitic peninsula of Sinai into two gulfs: the westernmost, or Gulf of Suez, is now about 130 geographical miles in length, with an average width of about 18, though it contracts to less than 10 miles: the easternmost, or Gulf of El-'Akabeh, is only about 90 miles long, from the Straits of Tirán, to the 'Akabeh [ELATH], and of proportionate narrowness. The navigation of the Red Sea and Gulf of Suez, near the shores, is very difficult from the abundance of shoals, coral-reefs, rocks, and small islands, which render the channel intricate, and cause strong currents often of unknown force and direction; but in mid-channel, exclusive of the Gulf of Suez, there is generally a width of 100 miles clear, except the Daedalus reef (Wellsted, ii. 300).—The bottom in deep soundings is in most places sand and stones, from Suez as far as Juddah; and thence to the straits it is commonly mud. The deepest sounding in the excellent Admiralty chart is 1054 fathoms, in lat. 22° 30′.

Journeying southwards from Suez, on our left is the peninsula of Sinai [SINAI]: on the right, is the desert coast of Egypt, of limestone formation like the greater part of the Nile valley in Egypt, the cliffs on the sea-margin stretching landwards in a great rocky plateau, while more inland a chain of volcanic mountains (beginning about lat. 28° 4′ and running south) rear their lofty peaks at intervals above the limestone, generally about 15 miles distant. Of the most important is Gebel Gharib, 6000 ft. high, and as the Straits of Jubal are passed, the peaks of the primitive range attain a height of about 4500 to 6900 ft., until the "Elba" group rises in a huge mass about lat. 22°. Further inland is the Gebel-ed-Dukhkhán, the "porphyry mountain" of Ptolemy (iv. 5, §27; M. Claudianus, see Müller, *Geogr. Min.* Atlas vii.), 6000 ft. high, about 27 miles from the coast, where the porphyry quarries formerly supplied Rome, and where are some remains of the time of Trajan (Wilkinson's *Modern Egypt and Thebes*, ii. 383); and besides these, along this desert southwards are "quarries of various granites, serpentines, Breccia Verde, slates, and micaceous, talcose, and other schists" (*id.* 382). Gebel-ez-Zeyt, "the mountain of oil," close to the sea, abounds in petroleum (*id.* 385). This coast is especially interesting in a Biblical point of view, for here were some of the earliest monasteries of the Eastern Church, and in those secluded and barren mountains lived very early Christian hermits. The convent of St. Anthony (of the Thebaïs), "Deyr Már Antooniyoos," and that of St. Paul, "Deyr Már Bólus," are of great renown, and were once important. They are now, like all Eastern monasteries, decayed; but that of St. Anthony gives, from its monks, the Patriarch of the Coptic church, formerly chosen from the Nitrian monasteries (*id.* 381).—South of the "Elba" chain, the country gradually sinks to a plain, until it rises to the highland of Geedán, lat. 15°, and thence to the straits extends a chain of low mountains. The greater part of the African coast of the Red Sea is sterile, sandy, and thinly peopled; first beyond Suez by Bedawees chiefly of the Ma'ázee tribe. South of the Kuseyr road, are the 'Abáb'deh; and beyond, the Bisháreés, the southern branch of which are called by Arab writers Bejà, whose customs, language, and ethnology, demand a careful investigation, which would undoubtedly be repaid by curious results (see El-Makreezee's *Khitat, Descr. of the Bejà*, and *Descr. of the Desert of Eydháb*; Quatremêre's *Essays* on these subjects, in his *Mémoires Hist. et Géogr. sur l'Égypte*, ii. pp. 134, 162; and *The Genesis of the Earth and of Man*, 2nd ed. p. 109); and then, coast-tribes of Abyssinia.

The Gulf of El-'Akabeh (*i. e.* "of the Mountain-road") is the termination of the long valley of the Ghór or *'Arabah* that runs northwards to the Dead Sea. It is itself a narrow valley; the sides are lofty and precipitous mountains, of entire barrenness; the bottom is a river-like sea, running nearly straight for its whole length of about 90 miles. The northerly winds rush down this gorge with uncommon fury, and render its navigation extremely perilous, causing at the same time strong counter currents; while most of the few anchorages are open to the southerly gales. It "has the appearance of a narrow deep ravine, extending nearly a hundred miles in a straight direction, and the circumjacent hills rise in some places two thousand feet perpendicularly from the shore" (Wellsted, ii. 108). The western shore is the peninsula of SINAI. The Arabian chain of mountains, the continuation of the southern spurs of the Lebanon, skirt the eastern coast, and rise to about 3500 ft., while Gebel Teybet-'Alee near the Straits is 6000 ft. There is no pasturage, and little fertility, except near the 'Akabeh, where are date-groves and other plantations, &c. In earlier days, this last-named place was (it is said) famous for its fertility. The Island of Graia, Jezeeret Fara'oon, once fortified and held by the Crusaders, is near its northern extremity, on the Sinaitic side. The sea, from its dangers, and sterile shores, is entirely destitute of boats.

The Arabian coast outside the Gulf of the 'Akabeh is skirted by the range of Arabian mountains, which in some few places approach the sea, but generally leave a belt of coast country, called Tihámeh, or the Ghór, like the Sheelah of Palestine. This tract is generally a sandy parched plain, thinly inhabited; these characteristics being especially strong in the north. (Niebuhr, *Descr.* 305; Wellsted.) The mountains of the Hejáz consist of ridges running parallel towards the interior, and increasing in height a

they recede (Wellsted, ii. 242). Burckhardt remarks that the descent on the eastern side of these mountains, like the Lebanon and the whole Syrian range east of the Dead Sea, is much less than that on the western; and that the peaks seen from the east, or land side, appear mere hills (*Arabia*, 321 *seq.*). In clear weather they are visible at a distance of 40 to 70 miles (Wellsted, ii. 242). The distant ranges have a rugged pointed outline, and are granitic; at Wejh, with horizontal veins of quartz; nearer the sea many of the hills are fossiliferous limestone, while the beach hills "consist of light-coloured sandstone, fronted by and containing large quantities of shells and masses of coral" (Wellsted, ii. 243). Coral also "enters largely into the composition of some of the most elevated hills." The more remarkable mountains are Jebel 'Eyn-Unnà (or 'Eynuwunnà, *Marásid*, *s. v.* 'Eyn, Ὄννη of Ptol.), 6090 ft. high near the Straits; a little further south, and close to Mo'eyleh, are mountains rising from 6330 to 7700 ft., of which Wellsted says, "The coast . . . is low, gradually ascending with a moderate elevation to the distance of six or seven miles, when it rises abruptly to hills of great height, those near Mowílahh terminating in sharp and singularly-shaped peaks . . . Mr. Irwin [1777] . . . has styled them Bullock's Horns. To me the whole group seemed to bear a great resemblance to representations which I have seen of enormous icebergs" (ii. 176; see also the Admiralty Chart, and Müller's *Geogr. Min.*). A little north of Yembo' is a remarkable group, the pyramidal mountains of Agatharchides; and beyond, about 25 miles distant rises J. Radwà. Further south, J. Subh is remarkable for its magnitude and elevation, which is greater than any other between Yembo' and Jiddah; and still further, but about 80 miles distant from the coast, J. Rás el-Kurà rises behind the Holy city, Mekkeh. It is of this mountain that Burckhardt writes so enthusiastically—how rarely is he enthusiastic—contrasting its verdure and cool breezes with the sandy waste of Tihámeh (*Arabia*, 65 *seqq.*). The chain continues the whole length of the sea, terminating in the highlands of the Yemen. The Arabian mountains are generally fertile, agreeably different from the parched plains below, and their own bare granite peaks above. The highlands and mountain summits of the Yemen, "Arabia the Happy," the Jebel as distinguished from the plain, are precipitous, lofty, and fertile (Niebuhr, *Descr.* 161); with many towns and villages in their valleys and on their sides.—The coast-line itself, or Tihámeh, "north of Yembo', is of moderate elevation, varying from 50 to 100 feet, with no beach. To the southward [to Juddah] it is more sandy and less elevated: the inlets and harbours of the former tract may be styled coves; in the latter they are lagoons" (Wellsted, ii. 244).—The coral of the Red Sea is remarkably abundant, and beautifully coloured and variegated. It is often red, but the more common kind is white; and of hewn blocks of this, many of the Arabian towns are built.

The earliest navigation of the Red Sea (passing by the pre-historical Phoenicians) is mentioned by Herodotus. "Sesostris (Rameses II.) was the first who, passing the Arabian Gulf in a fleet of long vessels, reduced under his authority the inhabitants of the coast bordering the Erythraean Sea; proceeding still further, he came to a sea which, from the great number of its shoals, was not navigable;" and after another war against Ethiopia he set up a stela on the promontory of Dira, near the straits of the Arabian Gulf. Three centuries later, Solomon's navy was built "in Eziongeber which is beside Eloth, on the shore of the Red Sea (Yam Sûph), in the land of Edom" (1 K. ix. 26). In the description of the Gulf of El-'Akabeh it will be seen that this narrow sea is almost without any safe anchorage, except at the island of Graia near the 'Akabeh, and about 50 miles southward, the harbour of Edh-Dhahab. It is possible that the sea has retired here as at Suez, and that Eziongeber is now dry land. [See EZIONGEBER; ELATH.] Solomon's navy was evidently constructed by Phoenician workmen of Hiram, for he "sent in the navy his servants, shipmen that had knowledge of the sea, with the servants of Solomon." This was the navy that sailed to Ophir. We may conclude that it was necessary to transport wood as well as men to build and man these ships on the shores of the Gulf of the 'Akabeh, which from their natural formation cannot be supposed to have much altered, and which were besides part of the wilderness of the wandering; and the Edomites were pastoral Arabs, unlike the seafaring Himyerites. Jehoshaphat also "made ships of Tharshish to go to Ophir for gold: but they went not, for the ships were broken at Eziongeber" (1 K. xxii. 48). The scene of this wreck has been supposed to be Edh-Dhahab, where is a reef of rocks like a "giant's backbone" (=Eziongeber) (Wellsted, ii. 153), and this may strengthen an identification with that place. These ships of Jehoshaphat were manned by "his servants," who from their ignorance of the sea may have caused the wreck. Pharaoh-Necho constructed a number of ships in the Arabian gulf, and the remains of his works existed in the time of Herodotus (ii. 159), who also tells us that these ships were manned by Phoenician sailors.

The fashion of the ancient ships of the Red Sea, or of the Phoenician ships of Solomon, is unknown. From Pliny we learn that the ships were of papyrus and like the boats of the Nile; and this statement was no doubt in some measure correct. But the coasting craft must have been very different from those employed in the Indian trade. More precise and curious is El-Makreezee's description, written in the first half of the 15th century, of the ships that sailed from Eydháb on the Egyptian coast to Juddah: "Their 'jelebehs' (P. Lobo, *ap.* Quatremêre, *Mémoires*, ii. 164, calls them 'gelves'), which carry the pilgrims on the coast, have not a nail used in them, but their planks are sewed together with fibre, which is taken from the cocoa-nut-tree, and they caulk them with the fibres of the wood of the date-palm; then they 'pay' them with butter, or the oil of the palma Christi, or with the fat of the kirsh (squalus carcharias; Forskål, *Descr. Animalium*, p. viii., No. 19). . . . The sails of these jelebehs are of mats made of the dóm-palm" (the *Khitat*, "Desert of Eydháb"). One of the sea-going ships of the Arabs is shown in the view of El-Basrah, from a sketch by Colonel Chesney, (from Lane's '1001 Nights'). The crews of the latter, when not exceptionally Phoenicians, as were Solomon's and Pharaoh Necho's, were without doubt generally Arabians, rather than Egyptians—those Himyerite Arabs whose ships carried all the wealth of the East either to the Red Sea or the Persian Gulf. The people of 'Omán, the south-east province of Arabia, were among the foremost of these navigators (El-Mes'oodee's *Golden Meadows*, MS., and *The Accounts of Two Mohammedan Travellers of the Ninth Century*). It was

El-Basrah. From a Drawing by Colonel Chesney.

customary, to avoid probably the dangers and delays of the narrow seas, for the ships engaged in the Indian trade to trans-ship their cargoes at the straits of Báb el-Mendeb to Egyptian and other vessels of the Red Sea (Agath. §103, p. 190; *anon. Peripl.* §26, p. 277, ed. Müller). The fleets appear to have sailed about the autumnal equinox, and returned in December or the middle of January (Pliny, *N. H.* vi. cap. xxiii. §26; comp. *Peripl.* passim). St. Jerome says that the navigation was extremely tedious. At the present day, the voyages are periodical, and guided by the seasons; but the old skill of the seamen has nearly departed, and they are extremely timid, and rarely venture far from the coast.

The Red Sea, as it possessed for many centuries the most important sea-trade of the East, contained ports of celebrity. Of these, Elath and Eziongeber alone appear to be mentioned in the Bible. The Heroöpolite Gulf is of the chief interest: it was near to Goshen; it was the scene of the passage of the Red Sea; and it was the "tongue of the Egyptian Sea." It was also the seat of the Egyptian trade in this sea and to the Indian Ocean. Heroöpolis is doubtless the same as Hero, and its site has been probably identified with the modern Aboo-Kesheyd, at the head of the old gulf. By the consent of the classics, it stood on or near the head of the gulf, and was 68 miles (according to the *Itinerary* of Antoninus) from Clysma, by the Arabs called El-Kulzum, near the modern Suez, which is close to the *present* head. Suez is a poor town, and has only an unsafe anchorage, with very shoal water. On the shore of the Heroöpolite gulf was also Arsinoë, founded by Ptolemy Philadelphus: its site has not been settled. Berenice, founded by the same, on the southern frontier of Egypt, rose to importance under the Ptolemies and the Romans; it is now of no note. On the western coast was also the anchorage of Myos Hormos, a little north of the modern town El-Kuseyr, which now forms the point of communication with the old route to Coptos. On the Arabian coast the principal ports are Mu'eyleh, Yembo' (the port of El-Medeeneh), Juddah (the port of Mekkeh), and Mukhà, by us commonly written Mocha. The Red Sea in most parts affords anchorage for country-vessels well acquainted with its intricacies, and able to creep along the coast among the reefs and islands that girt the shore. Numerous creeks on the Arabian shore (called "shuroom," sing. "sharm,") indent the land. Of these the anchorage called Esh Sharm, at the southern extremity of the peninsula of Sinai, is much frequented.

The commerce of the Red Sea was, in very ancient times, unquestionably great. The earliest records tell of the ships of the Egyptians, the Phoenicians, and the Arabs. Although the ports of the Persian gulf received a part of the Indian traffic [DEDAN], and the Himyerite maritime cities in the south of Arabia supplied the kingdom of SHEBA, the trade with Egypt was, we must believe, the most important of the ancient world. That all this traffic found its way to the head of the Heroöpolite gulf seems proved by the absence of any important Pharaonic remains further south on the Egyptian coast. But the shoaling of the head of the gulf rendered the navigation, always dangerous, more difficult; it destroyed the former anchorages, and made it necessary to carry merchandise across the desert to the Nile. This change appears to have been one of the main causes of the decay of the commerce of Egypt. We have seen that the long-voyaging ships shifted their cargoes to Red Sea craft at the straits; and Ptolemy Philadelphus, after founding Arsinoë and endeavouring to re-open the old canal of the Red Sea, abandoned the upper route and established the southern road from his new city Berenice on the frontier of Egypt and Nubia to Coptos on the Nile. Strabo tells us that this was done to avoid the dangers encountered in navigating the sea (xvii. 1, §45). Though the stream of commerce was diverted, sufficient seems to have remained to keep in existence the former ports, though they have long since utterly disappeared. Under the Ptolemies and the Romans the commerce of the Red Sea varied greatly, influenced by the decaying state of Egypt and the route to Palmyra (until the fall of the latter). But even its best state at this time cannot have been

such as to make us believe that the 120 ships sailing from Myos Hormos, mentioned by Strabo (ii. v. §12), was other than an annual convoy. The wars of Heraclius and Khosroes affected the trade of Egypt as they influenced that of the Persian gulf. Egypt had fallen low at the time of the Arab occupation, and yet it is curious to note that Alexandria even then retained the shadow of its former glory. Since the time of Mohammad the Red Sea trade has been insignificant. [E. S. P.]

RED SEA, PASSAGE OF. The passage of the Red Sea was the crisis of the Exodus. It was the miracle by which the Israelites left Egypt and were delivered from the oppressor. Probably on this account St. Paul takes it as a type of Christian baptism. All the particulars relating to this event, and especially those which show its miraculous character, require careful examination. The points that arise are the place of the passage, the narrative, and the importance of the event in Biblical history.

1. It is usual to suppose that the most northern place at which the Red Sea could have been crossed is the present head of the Gulf of Suez. This supposition depends upon the erroneous idea that in the time of Moses the gulf did not extend further to the northward than at present. An examination of the country north of Suez has shown, however, that the sea has receded many miles, and there can be no doubt that this change has taken place within the historical period, doubtless in fulfilment of the prophecy of Isaiah (xi. 15, xix. 5; comp. Zech. x. 11). The old bed is indicated by the Birket-et-Timsáh, or "Lake of the Crocodile," and the more southern Bitter Lakes, the northernmost part of the former probably corresponding to the head of the gulf at the time of the Exodus. In previous centuries it is probable, that the gulf did not extend further north, but that it was deeper in its northernmost part.

It is necessary to endeavour to ascertain the route of the Israelites before we can attempt to discover where they crossed the sea. The point from which they started was Rameses, a place certainly in the Land of Goshen, which we identify with the Wádi-t-Tumeylát. [RAMESES; GOSHEN.] After the mention that the people journeyed from Rameses to Succoth, and before that of their departure from Succoth, a passage occurs which appears to show the first direction of the journey, and not a change in the route. This we may reasonably infer from its tenour, and from its being followed by the statement that Joseph's bones were taken by Moses with him, which must refer to the commencement of the journey. "And it came to pass, when Pharaoh had let the people go, that God led them not [by] the way of the land of the Philistines, although that [was] near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt: but God caused the people to turn [by] the way of the wilderness of the Red Sea" (Ex. xiii. 17, 18). It will be seen by reference to the map already given [vol. i. p. 598] that, from the Wádi-t-Tumeylát, whether from its eastern end or from any other part, the route to Palestine by way of Gaza through the Philistine territory is near at hand. In the Roman time the route to Gaza from Memphis and Heliopolis passed the western end of the Wádi-t-Tumeylát, as may be seen by the *Itinerary* of Antoninus (Parthey, *Zur Erdkunde d. Alt. Aegyptens*, map vi.), and the chief modern route from Cairo to Syria passes along the Wádi-t-Tumeylát and leads to Gaza (Wilkinson, *Handbook*, new ed. p. 209).

At the end of the second day's journey the camping-place was at Etham "in the edge of the wilderness" (Ex. xiii. 20; Num. xxxiii. 6). Here the Wádi-t-Tumeylát was probably left, as it is cultivable and terminates in the desert. After leaving this place the direction seems to have changed. The first passage relating to the journey, after the mention of the encamping at Etham, is this, stating a command given to Moses: "Speak unto the children of Israel, that they turn [or 'return'] and encamp [or 'that they encamp again,' וְיָשֻׁבוּ וְיַחֲנוּ] before Pi-hahiroth, between Migdol and the sea, over against Baal-zephon" (Ex. xiv. 2). This explanation is added: "And Pharaoh will say of the children of Israel, They [are] entangled in the land, the wilderness hath shut them in" (3). The rendering of the A. V., "that they turn and encamp," seems to us the most probable of those we have given: "return" is the closer translation, but appears to be difficult to reconcile with the narrative of the route; for the more likely inference is that the direction was changed, not that the people returned: the third rendering does not appear probable, as it does not explain the entanglement. The geography of the country does not assist us in conjecturing the direction of the last part of the journey. If we knew that the highest part of the gulf at the time of the Exodus extended to the west, it would be probable that, if the Israelites turned, they took a northerly direction, as then the sea would oppose an obstacle to their further progress. If, however, they left the Wádi-t-Tumeylát at Etham "in the edge of the wilderness," they could not have turned far to the northward, unless they had previously turned somewhat to the south. It must be borne in mind that Pharaoh's object was to cut off the retreat of the Israelites: he therefore probably encamped between them and the head of the sea.

At the end of the third day's march, for each camping-place seems to mark the close of a day's journey, the Israelites encamped by the sea. The place of this last encampment, and that of the passage, on the supposition that our views as to the most probable route are correct, would be not very far from the Persepolitan monument. [See map, vol. i. p. 598.] The monument is about thirty miles to the northward of the present head of the Gulf of Suez, and not far south of the position where we suppose the head of the gulf to have been at the time of the Exodus. It is here necessary to mention the arguments for and against the common opinion that the Israelites passed near the present head of the gulf. Local tradition is in its favour, but it must be remembered that local tradition in Egypt and the neighbouring countries, judging from the evidence of history, is of very little value. The Muslims suppose Memphis to have been the city at which the Pharaoh of the Exodus resided before that event occurred. From opposite Memphis a broad valley leads to the Red Sea. It is in part called the Wádi-t-Teeh, or "Valley of the Wandering." From it the traveller reaches the sea beneath the lofty Gebel-et-Tákah,*

* In order to favour the opinion that the Israelites took the route by the Wádi-t-Teeh, this name, Gebel-et-Tákah (to which it is difficult to assign a probable meaning), has been changed to Gebel-'Atakah, as if signifying "the Mountain of Deliverance;" though, to have this signification, it should rather be Gebel-el-'Atakah, the other

which rises on the north and shuts off all escape in that direction, excepting by a narrow way along the sea-shore, which Pharaoh might have occupied. The sea here is broad and deep, as the narrative is generally held to imply. All the local features seem suited for a great event; but it may well be asked whether there is any reason to expect that suitableness that human nature seeks for and modern imagination takes for granted, since it would have been useless for the objects for which the miracle appears to have been intended. The desert-way from Memphis is equally poetical, but how is it possible to recognise in it a route which seems to have had two days' journey of cultivation, the wilderness being reached only at the end of the second day's march? The supposition that the Israelites took an upper route, now that of the Mekkeh caravan, along the desert to the north of the elevated tract between Cairo and Suez, must be mentioned, although it is less probable than that just noticed, and offers the same difficulties. It is, however, possible to suppose that the Israelites crossed the sea near Suez without holding to the traditional idea that they attained it by the Wádi-t-Teeh. If they went through the Wádi-t-Tumeylát they might have turned southward from its eastern end, and so reached the neighbourhood of Suez; but this would make the third day's journey more than thirty miles at the least, which, if we bear in mind the composition of the Israelite caravan, seems quite incredible. We therefore think that the only opinion warranted by the narrative is that already stated, which supposes the passage of the sea to have taken place near the northernmost part of its ancient extension. The conjecture that the Israelites advanced to the north, then crossed a shallow part of the Mediterranean, where Pharaoh and his army were lost in the quicksands, and afterwards turned southwards towards Sinai, is so repugnant to the Scripture narrative as to amount to a denial of the occurrence of the event, and indeed is scarcely worth mentioning.

The last camping-place was before Pi-hahiroth. It appears that Migdol was behind Pi-hahiroth, and, on the other hand, Baal-zephon and the sea. These neighbouring places have not been identified, and the name of Pi-hahiroth (if, as we believe, rightly supposed to designate a reedy tract, and to be still preserved in the Arabic name Ghuweybet el-boos, "the bed of reeds"), is now found in the neighbourhood of the two supposed sites of the passage, and therefore cannot be said to be identified, besides that we must not expect a natural locality still to retain its name. It must be remembered that the name Pi-hahiroth, since it describes a natural locality, probably does not indicate a town or other inhabited place named after such a locality, and this seems almost certain from the circumstance that it is unlikely that there would have been more than two inhabited places, even if they were only forts, in this region. The other names do not describe natural localities. The nearness of Pi-hahiroth to the sea is therefore the only sure indication of its position, and, if we are right in our supposition as to the place of the passage, our uncertainty as to the exact extent of the sea at the time is an additional difficulty. [EXODUS, THE PI-HAHIROTH.]

From Pi-hahiroth the Israelites crossed the sea. The only points bearing on geography in the account of this event are that the sea was divided by an east[b] wind, whence we may reasonably infer that it was crossed from west to east, and that the whole Egyptian army perished, which shows that it must have been some miles broad. Pharaoh took at least six hundred chariots, which, three abreast, would have occupied about half a mile, and the rest of the army cannot be supposed to have taken up less than several times that space. Even if in a broad formation some miles would have been required.[c] It is more difficult to calculate the space taken up by the Israelite multitude, but probably it was even greater. On the whole we may reasonably suppose about twelve miles as the smallest breadth of the sea.

2. A careful examination of the narrative of the passage of the Red Sea is necessary to a right understanding of the event. When the Israelites had departed, Pharaoh repented that he had let them go. It might be conjectured, from one part of the narrative (Ex. xiv. 1-4), that he determined to pursue them when he knew that they had encamped before Pi-hahiroth, did not what follows this imply that he set out soon after they had gone, and also indicate that the place in question refers to the pursuit through the sea, not to that from the city whence he started (5-10). This city was most probably Zoan, and could scarcely have been much nearer to Pi-hahiroth, and the distance is therefore too great to have been twice traversed, first by those who told Pharaoh, then by Pharaoh's army, within a few hours. The strength of Pharaoh's army is not further specified than by the statement that "he took six hundred chosen chariots, and [or 'even'] all the chariots of Egypt, and captains over every one of them" (7). The war-chariots of the Egyptians held each but two men, an archer and a charioteer. The former must be intended by the word שָׁלִשִׁים, rendered in the A. V. "captains." Throughout the narrative the chariots and horsemen of Pharaoh are mentioned, and "the horse and his rider," xv. 21, are spoken of in Miriam's song, but we can scarcely hence infer that there was in Pharaoh's army a body of horsemen as well as of men in chariots, as in ancient Egyptian the chariot-force is always called HTAR or HETRA, "the horse," and these expressions may therefore be respectively pleonastic and poetical. There is no evidence in the records of the ancient Egyptians that they used cavalry, and, therefore, had the Biblical narrative expressly mentioned a force of this kind, it might have been thought to support the theory that the Pharaoh of the Exodus was a Shepherd-king. With this army, which, even if a small one, was mighty in comparison to the Israelite multitude, encumbered with women, children, and cattle, Pharaoh overtook the people "encamping by the sea" (9). When the Israelites saw the oppressor's army they were terrified and murmured against Moses. "Because [there were] no graves in Egypt hast thou taken us away to die in the wilderness?" (11). Along the bare mountains that skirt the

form deviating from general usage. Et-Tákah and 'Atákah in the mouth of an Arab are widely different.

[b] The LXX. has "south," instead of "east." The Heb. קָדִים, lit. "in front," may, however, indicate the whole distance between the two extreme points of sunrise, those of the two solstices, and hence it is not limited to absolute east, agreeably with the use of the Arabs in every case like the narrative under consideration.

[c] It has been calculated, that if Napoleon I. had advanced by one road into Belgium, in the Waterloo campaign, his column would have been sixty miles in length.

valley of Upper Egypt are abundant sepulchral grottoes, of which the entrances are conspicuously seen from the river and the fields it waters: in the sandy slopes at the foot of the mountains are pits without number and many built tombs, all of ancient times. No doubt the plain of Lower Egypt, to which Memphis, with part of its far-extending necropolis, belonged politically though not geographically, was throughout as well provided with places of sepulture. The Israelites recalled these cities of the dead, and looked with Egyptian horror at the prospect that their carcases should be left on the face of the wilderness. Better, they said, to have continued to serve the Egyptians than thus to perish (12). Then Moses encouraged them, bidding them see how God would save them, and telling them that they should behold their enemies no more. There are few cases in the Bible in which those for whom a miracle is wrought are commanded merely to stand by and see it. Generally the Divine support is promised to those who use their utmost exertions. It seems from the narrative that Moses did not know at this time how the people would be saved, and spoke only from a heart full of faith, for we read, "And THE LORD said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward: but lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry [ground] through the midst of the sea" (15, 16). That night the two armies, the fugitives and the pursuers, were encamped near together. Between them was the pillar of the cloud, darkness to the Egyptians and a light to the Israelites. The monuments of Egypt portray an encampment of an army of Rameses II., during a campaign in Syria; it is well-planned and carefully guarded: the rude modern Arab encampments bring before us that of Israel on this memorable night. Perhaps in the camp of Israel the sounds of the hostile camp might be heard on the one hand, and on the other, the roaring of the sea. But the pillar was a barrier and a sign of deliverance. The time was now come for the great decisive miracle of the Exodus. "And Moses stretched out his hand over the sea: and the LORD caused the sea to go [back] by a strong east wind all that night, and made the sea dry [land], and the waters were divided. And the children of Israel went through the midst of the sea upon the dry [ground]: and the waters [were] a wall unto them on their right hand, and on their left" (21, 22, comp. 29). The narrative distinctly states that a path was made through the sea, and that the waters were a wall on either hand. The term "wall" does not appear to oblige us to suppose, as many have done, that the sea stood up like a cliff on either side, but should rather be considered to mean a barrier, as the former idea implies a seemingly-needless addition to the miracle, while the latter seems to be not discordant with the language of the narrative. It was during the night that the Israelites crossed, and the Egyptians followed. In the morning watch, the last third or fourth of the night, or the period before sunrise, Pharaoh's army was in full pursuit in the divided sea, and was there miraculously troubled, so that the Egyptians sought to flee (23-25). Then was Moses commanded again to stretch out his hand, and the sea returned to its strength, and overwhelmed the Egyptians, of whom not one remained alive (26-28). The statement is so explicit that there could be no reasonable doubt that Pharaoh himself, the great offender was at last made an example, and perished with his army, did it not seem to be distinctly stated in Psalm cxxxvi. that he was included in the same destruction (15). The sea cast up the dead Egyptians, whose bodies the Israelites saw upon the shore.

In a later passage some particulars are mentioned which are not distinctly stated in the narrative in Exodus. The place is indeed a poetical one, but its meaning is clear, and we learn from it that at the time of the passage of the sea there was a storm of rain with thunder and lightning, perhaps accompanied by an earthquake (Ps. lxxvii. 15-20). To this St. Paul may allude where he says that the fathers "were all baptized unto Moses in the cloud and in the sea" (1 Cor. x. 2); for the idea of baptism seems to involve either immersion or sprinkling, and the latter could have here occurred: the reference is evidently to the pillar of the cloud: it would, however, be impious to attempt an explanation of what is manifestly miraculous. These additional particulars may illustrate the troubling of the Egyptians, for their chariots may have been thus overthrown.

Here, at the end of their long oppression, delivered finally from the Egyptians, the Israelites glorified God. In what words they sang his praise we know from the Song of Moses, which, in its vigorous brevity, represents the events of that memorable night, scarcely of less moment than the night of the Passover (Ex. xv. 1-18: ver. 19 is probably a kind of comment, not part of the song). Moses seems to have sung this song with the men, Miriam with the women also singing and dancing, or perhaps there were two choruses (20, 21). Such a picture does not recur in the history of the nation. Neither the triumphal Song of Deborah, nor the rejoicing when the Temple was recovered from the Syrians, celebrated so great a deliverance, or was joined in by the whole people. In leaving Goshen, Israel became a nation; after crossing the sea, it was free. There is evidently great significance, as we have suggested, in St. Paul's use of this miracle as a type of baptism; for, to make the analogy complete, it must have been the beginning of a new period of the life of the Israelites.

3. The importance of this event in Biblical history is shown by the manner in which it is spoken of in the books of the O. T. written in later times. In them it is the chief fact of Jewish history. Not the call of Abraham, not the rule of Joseph, not the first passover, not the conquest of Canaan, are referred to in such a manner as this great deliverance. In the Book of Job it is mentioned with the acts of creation (xxvi. 10-13). In the Psalms it is related as foremost among the deeds that God had wrought for his people. The prophet Isaiah recalls it as the great manifestation of God's interference for Israel, and an encouragement for the descendants of those who witnessed that great sight. There are events so striking that they are remembered in the life of a nation, and that like great heights increasing distance only gives them more majesty. So no doubt was this remembered long after those were dead who saw the sea return to its strength and the warriors of Pharaoh dead upon the shore.

It may be inquired how it is that there seems to have been no record or tradition of this miracle among the Egyptians. This question involves that of the time in Egyptian history to which this event should be assigned. The date of the Exodus ao

cording to different chronologers varies more than three hundred years; the dates of the Egyptian dynasties ruling during this period of three hundred years vary full one hundred. The period to which the Exodus may be assigned therefore virtually corresponds to four hundred years of Egyptian history. If the lowest date of the beginning of the xviiith dynasty be taken and the highest date of the Exodus, both which we consider the most probable of those which have been conjectured in the two cases, the Israelites must have left Egypt in a period of which monuments or other records are almost wanting. Of the xviiith and subsequent dynasties we have as yet no continuous history, and rarely records of events which occurred in a succession of years. We know much of many reigns, and of some we can be almost sure that they could not correspond to that of the Pharaoh of the Exodus. We can in no case expect a distinct Egyptian monumental record of so great a calamity, for the monuments only record success; but it might be related in a papyrus. There would doubtless have long remained a popular tradition of the Exodus, but if the king who perished was one of the Shepherd strangers, this tradition would probably have been local, and perhaps indistinct.[d]

Endeavours have been made to explain away the miraculous character of the passage of the Red Sea. It has been argued that Moses might have carried the Israelites over by a ford, and that an unusual tide might have overwhelmed the Egyptians. But no real diminution of the wonder is thus effected. How was it that the sea admitted the passing of the Israelites, and drowned Pharaoh and his army? How was it that it was shallow at the right time, and deep at the right time? This attempted explanation would never have been put forward were it not that the fact of the passage is so well attested that it would be uncritical to doubt it were it recorded on mere human authority. Since the fact is undeniable an attempt is made to explain it away. Thus the school that pretends to the severest criticism is compelled to deviate from its usual course; and when we see that in this case it must do so, we may well doubt its soundness in other cases, which, being differently stated, are more easily attacked. [R. S. P.]

REED. Under this name we propose noticing the following Hebrew words: *agmôn*, *gôme*, *'arôth*, and *kâneh*.

1. *Agmôn* (אַגְמוֹן: κρίκος, ἄνθραξ, μικρός, τέλος: *circulus*, *fervens*, *refrenans*) occurs Job xl. 26 (A. V. xli. 2), "Canst thou put *agmôn*" (A. V. "hook") into the nose of the crocodile? Again, in xl. 12 (A. V. xli. 20), "out of his nostrils goeth smoke, as out of a seething-pot or *agmôn*" (A. V. "caldron"). In Is. ix. 14, it is said Jehovah "will cut off from Israel head and tail, branch and *agmôn*" (A. V. "rush"). The *agmôn* is mentioned also as an Egyptian plant, in a sentence similar to the last, in Is. xix. 15; while from lviii. 5 we learn that the *agmôn* had a pendulous panicle. There can be no doubt that the *agmôn* denotes some aquatic reed-like plant, whether of the Nat. order *Cyperaceae* or that of *Gramineae*. The term is allied closely to the Heorew *âgâm* (אָגָם), which, like the corresponding Arabic *ajam* (أجم), denotes a marshy pool or reed-bed.[a] (See Jer. li. 32, for this latter signification.) There is some doubt as to the specific identity of the *agmôn*, some believing that the word denotes "a rush" as well as a "reed." See Rosenmüller (*Bib. Bot.* p. 184) and Winer (*Realwörterb.* ii. 484). Celsius has argued in favour of the *Arundo phragmitis* (*Hierob.* i. 465); we are inclined to adopt his opinion. That the *agmôn* denotes some specific plant is probable both from the passages where it occurs, as well as from the fact that *kâneh* (קָנֶה) is the generic term for reeds in general. The *Arundo phragmitis* (now the *Phragmitis communis*), if it does not occur in Palestine and Egypt, is represented by a very closely allied species, viz. the *A. isiaca* of Delisle. The drooping panicle of this plant will answer well to the "bowing down the head" of which Isaiah speaks; but, as there are other kinds of reed-like plants to which this character also belongs, it is impossible to do more than give a probable conjecture. The expression "Canst thou put an *agmôn*" into the crocodile's nose? has been variously explained. The most probable interpretation is that which supposes allusion is made to the mode of passing a reed or a rush through the gills of fish in order to carry them home but see the Commentaries and Notes of Rosenmüller, Schultens, Lee, Cary, Mason Good, &c. The *agmôn* of Job xli. 20 seems to be derived from an Arabic root signifying to "be burning:" hence the *fervens* of the Vulg.—The *Phragmitis* belongs to the Nat. order *Graminaceae*.

2. *Gôme*, (גֹּמֶא: πάπειρος, βίβλινος, ἕλος: *scirpeus*, *scirpus*, *papyrus*, *juncus*), translated "rush" and "bulrush" by the A. V., without doubt denotes the celebrated paper-reed of the ancients (*Papyrus antiquorum*), a plant of the Sedge family, *Cyperaceae*, which formerly was common in some parts of Egypt. The Hebrew word is found four times in the Bible. Moses was hid in a vessel made of the papyrus (Ex. ii. 3). Transit boats were made out of the same material by the Ethiopians (Is. xviii. 2); the paper-reed is mentioned together with *Kâneh*, the usual generic term for a "reed," in Is. xxxv. 7, and in Job viii. 11, where it is asked, "Can the papyrus plant grow without mire?" The modern Arabic name of this plant is *Berdî* (بردي). According to Bruce the modern Abyssinians use boats made of the papyrus reed; Ludolf (*Hist. Aethiop.* i. 8) speaks of the Tzamic lake being navigated "monoxylis lintribus ex typha praecrassa confertis," a kind of sailing, he says, which is attended with considerable danger to the navigators. Wilkinson (*Anc. Aegypt.* ii. 96, ed. 1854) says that the right of growing and selling the papyrus plants belonged to the government, who made a profit by its mono-

[d] While this article is going through the press, M. Chabas has published a curious paper, in which he conjectures that certain labourers employed by the Pharaohs of the xixth and xxth dynasties in the quarries and elsewhere are the Hebrews. Their name reads APERIU or APERTI, which might correspond to "Hebrews" עִבְרִים; but his finding them still in Egypt under Rameses IV., about B. C. 1200, certainly after the latest date of the Exodus, is a fatal objection to an identification with the Israelites.

[a] أجم. "Densi frutices arundinetum, palus." (Freytag.)

poly, and thinks other species of the *Cyperaceae* must be understood as affording all the various articles, such as baskets, canoes, sails, sandals, &c., which have been said to have been made from the real papyrus. Considering that Egypt abounds in *Cyperaceae*, many kinds of which might have served for forming canoes, &c., it is improbable that the papyrus alone should have been used for such a purpose; but that the true *papyrus* was used for boats there can be no doubt, if the testimony of Theophrastus (*Hist. Pl.* iv. 8, §4), Pliny (*H. N.* xiii. 11), Plutarch and other ancient writers, is to be believed.

Papyrus antiquorum.

From the soft cellular portion of the stem the ancient material called papyrus was made. "Papyri," says Sir G. Wilkinson, "are of the most remote Pharaonic periods. The mode of making them was as follows: the interior of the stalks of the plant, after the rind had been removed, was cut into thin slices in the direction of their length, and these being laid on a flat board in succession, similar slices were placed over them at right angles, and their surfaces being cemented together by a sort of glue, and subjected to a proper degree of pressure and well dried, the papyrus was completed; the length of the slices depended of course on the breadth of the intended sheet, as that of the sheet on the number of slices placed in succession beside each other, so that though the breadth was limited the papyrus might be extended to an indefinite length." [WRITING.] The papyrus reed is not now found in Egypt; it grows, however, in Syria. Dr. Hooker saw it on the banks of Lake Tiberias, a few miles north of the town: it appears to have existed there since the days of Theophrastus and Pliny, who give a very accurate description of this interesting plant. Theophrastus (*Hist. Plant.* iv 8, §4) says, "The papyrus grows also in Syria around the lake in which the sweet-scented reed is found, from which Antigonus used to make cordage for his ships." (See also Pliny, *N. H.* xiii. 11.) This plant has been found also in a small stream two miles N. of Jaffa. Dr. Hooker believes it is common in some parts of Syria: it does not occur anywhere else in Asia; it was seen by Lady Callcott on the banks of the Anapus, near Syracuse, and Sir Joseph Banks possessed paper made of papyrus from the Lake of Thrasymene (*Script. Herb.* p. 379). The Hebrew name of this plant is derived from a root which means "to absorb," compare Lucan (*Phars.* iv. 136).[b] The lower part of the papyrus reed was used as food by the ancient Egyptians; "those who wish to eat the byblus dressed in the most delicate way, stew it in a hot pan and then eat it" (Herod. ii. 92; see also Theophr. *Hist. Plant.* iv. 9). The statement of Theophrastus with regard to the sweetness and flavour of the sap has been confirmed by some writers; the Chevalier Landolina made papyrus from the pith of the plant, which, says Heeren (*Histor. Res. Afric. Nat.* ii. 350, note), "is rather clearer than the Egyptian;" but other writers say the stem is neither juicy nor agreeable. The papyrus plant (*Papyrus antiquorum*) has an angular stem from 3 to 6 feet high, though occasionally it grows to the height of 14 feet; it has no leaves; the flowers are in very small spikelets, which grow on the thread-like flowering branchlets which form a bushy crown to each stem; it is found in stagnant pools as well as in running streams, in which latter case, according to Bruce, one of its angles is always opposed to the current of the stream.

3. *'Arôth* (עָרוֹת: τὸ ἄχι τὸ χλώρον πᾶν[c]) is translated "paper-reed" in Is. xix. 7, the only passage where the pl. noun occurs; there is not the slightest authority for this rendering of the A. V., nor is it at all probable, as Celsius (*Hierob.* ii. 230) has remarked, that the prophet who speaks of the paper-reed under the name *gôme* in the preceding chapter (xviii. 2), should in this one mention the same plant under a totally different name. "*Aroth*," says Kimchi, "is the name to designate pot-herbs and green plants." The LXX. translate it by "all the green herbage" (comp. אָחוּ, Gen. xli. 2, and see FLAG). The word is derived from *'ârâh*, "to be bare," or "destitute of trees;" it probably denotes the open grassy land on the banks of the Nile; and seems to be allied to the Arabic *'ara* (عراء), *locus apertus, spatiosus*. Michaelis (*Suppl.* No. 1973), Rosenmüller (*Schol. in Jes.* xix. 7), Gesenius (*Thes.* s. v.), Maurer (*Comment.* s. v.), and Simonis (*Lex. Heb.* s. v.), are all in favour of this or a similar explanation. Vitringa (*Comment. in Isaiam*) was of opinion that the Hebrew term denoted the papyrus, and he has been followed by J. G. Unger, who has published a dissertation on this subject (*De* ערות, *hoc est de Papyro frutice, von der Papier-Staude ad* Is. xix. 7; Lips. 1731, 4to.).

4. *Kâneh* (קָנֶה: κάλαμος, καλαμίσκος, καλάμινος, πῆχος, ἀγκών, ζυγός, πυθμήν: *culmus.*

[b] "Conseritur bibula Memphitis cymba papyro."

[c] It is difficult to see how the Vulg. understood the term.

calamus, arundo, fistula, statera), the generic name of a reed of any kind; it occurs in numerous passages of the O. T., and sometimes denotes the "stalk" of wheat (Gen. xli. 5, 22), or the "branches" of the candlestick (Ex. xxv. and xxxvii.); in Job xxxi. 22, *kâneh* denotes the bone

Arundo donax.

of the arm between the elbow and the shoulder (*os humeri*); it was also the name of a measure of length equal to six cubits (Ez. xli. 8, xl. 5). The word is variously rendered in the A. V. by "stalk," "branch," "bone," "calamus," "reed." In the N. T. κάλαμος may signify the "stalk" of plants (Mark xv. 36; Matt. xxvii. 48, that of the hyssop, but this is doubtful), or "a reed" (Matt. xi. 7, xii. 20; Luke vii. 24; Mark xv. 19); or a "measuring rod" (Rev. xi. 1, xxi. 15, 16); or a "pen" (3 John 13). Strand (*Flor. Palaest.* 28-30) gives the following names of the reed plants of Palestine:—*Saccharum officinale, Cyperus papyrus* (*Papyrus antiquorum*), *C. rotundus*, and *C. esculentus*, and *Arundo scriptoria*; but no doubt the species are numerous. See Bové (*Voyage en Palest., Annal. des Scienc. Nat.* 1834, p. 165) "Dans les déserts qui environnent ces montagnes j'ai trouvé plusieurs Saccharum, Milium arundinaceum et plusieurs Cypéracé." The *Arundo donax*, the *A. Aegyptiaca* (?) of Bové (*Ibid.* p. 72) is common on the banks of the Nile, and may perhaps be "the staff of the bruised reed" to which Sennacherib compared the power of Egypt (2 K. xviii. 21; Ez. xxix. 6, 7). See also Is. xlii. 3. The thick stem of this reed may have been used as walking-staves by the ancient orientals; perhaps the measuring-reed was this plant; at present the dry culms of this huge grass are in much demand for fishing-rods, &c.

Some kind of fragrant reed is denoted by the word *kĕnêh* (Is. xliii. 24; Ez. xxvii. 19; Cant. iv. 14), or more fully by *kĕnêh bôsem* (קָנֶה בֹשֶׂם), see Ex. xxx. 23, or by *kâneh hattôb* (קָנֶה הַטּוֹב), Jer. vi. 20; which the A. V. renders "sweet cane," and "calamus." Whatever may be the substance denoted, it is certain that it was one of foreign importation, "from a far country" (Jer. vi. 20). Some writers (see Sprengel, *Com. in Dioscor.* i. xvii.) have sought to identify the *kâneh bôsem* with the *Acorus calamus*, the "sweet sedge," to which they refer the κάλαμος ἀρωματικός of Dioscorides (i. 17), the κάλαμος εὐώδης of Theophrastus (*Hist. Plant.* iv. 8 §4), which, according to this last named writer and Pliny (*N. H.* xii. 22), formerly grew about a lake "between Libanus and another mountain of no note;" Strabo identifies this with the Lake of Gennesaret (*Geog.* xvi. c. 755, ed. Kramer). Burckhardt was unable to discover any sweet-scented reed or rush near the lake, though he saw many tall reeds there. "High reeds grow along the shore, but I found none of the aromatic reeds and rushes mentioned by Strabo" (*Syria*, p. 319); but whatever may be the "fragrant reed" intended, it is certain that it did not grow in Syria, otherwise we cannot suppose it should be spoken of as a valuable product from a far country. Dr. Royle refers the κάλαμος ἀρωματικός of Dioscorides to a species of *Andropogon*, which he calls *A. calamus aromaticus*, a plant of remarkable fragrance, and a native of Central India, where it is used to mix with ointments on account of the delicacy of its odour (see Kitto's *Cycl.* Art. "*Kaneh bosem*;" and a fig. of this plant in Royle's *Illustrations of Himalayan Botany*, p. 425, t. 97). It is possible this may be the "reed of fragrance;" but it is hardly likely that Dioscorides, who, under the term σχοῖνος gives a description of the *Andropogon Schoenanthus*, should speak of a closely allied species under a totally different name. Still there is no necessity to refer the *Kĕnêh bôsem* or *hattôb* to the κάλαμος ἀρωματικός of Dioscorides; it may be represented by Dr. Royle's plant or by the *Andropogon Schoenanthus*, the lemon grass of India and Arabia. [W. H.]

Andropogon schoenanthus.

REELAI'AH (רְעַלְיָה: Ῥεελίας: *Rahelaïa*). One of the children of the province who went up with Zerubbabel (Ezr. ii. 2). In Neh. vii. 7 he is called RAAMIAH, and in 1 Esd. v. 8 REESAIAS.

REE'LIUS (Ῥεελίας). This name occupies the place of BIGVAI in Ezr. ii. 2 (1 Esd. v. 8). The list in the Vulgate is so corrupt that it is difficult to trace either.

REESAI'AS (Ῥησαίας: *Elimeus*). The same as REELAIAH or RAAMIAH (1 Esd. v. 8).

REFINER (צֹרֵף; מְצָרֵף). The refiner's art was essential to the working of the precious metals. It consisted in the separation of the dross from the pure ore, which was effected by reducing the metal to a fluid state by the application of heat, and by the aid of solvents, such as alkali[a] (Is. i. 25) or lead (Jer. vi. 29), which, amalgamating with the dross, permitted the extraction of the unadulterated metal. The term[b] usually applied to refining had reference to the process of melting: occasionally, however, the effect of the process is described by a term[c] borrowed from the filtering of wine. The instruments required by the refiner were a crucible or furnace,[d] and a bellows or blow-pipe.[e] The workman sat at his work (Mal. iii. 3, "He shall sit as a refiner"), as represented in the cut of an Egyptian refiner already given (see vol. i. 750): he was thus better enabled to watch the process, and let the metal run off at the proper moment. [MINES; ii. 368 *b*.] The notices of refining are chiefly of a figurative character, and describe moral purification as the result of chastisement (Is. i. 25; Zech. xiii. 9; Mal. iii. 2, 3). The failure of the means to effect the result is graphically depicted in Jer. vi. 29: "The bellows glow with the fire (become quite hot from exposure to the heat): the lead (used as a solvent) is expended:[f] the refiner melts in vain, for the refuse will not be separated." The refiner appears, from the passage whence this is quoted, to have combined with his proper business that of assaying metals: "I have set thee for an assayer"[g] (Ib. ver. 27). [W. L. B.]

REFUGE, CITIES OF. [CITIES OF REFUGE.]

RE'GEM (רֶגֶם: Ῥαγέμ; Alex. Ῥεγέμ: *Regom*). A son of Jahdai, whose name unaccountably appears in a list of the descendants of Caleb by his concubine Ephah (1 Chr. ii. 47). Rashi considers Jahdai as the son of Ephah, but there appear no grounds for this assumption.

RE'GEM-MEL'ECH (רֶגֶם מֶלֶךְ: Ἀρβεσεὲρ ὁ βασιλεύς; Alex. Ἀρβεσεσὲρ ὁ β.: *Rogommelech*). The names of Sherezer and Regem-melech occur in an obscure passage of Zechariah (vii. 2). They were sent on behalf of some of the captivity to make inquiries at the Temple concerning fasting. In the A. V. the subject of the verse appears to be the captive Jews in Babylon, and Bethel, or "the house of God," is regarded as the accusative after the verb of motion. The LXX. take "the king" as the nominative to the verb "sent," considering the last part of the name Regem-melech as an appellative and not as a proper name. Again, in the Vulgate, Sherezer, Regem-melech, and their men, are the persons who sent to the house of God. The Peshito-Syriac has a curious version of the passage: "And he sent to Bethel, to Sharezer and Rabmag; and the king sent and his men to pray for him before the Lord:" Sharezer and Rabmag being associated in Jer. xxxix. 3, 13. On referring to Zech. vii. 5, the expression "the people of the land" seems to indicate that those who sent to the Temple were not the captive Jews in Babylon, but those who had returned to their own country; and this being the case it is probable that in ver. 2 "Bethel" is to be taken as the subject, "and Bethel, *i. e.* the inhabitants of Bethel, sent."

The Hexaplar-Syriac, following the Peshito, has "Rabmag." What reading the LXX. had before them it is difficult to conjecture. From its connexion with Sherezer, the name Regem-melech (lit. "king's friend," comp. 1 Chr. xxvii. 33), was probably an Assyrian title of office. [W. A. W.]

REGION-ROUND-ABOUT, THE (ἡ περίχωρος). This term had perhaps originally a more precise and independent meaning than it appears to a reader of the Authorized Version to possess.

In the Old Test. it is used by the LXX. as the equivalent of the singular Hebrew word *hac-Ciccar* (הַכִּכָּר, literally "the round"), a word the topographical application of which is not clear, but which seems in its earliest occurrences to denote the *circle* or oasis of cultivation in which stood Sodom and Gomorrah and the rest of the five "cities of the *Ciccar*" (Gen. xiii. 10, 11, 12, xix. 17, 25, 28, 29; Deut. xxxiv. 3). Elsewhere it has a wider meaning, though still attached to the Jordan (2 Sam. xviii. 23; 1 K. vii. 46; 2 Chr. iv. 17; Neh. iii. 22, xii. 28). It is in this less restricted sense that περίχωρος occurs in the New Test. In Matt. iii. 5 and Luke iii. 3 it denotes the populous and flourishing region which contained the towns of Jericho and its dependencies, in the Jordan valley, enclosed in the amphitheatre of the hills of *Quarantana* (see Map, vol. ii. p. 664), a densely populated region, and important enough to be reckoned as a distinct section of Palestine—"Jerusalem, Judaea, and all the *arrondissement*[h] of Jordan" (Matt. iii. 5, also Luke vii. 17). It is also applied to the district of Gennesaret, a region which presents certain similarities to that of Jericho, being enclosed in the amphitheatre of the hills of Hattin and bounded in front by the water of the lake, as the other was by the Jordan, and also resembling it in being very thickly populated (Matt. xiv. 35; Mark vi. 55; Luke vi. 37, vii. 17). [G.]

REHABI'AH (רְחַבְיָה in 1 Chr. xxiii.; elsewhere רְחַבְיָהוּ: Ῥαβιά; Alex. Ῥααβιά in 1 Chr. xxiii.; Ῥααβίας 1 Chr. xxiv., Ῥαβίας; Alex. Ῥααβίας 1 Chr. xxvi.: *Rohobia, Rahabia* in 1 Chr.

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[a] כֹּבֶר A. V. "purely," but more properly "as with alkali."

[b] צָרַף

[c] זָקַק.

[d] כּוּר. The term מַצְרֵף occurs twice only (Prov. xvii. 3, xxvii. 21; A. V. "fining-pot"). The expression in Ps. xii. 6, rendered in the A. V. "furnace of earth," is of doubtful signification, but certainly cannot signify that. The passage may be rendered, "as silver, melted in a workshop, flowing down to the earth."

[e] מַפֻּחַ.

[f] Keri, מֵאֵשׁ תַּם.

[g] בָּחוֹן. The A. V. adopts an incorrect punctuation, בָּחוּן, and renders it "a tower."

[h] Thus Jerome—"regiones in *circuitu* per quas medius Jordanes fluit."

xxvi.). The only son of Eliezer, the son of Moses, and the father of Isshiah, or Jeshaiah (1 Chr. xxiii. 17, xxiv. 21, xxvi. 25). His descendants were numerous.

RE'HOB (רְחוֹב: Ῥαάβ: *Rohob*). 1. The father of Hadadezer king of Zobah, whom David smote at the Euphrates (2 Sam. viii. 3, 12). Josephus (*Ant.* vii. 5, §1) calls him Ἀράος, and the Old Latin Version *Arachus*, and Blayney (on Zech. ix. 1) thinks this was his real name, and that he was called Rehob, or "charioteer," from the number of chariots in his possession. The name appears to be peculiarly Syrian, for we find a district of Syria called Rehob, or Beth-Rehob (2 Sam. x. 6, 8).

2. (Ῥοώβ.) A Levite, or family of Levites, who sealed the covenant with Nehemiah (Neh. x. 11). [W. A. W.]

RE'HOB (רְחֹב). The name of more than one place in the extreme north of the Holy Land.

1. (Ῥαάβ; Alex. Ῥοωβ· *Rohob.*)[a] The northern limit of the exploration of the spies (Num. xiii. 21). It is specified as being "as men come unto Hamath," or, as the phrase is elsewhere rendered, "at the entrance of Hamath," *i. e.* at the commencement of the territory of that name, by which in the early books of the Bible the great valley of Lebanon, the *Bika'ah* of the Prophets, and the *Bŭka'a* of the modern Arabs, seems to be roughly designated. This, and the consideration of the improbability that the spies went further than the upper end of the Jordan valley (Rob. *B. R.* iii. 371), seems to fix the position of Rehob as not far from *Tell el-Kady* and *Banias*. This is confirmed by the statement of Judg. xviii. 28, that Laish or Dan (*Tell el-Kady*) was "in the valley that is by Beth-rehob." No trace of the name of Rehob or Beth-rehob has yet been met with in this direction. Dr. Robinson proposes to identify it with *Hûnîn*, an ancient fortress in the mountains N.W. of the plain of Huleh, the upper district of the Jordan valley. But this, though plausible, has no certain basis.

To those who are anxious to extend the boundaries of the Holy Land on the north and east it may be satisfactory to know that a place called *Ruhaibeh* exists in the plain of *Jerud*, about 25 miles N.E. of Damascus, and 12 N. of the northernmost of the three lakes (see the *Maps* of Van de Velde and Porter).

There is no reason to doubt that this Rehob or Beth-rehob was identical with the place mentioned under both names in 2 Sam. x. 6, 8,[b] in connexion with Maacah, which was also in the upper district of the *Huleh*.

Inasmuch, however, as Beth-rehob is distinctly stated to have been "far from Zidon" (Judg. xviii. 28), it must be a distinct place from

2. (Ῥαάβ: Alex. Ῥοωβ: *Rohob*), one of the towns allotted to Asher (Josh. xix. 28), and which from the list appears to have been in close proximity to Zidon. It is named between Ebron, or Abdon, and Hammon. The towns of Asher lay in a region which has been but imperfectly examined, and no one has yet succeeded in discovering the position of either of these three.

3. (Ῥααῦ; Alex. Ῥαωβ: *Rohob, Rochob.*) Asher contained another Rehob (Josh. xix. 30); but the situation of this, like the former, remains at present unknown. One of the two, it is difficult to say which, was allotted to the Gershonite Levites (Josh. xxi. 31; 1 Chr. vi. 75), and of one its Canaanite inhabitants retained possession (Judg. i. 31). The mention of Aphik in this latter passage may imply that the Rehob referred to was that of Josh. xix. 30. This, Eusebius and Jerome (*Onomasticon*, "Roob"), confuse with the Rehob of the spies, and place four Roman miles from Scythopolis. The place they refer to still survives as *Rehab*, 3½ miles S. of *Beisan*, but their identification of a town in that position with one in the territory of Asher is obviously inaccurate. [G.]

REHOBO'AM (רְחַבְעָם, "enlarger of the people"—see Ex. xxxiv. 24, and compare the name Εὐρύδημος: Ῥοβοάμ: *Roboam*), son of Solomon, by the Ammonite princess Naamah (1 K. xiv. 21, 31), and his successor (1 K. xi. 43). From the earliest period of Jewish history we perceive symptoms that the confederation of the tribes was but imperfectly cemented. The powerful Ephraim could never brook a position of inferiority. Throughout the Book of Judges (viii. 1, xii. 1) the Ephraimites show a spirit of resentful jealousy when any enterprise is undertaken without their concurrence and active participation. From them had sprung Joshua, and afterwards (by his place of birth) Samuel might be considered theirs, and though the tribe of Benjamin gave to Israel its first king, yet it was allied by hereditary ties to the house of Joseph, and by geographical position to the territory of Ephraim, so that up to David's accession the leadership was practically in the hands of the latter tribe. But Judah always threatened to be a formidable rival. During the earlier history, partly from the physical structure and situation of its territory (Stanley, *S. & P.* p. 162), which secluded it from Palestine just as Palestine by its geographical character was secluded from the world, it had stood very much aloof from the nation [JUDAH], and even after Saul's death, apparently without waiting to consult their brethren, "the men of Judah came and anointed David king over the house of Judah" (2 Sam. ii. 4), while the other tribes adhered to Saul's family, thereby anticipating the final disruption which was afterwards to rend the nation permanently into two kingdoms. But after seven years of disaster a reconciliation was forced upon the contending parties; David was acknowledged as king of Israel, and soon after, by fixing his court at Jerusalem and bringing the tabernacle there, he transferred from Ephraim the greatness which had attached to Shechem as the ancient capital, and to Shiloh as the seat of the national worship. In spite of this he seems to have enjoyed great personal popularity among the Ephraimites, and to have treated many of them with special favour (1 Chr. xii. 30, xxvii. 10, 14), yet this roused the jealousy of Judah, and probably led to the revolt of Absalom. [ABSALOM.] Even after that perilous crisis was past, the old rivalry broke out afresh, and almost led to another insurrection (2 Sam. xx. 1, &c.). Compare Ps. lxxviii. 60, 67, &c. in illustration of these remarks. Solomon's reign, from its severe taxes and other oppressions, aggravated the discontent, and latterly, from its irreligious character, alienated the prophets and provoked the displeasure of God. When Solomon's

[a] Targum Pseudojon. פְּלַטֵיהוֹן, *i. e.* πλατεῖαι, streets; and Samaritan Vers. פתאי.

[b] Here the name is written in the fuller form of רְחוֹב.

strong hand was withdrawn the crisis came. Rehoboam selected Shechem as the place of his coronation, probably as an act of concession to the Ephraimites, and perhaps in deference to the suggestions of those old and wise counsellors of his father, whose advice he afterwards unhappily rejected. From the present Hebrew text of 1 K. xii. the exact details of the transactions at Shechem are involved in a little uncertainty. The general facts indeed are clear. The people demanded a remission of the severe burdens imposed by Solomon, and Rehoboam promised them an answer in three days, during which time he consulted first his father's counsellors, and then the young men "that were grown up with him, and which stood before him," whose answer shows how greatly during Solomon's later years the character of the Jewish court had degenerated. Rejecting the advice of the elders to conciliate the people at the beginning of his reign, and so make them "his servants for ever," he returned as his reply, in the true spirit of an Eastern despot, the frantic bravado of his contemporaries: "My little finger shall be thicker than my father's loins. . . . I will add to your yoke; my father hath chastised you with whips, but I will chastise you with scorpions" (*i. e.* scourges furnished with sharp points [a]). Thereupon arose the formidable song of insurrection, heard once before when the tribes quarrelled after David's return from the war with Absalom:—

> What portion have we in David?
> What inheritance in Jesse's son?
> To your tents, O Israel!
> Now see to thy own house, O David!

Rehoboam sent Adoram or Adoniram, who had been chief receiver of the tribute during the reigns of his father and his grandfather (1 K. iv. 6; 2 Sam. xx. 24), to reduce the rebels to reason, but he was stoned to death by them; whereupon the king and his attendants fled in hot haste to Jerusalem. So far all is plain, but there is a doubt as to the part which Jeroboam took in these transactions. According to 1 K. xii. 3 he was summoned by the Ephraimites from Egypt (to which country he had fled from the anger of Solomon) to be their spokesman at Rehoboam's coronation, and actually made the speech in which a remission of burdens was requested. But, in apparent contradiction to this, we read in ver. 20 of the same chapter that after the success of the insurrection and Rehoboam's flight, "when all Israel *heard* that Jeroboam was come again, they sent and called him unto the congregation and made him king." But there is reason to think that ver. 3 has been interpolated. It is not found in the LXX., which makes no mention of Jeroboam in this chapter till ver. 20, substituting in ver. 3 for "Jeroboam and all the congregation of Israel came and spoke unto Rehoboam" the words, καὶ ἐλάλησεν ὁ λαὸς πρὸς τὸν βασιλέα Ῥοβοάμ. So too Jeroboam's name is omitted by the LXX. in ver. 12. Moreover we find in the LXX. a long supplement to this 12th chapter, evidently ancient, and at least in parts authentic, containing fuller details of Jeroboam's biography than the Hebrew. [JEROBOAM.] In this we read that after Solomon's death he returned to his native place, Sarira in Ephraim, which he fortified, and lived there quietly, watching the turn of events, till the long-expected rebellion broke out, when the Ephraimites *heard* (doubtless through his own agency) that he had returned, and invited him to Shechem to assume the crown. From the same supplementary narrative of the LXX. it would appear that more than a year must have elapsed between Solomon's death and Rehoboam's visit to Shechem, for, on receiving the news of the former event, Jeroboam requested from the king of Egypt leave to return to his native country. This the king tried to prevent by giving him his sister-in-law in marriage: but on the birth of his child Abijah, Jeroboam renewed his request, which was then granted. It is probable that during this year the discontent of the N. tribes was making itself more and more manifest, and that this led to Rehoboam's visit and intended inauguration.

On Rehoboam's return to Jerusalem he assembled an army of 180,000 men from the two faithful tribes of Judah and Benjamin (the latter transferred from the side of Joseph to that of Judah in consequence of the position of David's capital within its borders), in the hope of reconquering Israel. The expedition, however, was forbidden by the prophet Shemaiah, who assured them that the separation of the kingdoms was in accordance with God's will (1 K. xii. 24): still during Rehoboam's lifetime peaceful relations between Israel and Judah were never restored (2 Chr. xii. 15; 1 K. xiv. 30). Rehoboam now occupied himself in strengthening the territories which remained to him, by building a number of fortresses of which the names are given in 2 Chr. xi. 6-10, forming a girdle of "fenced cities" round Jerusalem. The pure worship of God was maintained in Judah, and the Levites and many pious Israelites from the North, vexed at the calf-idolatry introduced by Jeroboam at Dan and Bethel, in imitation of the Egyptian worship of Mnevis, came and settled in the southern kingdom and added to its power. But Rehoboam did not check the introduction of heathen abominations into his capital: the lascivious worship of Ashtoreth was allowed to exist by the side of the true religion (an inheritance of evil doubtless left by Solomon), "images" (of Baal and his fellow divinities) were set up, and the worst immoralities were tolerated (1 K. xiv. 22-24). These evils were punished and put down by the terrible calamity of an Egyptian invasion. Shortly before this time a change in the ruling house had occurred in Egypt. The 21st dynasty, of Tanites, whose last king, Pisham or Psusennes, had been a close ally of Solomon (1 K. iii. 1, vii. 8, ix. 16, x. 28, 29), was succeeded by the 22nd, of Bubastites, whose first sovereign, Shishak (Sheshonk, Sesonchis, Σουσακίμ), connected himself, as we have seen, with Jeroboam. That he was incited by him to attack Judah is very probable: at all events in the 5th year of Rehoboam's reign the country was invaded by a host of Egyptians and other African nations, numbering 1200 chariots, 60,000 cavalry, and a vast miscellaneous multitude of infantry. The line of fortresses which protected Jerusalem to the W. and S. was forced, Jerusalem itself was taken, and Rehoboam had to purchase an ignominious peace by delivering up all the treasures with which Solomon had adorned the temple and palace, including his golden shields, 200 of the larger, and 300 of the smaller size (1 K. x. 16, 17), which were carried before him when he visited the temple in state. We are told that after the Egyptians had retired, his vain and foolish successor comforted himself by substituting shields of brass, which were solemnly

[a] So in Latin, *scorpio*, according to Isidore (*Origg.* v. 27), is "virga nodosa et aculeata, quia arcuato vulnere in corpus infligitur" (*Facciolati*, s. v.).

borne before him in procession by the body-guard, as if nothing had been changed since his father's time (Ewald, *Geschichte des V. I.* iii. 348, 464). Shishak's success is commemorated by sculptures discovered by Champollion on the outside of the great temple at Karnak, where among a long list of captured towns and provinces occurs the name *Melchi Judah* (kingdom of Judah). It is said that the features of the captives in these sculptures are unmistakeably Jewish (Rawlinson, *Herodotus*, ii. 376, and *Bampton Lectures*, p. 126; Bunsen, *Egypt*, iii. 242). After this great humiliation the moral condition of Judah seems to have improved (2 Chr. xii. 12), and the rest of Rehoboam's life to have been unmarked by any events of importance. He died B.C. 958, after a reign of 17 years, having ascended the throne B.C. 975 at the age of 41 (1 K. xiv. 21; 2 Chr. xii. 13). In the addition to the LXX. already mentioned (inserted after 1 K. xii. 24) we read that he was 16 years old at his accession, a misstatement probably founded on a wrong interpretation of 2 Chr. xiii. 7, where he is called "young" (i. e. *new to his work, inexperienced*) and "tender-hearted" (רַךְ־לְבָב, *wanting in resolution and spirit*). He had 18 wives, 60 concubines, 28 sons, and 60 daughters. The wisest thing recorded of him in Scripture is that he refused to waste away his sons' energies in the wretched existence of an Eastern zenana, in which we may infer, from his helplessness at the age of 41, that he had himself been educated, but dispersed them in command of the new fortresses which he had built about the country. Of his wives, Mahalath, Abihail, and Maachah were all of the royal house of Jesse: Maachah he loved best of all, and to her son Abijah he bequeathed his kingdom. The text of the LXX. followed in this article is Tischendorf's edition of the Vatican MS., Leipsic, 1850. [G. E. L. C.]

RE'HOBOTH (רְחֹבוֹת; Samar. רחיבות: εὐρυχωρία; Veneto-Gk. αἱ Πλατεῖαι: *Latitudo*).

The third of the series of wells dug by Isaac (Gen. xxvi. 22). He celebrates his triumph and bestows its name on the well in a fragment of poetry of the same nature as those in which Jacob's wives give names to his successive children:—"He called the name of it Rehoboth ('room,') and said,

> 'Because now Jehovah hath-made-room for us
> And we shall increase in the land.'"

Isaac had left the valley of Gerar and its turbulent inhabitants before he dug the well which he thus commemorated (ver. 22). From it he, in time, "went up" to Beersheba (ver. 23), an expression which is always used of motion towards the Land of Promise. The position of Gerar has not been definitely ascertained, but it seems to have lain a few miles to the S. of Gaza and nearly due E. of Beersheba. In this direction, therefore, if anywhere, the wells Sitnah, Esek, and Rehoboth, should be searched for. A *Wady Ruhaibeh*, containing the ruins of a town of the same name, with a large well,[b] is crossed by the road from *Khan en-Nukhl* to Hebron, by which Palestine is entered on the South. It lies about 20 miles S.W. of *Bir es-Seba*, and more than that distance S. of the most probable situation of Gerar. It therefore seems unsafe without further proof to identify it with Rehoboth, as Rowlands (in Williams' *Holy City*, i. 465), Stewart (*Tent and Khan*, 202), and Van de Velde[c] (*Memoir*, 343) have done. At the same time, as is admitted by Dr. Robinson, the existence of so large a place here without any apparent mention is mysterious. All that can be said in favour of the identity of *Ruhaibeh* with Rehoboth is said by Dr. Bonar (*Desert of Sinai*, 316), and not without considerable force.

The ancient Jewish tradition confined the events of this part of Isaac's life to a much narrower circle. The wells of the patriarchs were shown near Ashkelon in the time of Origen, Antoninus Martyr, and Eusebius (Reland, *Pal.* 589); the Samaritan Version identifies Gerar with Ashkelon; Josephus (*Ant.* i. 12, §1) calls it "Gerar of *Palestine*," *i. e.* of *Philistia*. [G.]

RE'HOBOTH, THE CITY (רְחֹבֹת עִיר, *i. e.* Rechôbôth 'Ir; Samar. רחבות; Sam. Vers.[a] סטכן · Ῥοωβὼ βπόλις; Alex. Ῥοωβως: *plateae civitatis*).

One of the four cities built by Asshur, or by Nimrod in Asshur, according as this difficult passage is translated. The four were Nineveh; Rehoboth-Ir; Calah; and Resen, between Nineveh and Calah (Gen. x. 11). Nothing certain is known of its position. The name of *Rahabeh* is still attached to two places in the region of the ancient Mesopotamia. They lie, the one on the western and the other on the eastern bank of the Euphrates, a few miles below the confluence of the *Khabûr*. Both are said to contain extensive ancient remains. That on the eastern bank bears the affix of *malik* or royal, and this Bunsen (*Bibelwerk*) and Kalisch (*Genesis*, 261) propose as the representative of Rehoboth. Its distance from *Kalah-Sherghat* and *Nimrûd* (nearly 200 miles) is perhaps an obstacle to this identification. Sir H. Rawlinson (*Athenaeum*, April 15, 1854) suggests *Selemiyah* in the immediate neighbourhood of Kalah, "where there are still extensive ruins of the Assyrian period," but no subsequent discoveries appear to have confirmed this suggestion. The Samaritan Version (see above) reads *Sutcan* for Rehoboth; and it is remarkable that the name Sutcan should be found in connexion with Calah in an inscription on the breast of a statue of the god Nebo which Sir H. Rawlinson disinterred at *Nimrûd* (*Athenaeum*, as above). The *Sutcan* of the Samaritan Version is commonly supposed to denote the Sittacene of the Greek geographers (Winer, *Realwb.* "Rechoboth Ir"). But Sittacene was a district, and not a city as Rehoboth-Ir necessarily was, and, further, being in southern Assyria, would seem to be too distant from the other cities of Nimrod.

St. Jerome, both in the Vulgate and in his *Quaestiones ad Genesim* (probably from Jewish sources), considers Rehoboth-Ir as referring to Nineveh, and as meaning the "streets of the city." The reading of the Targums of Jonathan, Jerusalem, and Rabbi Joseph, on Gen. and 1 Chron., viz., *Platiah*, *Platiûtha*, are probably only transcriptions of the Greek word πλατεῖαι, which, as found in the well known ancient city Plataea, is the exact

[b] Dr. Robinson could not find the well. Dr. Stewart found it "regularly built, 12 feet in circumference," but "completely filled up." Mr. Rowlands describes it as "an ancient well of living and good water." Who shall decide on testimony so curiously contradictory?

[c] In his Travels Van de Velde inclines to place it, or at any rate one of Isaac's wells, at *Bir Isek*, about six miles S.W. of *Beit Jibrin* (*Syr. and Pal.* ii. 146).

[a] The Arabic translation of this version (Kuehnen) adheres to the Hebrew text, having *Rahabeh el-Medineh*.

equivalent of Rehoboth. Kaplan, the Jewish geographer (*Erets Kedumim*), identifies *Rahabeh-malik* with Rehoboth-by-the-river, in which he is possibly correct, but considers it as distinct from Rehoboth-Ir, which he believes to have disappeared. [G.]

RE'HOBOTH BY THE RIVER (רְחֹבוֹת הַנָּהָר: Ῥοωβὼθ—in Chr. Ῥωβωθ—ἡ παρὰ ποταμόν; Alex. Ῥοωβωθ in each: *de fluvio Rohoboth*; *Rohoboth quae juxta amnem sita est*). The city of a certain Saul or Shaul, one of the early kings of the Edomites (Gen. xxxvi. 37; 1 Chr. i. 48). The affix, "the river," fixes the situation of Rehoboth as on the Euphrates, emphatically "*the* river" to the inhabitants of Western Asia. [RIVER.] The name still remains attached to two spots on the Euphrates; the one, simply *Rahabeh*, on the right bank, eight miles below the junction of the *Khabûr*, and about three miles west of the river (Chesney, *Euphr.*, i. 119, ii. 610, and map iv.), the other four or five miles further down on the left bank. The latter is said to be called *Rahabeh-malik*, *i. e.* "royal" (Kalisch, Kaplan),[a] and is on this ground identified by the Jewish commentators with the city of Saul; but whether this is accurate, and whether that city, or either of the two sites just named, is also identical with Rehoboth-Ir, the city of Nimrod, is not yet known.

There is no reason to suppose that the limits of Edom ever extended to the Euphrates, and therefore the occurrence of the name in the lists of kings of Edom, would seem to be a trace of an Assyrian incursion of the same nature as that of Chedorlaomer and Amraphel. [G.]

RE'HUM (רְחוּם: Ῥεούμ; Alex. Ἰερεούμ: *Rehum*). 1. One of the "children of the province" who went up from Babylon with Zerubbabel (Ezr. ii. 2). In Neh. vii. 7 he is called NEHUM, and in 1 Esd. v. 8 ROIMUS.

2. (*Reum.*) "Rehum the chancellor," with Shimshai the scribe and others, wrote to Artaxerxes to prevail upon him to stop the rebuilding of the walls and temple of Jerusalem (Ezr. iv. 8, 9, 17, 23). He was perhaps a kind of lieutenant-governor of the province under the king of Persia, holding apparently the same office as Tatnai, who is described in Ezr. v. 6 as taking part in a similar transaction, and is there called "the governor on this side the river." The Chaldee title, בְּעֵל־טְעֵם, *bĕ'êl-tĕ'êm*, lit. "lord of decree," is left untranslated in the LXX. Βαλτάμ, and the Vulgate *Beelteem*; and the rendering "chancellor" in the A. V. appears to have been derived from Kimchi and others, who explain it, in consequence of its connexion with "scribe," by the Hebrew word which is usually rendered "recorder." This appears to have been the view taken by the author of 1 Esd. ii. 25, ὁ γράφων τὰ προσπίπτοντα, and by Josephus (*Ant.* xi. 2, §1), ὁ πάντα τὰ πραττόμενα γράφων. The former of these seems to be a gloss, for the Chaldee title is also represented by Βεελτέθμος.

3. (Ῥαούμ: *Rehum.*) A Levite of the family of Bani, who assisted in rebuilding the walls of Jerusalem (Neh. iii. 17).

4. (Ῥεούμ.) One of the chief of the people, who signed the covenant with Nehemiah (Neh. x. 25).

5. (Om. in Vat. MS.: *Rheum.*) A priestly family, or the head of a priestly house, who went up with Zerubbabel (Neh. xii. 3). [W. A. W.]

REI (רֵעִי: Ῥησεὶ [b] *Rei*). A person mentioned (in 1 K. i. 8 only) as having, in company with Zadok, Benaiah, Nathan, Shimei, and the men of David's guard, remained firm to David's cause when Adonijah rebelled. He is not mentioned again, nor do we obtain any clue to his identity. Various conjectures have been made. Jerome (*Quaest. Hebr.* ad loc.) states that he is the same with "Hiram the Zairite," *i. e.* Ira the Jairite, a priest or prince about the person of David. Ewald (*Gesch.* iii. 266 *note*), dwelling on the occurrence of Shimei in the same list with Rei, suggests that the two are David's only surviving brothers, Rei being identical with RADDAI. This is ingenious, but there is nothing to support it, while there is the great objection to it that the names are in the original extremely dissimilar, Rei containing the *Ain*, a letter which is rarely exchanged for any other, but apparently never for *Daleth* (Gesen. *Thes.* 976, 7). [G.]

REINS, *i. e.* kidneys, from the Latin *renes*. 1. The word is used to translate the Hebrew כִּלְיוֹת, except in the Pentateuch and in Is. xxxiv. 6, where "kidneys" is employed. In the ancient system of physiology the kidneys were believed to be the seat of desire and longing, which accounts for their often being coupled with the heart (Ps. vii. 9, xxvi. 2; Jer. xi. 20, xvii. 10, &c.).

2. It is once used (Is. xi. 5) as the equivalent of חֲלָצַיִם, elsewhere translated "loins." [G.]

REK'EM (רֶקֶם: Ῥυκόν, Ῥοβόκ; Alex. Ῥοκόμ: *Recem*). 1. One of the five kings or chieftains of Midian slain by the Israelites (Num. xxxi. 8; Josh. xiii. 21) at the time that Balaam fell.

2. (Ῥεκόμ; Alex. Ῥοκόμ.) One of the four sons of Hebron, and father of Shammai (1 Chr. ii. 43, 44). In the last verse the LXX. have "Jorkoam" for "Rekem." In this genealogy it is extremely difficult to separate the names of persons from those of places—Ziph, Mareshah, Tappuah, Hebron, are all names of places, as well as Maon and Beth-zur. In Josh. xviii. 27 Rekem appears as a town of Benjamin, and perhaps this genealogy may be intended to indicate that it was founded by a colony from Hebron.

REK'EM (רֶקֶם: perhaps Καφὰν καὶ Νακάν; Alex. Ῥεκεμ: *Recem*). One of the towns of the allotment of Benjamin (Josh. xviii. 27). It occurs between MOZAH (*ham-Motsa*) and IRPEEL. No one, not even Schwarz, has attempted to identify it with any existing site. But may there not be a trace of the name in *Ain Karim*, the well-known spring west of Jerusalem? It is within a very short distance of Motsah, provided *Kulonieh* be Motsah, as the writer has already suggested. [G.]

REMALI'AH (רְמַלְיָהוּ: Ῥομελίας in Kings and Isaiah, Ῥομελία in Chr.: *Romelia*). The father of Pekah, captain of Pekahiah king of Israel, who slew his master and usurped his throne (2 K. xv. 25-37, xvi. 1, 5; 2 Chr. xxviii. 6; Is. vii. 1-9, viii. 6).

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[a] The existence of the second rests but on slender foundation. It is shown in the map in Layard's *Nineveh and Babylon*, and is mentioned by the two Jewish authorities named above; but it does not appear in the work of Col. Chesney.

[b] Reading ϒ for ϒ.

REM'ETH (רֶמֶת: Ῥεμμας; Alex. Ῥαμμαθ: *Remeth*). One of the towns of Issachar (Josh. xix. 21), occurring in the list next to En-gannim, the modern *Jenîn*. It is probably (though not certainly) a distinct place from the RAMOTH of 1 Chr. vi. 73. A place bearing the name of *Rameh* is found on the west of the track from Samaria to *Jenîn*, about 6 miles N. of the former and 9 S.W. of the latter (Porter, *Handb.* 348 *a*; Van de Velde, *Map*). Its situation, on an isolated rocky *tell* in the middle of a green plain buried in the hills, is quite in accordance with its name, which is probably a mere variation of Ramah, "height." But it appears to be too far south to be within the territory of Issachar, which, as far as the scanty indications of the record can be made out, can hardly have extended below the southern border of the plain of Esdraelon.

For Schwarz's conjecture that *Rameh* is RAMATHAIM-ZOPHIM, see that article (p. 999). [G.]

REM'MON (רִמּוֹן, *i. e.* Rimmon: Ἐρεμμών: * Alex. Ῥεμμωθ: *Remmon*). A town in the allotment of Simeon, one of a group of four (Josh. xix. 7). It is the same place which is elsewhere accurately given in the A. V. as RIMMON; the inaccuracy both in this case and that of REMMON-METHOAR having no doubt arisen from our translators inadvertently following the Vulgate, which again followed the LXX. [G.]

REM'MON-METH'OAR (רִמּוֹן הַמְּתֹאָר, *i. e.* Rimmon ham-methôar: Ῥεμμωναά Μαθαραυζᾶ; Alex. Ῥεμμωναμ μαθαριμ: *Remmon, Amthar*). A place which formed one of the landmarks of the eastern boundary of the territory of Zebulun (Josh. xix. 13 only). It occurs between Eth-Katsin and Neah. Methoar does not really form a part of the name; but is the *Pual* of תֹּאר, to stretch, and should be translated accordingly (as in the margin of the A. V.)—"R. which reaches to Neah." This is the judgment of Gesenius, *Thes.* 1292*a*, Rödiger, *Ib.* 1491*a*; Fürst, *Handwb.* ii. 512*a*, and Bunsen, as well as of the ancient Jewish commentator Rashi, who quotes as his authority the Targum of Jonathan, the text of which has however been subsequently altered, since in its present state it agrees with the A. V. in not translating the word. The latter course is taken by the LXX. and Vulgate as above, and by the Peshito, Junius and Tremellius, and Luther. The A. V. has here further erroneously followed the Vulgate in giving the first part of the name as Remmon instead of Rimmon.

This Rimmon does not appear to have been known to Eusebius and Jerome, but it is mentioned by the early traveller Parchi, who says that it is called Rumaneh, and stands an hour south of Sepphoris (Zunz's *Benjamin*, ii. 433). If for south we read north, this is in close agreement with the statements of Dr. Robinson (*B. R.* iii. 110), and Mr. Van de Velde (*Map*; *Memoir*, 344), who place *Rummaneh* on the S. border of the Plain of *Buttauf*, 3 miles N.N.E. of *Seffurieh*. It is difficult, however, to see how this can have been on the eastern boundary of Zebulun.

Rimmon is not improbably identical with the Levitical city, which in Josh. xxi. 35 appears in the form of Dimnah, and again, in the parallel lists of Chronicles (1 Chr. vi. 77) as Rimmono (A. V. RIMMON, p. 1043*b*). [G.]

* The LXX. here combine the Ain and Rimmon of the A. V. into one name, and make up the four cities of this group by inserting a Θαλχά, of which there is no trace in the Hebrew, but which is possibly the Tochen of 1 Chr. iv. 32—in the LXX. of that passage, Θοκαά.

REM'PHAN (Ῥεμφάν, Ῥεφάν: *Remphan* Acts vii. 43): and **CHIUN** (כִּיּוּן: Ραιφέν, Ῥομφᾶ, *Compl.* Am. v. 26) have been supposed to be names of an idol worshipped by the Israelites in the wilderness, but seem to be the names of two idols. The second occurs in Amos, in the Heb.; the first, in a quotation of that passage in St. Stephen's address, in the Acts: the LXX. of Amos has, however, the same name as in the Acts, though not written in exactly the same manner. Much difficulty has been occasioned by this corresponding occurrence of two names so wholly different in sound. The most reasonable opinion seemed to be that Chiun was a Hebrew or Semitic name, and Remphan an Egyptian equivalent substituted by the LXX. The former, rendered Saturn in the Syr., was compared with the Arab. and Pers. كيوان, "the planet Saturn," and, according to Kircher, the latter was found in Coptic with the same signification; but perhaps he had no authority for this excepting the supposed meaning of the Hebrew Chiun. Egyptology has, however, shown that this is not the true explanation. Among the foreign divinities worshipped in Egypt, two, the god RENPU, perhaps pronounced REMPU, and the goddess KEN, occur together. Before endeavouring to explain the passages in which Chiun and Remphan are mentioned, it will be desirable to speak, on the evidence of the monuments, of the foreign gods worshipped in Egypt, particularly RENPU and KEN, and of the idolatry of the Israelites while in that country.

Besides those divinities represented on the monuments of Egypt which have Egyptian forms or names, or both, others have foreign forms or names, or both. Of the latter, some appear to have been introduced at a very remote age. This is certainly the case with the principal divinity of Memphis, Ptah, the Egyptian Hephaestus. The name Ptah is from a Semitic root, for it signifies "open," and in Heb. we find the root פָּתַח, and its cognates, "he or it opened," whereas there is no word related to it in Coptic. The figure of this divinity is that of a deformed pigmy, or perhaps unborn child, and is unlike the usual representations of divinities on the monuments. In this case there can be no doubt that the introduction took place at an extremely early date, as the name of Ptah occurs in very old tombs in the necropolis of Memphis, and is found throughout the religious records. It is also to be noticed that this name is not traceable in the mythology of neighbouring nations, unless indeed it corresponds to that of the Πάταικοι or Παταῖκοί, whose images, according to Herodotus, were the figure-heads of Phoenician ships (iii. 37). The foreign divinities that seem to be of later introduction are not found throughout the religious records, but only in single tablets, or are otherwise very rarely mentioned, and two out of their four names are immediately recognized to be non-Egyptian. They are RENPU, and the goddesses KEN, ANTA, and ASTARTA. The first and second of these have foreign forms; the third and fourth have Egyptian forms: there would therefore seem to be an especially foreign character about the former two.

RENPU, pronounced REMPU (?),* is represented as an Asiatic, with the full beard and apparently the general type of face given on the monuments to most nations east of Egypt, and to the RFBU or Libyans. This type is evidently that of the Shemites. His hair is bound with a fillet, which is ornamented in front with the head of an antelope.

KEN is represented perfectly naked, holding in both hands corn, and standing upon a lion. In the last particular the figure of a goddess at Maltheiyyeh in Assyria may be compared (Layard, *Nineveh*, ii. 212). From this occurrence of a similar representation, from her being naked and carrying corn, and from her being worshipped with KHEM, we may suppose that KEN corresponded to the Syrian goddess, at least when the latter had the character of Venus. She is also called KETESH, which is the name in hieroglyphics of the great Hittite town on the Orontes. This in the present case is probably a title, קְדֵשָׁה: it can scarcely be the name of a town where she was worshipped, applied to her as personifying it.

ANATA appears to be Anaïtis, and her foreign character seems almost certain from her being jointly worshipped with RENPU and KEN.

ASTARTA is of course the Ashtoreth of Canaan.

On a tablet in the British Museum the principal subject is a group representing KEN, having KHEM on one side and RENPU on the other: beneath is an adoration of ANATA. On the half of another tablet KEN and KHEM occur, and a dedication to RENPU and KETESH.

We have no clue to the exact time of the introduction of these divinities into Egypt, nor, except in one case, to any particular places of their worship. Their names occur as early as the period of the xviiith and xixth dynasties, and it is therefore not improbable that they were introduced by the Shepherds. ASTARTA is mentioned in a tablet of Amenoph II., opposite Memphis, which leads to the conjecture that she was the foreign Venus there worshipped, in the quarter of the Phoenicians of Tyre, according to Herodotus (ii. 112). It is observable that the Shepherds worshipped SUTEKH, corresponding to SETH, and also called BAR, that is, Baal, and that, under king APEPEE, he was the sole god of the foreigners. SUTEKH was probably a foreign god, and was certainly identified with Baal. The idea that the Shepherds introduced the foreign gods is therefore partly confirmed. As to RENPU and KEN we can only offer a conjecture. They occur together, and KEN is a form of the Syrian goddess, and also bears some relation to the Egyptian god of productiveness, KHEM. Their similarity to Baal and Ashtoreth seems strong, and perhaps it is not unreasonable to suppose that they were the divinities of some tribe from the east, not of Phoenicians or Canaanites, settled in Egypt during the Shepherd-period. The naked goddess KEN would suggest such worship as that of the Babylonian Mylitta, but the thoroughly Shemite appearance of RENPU is rather in favour of an Arab source. Although we have not discovered a Semitic origin of either name, the absence of the names in the mythologies of Canaan and the neighbouring countries, as far as they are known to us, inclines us to look to Arabia, of which the early mythology is extremely obscure.

The Israelites in Egypt, after Joseph's rule, appear to have fallen into a general, but doubtless not universal, practice of idolatry. This is only twice distinctly stated and once alluded to (Josh. xxiv. 14; Ezek. xx. 7, 8, xxiii. 3), but the indications are perfectly clear. The mention of CHIUN or REMPHAN as worshipped in the desert shows that this idolatry was, in part at least, that of foreigners, and no doubt of those settled in Lower Egypt. The golden calf, at first sight, would appear to be an image of Apis of Memphis, or Mnevis of Heliopolis, or some other sacred bull of Egypt; but it must be remembered that we read in the Apocrypha of "the heifer Baal" (Tob. i. 5), so that it was possibly a Phoenician or Canaanite idol. The best parallel to this idolatry is that of the Phoenician colonies in Europe, as seen in the idols discovered in tombs at Camirus in Rhodes by M. Salzmann, and those found in tombs in the island of Sardinia (of both of which there are specimens in the British Museum), and those represented on the coins of Melita and the island of Ebusus.

We can now endeavour to explain the passages in which Chiun and Remphan occur. The Masoretic text of Amos v. 26 reads thus:—"But ye bare the tent [or 'tabernacle'] of your king and Chiun your images, the star of your gods [or 'your god'], which ye made for yourselves." In the LXX. we find remarkable differences: it reads: Καὶ ἀνελάβετε τὴν σκηνὴν τοῦ Μολὸχ, καὶ τὸ ἄστρον τοῦ θεοῦ ὑμῶν Ῥαιφὰν, τοὺς τύπους αὐτῶν οὓς ἐποιήσατε ἑαυτοῖς. The Vulg. agrees with the Masoretic text in the order of the clauses, though omitting Chiun or Remphan. "Et portastis tabernaculum Moloch vestro, et imaginem idolorum vestrorum, sidus dei vestri, quae fecistis vobis." The passage is cited in the Acts almost in the words of the LXX.:—"Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them" (Καὶ ἀνελάβετε τὴν σκηνὴν τοῦ Μολὸχ, καὶ τὸ ἄστρον τοῦ θεοῦ ὑμῶν Ῥεμφὰν, τοὺς τύπους οὓς ἐποιήσατε προσκυνεῖν αὐτοῖς). A slight change in the Hebrew would enable us to read Moloch (Malcam or Milcom) instead of "your king." Beyond this it is extremely difficult to explain the differences. The substitution of Remphan for Chiun cannot be accounted for by verbal criticism. The Hebrew does not seem as distinct in meaning as the LXX., and if we may conjecturally emend it from the latter, the last clause would be, "your images which ye made for yourselves:" and if we further transpose Chiun to the place of "your god Remphan," in the LXX., את סכות מלכם would correspond to את כוכב אלהיכם כיון, but how can we account for such a transposition as would thus be supposed, which, be it remembered, is less likely in the Hebrew than in a translation of a difficult passage? If we compare the Masoretic text and the supposed original, we perceive that in the former כיון צלמיכם corresponds in position to כוכב אלהיכם, and it does not seem an unwarrantable conjecture that כיון having been by mistake written in the place of כוכב by some copyist, צלמיכם was also trans-

* In illustration of this probable pronunciation, we may cite the occurrence in hieroglyphics of RENPA or RANP, "youth, young, to renew;" and, in Coptic, of the supposed cognate ⲣⲁⲛⲡⲓ, ⲣⲟⲛⲡⲓ, s. ⲣⲛ̅ⲡⲉ, "a year;" so MENNUFR, Memphis, ⲙⲉⲛⲃⲉ, ⲙⲉⲛϥⲓ, also ⲙⲉⲙⲃⲉ, ⲙⲉⲙϥⲓ, s. ⲙⲉⲛϥⲉ, ⲙ̅ⲃⲉ, Μέμφις, and UN-NUFR, Ὄμφις.

posed. It appears to be more reasonable to read "images which ye made," than "gods which ye made," as the former word occurs. Supposing these emendations to be probable, we may now examine the meaning of the passage.

The tent or tabernacle of Moloch is supposed by Gesenius to have been an actual tent, and he compares the σκηνὴ ἱερά of the Carthaginians (Diod. Sic. xx. 65; *Lex.* s. v. סִכּוּת). But there is some difficulty in the idea that the Israelites carried about so large an object for the purpose of idolatry, and it seems more likely that it was a small model of a larger tent or shrine. The reading Moloch appears preferable to "your king;" but the mention of the idol of the Ammonites as worshipped in the desert stands quite alone. It is perhaps worthy of note that there is reason for supposing that Moloch was a name of the planet Saturn, and that this planet was evidently supposed by the ancient translators to be intended by Chiun and Remphan. The correspondence of Remphan or Raiphan to Chiun is extremely remarkable, and can, we think, only be accounted for by the supposition that the LXX. translator or translators of the prophet had Egyptian knowledge, and being thus acquainted with the ancient joint worship of Ken and Renpu, substituted the latter for the former, as they may have been unwilling to repeat the name of a foreign Venus. The star of Remphan, if indeed the passage is to be read so as to connect these words, would be especially appropriate if Remphan were a planetary god; but the evidence for this, especially as partly founded upon an Arab. or Pers. word like Chiun, is not sufficiently strong to enable us to lay any stress upon the agreement. In hieroglyphics the sign for a star is one of the two composing the word SEB, "to adore," and is undoubtedly there used in a symbolical as well as a phonetic sense, indicating that the ancient Egyptian religion was partly derived from a system of star-worship; and there are representations on the monuments of mythical creatures or men adoring stars (*Ancient Egyptians*, pl. 30 A.). We have, however, no positive indication of any figure of a star being used as an idolatrous object of worship. From the manner in which it is mentioned we may conjecture that the star of Remphan was of the same character as the tabernacle of Moloch, an object connected with false worship rather than an image of a false god. According to the LXX. reading of the last clause it might be thought that these objects were actually images of Moloch and Remphan; but it must be remembered that we cannot suppose an image to have had the form of a tent, and that the version of the passage in the Acts, as well as the Masoretic text, if in the latter case we may change the order of the words, give a clear sense. As to the meaning of the last clause, it need only be remarked that it does not oblige us to infer that the Israelites made the images of the false gods, though they may have done so, as in the case of the golden calf: it may mean no more than that they adopted these gods.

It is to be observed that the whole passage does not indicate that distinct Egyptian idolatry was practised by the Israelites. It is very remarkable that the only false gods mentioned as worshipped by them in the desert should be probably Moloch, and Chiun, and Remphan, of which the latter two were foreign divinities worshipped in Egypt. From this we may reasonably infer, that while the Israelites sojourned in Egypt there was also a great stranger-population in the Lower Country, and therefore that it is probable that then the Shepherds still occupied the land. [R. S. P.]

REPHAEL (רְפָאֵל: Ῥαφαήλ: *Raphaël*). Son of Shemaiah, the firstborn of Obed-edom, and one of the gate-keepers of the tabernacle, "able men for strength for the service" (1 Chr. xxvi. 7).

RE'PHAH (רְפָה: Ῥαφή: *Rapha*). A son of Ephraim, and ancestor of Joshua the son of Nun (1 Chr. vii. 25).

REPHAI'AH (רְפָיָה: Ῥαφάλ; Alex. Ῥαφαία: *Raphaïa*). 1. The sons of Rephaiah appear among the descendants of Zerubbabel in 1 Chr. iii. 21. In the Peshito-Syriac he is made the son of Jesaiah.

2. (Ῥαφαΐα). One of the chieftains of the tribe of Simeon in the reign of Hezekiah, who headed the expedition of five hundred men against the Amalekites of Mount Seir, and drove them out (1 Chr. iv. 42).

3. One of the sons of Tola, the son of Issachar, "heads of their father's house" (1 Chr. vii. 2).

4. Son of Binea, and descendant of Saul and Jonathan (1 Chr. ix. 43). In 1 Chr. viii. 37 he is called RAPHA.

5. The son of Hur, and ruler of a portion of Jerusalem (Neh. iii. 9). He assisted in rebuilding the city wall under Nehemiah.

REPH'AIM. [GIANTS, vol. i. 687*b*.]

REPH'AIM, THE VALLEY OF (עֵמֶק רְפָאִים: ἡ κοιλὰς τῶν Τιτάνων, and τῶν Γιγάντων; κ. Ῥαφαείμ; in Isaiah φάραγξ στερεά), 2 Sam. v. 18, 22, xxiii. 13; 1 Chr. xi. 15, xiv. 9; Is. xvii. 5. Also in Josh. xv. 8, and xviii. 16, where it is translated in the A. V. "the valley of the giants" (γῇ Ῥαφαείν and Ἐμὲκ Ῥαφαείν). A spot which was the scene of some of David's most remarkable adventures. He twice encountered the Philistines there, and inflicted a destruction on them and on their idols so signal that it gave the place a new name, and impressed itself on the popular mind of Israel with such distinctness that the Prophet Isaiah could employ it, centuries after, as a symbol of a tremendous impending judgment of God—nothing less than the desolation and destruction of the whole earth (Is. xxviii. 21, 22). [PERAZIM, MOUNT.]

It was probably during the former of these two contests that the incident of the water of Bethlehem (2 Sam. xxiii. 13, &c.) occurred. The "hold"[a] (ver. 14) in which David found himself, seems (though it is not clear) to have been the cave of Adullam, the scene of the commencement of his freebooting life; but, wherever situated, we need not doubt that it was the same fastness as that mentioned in 2 Sam. v. 17, since, in both cases, the same word (הַמְּצוּדָה, with the def. article), and that not a usual one, is employed. The story shows very clearly the predatory nature of these incursions of the Philistines. It was in "harvest time" (ver. 13). They had come to carry off the ripe crops, for which the valley was proverbial (Is. xvii. 5), just as at Pas-dammim (1 Chr. xi. 13) we find them in the parcel of

[a] There is no warrant for "*down* to the hold" in A. V. Had it been עַל "down" might have been added with safety.

ground full of barley, at Lehi in the field of lentiles (2 Sam. xxiii. 11), or at Keilah in the threshing-floors (1 Sam. xxiii. 1). Their animals[b] were scattered among the ripe corn receiving their load of plunder. The "garrison," or the officer[c] in charge of the expedition, was on the watch in the village of Bethlehem.

This narrative seems to imply that the valley of Rephaim was near Bethlehem; but unfortunately neither this nor the notice in Josh. xv. 8 and xviii. 16, in connexion with the boundary line between Judah and Benjamin, gives any clue to its situation, still less does its connexion with the groves of mulberry trees or Baca (2 Sam. v. 23), itself unknown. Josephus (*Ant.* vii. 12, §4) mentions it as "the valley which extends (from Jerusalem) to the city of Bethlehem."

Since the latter part of the 16th cent.[d] the name has been attached to the upland plain which stretches south of Jerusalem, and is crossed by the road to Bethlehem—the *el Bŭk'ah* of the modern Arabs (Tobler, *Jerusalem*, &c., ii. 401). But this, though appropriate enough as regards its proximity to Bethlehem, does not answer at all to the meaning of the Hebrew word *Emek*, which appears always to designate an inclosed valley, never an open upland plain like that in question,[e] the level of which is as high, or nearly as high, as that of Mount Zion itself. [VALLEY.] Eusebius (*Onomasticon*, Ῥαφαείν and Ἐμεκραφαείμ) calls it the valley of the Philistines (κοιλὰς ἀλλοφύλων), and places it "on the north of Jerusalem," in the tribe of Benjamin.

A position N. W. of the city is adopted by Fürst (*Handwb.* ii. 383*b*), apparently on the ground of the terms of Josh. xv. 8 and xviii. 16, which certainly do leave it doubtful whether the valley is on the north of the boundary or the boundary on the north of the valley; and Tobler, in his last investigations (3tte *Wanderung*, 202), conclusively adopts the *Wady Dêr Jasîn* (*W. Makhrior*, in Van de Velde's map), one of the side valleys of the great *Wady Beit Hanina*, as the valley of Rephaim. This position is open to the obvious objection of too great distance from both Bethlehem and the cave of Adullam (according to any position assignable to the latter) to meet the requirements of 2 Sam. xxiii. 13.

The valley appears to derive its name from the ancient nation of the Rephaim. It may be a trace of an early settlement of theirs, possibly after they were driven from their original seats east of the Jordan by Chedorlaomer (Gen. xiv. 5), and before they again migrated northward to the more secure wooded districts in which we find them at the date of the partition of the country among the tribes (Josh. xvii. 15; A. V. "giants"). In this case it is a parallel to the "mount of the Amalekites" in the centre of Palestine, and to the towns bearing the name of the Zemaraim, the Avim, the Ophnites, &c., which occur so frequently in Benjamin. [vol. i. p. 188 note.] [G.]

[b] This is the rendering in the ancient and trustworthy Syriac version of the rare word חַיָּה (2 Sam. xxiii. 13), rendered in our version "troop."

[c] *Netsîb.* The meaning is uncertain (see vol. ii. 353 note).

[d] According to Tobler (*Topographie*, &c., ii. 404), Cotovicus is the first who records this identification.

[e] On the other hand it is somewhat singular that the modern name for this upland plain, *Bŭka'ah*, should be the same with that of the great enclosed valley of Lebanon, which differs from it as widely as it can differ from the signification of *Emek*. There is no connexion between *Bŭk'ah* and Baca: they are essentially distinct.

REPH'IDIM (רְפִידִים: Ῥαφιδίν). Ex. xvii. 1, 8; xix. 2. The name means "rests" or "stays;" the place lies in the march of the Israelites from Egypt to Sinai. The "wilderness of Sin" was succeeded by Rephidim according to these passages, but in Num. xxxiii. 12, 13, Dophkah and Alush are mentioned as occurring between the people's exit from that wilderness and their entry into the latter locality. There is nothing known of these two places which will enable us to fix the site of Rephidim. [ALUSH; DOPHKAH.] Lepsius' view is that Mount *Serbâl* is the true Horeb, and that Rephidim is *Wady Feiran*, the well known valley, richer in water and vegetation than any other in the peninsula (Lepsius' *Tour from Thebes to Sinai*, 1845, pp. 21, 37). This would account for the expectation of finding water here, which, however, from some unexplained cause failed. In Ex. xvii. 6, "the rock in Horeb" is named as the source of the water miraculously supplied. On the other hand, the language used Ex. xix. 1, 2, seems precise, as regards the point that the journey from Rephidim to *Sinai* was a distinct stage. The time from the wilderness of Sin, reached on the fifteenth day of the second month of the Exodus (Ex. xvi. 1), to the wilderness of Sinai, reached on the first day of the third month (xix. 1), is from fourteen to sixteen days. This, if we follow Num. xxxiii. 12-15, has to be distributed between the four march-stations Sin, Dophkah, Alush, and Rephidim, and their corresponding stages of journey, which would allow two days' repose to every day's march, as there are four marches, and $4 \times 2 + 4 = 12$, leaving two days over from the fourteen. The first grand object being the arrival at Sinai, the intervening distance may probably have been despatched with all possible speed, considering the weakness of the host by reason of women, &c. The name Horeb is by Robinson taken to mean an extended range or region, some part of which was near to Rephidim, which he places at *Wady esh Sheikh*,[a] running from N.E. to S.W., on the W. side of *Gebel Fureia*, opposite the northern face of the modern Horeb. [SINAI.] It joins the *Wady Feiran*. The exact spot of Robinson's Rephidim is a defile in the *esh Sheikh* visited and described by Burckhardt (*Syria*, &c., 488) as at about five hours' distance from where it issues from the plain *Er Raheh*, narrowing between abrupt cliffs of blackened granite to about 40 feet in width. Here is also the traditional "Seat of Moses" (Robinson, i. 121). The opinion of Stanley (*S. and P.* 40-42), on the contrary, with Ritter (xiv. 740, 741), places Rephidim in *Wady Feiran*, where the traces of building and cultivation still attest the importance of this valley to all occupants of the desert. It narrows in one spot to 100 yards, showing high mountains and thick woods, with gardens and date-groves. Here stood a Christian church, city and episcopal residence, under the name of Paran, before the foundation of the convent of Mount St. Catherine by Justinian. It is the finest valley in the

[a] On this Lepsius remarks that Robinson would have certainly recognised the true position of Rephidim (*i. e.* at *Wady Feiran*), had he not passed by *Wady Feiran* with its brook, garden, and ruins—the most interesting spot in the peninsula—in order to see *Sarbût el Chadem* (*ibid.* p. 22). And Stanley admits the objection of bringing the Israelites through the most striking scenery in the desert, that of *Feiran*, without any event of importance to mark it.

whole peninsula (Burckhardt, *Arab.* 602; see also Robinson, i. 117, 118). Its fertility and richness account, as Stanley thinks, for the Amalekites' struggle to retain possession against those whom they viewed as intrusive aggressors. This view seems to meet the largest amount of possible conditions for a site of Sinai. Lepsius too (see above) dwells on the fact that it was of no use for Moses to occupy any other part of the wilderness, if he could not deprive the Amalekites of the only spot (*Feiran*) which was inhabited. Stanley (41) thinks the word describing the ground, rendered the "hill" in Ex. xvii. 9, 10, and said adequately to describe that on which the church of Paran stood, affords an argument in favour of the *Feiran* identity. [H. H.]

RES'EN (רֶסֶן: Δασέμ, Δασή: *Resen*) is mentioned only in Gen. x. 12, where it is said to have been one of the cities built by Asshur, after he went out of the land of Shinar, and to have lain "*between* Nineveh and Calah." Many writers have been inclined to identify it with the Rhesina or Rhesaena of the Byzantine authors (Amm. Marc. xxiii. 5; Procop. *Bell. Pers.* ii. 19; Steph. Byz. *sub voce* Ῥέσινα), and of Ptolemy (*Geograph.* v. 18), which was near the true source of the western Khabour, and which is most probably the modern *Ras-el-ain.* (See Winer's *Realwörterbuch*, sub voce "Resen.") There are no grounds, however, for this identification, except the similarity of name (which similarity is perhaps fallacious, since the LXX. evidently read דסן for רסן), while it is a fatal objection to the theory that Resaena or Resina was not in Assyria at all, but in Western Mesopotamia, 200 miles to the west of both the cities between which it is said to have lain. A far more probable conjecture was that of Bochart (*Geograph. Sacr.* iv. 23), who found Resen in the Larissa of Xenophon (*Anab.* iii. 4, §7), which is most certainly the modern *Nimrud.* Resen, or Dasen—whichever may be the true form of the word—must assuredly have been in this neighbourhood. As, however, the *Nimrud* ruins seem really to represent CALAH, while those opposite Mosul are the remains of Nineveh, we must look for Resen in the tract lying between these two sites. Assyrian remains of some considerable extent are found in this situation, near the modern village of *Selamiyeh*, and it is perhaps the most probable conjecture that these represent the Resen of Genesis. No doubt it may be said that a "great city," such as Resen is declared to have been (Gen. x. 12), could scarcely have intervened between two other large cities which are not twenty miles apart; and the ruins at Selamiyeh, it must be admitted, are not *very* extensive. But perhaps we ought to understand the phrase "a great city" relatively—*i. e.* great, as cities went in early times, or great, considering its proximity to two other larger towns.

If this explanation seem unsatisfactory, we might perhaps conjecture that originally Asshur (*Kileh-Sherghat*) was called Calah, and *Nimrud* Resen; but that, when the seat of empire was removed northwards from the former place to the latter, the name Calah was transferred to the new capital. Instances of such transfers of name are not unfrequent.

The later Jews appear to have identified Resen with the *Kileh-Sherghat* ruins. At least the Targums of Jonathan and of Jerusalem explain Resen by Tel-Assar (תלסר or תלאסר), "the mound of Asshur." [G. R.]

RESH'EPH (רֶשֶׁף: Σαράφ; Alex. Ῥασέφ *Reseph*). A son of Ephraim and brother of Rephah (1 Chr. vii. 25).

RE'U (רְעוּ: Ῥαγαῦ in Gen., Ῥαγάν in Chr.: *Reu*). Son of Peleg, in the line of Abraham's ancestors (Gen. xi. 18, 19, 20, 21; 1 Chr. i. 25). He lived two hundred and thirty-nine years according to the genealogy in Genesis. Bunsen (*Bibelwerk*) says Reu is *Roha*, the Arabic name for Edessa, an assertion which, borrowed from Knobel, is utterly destitute of foundation, as will be seen at once on comparing the Hebrew and Arabic words. A closer resemblance might be found between Reu and *Rhagae*, a large town of Media, especially if the Greek equivalents of the two names be taken.

REU'BEN (רְאוּבֵן: Ῥουβῆν and Ῥουβήν, Joseph. Ῥούβηλος: Pesh. Syr. *Rûbîl*, and so also in Arab. vers. of Joshua *Ruben*), Jacob's first-born child (Gen. xxix. 32), the son of Leah, apparently not born till an unusual interval had elapsed after the marriage (31; Joseph. *Ant.* i. 19, §8) This is perhaps denoted by the name itself, whether we adopt the obvious signification of its present form—*reu ben*, i. e. "behold ye, a son!" (Gesen. *Thes.* 1247*b*)—or (2) the explanation given in the text, which seems to imply that the original form was רָאוּ בְעָנְיִי, *râû bĕonyî*, "Jehovah hath *seen my affliction*," or (3) that of Josephus, who uniformly presents it as Roubel, and explains it (*Ant.* i. 19, §8) as the "pity of God"—ἔλεον τοῦ Θεοῦ, as if from רָאוּ בְּאֵל (Fürst, *Handwb.* ii. 344*a*).[a] The notices of the patriarch Reuben in the Book of Genesis and the early Jewish traditional literature are unusually frequent, and on the whole give a favourable view of his disposition. To him, and him alone, the preservation of Joseph's life appears to have been due. His anguish at the disappearance of his brother, and the frustration of his kindly artifice for delivering him (Gen. xxxvii. 22), his recollection of the minute details of the painful scene many years afterwards (xlii. 22), his offer to take the sole responsibility of the safety of the brother who had succeeded to Joseph's place in the family (xlii. 37), all testify to a warm and (for those rough times) a kindly nature. Of the repulsive crime which mars his history, and which turned the blessing of his dying father into a curse—his adulterous connexion with Bilhah—we know from the Scriptures only the fact (Gen. xxxv. 22). In the post-biblical traditions it is treated either as not having actually occurred (as in the *Targum Pseudojonathan*), or else as the result of a sudden temptation acting on a hot and vigorous nature (as in the *Testament of the Twelve Patriarchs*)—a

[a] Redslob (*Die Alttestamentl. Namen*, 86) maintains that Reubel is the original form of the name, which was corrupted into Reuben, as Bethel into *Beitin*, and Jezreel into *Serin*. He treats it as signifying the "flock of Bel," a deity whose worship greatly flourished in the neighbouring country of Moab, and who under the name of Nobo had a famous sanctuary in the very territory of Reuben. In this case it would be a parallel to the title "people of Chemosh," which is bestowed on Moab. The alteration of the obnoxious syllable in Reu*bel* would, on this theory, find a parallel in the Merib*baal* and Esh*baal* of Saul's family, who became Mephi*bosheth* and Ish*bosheth*.

parallel, in some of its circumstances, to the intrigue of David with Bathsheba. Some severe temptation there must surely have been to impel Reuben to an act which, regarded in its social rather than in its moral aspect, would be peculiarly abhorrent to a patriarchal society, and which is specially and repeatedly reprobated in the law of Moses. The Rabbinical version of the occurrence (as given in *Targ. Pseudojon.*) is very characteristic, and well illustrates the difference between the spirit of early and of late Jewish history. "Reuben went and disordered the couch of Bilhah, his father's concubine, which was placed right opposite the couch of Leah, and it was counted unto him as if he had lain with her. And when Israel heard it it displeased him, and he said 'Lo! an unworthy person shall proceed from me, as Ishmael did from Abraham and Esau from my father.' And the Holy Spirit answered him and said 'All are righteous, and there is not one unworthy among them.'" Reuben's anxiety to save Joseph is represented as arising from a desire to conciliate Jacob, and his absence while Joseph was sold from his sitting alone on the mountains in penitent fasting.

These traits, slight as they are, are those of an ardent, impetuous, unbalanced, but not ungenerous nature; not crafty and cruel, as were Simeon and Levi, but rather, to use the metaphor of the dying patriarch, boiling[b] up like a vessel of water over the rapid wood-fire of the nomad tent, and as quickly subsiding into apathy when the fuel was withdrawn.

At the time of the migration into Egypt[c] Reuben's sons were four (Gen. xlvi. 9; 1 Chr. v. 3). From them sprang the chief families of the tribe (Num. xxvi. 5-11). One of these families—that of Pallu—became notorious as producing Eliab, whose sons or descendants, Dathan and Abiram, perished with their kinsman On in the divine retribution for their conspiracy against Moses (Num. xvi. 1, xxvi. 8-11). The census at Mount Sinai (Num. i. 20, 21, ii. 11) shows that at the Exodus the numbers of the tribe were 46,500 men above twenty years of age, and fit for active warlike service. In point of numerical strength, Reuben was then sixth on the list, Gad, with 45,650 men, being next below. On the borders of Canaan, after the plague which punished the idolatry of Baalpeor, the numbers had fallen slightly, and were 43,730; Gad was 40,500; and the position of the two in the list is lower than before, Ephraim and Simeon being the only two smaller tribes (Num. xxvi. 7, &c.).

During the journey through the wilderness the position of Reuben was on the south side of the Tabernacle. The "camp" which went under his name was formed of his own tribe, that of Simeon[d] (Leah's second son), and Gad (son of Zilpah, Leah's slave). The standard of the camp was a deer[e] with the inscription, "Hear, oh Israel! the Lord thy God is one Lord!" and its place in the march was second (*Targum Pseudojon.* Num. ii. 10-16).

The Reubenites, like their relatives and neighbours on the journey, the Gadites, had maintained through the march to Canaan, the ancient calling of their forefathers. The patriarchs were "feeding their flocks" at Shechem when Joseph was sold into Egypt. It was as men whose "trade had been about cattle from their youth" that they were presented to Pharaoh (Gen. xlvi. 32, 34), and in the land of Goshen they settled "with their flocks and herds and all that they had" (xlvi. 32, xlvii. 1). Their cattle accompanied them in their flight from Egypt (Ex. xii. 38), not a hoof was left behind; and there are frequent allusions to them on the journey (Ex. xxxiv. 3; Num. xi. 22; Deut. viii. 13, &c.). But it would appear that the tribes who were destined to settle in the confined territory between the Mediterranean and the Jordan had, during the journey through the wilderness, fortunately relinquished that taste for the possession of cattle which they could not have maintained after their settlement at a distance from the wide pastures of the wilderness. Thus the cattle had come into the hands of Reuben, Gad, and the half of Manasseh (Num. xxxii. 1), and it followed naturally that when the nation arrived on the open downs east of the Jordan, the three tribes just named should prefer a request to their leader to be allowed to remain in a place so perfectly suited to their requirements. The part selected by Reuben had at that date the special name of "the Mishor," with reference possibly to its evenness (Stanley, *S. & P.* App. §6). Under its modern name of the *Belka* it is still esteemed beyond all others by the Arab sheepmasters. It is well watered, covered with smooth short turf, and losing itself gradually in those illimitable wastes which have always been and always will be the favourite resort of pastoral nomad tribes. The country east of Jordan does not appear to have been included in the original land promised to Abraham. That which the spies examined was comprised, on the east and west, between the "coast of Jordan" and "the sea." But for the pusillanimity of the greater number of the tribes it would have been entered from the south (Num. xiii. 30), and in that case the east of Jordan might never have been peopled by Israel at all.

Accordingly, when the Reubenites and their fellows approach Moses with their request, his main objection is that by what they propose they will discourage the hearts of the children of Israel from going over Jordan into the land which Jehovah had given them (Num. xxxii. 7). It is only on their undertaking to fulfil their part in the conquest of the western country, the land of Canaan proper, and thus satisfying him that their proposal was grounded in no selfish desire to escape a full share of the difficulties of the conquest, that Moses will consent to their proposal.

The "blessing" of Reuben by the departing Lawgiver is a passage which has severely exercised translators and commentators. Strictly translated as they stand in the received Hebrew text, the words are as follow:[f]—

> "Let Reuben live and not die,
> And let his men be a number" (*i. e.* few).

As to the first line there appears to be no doubt,

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[b] Such appears to be a more accurate rendering of the word which in the A. V. is rendered "unstable" (Gesen. *Vent. Sam.* p. 33).

[c] According to the ancient tradition preserved by Demetrius (in Euseb. *Praep. Ev.* ix. 21), Reuben was 45 years old at the time of the migration.

[d] Reuben and Simeon are named together by Jacob in Gen. xlviii. 5; and there is perhaps a trace of the connexion in the interchange of the names in Jud. viii. 1 (Vulg.) and ix. 2.

[e] It is said that this was originally an ox, but changed by Moses, lest it should recal the sin of the golden calf.

[f] A few versions have been bold enough to render the Hebrew as it stands. Thus the Vulgate, Luther, De Wette and Bunsen.

but the second line has been interpreted in two exactly opposite ways. 1. By the LXX.:—

"And let his men g be many in number."

This has the disadvantage that מִסְפָּר is never employed elsewhere for a large number, but always for a small one (*e.g.* 1 Chr. xvi. 19; Job xvi. 22; Is. x. 19; Ez. xii. 16).

2. That of our own Auth. Version:—

"And let *not* his men be few."

Here the negative of the first line is presumed to convey its force to the second, though not there expressed. This is countenanced by the ancient Syriac Version (Peshito) and the translations of Junius and Tremellius, and Schott and Winzer. It also has the important support of Gesenius (*Thes.* 968 *a*, and *Pent. Sam.* p. 44).

3. A third and very ingenious interpretation is that adopted by the Veneto-Greek Version, and also by Michaelis (*Bibel für Ungelehrten*, Text), which assumes that the vowel-points of the word מְתָיו, "his men," are altered to מֵתָיו, "his dead"—

"And let his dead be few"—

as if in allusion to some recent mortality in the tribe, such as that in Simeon after the plague of Baal-Peor.

These interpretations, unless the last should prove to be the original reading, originate in the fact that the words in their naked sense convey a curse and not a blessing. Fortunately, though differing widely in detail, they agree in general meaning.[h] The benediction of the great leader goes out over the tribe which was about to separate itself from its brethren, in a fervent aspiration for its welfare through all the risks of that remote and trying situation.

Both in this and the earlier blessing of Jacob, Reuben retains his place at the head of the family, and it must not be overlooked that the tribe, together with the two who associated themselves with it, actually received its inheritance before either Judah or Ephraim, to whom the birthright which Reuben had forfeited was transferred (1 Chr. v. 1).

From this time it seems as if a bar, not only the material one of distance, and of the intervening river and mountain-wall, but also of difference in feeling and habits, gradually grew up more substantially between the Eastern and Western tribes. The first act of the former after the completion of the conquest, and after they had taken part in the solemn ceremonial in the Valley between Ebal and Gerizim, shows how wide a gap already existed between their ideas and those of the Western tribes.

The pile of stones which they erected on the western bank of the Jordan to mark their boundary—to testify to after ages that though separated by the rushing river from their brethren and the country in which Jehovah had fixed the place where He would be worshipped, they had still a right to return to it for His worship—was erected in accordance with the unalterable habits of Bedouin tribes both before and since. It was an act identical with that in which Laban and Jacob engaged at parting, with that which is constantly performed by the Bedouins of the present day. But by the Israelites west of Jordan, who were fast relinquishing their nomad habits and feelings for those of more settled permanent life, this act was completely misunderstood, and was construed into an attempt to set up a rival altar to that of the Sacred Tent. The incompatibility of the idea to the mind of the Western Israelites, is shown by the fact, that notwithstanding the disclaimer of the 2½ tribes, and notwithstanding that disclaimer having proved satisfactory even to Phinehas, the author of Joshua xxii. retains the name *mizbêach* for the pile, a word which involves the idea of sacrifice—*i. e.* of *slaughter* (see Gesenius, *Thes.* 402)—instead of applying to it the term *gal*, as is done in the case (Gen. xxxi. 46) of the precisely similar "heap of witness."[i] —Another Reubenite erection, which for long kept up the memory of the presence of the tribe on the west of Jordan, was the stone of Bohan ben-Reuben which formed a landmark on the boundary between Judah and Benjamin. (Josh. xv. 6.) This was a single stone (*Eben*), not a pile, and it appears to have stood somewhere on the road from Bethany to Jericho, not far from the ruined khan so well known to travellers.

No judge, no prophet, no hero of the tribe of Reuben is handed down to us. In the dire extremity of their brethren in the north under Deborah and Barak, they contented themselves with debating the news amongst the streams[k] of the Mishor; the distant distress of his brethren could not move Reuben, he lingered among his sheepfolds and preferred the shepherd's pipe[l] and the bleating of the flocks, to the clamour of the trumpet and the turmoil of battle. His individuality fades more rapidly than Gad's. The eleven valiant Gadites who swam the Jordan at its highest to join the son of Jesse in his trouble (1 Chr. xii. 8-15), Barzillai, Elijah the Gileadite, the siege of Ramoth-Gilead with its picturesque incidents, all give a substantial reality to the tribe and country of Gad. But no person, no incident, is recorded, to place Reuben before us in any distincter form than as a member of the community (if community it can be called) of "the Reubenites, the Gadites, and the half-tribe of Manasseh" (1 Chr. xii. 37). The very towns of his inheritance—Heshbon, Aroer, Kirjathaim, Dibon, Baal-meon, Sibmah, Jazer,—are familiar to us as Moabite, and not as Israelite towns. The city-life so characteristic of Moabite civilisation had no hold on the Reubenites. They are most in their element when engaged in continual broils with the children of the desert, the Bedouin tribes of Hagar, Jetur, Nephish, Nodab; driving off their myriads of cattle, asses, camels; dwelling *in their tents*, as if to the manner born (1 Chr. v. 10), gradually spreading over the vast wilderness which extends

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g The Alex. LXX. adds the name of Simeon ("and let Symeon be many in number"): but this, though approved of by Michaelis (in the notes to the passage in his *Bibel für Ungelehrten*), on the ground that there is no reason for omitting Simeon, is not supported by any Codex or any other Version.

h In the *Revised Translation of the Holy Scriptures* by the Rev. C. Wellbeloved and others (London, 1857) the passage is rendered—

"May Reuben live and not die,
Though his men be few."

An excellent evasion of the difficulty, provided it be admissible as a translation.

i The "altar" is actually called Ed, or "witness" (Josh xxii. 34) by the Bedouin Reubenites, just as the pile of Jacob and Laban was called Gal-ed, the heap of witness.

k The word used here, *peleg*, seems to refer to artificial streams or ditches for irrigation. [RIVER.]

l This is Ewald's rendering (*Dichter des A. B.* i. 130) adopted by Bunsen, of the passage rendered in the A. V "bleating of the flocks."

from Jordan to the Euphrates (v. 9), and every day receding further and further from any community of feeling or of interest with the Western tribes.

Thus remote from the central seat of the national government and of the national religion, it is not to be wondered at that Reuben relinquished the faith of Jehovah. "They went a whoring after the gods of the people of the land whom God destroyed before them," and the last historical notice which we possess of them, while it records this fact, records also as its natural consequence that the Reubenites and Gadites, and the half-tribe of Manasseh were carried off by Pul and Tiglath-Pileser, and placed in the districts on and about the river *Khabûr* in the upper part of Mesopotamia—"in Halah, and Habor, and Hara, and the river Gozan" (1 Chr. v. 26). [G.]

REU'EL (רְעוּאֵל: Ῥαγουήλ: *Rahuel, Raguel*). The name of several persons mentioned in the Bible.

1. One of the sons of Esau, by his wife Bashemath sister of Ishmael. His sons were four—Nahath, Zerah, Shammah, and Mizzah, "dukes" of Edom (Gen. xxxvi. 4, 10, 13, 17; 1 Chr. i. 35, 37).

2. One of the names of Moses' father-in-law (Ex. ii. 18); the same which, through adherence to the LXX. form, is given in another passage of the A. V. RAGUEL. Moses' father-in-law was a Midianite, but the Midianites are in a well-known passage (Gen. xxxvii. 28) called also Ishmaelites, and if this may be taken strictly, it is not impossible that the name of Reuel may be a token of his connexion with the Ishmaelite tribe of that name. There is, however, nothing to confirm this suggestion.

3. Father of Eliasaph, the leader of the tribe of Gad, at the time of the census at Sinai (Num. ii. 14). In the parallel passages the name is given DEUEL, which is retained in this instance also by the Vulgate (*Duel*).

4. A Benjamite whose name occurs in the genealogy of a certain Elah, one of the chiefs of the tribe at the date of the settlement of Jerusalem (1 Chr. ix. 8). [G.]

RE'UMAH (רְאוּמָה: Ῥεύμα; Alex. Ῥεήρα: *Roma*). The concubine of Nahor, Abraham's brother (Gen. xxii. 24).

REVELATION OF ST. JOHN (Ἀποκάλυψις Ἰωάννου: *Apocalypsis Beati Joannis Apostoli*). The following subjects in connexion with this book seem to have the chief claim for a place in this article:—

A. CANONICAL AUTHORITY AND AUTHORSHIP.
B. TIME AND PLACE OF WRITING.
C. LANGUAGE.
D. CONTENTS AND STRUCTURE.
E. HISTORY OF INTERPRETATION.

A. CANONICAL AUTHORITY AND AUTHORSHIP.—The question as to the canonical authority of the Revelation resolves itself into a question of authorship. If it can be proved that a book, claiming so distinctly as this does the authority of divine inspiration, was actually written by St. John, then no doubt will be entertained as to its title to a place in the Canon of Scripture.

Was, then, St. John the Apostle and Evangelist the writer of the Revelation? This question was first mooted by Dionysius of Alexandria (Eusebius, *H. E* vii. 25). The doubt which he modestly suggested has been confidently proclaimed in modern times by Luther (*Vorrede auf die Offenbarung*, 1522 and 1534), and widely diffused through his influence. Lücke (*Einleitung*, 802), the most learned and diligent of modern critics of the Revelation, agrees with a majority of the eminent scholars of Germany in denying that St. John was the author.

But the general belief of the mass of Christians in all ages has been in favour of St. John's authorship. The evidence adduced in support of that belief consists of (1) the assertions of the author, and (2) historical tradition.

(1) The author's description of himself in the 1st and 22nd chapters is certainly equivalent to an assertion that he is the Apostle. (*a*) He names himself simply John, without prefix or addition—a name which at that period, and in Asia, must have been taken by every Christian as the designation in the first instance of the great Apostle who dwelt at Ephesus. Doubtless there were other Johns among the Christians at that time, but only arrogance or an intention to deceive could account for the assumption of this simple style by any other writer. He is also described as (*b*) a servant of Christ, (*c*) one who had borne testimony as an eye-witness of the word of God and of the testimony of Christ—terms which were surely designed to identify him with the writer of the verses John xix. 35, i. 14, and 1 John i. 2. He is (*d*) in Patmos for the word of God and the testimony of Jesus Christ: it may be easy to suppose that other Christians of the same name were banished thither, but the Apostle is the only John who is distinctly named in early history as an exile at Patmos. He is also (*e*) a fellow-sufferer with those whom he addresses, and (*f*) the authorised channel of the most direct and important communication that was ever made to the seven churches of Asia, of which churches John the Apostle was at that time the spiritual governor and teacher. Lastly (*g*) the writer was a fellow-servant of angels and a brother of prophets—titles which are far more suitable to one of the chief Apostles, and far more likely to have been assigned to him than to any other man of less distinction. All these marks are found united together in the Apostle John, and in him alone of all historical persons. We must go out of the region of fact into the region of conjecture to find such another person. A candid reader of the Revelation, if previously acquainted with St. John's other writings and life, must inevitably conclude that the writer intended to be identified with St. John. It is strange to see so able a critic as Lücke (*Einleitung*, 514) meeting this conclusion with the conjecture that some Asiatic disciple and namesake of the Apostle may have written the book in the course of some missionary labours or some time of sacred retirement in Patmos. Equally unavailing against this conclusion is the objection brought by Ewald, Credner, and others, from the fact that a promise of the future blessedness of the Apostles is implied in xviii. 20 and xxi. 14; as if it were inconsistent with the true modesty and humility of an Apostle to record—as Daniel of old did in much plainer terms (Dan. xii. 13)—a divine promise of salvation to himself personally. Rather those passages may be taken as instances of the writer quietly accepting as his just due such honourable mention as belongs to all the Apostolic company. Unless we are prepared to give up the veracity and divine origin of the whole book, and to treat the writer's account of himself as a mere

fiction of a poet trying to cover his own insignificance with an honoured name, we must accept that description as a plain statement of fact, equally credible with the rest of the book, and in harmony with the simple, honest, truthful character which is stamped on the face of the whole narrative.

Besides this direct assertion of St. John's authorship, there is also an implication of it running through the book. Generally, the instinct of single-minded, patient, faithful students has led them to discern a connexion between the Revelation and St. John, and to recognise not merely the same Spirit as the source of this and other books of Holy Scripture, but also the same peculiarly-formed human instrument employed both in producing this book and the fourth Gospel, and in speaking the characteristic words and performing the characteristic actions recorded of St. John. This evidence is set forth at great length, and with much force and eloquence, by J. P. Lange, in his Essay on the Connexion between the Individuality of the Apostle John and that of the Apocalypse, 1838 (*Vermischte Schriften*, ii. 173-231). After investigating the peculiar features of the Apostle's character and position, and (in reply to Lücke) the personal traits shown by the writer of the Revelation, he concludes that the book is a mysterious but genuine effusion of prophecy under the New Testament, imbued with the spirit of the Gospel, the product of a spiritual gift so peculiar, so great and noble that it can be ascribed to the Apostle John alone. The Revelation requires for its writer St. John, just as his peculiar genius requires for its utterance a revelation.

(2) To come to the historical testimonies in favour of St. John's authorship:—these are singularly distinct and numerous, and there is very little to weigh against them. (*a*) Justin Martyr, circ. 150 A.D., says:—"A man among us whose name was John, one of the Apostles of Christ, in a revelation which was made to him, prophesied that the believers in our Christ shall live a thousand years in Jerusalem" (*Tryph.* §81, p. 179, ed. Ben.). (*b*) The author of the Muratorian Fragment, circ. 170 A.D., speaks of St. John as the writer of the Apocalypse, and describes him as a predecessor of St. Paul, *i. e.* as Credner and Lücke candidly interpret it, his predecessor in the office of Apostle. (*c*) Melito of Sardis, circ. 170 A.D., wrote a treatise on the Revelation of John. Eusebius (*H. E.* iv. 26) mentions this among the books of Melito which had come to his knowledge; and, as he carefully records objections against the Apostle's authorship, it may be fairly presumed, notwithstanding the doubts of Klenker and Lücke (p. 514), that Eusebius found no doubt as to St. John's authorship in the book of this ancient Asiatic bishop. (*d*) Theophilus, bishop of Antioch, circ. 180, in a controversy with Hermogenes, quotes passages out of the Revelation of John (Euseb. *H. E.* iv. 24). (*e*) Irenaeus, circ. 195, apparently never having heard a suggestion of any other author than the Apostle, often quotes the Revelation as the work of John. In iv. 20, §11, he describes John the writer of the Revelation as the same who was leaning on Jesus' bosom at supper, and asked Him who should betray Him. The testimony of Irenaeus as to the authorship of Revelation is perhaps more important than that of any other writer: it mounts up into the preceding generation, and is virtually that of a contemporary of the Apostle. For in v. 30, §1, where he vindicates the true reading (666) of the number of the Beast, he cites in support of it not only the old correct copies of the book, but also the oral testimony of the very persons who themselves had seen St. John face to face. It is obvious that Irenaeus' reference for information on such a point to those contemporaries of St. John implies his undoubting belief that they, in common with himself, viewed St. John as the writer of the book. Lücke (p. 574) suggests that this view was possibly groundless because it was entertained before the learned fathers of Alexandria had set the example of historical criticism; but his suggestion scarcely weakens the force of the fact that such was the belief of Asia, and it appears a strange suggestion when we remember that the critical discernment of the Alexandrians, to whom he refers, led them to coincide with Irenaeus in his view. (*f*) Apollonius (circ. 200) of Ephesus (?), in controversy with the Montanists of Phrygia, quoted passages out of the Revelation of John, and narrated a miracle wrought by John at Ephesus (Euseb. *H. E.* v. 18). (*g*) Clement of Alexandria (circ. 200) quotes the book as the Revelation of John (*Stromata*, vi. 13, p. 667), and as the work of an Apostle (*Paed.* ii. 12, p. 207). (*h*) Tertullian (A.D. 207), in at least one place, quotes by name "the Apostle John in the Apocalypse" (*Adv. Marcion.* iii. 14). (*i*) Hippolytus (circ. 230) is said, in the inscription on his statue at Rome, to have composed an apology for the Apocalypse and Gospel of St. John the Apostle. He quotes it as the work of St. John (*De Antichristo*, §36, p. 756, ed. Migne). (*j*) Origen (circ. 233), in his Commentary on St. John, quoted by Eusebius (*H. E.* vi. 25), says of the Apostle, "he wrote also the Revelation." The testimonies of later writers, in the third and fourth centuries, in favour of St. John's authorship of the Revelation, are equally distinct and far more numerous. They may be seen quoted at length in Lücke, pp. 628-638, or in Dean Alford's *Prolegomena* (*N. T.*, vol. iv. pt. ii.). It may suffice here to say that they include the names of Victorinus, Methodius, Ephrem Syrus, Epiphanius, Basil, Hilary, Athanasius, Gregory, Didymus, Ambrose, Augustine, and Jerome.

All the foregoing writers, testifying that the book came from an Apostle, believed that it was a part of Holy Scripture. But many whose extant works cannot be quoted for testimony to the authorship of the book refer to it as possessing canonical authority. Thus (*a*) Papias, who is described by Irenaeus as a hearer of St. John and friend of Polycarp, is cited, together with other writers, by Andreas of Cappadocia, in his Commentary on the Revelation, as a guarantee to later ages of the divine inspiration of the book (Routh, *Reliq. Sacr.* i. 15; Cramer's *Catena*, Oxford, 1840, p. 176). The value of this testimony has not been impaired by the controversy to which it has given rise, in which Lücke, Bleek, Hengstenberg, and Rettig have taken different parts. (*b*) In the Epistle from the Churches of Lyons and Vienne, A.D. 177, inserted in Eusebius, *H. E.* v. 1-3, several passages (*e. g.* i. 5, xiv. 4, xxii. 11) are quoted or referred to in the same way as passages of books whose canonical authority is unquestioned. (*c*) Cyprian (*Epp.* 10, 12, 14, 19, ed. Fell) repeatedly quotes it as a part of canonical Scripture. Chrysostom makes no distinct allusion to it in any extant writing; but we are informed by Suidas that he received it as canonical. Although omitted (perhaps as not adapted for public reading in church) from the list of canonical books in the

Council of Laodicea, it was admitted into the list of the Third Council of Carthage, A.D. 397.

Such is the evidence in favour of St. John's authorship and of the canonical authority of this book. The following facts must be weighed on the other side.

Marcion, who regarded all the Apostles except St. Paul as corrupters of the truth, rejected the Apocalypse and all other books of the N. T. which were not written by St. Paul. The Alogi, an obscure sect, circa 180 A.D., in their zeal against Montanism, denied the existence of spiritual gifts in the Church, and rejected the Revelation, saying it was the work, not of John, but of Cerinthus (Epiphanius, *Adv. Haer.* li.). The Roman presbyter Caius (circa 196 A.D.), who also wrote against Montanism, is quoted by Eusebius (*H. E.* iii. 28) as ascribing certain Revelations to Cerinthus: but it is doubted (see Routh, *Rel. Sacr.* ii. 138) whether the Revelation of St. John is the book to which Caius refers. But the testimony which is considered the most important of all in ancient times against the Revelation is contained in a fragment of Dionysius of Alexandria, circa 240 A.D., the most influential and perhaps the ablest bishop in that age. The passage taken from a book *On the Promises*, written in reply to Nepos, a learned Judaising Chiliast, is quoted by Eusebius (*H. E.* vii. 25). The principal points in it are these:—Dionysius testifies that some writers before him altogether repudiated the Revelation as a forgery of Cerinthus; many brethren, however, prized it very highly, and Dionysius would not venture to reject it, but received it in faith as containing things too deep and too sublime for his understanding. [In his Epistle to Hermammon (Euseb. *H. E.* vii. 10) he quotes it as he would quote Holy Scripture.] He accepts as true what is stated in the book itself, that it was written by John, but he argues that the way in which that name is mentioned, and the general character of the language, are unlike what we should expect from John the Evangelist and Apostle; that there were many Johns in that age. He would not say that John Mark was the writer, since it is not known that he was in Asia. He supposes it must be the work of some John who lived in Asia; and he observes there are said to be two tombs in Ephesus, each of which bears the name of John. He then points out at length the superiority of the style of the Gospel and the First Epistle of John to the style of the Apocalypse, and says, in conclusion, that, whatever he may think of the language, he does not deny that the writer of the Apocalypse actually saw what he describes, and was endowed with the divine gifts of knowledge and prophecy. To this extent, and no farther, Dionysius is a witness against St. John's authorship. It is obvious that he felt keenly the difficulty arising from the use made of the contents of this book by certain unsound Christians under his jurisdiction; that he was acquainted with the doubt as to its canonical authority which some of his predecessors entertained as an inference from the nature of its contents; that he deliberately rejected their doubt and accepted the contents of the book as given by the inspiration of God; that, although he did not understand how St. John could write in the style in which the Revelation is written, he yet knew of no authority for attributing it, as he desired to attribute it, to some other of the numerous persons who bore the name of John. A weightier difficulty arises from the fact that the Revelation is one of the books which are absent from the ancient Peshito version; and the only trustworthy evidence in favour of its reception by the ancient Syrian Church is a single quotation which is adduced from the Syriac works (ii. 332 *c*) of Ephrem Syrus. Eusebius is remarkably sparing in his quotations from the "Revelation of John," and the uncertainty of his opinion about it is best shown by his statement in *H. E.* iii. 39, that "it is likely that the Revelation was seen by the second John (the Ephesian presbyter), if anyone is unwilling to believe that it was seen by the Apostle." Jerome states (*Ep. ad Dardanum*, &c.) that the Greek Churches felt, with respect to the Revelation, a similar doubt to that of the Latins respecting the Epistle to the Hebrews. Neither he nor his equally influential contemporary Augustine shared such doubts. Cyril of Jerusalem, Chrysostom, Theodore of Mopsuestia, and Theodoret abstained from making use of the book, sharing, it is possible, the doubts to which Jerome refers. But they have not gone so far as to express a distinct opinion against it. The silence of these writers is the latest evidence of any importance that has been adduced against the overwhelming weight of the testimony in favour of the canonical authority and authorship of this book

B. Time and Place of Writing.—The date of the Revelation is given by the great majority of critics as A.D. 95-97. The weighty testimony of Irenaeus is almost sufficient to prevent any other conclusion. He says (*Adv. Haer.* v. 30, §3): "It (*i. e.* the Revelation) was seen no very long time ago, but almost in our own generation, at the close of Domitian's reign." Eusebius also records as a tradition which he does not question, that in the persecution under Domitian, John the Apostle and Evangelist, being yet alive, was banished to the island Patmos for his testimony of the divine word. Allusions in Clement of Alexandria and Origen point in the same direction. There is no mention in any writer of the first three centuries of any other time or place. Epiphanius (li. 12), obviously by mistake, says that John prophesied in the reign of Claudius. Two or three obscure and later authorities say that John was banished under Nero.

Unsupported by any historical evidence, some commentators have put forth the conjecture that the Revelation was written as early as the time of Nero. This is simply their inference from the style and contents of the book. But it is difficult to see why St. John's old age rendered it, as they allege, impossible for him to write his inspired message with force and vigour, or why his residence in Ephesus must have removed the Hebraistic peculiarities of his Greek. It is difficult to see in the passages i. 7, ii. 9, iii. 9, vi. 12, 16, xi. 1, anything which would lead necessarily to the conclusion that Jerusalem was in a prosperous condition, and that the predictions of its fall had not been fulfilled when those verses were written. A more weighty argument in favour of an early date might be urged from a modern interpretation of xvii. 10, if that interpretation could be established. Galba is alleged to be the sixth king, the one that "is." In Nero these interpreters see the Beast that was wounded (xiii. 3), the Beast that was and is not, the eighth king (xvii. 11). For some time after Nero's death the Roman populace believed that he was not dead, but had fled into the East, whence he would return and regain his throne: and these interpreters venture to suggest that the writer of the Revelation shared and meant to express the

absurd popular delusion. Even the able and learned Reuss (*Théol. Chrét.* i. 443), by way of supporting this interpretation, advances his untenable claim to the first discovery of the name of Nero Caesar in the number of the beast, 666. The inconsistency of this interpretation with prophetic analogy, with the context of Revelation, and with the fact that the book is of divine origin, is pointed out by Hengstenberg at the end of his Commentary on ch. xiii., and by Elliott, *Horae Apoc.* iv. 547.

It has been inferred from i. 2, 9, 10, that the Revelation was written in Ephesus, immediately after the Apostle's return from Patmos. But the text is scarcely sufficient to support this conclusion. The style in which the messages to the seven Churches are delivered rather suggests the notion that the book was written in Patmos.

C. LANGUAGE.—The doubt first suggested by Harenberg, whether the Revelation was written in Aramaic, has met with little or no reception. The silence of all ancient writers as to any Aramaic original is alone a sufficient answer to the suggestion. Lücke (*Einleit.* 441) has also collected internal evidence to show that the original is the Greek of a Jewish Christian.

Lücke has also (pp. 448-464) examined in minute detail, after the preceding labours of Donker-Curtius, Vogel, Winer, Ewald, Kolthoff, and Hitzig, the peculiarities of language which obviously distinguish the Revelation from every other book of the New Testament. And in subsequent sections (pp. 680-747) he urges with great force the difference between the Revelation on one side and the fourth Gospel and first Epistle on the other, in respect of their style and composition and the mental character and attainments of the writer of each. Hengstenberg, in a dissertation appended to his Commentary, maintains that they are by one writer. That the anomalies and peculiarities of the Revelation have been greatly exaggerated by some critics, is sufficiently shown by Hitzig's plausible and ingenious, though unsuccessful, attempt to prove the identity of style and diction in the Revelation and the Gospel of St. Mark. It may be admitted that the Revelation has many surprising grammatical peculiarities. But much of this is accounted for by the fact that it was probably written down, as it was seen, "in the Spirit," whilst the ideas, in all their novelty and vastness, filled the Apostle's mind, and rendered him less capable of attending to forms of speech. His Gospel and Epistles, on the other hand, were composed equally under divine influence, but an influence of a gentler, more ordinary kind, with much care, after long deliberation, after frequent recollection and recital of the facts, and deep pondering of the doctrinal truths which they involve.

D. CONTENTS.—The first three verses contain the title of the book, the description of the writer, and the blessing pronounced on the readers, which possibly, like the last two verses of the fourth Gospel, may be an addition by the hand of inspired survivors of the writer. John begins (i. 4) with a salutation of the seven Churches of Asia. This, coming before the announcement that he was in the Spirit, looks like a dedication not merely of the first vision, but of all the book, to those Churches. In the next five verses (i. 5-9) he touches the keynote of the whole following book, the great fundamental ideas on which all our notions of the government of the world and the Church are built; the Person of Christ, the redemption wrought by Him, His second coming to judge mankind, the painful hopeful discipline of Christians in the midst of this present world: thoughts which may well be supposed to have been uppermost in the mind of the persecuted and exiled Apostle even before the Divine Inspiration came on him.

a. The first vision (i. 7–iii. 22) shows the Son of Man with His injunction, or Epistles to the seven Churches. While the Apostle is pondering those great truths and the critical condition of his Church which he had left, a Divine Person resembling those seen by Ezekiel and Daniel, and identified by name and by description as Jesus, appears to John, and with the discriminating authority of a Lord and Judge reviews the state of those Churches, pronounces his decision upon their several characters, and takes occasion from them to speak to all Christians who may deserve similar encouragement or similar condemnation. Each of these sentences, spoken by the Son of Man, is described as said by the Spirit. Hitherto the Apostle has been speaking primarily though not exclusively to some of his own contemporaries concerning the present events and circumstances. Henceforth he ceases to address them particularly. His words are for the ear of the universal Church in all ages, and show the significance of things which are present in hope or fear, in sorrow or in joy, to Christians everywhere.

b. (iv. 1–viii. 1.) In the next vision, Patmos and the Divine Person whom he saw are gone. Only the trumpet voice is heard again calling him to a change of place. He is in the highest court of heaven, and sees God sitting on His throne. The seven-sealed book or roll is produced, and the slain Lamb, the Redeemer, receives it amid the sound of universal adoration. As the seals are opened in order, the Apostle sees (1) a conqueror on a white horse, (2) a red horse betokening war, (3) the black horse of famine, (4) the pale horse of death, (5) the eager souls of martyrs under the altar, (6) an earthquake with universal commotion and terror. After this there is a pause, the course of avenging angels is checked while 144,000, the children of Israel, servants of God, are sealed, and an innumerable multitude of the redeemed of all nations are seen worshipping God. Next (7) the seventh seal is opened, and half an hour's silence in heaven ensues.

c. Then (viii.2–xi. 19) seven angels appear with trumpets, the prayers of saints are offered up, the earth is struck with fire from the altar, and the seven trumpets are sounded. (1) The earth, and (2) the sea and (3) the springs of water and (4) the heavenly bodies are successively smitten, (5) a plague of locusts afflicts the men who are not sealed (the first woe), (6) the third part of men are slain (the second woe), but the rest are impenitent. Then there is a pause: a mighty angel with a book appears and cries out, seven thunders sound, but their words are not recorded, the approaching completion of the mystery of God is announced, the angel bids the Apostle eat the book, and measure the temple with its worshippers and the outer court given up to the Gentiles; the two witnesses of God, their martyrdom, resurrection, ascension, are foretold. The approach of the third woe is announced and (7) the seventh trumpet is sounded, the reign of Christ is proclaimed, God has taken His great power, the time has come for judgment and for the destruction of the destroyers of the earth.

The three preceding visions are distinct from one another. Each of the last two, like the longer

one which follows, has the appearance of a distinct prophecy, reaching from the prophet's time to the end of the world. The second half of the Revelation (xii.-xxii.) comprises a series of visions which are connected by various links. It may be described generally as a prophecy of the assaults of the devil and his agents (= the dragon, the ten-horned beast, the two-horned beast or false prophet, and the harlot) upon the Church, and their final destruction. It appears to begin with a reference to events anterior, not only to those which are predicted in the preceding chapter, but also to the time in which it was written. It seems hard to interpret the birth of the child as a prediction, and not as a retrospective allusion.

d. A woman (xii.) clothed with the sun is seen in heaven, and a great red dragon with seven crowned heads stands waiting to devour her offspring; her child is caught up unto God, and the mother flees into the wilderness for 1260 days. The persecution of the woman and her seed on earth by the dragon, is described as the consequence of a war in heaven in which the dragon was overcome and cast out upon the earth.

St. John (xiii.) standing on the seashore sees a beast with seven heads, one wounded, with ten crowned horns, rising from the water, the representative of the dragon. All the world wonder at and worship him, and he attacks the saints and prevails. He is followed by another two-horned beast rising out of the earth, who compels men to wear the mark of the beast, whose number is 666.

St. John (xiv.) sees the Lamb with 144,000 standing on Mount Zion learning the song of praise of the heavenly host. Three angels fly forth calling men to worship God, proclaiming the fall of Babylon, denouncing the worshippers of the beast. A blessing is pronounced on the faithful dead, and the judgment of the world is described under the image of a harvest reaped by angels.

St. John (xv., xvi.) sees in heaven the saints who had overcome the beast, singing the song of Moses and the Lamb. Then seven angels come out of the heavenly temple having seven vials of wrath which they pour out upon the earth, sea, rivers, sun, the seat of the beast, Euphrates, and the air, after which there is a great earthquake and a hailstorm.

One (xvii., xviii.) of the last seven angels carries St. John into the wilderness and shows him a harlot, Babylon, sitting on a scarlet beast with seven heads and ten horns. She is explained to be that great city, sitting upon seven mountains, reigning over the kings of the earth. Afterwards St. John sees a vision of the destruction of Babylon, portrayed as the burning of a great city amid the lamentations of worldly men and the rejoicing of saints.

Afterwards (xix.) the worshippers in heaven are heard celebrating Babylon's fall and the approaching marriage-supper of the Lamb. The Word of God is seen going forth to war at the head of the heavenly armies: the beast and his false prophet are taken and cast into the burning lake, and their worshippers are slain.

An angel (xx.-xxii. 5) binds the dragon, *i. e.* the devil, for 1000 years, whilst the martyred saints who had not worshipped the beast reign with Christ. Then the devil is unloosed, gathers a host against the camp of the saints, but is overcome by fire from heaven, and is cast into the burning lake with the beast and false prophet. St. John then witnesses the process of the final judgment, and sees and describes the new heaven and the new earth, and the new Jerusalem, with its people and their way of life.

In the last sixteen verses (xxii. 6-21) the angel solemnly asseverates the truthfulness and importance of the foregoing sayings, pronounces a blessing on those who keep them exactly, gives warning of His speedy coming to judgment, and of the nearness of the time when these prophecies shall be fulfilled.

E. INTERPRETATION.—A short account of the different directions in which attempts have been made to interpret the Revelation, is all that can be given in this place. The special blessing promised to the reader of this book (i. 3), the assistance to common Christian experience afforded by its precepts and by some of its visions, the striking imagery of others, the tempting field which it supplies for intellectual exercise, will always attract students to this book and secure for it the labours of many commentators. Ebrard reckons that not less than eighty systematic commentaries are worthy of note, and states that the less valuable writings on this inexhaustible subject are unnumbered, if not innumerable. Fanaticism, theological hatred, and vain curiosity, may have largely influenced their composition; but any one who will compare the necessarily inadequate, and sometimes erroneous, exposition of early times with a good modern commentary will see that the pious ingenuity of so many centuries has not been exerted quite in vain.

The interval between the Apostolic age and that of Constantine has been called the Chiliastic period of Apocalyptic interpretation. The visions of St. John were chiefly regarded as representations of general Christian truths, scarcely yet embodied in actual facts, for the most part to be exemplified or fulfilled in the reign of Antichrist, the coming of Christ, the millennium, and the day of judgment. The fresh hopes of the early Christians, and the severe persecution they endured, taught them to live in those future events with intense satisfaction and comfort. They did not entertain the thought of building up a definite consecutive chronological scheme even of those symbols which some moderns regard as then already fulfilled; although from the beginning a connexion between Rome and Antichrist was universally allowed, and parts of the Revelation were regarded as the filling-up of the great outline sketched by Daniel and St. Paul.

The only extant systematic interpretations in this period, are the interpolated Commentary on the Revelation by the martyr Victorinus, circ. 270 A.D (*Bibliotheca Patrum Maxima*, iii. 414, and Migne's *Patrologia Latina*, v. 318; the two editions should be compared), and the disputed Treatise on Antichrist by Hippolytus (Migne's *Patrologia Graeca*, x. 726). But the prevalent views of that age are to be gathered also from a passage in Justin Martyr (*Trypho*, 80, 81), from the later books, especially the fifth, of Irenaeus, and from various scattered passages in Tertullian, Origen, and Methodius. The general anticipation of the last days of the world in Lactantius, vii. 14-25, has little direct reference to the Revelation

Immediately after the triumph of Constantine, the Christians, emancipated from oppression and persecution, and dominant and prosperous in their turn, began to lose their vivid expectation of our Lord's speedy Advent, and their spiritual conception of His kingdom, and to look upon the temporal supremacy of Christianity as a fulfilment of the promised reign of Christ on earth. The Roman empire become Christian was regarded no longer as

the object of prophetic denunciation, but as the scene of a millennial development. This view, however, was soon met by the figurative interpretation of the millennium as the reign of Christ in the hearts of all true believers. As the barbarous and heretical invaders of the falling empire appeared, they were regarded by the suffering Christians as fulfilling the woes denounced in the Revelation. The beginning of a regular chronological interpretation is seen in Berengaud (assigned by some critics to the 9th century), who treated the Revelation as a history of the Church from the beginning of the world to its end. And the original Commentary of the Abbot Joachim is remarkable, not only for a farther development of that method of interpretation, but for the scarcely disguised identification of Babylon with Papal Rome, and of the second Beast or Antichrist with some Universal Pontiff.

The chief commentaries belonging to this period are that which is ascribed to Tichonius, circ. 390 A.D., printed in the works of St. Augustine; Primasius, of Adrumetum in Africa, A.D. 550, in Migne's *Patrologia Latina*, lxviii. p. 1406; Andreas of Crete, circ. 650 A.D., Arethas of Cappadocia and Oecumenius of Thessaly in the 10th century, whose commentaries were published together in Cramer's *Catena*, Oxon., 1840; the *Explanatio Apoc.* in the works of Bede, A.D. 735; the *Expositio* of Berengaud, printed in the works of Ambrose; the Commentary of Haymo, A.D. 853, first published at Cologne in 1531; a short Treatise on the Seals by Anselm, bishop of Havilberg, A.D. 1145, printed in D'Achéry's *Spicilegium*, i. 161; the *Expositio* of Abbot Joachim of Calabria, A.D. 1200, printed at Venice in 1527.

In the dawn of the Reformation, the views to which the reputation of Abbot Joachim gave currency, were taken up by the harbingers of the impending change, as by Wicliffe and others; and they became the foundation of that great historical school of interpretation, which up to this time seems the most popular of all. It is impossible to construct an exact classification of modern interpreters of the Revelation. They are generally placed in three great divisions.

a. The Historical or Continuous expositors, in whose opinion the Revelation is a progressive history of the fortunes of the Church from the first century to the end of time. The chief supporters of this most interesting interpretation are Mede, Sir I. Newton, Vitringa, Bengel, Woodhouse, Faber, E. B. Elliott, Wordsworth, Hengstenberg, Ebrard, and others. The recent commentary of Dean Alford belongs mainly to this school.

b. The Praeterist expositors, who are of opinion that the Revelation has been almost, or altogether, fulfilled in the time which has passed since it was written; that it refers principally to the triumph of Christianity over Judaism and Paganism, signalised in the downfall of Jerusalem and of Rome. The most eminent expounders of this view are Alcasar, Grotius, Hammond, Bossuet, Calmet, Wetstein, Eichhorn, Hug, Herder, Ewald, Lücke, De Wette, Düsterdieck, Stuart, Lee, and Maurice. This is the favourite interpretation with the critics of Germany, one of whom goes so far as to state that the writer of the Revelation promised the fulfilment of his visions within the space of three years and a half from the time in which he wrote.

c. The Futurist expositors, whose views show a strong reaction against some extravagancies of the two preceding schools. They believe that the whole book, excepting perhaps the first three chapters, refers principally, if not exclusively, to events which are yet to come. This view, which is asserted to be merely a revival of the primitive interpretation, has been advocated in recent times by Dr. J. H. Todd, Dr. S. R. Maitland, B. Newton, C. Maitland, I. Williams, De Burgh, and others.

Each of these three schemes is open to objection. Against the Futurist it is argued, that it is not consistent with the repeated declarations of a speedy fulfilment at the beginning and end of the book itself (see ch. i. 3, xxii. 6, 7, 12, 20). Christians, to whom it was originally addressed, would have derived no special comfort from it, had its fulfilment been altogether deferred for so many centuries. The rigidly literal interpretation of Babylon, the Jewish tribes, and other symbols which generally forms a part of Futurist schemes, presents peculiar difficulties.

Against the Praeterist expositors it is urged, that prophecies fulfilled ought to be rendered so perspicuous to the general sense of the Church as to supply an argument against infidelity; that the destruction of Jerusalem, having occurred twenty-five years previously, could not occupy a large space in a prophecy; that the supposed predictions of the downfalls of Jerusalem and of Nero appear from the context to refer to one event, but are by this scheme separated, and, moreover, placed in a wrong order; that the measuring of the temple and the altar, and the death of the two witnesses (ch. xi.), cannot be explained consistently with the context.

Against the Historical scheme it is urged, that its advocates differ very widely among themselves; that they assume without any authority that the 1260 days are so many years; that several of its applications—*e. g.* of the symbol of the ten-horned beast to the Popes, and the sixth seal to the conversion of Constantine—are inconsistent with the context; that attempts by some of this school to predict future events by the help of Revelation have ended in repeated failures.

In conclusion, it may be stated that two methods have been proposed by which the student of the Revelation may escape the incongruities and fallacies of the different interpretations, whilst he may derive edification from whatever truth they contain. It has been suggested that the book may be regarded as a prophetic poem, dealing in general and inexact descriptions, much of which may be set down as poetic imagery, mere embellishment. But such a view would be difficult to reconcile with the belief that the book is an inspired prophecy. A better suggestion is made, or rather is revived, by Dr. Arnold in his Sermons *On the Interpretation of Prophecy*: that we should bear in mind that predictions have a lower historical sense, as well as a higher spiritual sense; that there may be one or more than one typical, imperfect, historical fulfilment of a prophecy, in each of which the higher spiritual fulfilment is shadowed forth more or less distinctly. Mr. Elliott, in his *Horae Apocalypticae*, iv. 622, argues against this principle; but perhaps not successfully. The recognition of it would pave the way for the acceptance in a modified sense of many of the interpretations of the Historical school, and would not exclude the most valuable portions of the other schemes. [W. T. B.]

REZ'EPH (רֶצֶף: ἡ Ῥαφεις, and Ῥαφέθ:[a]

[a] The Alex. MS. exhibits the same forms of the name as the Vat.; but by a curious coincidence interchange, viz. Ῥαφεθ in 2 Kings, Ἰαφεις in Isaiah.

Reseph). One of the places which Sennacherib mentions, in his taunting message to Hezekiah, as having been destroyed by his predecessor (2 K. xix. 12; Is. xxxvii. 12). He couples it with Haran and other well-known Mesopotamian spots. The name is still a common one, Yakût's Lexicon quoting nine towns so called. Interpreters, however, are at variance between the principal two of these. The one is a day's march west of the Euphrates, on the road from *Racca* to *Hŭms* (Gesenius, Keil, Thenius, Michaelis, *Suppl.*); the other, again, is east of the Euphrates, near Bagdad (Hitzig). The former is mentioned by Ptolemy (v. 15) under the name of Ῥησάφα, and appears, in the present imperfect state of our Mesopotamian knowledge, to be the more feasible of the two. [G.]

REZ'IA (רְצִיָא: Ῥασιά: *Resia*). An Asherite, of the sons of Ulla (1 Chr. vii. 39).

REZ'IN (רְצִין: Ῥασίν, Ῥασσσών: *Rasin*). 1. A king of Damascus, contemporary with Pekah in Israel, and with Jotham and Ahaz in Judaea. The policy of Rezin seems to have been to ally himself closely with the kingdom of Israel, and, thus strengthened, to carry on constant war against the kings of Judah. He attacked Jotham during the latter part of his reign (2 K. xv. 37); but his chief war was with Ahaz, whose territories he invaded, in company with Pekah, soon after Ahaz had mounted the throne (about B.C. 741). The combined army laid siege to Jerusalem, where Ahaz was, but "could not prevail against it" (Is. vii. 1; 2 K. xvi. 5). Rezin, however, "recovered Elath to Syria" (2 K. xvi. 6); that is, he conquered and held possession of the celebrated town of that name at the head of the Gulf of Akabah, which commanded one of the most important lines of trade in the East. Soon after this he was attacked by Tiglath-Pileser II., king of Assyria, to whom Ahaz in his distress had made application; his armies were defeated by the Assyrian hosts; his city besieged and taken; his people carried away captive into Susiana (? KIR); and he himself slain (2 K. xvi. 9; compare Tiglath-Pileser's own inscriptions, where the defeat of Rezin and the destruction of Damascus are distinctly mentioned). This treatment was probably owing to his being regarded as a rebel; since Damascus had been taken and laid under tribute by the Assyrians some time previously (Rawlinson's *Herodotus*, i. 467). [G. R.]

2. One of the families of the Nethinim (Ezr. ii. 48; Neh. vii. 50). It furnishes another example of the occurrence of non-Israelite names amongst them, which is already noticed under MEHUNIM [313 note; and see SISERA]. In 1 Esd. the name appears as Daisan, in which the change from R to D seems to imply that 1 Esdras at one time existed in Syriac or some other Semitic language. [G.]

REZ'ON (רְזוֹן: Ἐσρώμ: Alex. Ῥαζών: *Razon*). The son of Eliadah, a Syrian, who when David defeated Hadadezer king of Zobah, put himself at the head of a band of freebooters and set up a petty kingdom at Damascus (1 K. xi. 23). Whether he was an officer of Hadadezer, who, foreseeing the destruction which David would inflict, prudently escaped with some followers; or whether he gathered his band of the remnant of those who survived the slaughter, does not appear. The latter is more probable. The settlement of Rezon at Damascus could not have been till some time after the disastrous battle in which the power of Hadadezer was broken, for we are told that David at the same time defeated the army of Damascene Syrians who came to the relief of Hadadezer, and put garrisons in Damascus. From his position at Damascus he harassed the kingdom of Solomon during his whole reign. With regard to the statement of Nicolaus in the 4th book of his History, quoted by Josephus (*Ant.* vii. 5, §2), there is less difficulty, as there seems to be no reason for attributing to it any historical authority. He says that the name of the king of Damascus, whom David defeated, was Hadad, and that his descendants and successors took the same name for ten generations. If this be true, Rezon was a usurper, but the origin of the story is probably the confused account of the LXX. In the Vatican MS. of the LXX. the account of Rezon is inserted in ver. 14 in close connexion with Hadad, and on this Josephus appears to have founded his story that Hadad, on leaving Egypt, endeavoured without success to excite Idumea to revolt, and then went to Syria, where he joined himself with Rezon, called by Josephus Raazarus, who at the head of a band of robbers was plundering the country (*Ant.* viii. 7, §6). It was Hadad and not Rezon, according to the account in Josephus, who established himself king of that part of Syria, and made inroads upon the Israelites. In 1 K. xv. 18, Benhadad, king of Damascus in the reign of Asa, is described as the grandson of Hezion, and from the resemblance between the names Rezon and Hezion, when written in Hebrew characters, it has been suggested that the latter is a corrupt reading for the former. For this suggestion, however, there does not appear to be sufficient ground, though it was adopted both by Sir John Marsham (*Chron. Can.* p. 346) and Sir Isaac Newton (*Chronol.* p. 221). Bunsen (*Bibelwerk*, i. p. cclxxi.) makes Hezion contemporary with Rehoboam, and probably a grandson of Rezon. The name is Aramaic, and Ewald compares it with Rezin. [W. A. W.]

RHE'GIUM (Ῥήγιον: *Rhegium*). The mention of this Italian town (which was situated on the Bruttian coast, just at the southern entrance of the straits of Messina) occurs quite incidentally (Acts xxviii. 13) in the account of St. Paul's voyage from Syracuse to Puteoli, after the shipwreck at Malta. But, for two reasons, it is worthy of careful attention. By a curious coincidence the figures on its coins are the very "twin-brothers" which gave the name to St. Paul's ship. See (attached to the article CASTOR AND POLLUX) the coin of Bruttii, which doubtless represents the forms that were painted or sculptured on the vessel. And, again, the notice of the intermediate position of Rhegium, the waiting there for a southerly wind to carry the ship through the straits, the run to Puteoli with such a wind within the twenty four hours, are all points of geographical accuracy which help us to realise the narrative. As to the history of the place, it was originally a Greek colony: it was miserably destroyed by Dionysius of Syracuse: from Augustus it received advantages which combined with its geographical position in making it important throughout the duration of the Roman empire: it was prominently associated, in the middle ages, with the varied fortunes of the Greek emperors, the Saracens, and the Romans: and still the modern *Reggio* is a town of 10,000 inhabitants. Its distance across the straits from Messina is only about six miles, and it is well seen from the telegraph station above that Sicilian town. [J. S. H.]

RHE'SA (Ῥησά: *Resa*), son of Zorobabel in the genealogy of Christ (Luke iii. 27). Lord A. Hervey has ingeniously conjectured that Rhesa is no person, but merely the title *Rosh*, i. e. "Prince," originally attached to the name of Zerubbabel, and gradually introduced as an independent name into the genealogy. He thus removes an important obstacle to the reconciliation of the pedigrees in Matthew and Luke (Hervey's *Genealogies*, &c., 111, 114, 356-60). [GENEALOGY OF JESUS CHRIST, 675*a*; ZERUBBABEL.] [G.]

RHO'DA (Ῥόδη; *Rhode*), lit. *Rose*, the name of a maid who announced Peter's arrival at the door of Mary's house after his miraculous release from prison (Acts xii. 13).

RHODES (Ῥόδος; *Rhodus*). The history of this island is so illustrious, that it is interesting to see it connected, even in a small degree, with the life of St. Paul. He touched there on his return-voyage to Syria from the third missionary journey (Acts xxi. 1). It does not appear that he landed from the ship. The day before he had been at Cos, an island to the N.W.; and from Rhodes he proceeded eastwards to PATARA in Lycia. It seems, from all the circumstances of the narrative, that the wind was blowing from the N.W., as it very often does in that part of the Levant. Rhodes is immediately opposite the high Carian and Lycian headlands at the S.W. extremity of the peninsula of Asia Minor. Its position has had much to do with its history. The outline of that history is as follows. Its real eminence began (about 400 B.C.) with the founding of that city at the N.E. extremity of the island, which still continues to be the capital. Though the Dorian race was originally and firmly established here, yet Rhodes was very frequently dependent on others, between the Peloponnesian war and the time of Alexander's campaign. After Alexander's death it entered on a glorious period, its material prosperity being largely developed, and its institutions deserving and obtaining general esteem. As we approach the time of the consolidation of the Roman power in the Levant, we have a notice of Jewish residents in Rhodes (1 Macc. xv. 23). The Romans, after the defeat of Antiochus, assigned, during some time, to Rhodes certain districts on the mainland [CARIA, LYCIA]; and when these were withdrawn, upon more mature provincial arrangements being made, the island still enjoyed (from Augustus to Vespasian) a considerable amount of independence.[a] It is in this interval that St. Paul was there. Its Byzantine history is again eminent. Under Constantine it was the metropolis of the "Province of the Islands." It was the last place where the Christians of the East held out against the advancing Saracens; and subsequently it was once more famous as the home and fortress of the Knights of St. John. The most prominent remains of the city and harbour are memorials of those knights. The best account of Rhodes will be found in Ross, *Reisen auf den Griech. Inseln*, iii. 70-113, and *Reisen nach Kos, Halikarnassos, Rhodos*, &c., pp. 53-80. There is a good view, as well as an accurate delineation of the coast, in the English Admiralty Chart No. 1639. Perhaps the best illustration we can adduce here is one of the early coins of Rhodes, with the conventional rose-flower, which bore the name of the island on one side, and the head of Apollo, radiated like the sun, on the other. It was a proverb that the sun shone every day in Rhodes. [J. S. H.]

Coin of Rhodes.

RHO'DOCUS (Ῥόδοκος: *Rhodocus*). A Jew who betrayed the plans of his countrymen to Antiochus Eupator. His treason was discovered, and he was placed in confinement (2 Macc. xiii. 21.) [B. F. W.]

RHODUS (Ῥόδος: *Rhodus*), 1 Macc. xv. 23. [RHODES.]

RIBA'I (רִיבַי: Ῥιβά in Sam., Ῥεβιέ; Alex. Ῥηβαί in Chr.: *Ribaï*). The father of Ittai the Benjamite of Gibeah, who was one of David's mighty men (2 Sam. xxiii. 29; 1 Chr. xi. 31).

RIB'LAH, 1. (הָרִבְלָה, with the definite article: Βηλά[b] in both MSS.: *Rebla*). One of the landmarks on the eastern boundary of the land of Israel, as specified by Moses (Num. xxxiv. 11). Its position is noted in this passage with much precision. It was immediately between Shepham and the sea of Cinnereth, and on the "east side of the spring." Unfortunately Shepham has not yet been identified, and which of the great fountains of northern Palestine is intended by "the spring" is uncertain. It seems hardly possible, without entirely disarranging the specification of the boundary, that the Riblah in question can be the same with the "Riblah in the land of Hamath" which is mentioned at a much later period of the history. For, according to this passage, a great distance must necessarily have intervened between Riblah and Hamath. This will be evident from a mere enumeration of the landmarks.

1. The north boundary: The Mediterranean, Mount Hor, the entrance of Hamath, Zedad, Ziphron, Hazar-enan.

2. The eastern boundary commenced from Hazar-enan, turning south: Shepham, Riblah, passing east of the spring, to east side of Sea of Galilee.

Now it seems impossible that Riblah can be in the land of Hamath,[c] seeing that four landmarks occur between them. Add to this its apparent proximity to the Sea of Galilee.

The early Jewish interpreters have felt the force of this. Confused as is the catalogue of the boundary in the Targum Pseudojonathan of Num. xxxiv., it is plain that the author of that version considers "the spring" as the spring of Jordan at *Banias*, and Riblah, therefore, as a place near it. With this agrees Parchi the Jewish traveller in the 13th and 14th centuries, who expressly discriminates

[a] Two incidents in the life of Herod the Great connected with Rhodes, are well worthy of mention here. When he went to Italy, about the close of the last Republican struggle, he found that the city had suffered much from Cassius, and gave liberal sums to restore it (Joseph. *Ant.* xiv. 14, §3). Here also after the battle of Actium, he met Augustus and secured his favour (*ib.* xv. 6, §6).

[b] Originally it appears to have stood Ἀρβήλα; but the Ἀρ has now attached itself to the preceding name—Σεπφαμαρ. Can this be the ARBELA of 1 Macc. ix. 2?

[c] If Mr. Porter's identifications of Zedad and Hazar-enan are adopted the difficulty is increased tenfold.

between the two (see the extracts in Zunz's *Benjamin*, ii. 418), and in our own day J. D. Michaelis (*Bibel für Ungelehrten*; *Suppl. ad Lexica*, No. 2313), and Bonfrerius, the learned editor of Eusebius' *Onomasticon*.

No place bearing the name of Riblah has been yet discovered in the neighbourhood of Banias.

2. Riblah in the land of Hamath (רִבְלָה, once רִבְלָתָה, *i. e.* Riblathah: [a]Δεβλαθᾶ in both MSS.: *Reblatha*). A place on the great road between Palestine and Babylonia, at which the kings of Babylonia were accustomed to remain while directing the operations of their armies in Palestine and Phoenicia. Here Nebuchadnezzar waited while the sieges of Jerusalem and of Tyre were being conducted by his lieutenants; hither were brought to him the wretched king of Judaea and his sons, and after a time a selection from all ranks and conditions of the conquered city, who were put to death, doubtless by the horrible death of impaling, which the Assyrians practised, and the long lines of the victims to which are still to be seen on their monuments (Jer. xxxix. 5, 6, lii. 9, 10, 26, 27; 2 K. xxv. 6, 20, 21). In like manner Pharaoh-Necho, after his successful victory over the Babylonians at Carchemish, returned to Riblah and summoned Jehoahaz from Jerusalem before him (2 K. xxiii. 33).

This Riblah has no doubt been discovered, still retaining its ancient name, on the right (east) bank of the *el Asy* (Orontes), upon the great road which connects *Baalbek* and *Hums*, about 35 miles N.E. of the former and 20 miles S.W. of the latter place. The advantages of its position for the encampment of vast hosts, such as those of Egypt and Babylon, are enumerated by Dr. Robinson, who visited it in 1852 (*Bib. Res.* iii. 545). He describes it as "lying on the banks of a mountain stream in the midst of a vast and fertile plain yielding the most abundant supplies of forage. From this point the roads were open by Aleppo and the Euphrates to Nineveh, or by Palmyra to Babylon . . . . by the end of Lebanon and the coast to Palestine and Egypt, or through the Bukâa and the Jordan valley to the centre of the Holy Land." It appears to have been first alluded to by Buckingham in 1816.

Riblah is probably mentioned by Ezekiel (vi. 14), though in the present Hebrew text and A. V. it appears as Diblah or Diblath. The change from R to D is in Hebrew a very easy one. Riblah suits the sense of the passage very well, while on the other hand Diblah is not known. [DIBLATH.] [G.]

RIDDLE (חִידָה: αἴνιγμα, πρόβλημα: *problema, propositio*). The Hebrew word is derived from an Arabic root meaning "to bend off," "to twist," and is used for artifice (Dan. viii. 23), a proverb (Prov. i. 6), a song (Ps. xlix. 4, lxxviii. 2), an oracle (Num. xii. 8), a parable (Ez. xvii. 2), and in general any wise or intricate sentence (Ps. xciv. 4; Hab. ii. 6, &c.), as well as a riddle in our sense of the word (Judg. xiv. 12-19). In these senses we may compare the phrases στροφὴ λόγων, στροφαὶ παραβολῶν (Wisd. viii. 8; Ecclus. xxxix. 2), and περιπλοκὴ λόγων (Eur. *Phoen.* 497; Gesen. *s. v.*), and the Latin *scirpus*, which appears to have been similarly used (Aul. Gell. *Noct. Att.* xii. 6). Augustine defines an enigma to be any "obscura allegoria" (*de Trin.* xv. 9), and points out, as an instance, the passage about the daughter of the horse-leech in Prov. xxx. 15, which has been elaborately explained by Bellermann in a monograph on the subject (*Aenigmata Hebraica*, Erf. 1798). Many passages, although not definitely propounded as riddles, may be regarded as such, *e. g.* Prov. xxvi. 10, a verse in the rendering of which every version differs from all others. The riddles which the queen of Sheba came to ask of Solomon (1 K. x. 1, ἦλθε πειράσαι αὐτὸν ἐν αἰνιγμασι; 2 Chr. ix. 1) were rather "hard questions" referring to profound enquiries. Solomon is said, however, to have been very fond of the riddle proper, for Josephus quotes two profane historians (Menander of Ephesus, and Dius) to authenticate a story that Solomon proposed numerous riddles to Hiram, for the non-solution of which Hiram was obliged to pay a large fine, until he summoned to his assistance a Tyrian named Abdemon, who not only solved the riddles, but propounded others which Solomon was himself unable to answer, and consequently in his turn incurred the penalty. The word αἴνιγμα occurs only once in the N. T. (1 Cor. xiii. 12, "darkly," ἐν αἰνίγματι, comp. Num. xii. 8; Wetstein, *N. T.* ii. 158); but, in the wider meaning of the word, many instances of it occur in our Lord's discourses. Thus Erasmus applies the term to Matt. xii. 43-45. The object of such implicated meanings is obvious, and is well explained by St. Augustine: "manifestis pascimur, *obscuris exercemur*" (*de Doct. Christ.* ii. 6).

We know that all ancient nations, and especially Orientals, have been fond of riddles (Rosenmüller, *Morgenl.* iii. 68). We find traces of the custom among the Arabs (Koran, xxv. 35), and indeed several Arabic books of riddles exist—as Ketâb al Algâz in 1469, and a book of riddles solved, called Akd al themin. But these are rather emblems and devices than what we call riddles, although they are very ingenious. The Persians call them Algâz and Maamma (D'Herbelot, *s. v.* Algaz). They were also known to the Ancient Egyptians (Jablonski, *Pantheon Aegypt.* 48). They were especially used in banquets both by Greeks and Romans (Müller, *Dor.* ii. 392; Athen. x. 457; Pollux, vi. 107; A. Gell. xviii. 2; *Dict. of Ant.* p. 22), and the kind of witticisms adopted may be seen in the literary dinners described by Plato, Xenophon, Athenaeus, Plutarch, and Macrobius. Some have groundlessly supposed that the proverbs of Solomon, Lemuel, and Agur, were propounded at feasts, like the parables spoken by our Lord on similar occasions (Luke xiv. 7, &c.).

Riddles were generally proposed in verse, like the celebrated riddle of Samson, which, however, was properly (as Voss points out, *Instt. Oratt.* iv. 11) no riddle at all, because the Philistines did not possess the only clue on which the solution *could* depend. For this reason Samson had carefully concealed the fact even from his parents (Judg. xiv. 14, &c.). Other ancient riddles in verse are that of the Sphinx, and that which is said to have caused the death of Homer by his mortification at being unable to solve it (Plutarch, *Vit. Hom.*).

Franc. Junius distinguishes between the *greater* enigma, where the allegory or obscure intimation

[a] The two great MSS. of the LXX.—Vatican (Mai) and Alex.—present the name as follow:—

2 K. xxiii. 33, Ἀβλαᾶ; Δεβλαα.
xxv. 6, Ἰερδεβλαθάν; Δεβλαθα.
2 K. xxv. 20, Δεβλαθᾶ; Δεβλαθα.
" 21, Ῥεβλαθᾶ; "
Jer. lii. 9, 10, 26, 27, Δεβλαθᾶ, in both.

is continuous throughout the passage (as in Ez. xvii. 2, and in such poems as the Syrinx attributed to Theocritus); and the *lesser* enigma or ὑπαίνιγμα, where the difficulty is concentrated in the peculiar use of some one word. It may be useful to refer to one or two instances of the latter, since they are very frequently to be found in the Bible, and especially in the Prophets. Such is the play on the word שֶׁכֶם ("a portion," and "Shechem," the town of Ephraim) in Gen. xlviii. 22; on מָצוֹר (*mâtzôr*, "a fortified city," and מִצְרַיִם, *Mizraim*, Egypt) in Mic. vii. 12; on שָׁקֵד (*Shâkêd*, "an almond-tree"), and שָׁקַד (*shâkad*, "to hasten"), in Jer. i. 11; on דּוּמָה (*Dûmâh*, meaning "Edom" and "the land of death"), in Is. xxi. 11; on שֵׁשַׁךְ,[a] *Sheshach* (meaning "Babylon," and perhaps "arrogance"), in Jer. xxv. 26, li. 41.

It only remains to notice the single instance of a riddle occurring in the N. T., viz., *the number of the beast*. This belongs to a class of riddles very common among Egyptian mystics, the Gnostics, some of the Fathers, and the Jewish Cabbalists. The latter called it *Gematria* (i. e. γεωμετρία) of which instances may be found in Carpzov (*App. Crit.* p. 542), Reland (*Ant. Hebr.* i. 25), and some of the commentators on Rev. xiii. 16-18. Thus נָחָשׁ (*nâchâsh*), "serpent," is made by the Jews one of the names of the Messiah, because its numerical value is equivalent to מָשִׁיחַ; and the names Shushan and Esther are connected together because the numerical value of the letters composing them is 661. Thus the Marcosians regarded the number 24 as sacred from its being the sum of numerical values in the names of two quaternions of their Aeons, and the Gnostics used the name *Abraxas* as an amulet, because its letters amount numerically to 365. Such idle fancies are not unfrequent in some of the Fathers. We have already mentioned (see CROSS) the mystic explanation by Clem. Alexandrinus of the number 318 in Gen. xiv. 14, and by Tertullian of the number 300 (represented by the letter T or a *cross*) in Judg. vii. 6, and similar instances are supplied by the Testimonia of the Pseudo-Cyprian. The most exact analogies, however, to the enigma on the name of the beast, are to be found in the so-called Sibylline verses. We quote one which is exactly similar to it, the answer being found in the name Ἰησοῦς = 888, thus: I = 10 + η = 8 + σ = 200 + ο = 70 + υ = 400 + ς = 200 = 888. It is as follows, and is extremely curious:

ἥξει σαρκοφόρος θνητοῖς ὁμοιούμενος ἐν γῇ
τέσσερα φωνήεντα φέρει, τὰ δ' ἄφωνα δύ' αὐτῷ
δίσσων ἀστραγάλων (?), ἀριθμὸν δ' ὅλον ἐξονομήνω·
ὄκτω γὰρ μονάδας, ὅσσας δεκάδας ἐπὶ τούτοις,
ἠδ' ἑκατοντάδας ὄκτω ἀπιστοτέροις ἀνθρώποις
οὔνομα δηλώσει.

With examples like this before us, it would be absurd to doubt that St. John (not *greatly* removed in time from the Christian forgers of the Sibylline verses) intended some *name* as an answer to the number 666. The true answer must be settled by the Apocalyptic commentators. Most of the Fathers supposed, even as far back as Irenaeus, the name Λάτεινος to be indicated. A list of the other very numerous solutions, proposed in different ages, may be found in Elliott's *Horae Apocalypticae*, from which we have quoted several of these instances (*Hor. Apoc.* iii. 222-234). [F. W. F.]

[a] In this passage it is generally thought that Sheshach is put for Babel, by the principle of alphabetical inversion known as the *athbash*. It will be seen that the passages above quoted are chiefly instances of *paronomasia*. On the profound use of this figure by the prophets and other writers see Ewald, *Die Propheten d. Alt. Bund.* i. 49; Steinthal, *Urspr. d. Sprache*, p. 23.

RIM'MON (רִמּוֹן: Ῥεμμών: *Remmon*). Rimmon, a Benjamite of Beeroth, was the father of Rechab and Baanah, the murderers of Ishbosheth (2 Sam. iv. 2, 5, 9).

RIM'MON (רִמּוֹן: Ῥεμμάν: *Remmon*). A deity, worshipped by the Syrians of Damascus, where there was a temple or house of Rimmon (2 K. v. 18). Traces of the name of this god appear also in the proper names Hadad-rimmon and Tabrimmon, but its signification is doubtful. Serarius, quoted by Selden (*De dîs Syris*, ii. 10), refers it to the Heb. *rimmon*, a pomegranate, a fruit sacred to Venus, who is thus the deity worshipped under this title (compare *Pomona*, from *pomum*). Ursinus (*Arboretum Bibl.* cap. 32, 7) explains Rimmon as the pomegranate, the emblem of the fertilizing principle of nature, the personified *natura naturans*, a symbol of frequent occurrence in the old religions (Bähr, *Symbolik*, ii. 122). If this be the true origin of the name, it presents us with a relic of the ancient tree-worship of the East, which we know to have prevailed in Palestine. But Selden rejects this derivation, and proposes instead that Rimmon is from the root רוּם, *rûm*, "to be high," and signifies "most high;" like the Phoenician *Elioun*, and Heb. עֶלְיוֹן. Hesychius gives Ῥαμὰς, ὁ ὕψιστος θεός. Clericus, Vitringa, Rosenmüller, and Gesenius were of the same opinion.

Movers (*Phoen.* i. 196, &c.) regards Rimmon as the abbreviated form of Hadad-Rimmon (as Peor for Baal-Peor), Hadad being the sun-god of the Syrians. Combining this with the pomegranate, which was his symbol, Hadad-Rimmon would then be the sun-god of the late summer, who ripens the pomegranate and other fruits, and, after infusing into them his productive power, dies, and is mourned with the "mourning of Hadadrimmon in the valley of Megiddon" (Zech. xii. 11).

Between these different opinions there is no possibility of deciding. The name occurs but once, and there is no evidence on the point. But the conjecture of Selden, which is approved by Gesenius, has the greater show of probability. [W. A. W.]

RIM'MON (רִמּוֹנוֹ, *i. e.* Rimmônô: ἡ Ῥεμμών: *Remmono*). A city of Zebulun belonging to the Merarite Levites (1 Chr. vi. 77). There is great discrepancy between the list in which it occurs and the parallel catalogue of Josh. xxi. The former contains two names in place of the four of the latter, and neither of them the same. But it is not impossible that DIMNAH (Josh. xxi. 35) may have been originally Rimmon, as the D and R in Hebrew are notoriously easy to confound. At any rate there is no reason for supposing that Rimmono is not identical with Rimmon of Zebulun (Josh. xix. 13), in the A. V. REMMON-METHOAR. The redundant letter was probably transferred, in copying, from the succeeding word—at an early date, since all the MSS.

appear to exhibit it, as does also the Targum of Joseph. [G.]

RIM'MON (רִמּוֹן: Ἐρωμώθ; Alex. Ῥεμμωι; Ῥεμμών: *Remmon*). A town in the southern portion of Judah (Josh. xv. 32), allotted to Simeon (Josh. xix. 7; 1 Chr. iv. 32: in the former of these two passages it is inaccurately given in the A. V. as REMMON). In each of the above lists the name succeeds that of AIN, also one of the cities of Judah and Simeon. In the catalogue of the places reoccupied by the Jews after the return from Babylon (Neh. xi. 29) the two are joined (עֵין רִמּוֹן: LXX. omits: *et in Remmon*), and appear in the A. V. as En-Rimmon. There is nothing to support this single departure of the Hebrew text from its practice in the other lists except the fact that the Vatican LXX. (if the edition of Mai may be trusted) has joined the names in each of the lists of Joshua, from which it may be inferred that at the time of the LXX. translation the Hebrew text there also showed them joined. On the other hand there does not appear to be any sign of such a thing in the present Hebrew MSS.

No trace of Rimmon has been yet discovered in the south of Palestine. True, it is mentioned in the *Onomasticon* of Eusebius and Jerome; but they locate it at 15 miles *north* of Jerusalem, obviously confounding it with the Rock Rimmon. That it was in the south would be plain, even though the lists above cited were not extant, from Zech. xiv. 10, where it is stated to be "south of Jerusalem," and where it and Geba (the northern frontier of the southern kingdom) are named as the limits of the change which is to take place in the aspect and formation of the country. In this case Jerome, both in the Vulgate and in his Commentary (*in Zech.* xiv. 9 seqq.), joins the two names, and understands them to denote a hill north of Jerusalem, apparently well known (doubtless the ancient GIBEAH), marked by a pomegranate tree—"collis Rimmon (hoc enim Gabaa sonat, ubi arbor malagranati est) usque ad australem plagam Jerusalem." [G.]

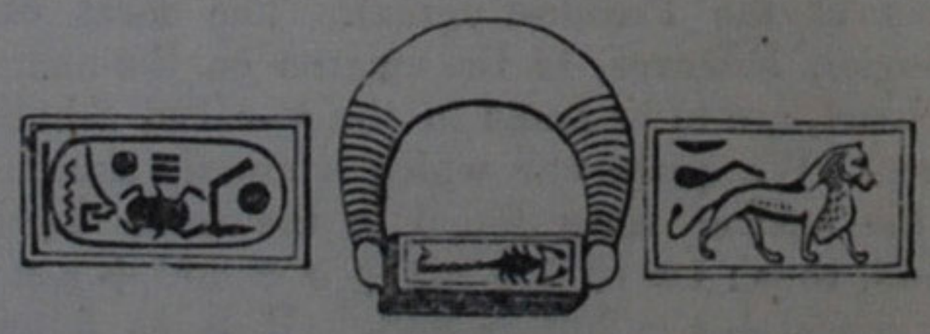
RIM'MON PA'REZ (רִמּוֹן פָּרֶץ: Ῥεμμὼν Φαρές). The name of a march-station in the wilderness (Num. xxxiii. 19, 20). Rimmon is a common name of locality. The latter word is the same as that found in the plural form in Baal-Perazim, "Baal of the breaches." Perhaps some local configuration, such as a "cleft," might account for its being added. It stands between Rithmah and Libnah. No place now known has been identified with it. [H. H.]

RIM'MON, THE ROCK (סֶלַע הָרִמּוֹן: ἡ πέτρα τοῦ Ῥεμμών; Joseph. πέτρα Ῥοα: *petra cujus vocabulum est Remmon*; *petra Remmon*). A cliff (such seems rather the force of the Hebrew word *sela*) or inaccessible natural fastness, in which the six hundred Benjamites who escaped the slaughter of Gibeah took refuge, and maintained themselves for four months until released by the act of the general body of the tribes (Judg. xx. 45, 47, xxi. 13).

It is described as in the "wilderness" (*midbar*), that is, the wild uncultivated (though not unproductive) country which lies on the east of the central highlands of Benjamin, on which Gibeah was situated — between them and the Jordan Valley. Here the name is still found attached to a village perched on the summit of a conical chalky hill, visible in all directions, and commanding the whole country (Rob. *B. R.* i. 440).

The hill is steep and naked, the white limestone everywhere protruding, and the houses clinging to its sides and forming as it were huge steps. On the south side it rises to a height of several hundred feet from the great ravine of the *Wady Mutyâh*; while on the west side it is almost equally isolated by a cross valley of great depth (Porter, *Handbk.* 217; Mr. Finn, in Van de Velde, *Memoir*, 345). In position it is (as the crow flies) 3 miles east of Bethel, and 7 N.E. of Gibeah (*Tuleil el-Ful*). Thus in every particular of name, character, and situation it agrees with the requirements of the Rock Rimmon. It was known in the days of Eusebius and Jerome, who mention it (*Onomasticon*, "Remmon")—though confounding it with Rimmon in Simeon—as 15 Roman miles northwards from Jerusalem. [G.]

RING (טַבַּעַת: δακτύλιος: *annulus*). The ring was regarded as an indispensable article of a Hebrew's attire, inasmuch as it contained his signet, and even owed its name to this circumstance, the term *tabbaath* being derived from a root signifying "to impress a seal." It was hence the symbol of authority, and as such was presented by Pharaoh to Joseph (Gen. xli. 42), by Ahasuerus to Haman (Esth. iii. 10), by Antiochus to Philip (1 Macc. vi. 15), and by the father to the prodigal son in the parable (Luke xv. 22). It was treasured accordingly, and became a proverbial expression for a most valued object (Jer. xxii. 24; Hagg. ii. 23; Ecclus. xlix. 11). Such rings were worn not only by men, but by women (Is. iii. 21; Mishn. *Sabb.* 6, §3), and are enumerated among the articles presented by men and women for the service of the tabernacle (Ex. xxxv. 22). The signet-ring was worn on the right hand (Jer. *l. c.*). We may conclude, from Ex. xxviii. 11, that the rings contained a stone engraven with a device, or with the owner's name. Numerous specimens of Egyptian rings have been discovered, most of them made of gold, very massive, and containing either a scarabaeus or an engraved stone (Wilkinson, ii. 337). The number of rings worn



Egyptian Rings.

by the Egyptians was truly remarkable. The same profusion was exhibited also by the Greeks and Romans, particularly by men (*Dict. of Ant.* "Rings"). It appears also to have prevailed among the Jews of the Apostolic age; for in Jam. ii. 2, a rich man is described as χρυσοδακτύλιος, meaning not simply "with a gold ring," as in the A. V., but "golden-ringed" (like the χρυσόχειρ, "golden-handed" of Lucian, *Timon*, 20), implying equally well the presence of several gold rings. For the term *gâlîl*, rendered "ring" in Cant. v. 14, see ORNAMENTS. [W. L. B.]

RIN'NAH (רִנָּה: Ἀνά; Alex. Ῥαννών: *Rinna*). One of the sons of Shimon in an obscure and fragmentary genealogy of the descendants of Judah (1 Chr. iv. 20). In the LXX. and Vulgate

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[a] In two out of its four occurrences, the article is omitted both in the Hebrew and LXX.

he is made "the son of Hanan," Ben-hanan being thus translated.

RIPHATH (רִיפַת: Ῥιφάθ; Alex. Ῥιφαε in Chr.: *Riphath*), the second son of Gomer, and the brother of Ashkenaz and Togarmah (Gen. x. 3). The Hebrew text in 1 Chr. i. 6 gives the form Diphath,[a] but this arises out of a clerical error similar to that which gives the forms Rodanim and Hadad for Dodanim and Hadar (1 Chr. i. 7, 50; Gen. xxxvi. 39). The name Riphath occurs only in the genealogical table, and hence there is little to guide us to the locality which it indicates. The name itself has been variously identified with that of the Rhipaean mountains (Knobel), the river Rhebas in Bithynia (Bochart), the Rhibii, a people living eastward of the Caspian Sea (Schulthess), and the Ripheans, the ancient name of the Paphlagonians (Joseph. *Ant.* i. 6, §1). This last view is certainly favoured by the contiguity of Ashkenaz and Togarmah. The weight of opinion is, however, in favour of the Rhipaean mountains, which Knobel (*Völkert.* p. 44) identifies etymologically and geographically with the Carpathian range in the N.E. of Dacia. The attempt of that writer to identify Riphath with the Celts or Gauls, is evidently based on the assumption that so important a race ought to be mentioned in the table, and that there is no other name to apply to them; but we have no evidence that the Gauls were for any lengthened period settled in the neighbourhood of the Carpathian range. The Rhipaean mountains themselves existed more in the imagination of the Greeks than in reality, and if the received etymology of that name (from ῥιπαί, "blasts") be correct, the coincidence in sound with Riphath is merely accidental, and no connexion can be held to exist between the names. The later geographers, Ptolemy (iii. 5, §15, 19) and others, placed the Rhipaean range where no range really exists, viz., about the elevated ground that separates the basins of the Euxine and Baltic seas. [W. L. B.]

RIS'SAH (רִסָּה: Ῥεσσά: *Ressa*). The name, identical with the word which signifies "a worm," is that of a march-station in the wilderness (Num. xxxiii. 21, 22). It lies, as there given, between Libnah and Kehelathah, and has been considered (Winer, *s. v.*) identical with Rasa in the *Peuting. Itiner.*, 32 Roman miles from Ailah (Elah), and 203 miles south of Jerusalem, distinct, however, from the Ῥῆσσα of Josephus (*Ant.* xiv. 15, §2). No site has been identified with Rissah. [H. H.]

RITH'MAH (רִתְמָה: Ῥαθαμᾶ: *Rethma*). The name of a march-station in the wilderness (Num. xxxiii. 18, 19). It stands there next to Hazeroth [HAZEROTH], and probably lay in a N.E. direction from that spot, but no place now known has been identified with it. The name is probably connected with רֹתֶם, Arab. رتم, commonly rendered "juniper," but more correctly "broom." It carries the affirmative ה, common in names of locality, and found especially among many in the catalogue of Num. xxxiii. [H. H.]

RIVER. In the sense in which we employ the word, viz. for a perennial stream of considerable size, a river is a much rarer object in the East than in the West. The majority of the inhabitants of Palestine at the present day have probably never seen one. With the exception of the Jordan and the *Litany*, the streams of the Holy Land are either entirely dried up in the summer months, and converted into hot lanes of glaring stones, or else reduced to very small streamlets deeply sunk in a narrow bed, and concealed from view by a dense growth of shrubs.

The cause of this is twofold: on the one hand the hilly nature of the country — a central mass of highland descending on each side to a lower level, and on the other the extreme heat of the climate during the summer. There is little doubt that in ancient times the country was more wooded than it now is, and that, in consequence, the evaporation was less, and the streams more frequent: yet this cannot have made any very material difference in the permanence of the water in the thousands of valleys which divide the hills of Palestine.

For the various aspects of the streams of the country which such conditions inevitably produced, the ancient Hebrews had very exact terms, which they employed habitually with much precision.

1. For the perennial river, *Nâhâr* (נָהָר). Possibly used of the Jordan in Ps. lxvi. 6, lxxiv. 15; of the great Mesopotamian and Egyptian rivers generally in Gen. ii. 10; Ex. vii. 19; 2 K. xvii. 6; Ez. iii. 15, &c. But with the definite article, *han-Nahar*, "*the* river," it signifies invariably the Euphrates (Gen. xxxi. 21; Ex. xxiii. 31; Num. xxiv. 6; 2 Sam. x. 16, &c. &c.). With a few exceptions (Josh. i. 4, xxiv. 2, 14, 15; Is. lix. 19; Ez. xxxi. 15), *nâhâr* is uniformly rendered "river" in our version, and accurately, since it is never applied to the fleeting fugitive torrents of Palestine.

2. The term for these is *nachal* (נַחַל), for which our translators have used promiscuously, and sometimes almost alternately, "valley," "brook," and "river." Thus the "brook" and the "valley" of Eshcol (Num. xiii. 23 and xxxii. 9); the "valley," the "brook," and the "river" Zered (Num. xxi. 12; Deut. ii. 13; Am. vi. 14); the "brook" and the "river" of Jabbok (Gen. xxxii. 23; Deut. ii. 37), of Arnon (Num. xxi. 14; Deut. ii. 24), of Kishon (Judg. iv. 7; 1 K. xviii. 40). Compare also Deut. iii. 16, &c.[b]

Neither of these words expresses the thing intended; but the term "brook" is peculiarly unhappy, since the pastoral idea which it conveys is quite at variance with the general character of the wadys of Palestine. Many of these are deep abrupt chasms or rents in the solid rock of the hills, and have a savage, gloomy aspect, far removed from that of an English brook. For example, the Arnon forces its way through a ravine several hundred feet deep and about two miles wide across the top. The *Wady Zerka*, probably the Jabbok, which Jacob was so anxious to interpose between his family and Esau, is equally unlike the quiet "meadowy brook" with which we are familiar. And those which are not so abrupt and savage are in their width, their irregularity, their forlorn arid look when the torrent has subsided, utterly unlike "brooks." Un-

[a] דִּיפַת. This reading is preferred by Bochart (*Phaleg*, iii. 10), and is connected by him with the names of the town Tobata and the mountain Tibium in the N. of Asia Minor.

[b] Jerome, in his *Quaestiones in Genesim*, xxvi. 19, draws the following curious distinction between a valley and a torrent: "*Et hic pro valle torrens scriptus est: nunquam enim in valle invenitur puteus aquae vivae.*"

fortunately our language does not contain any single word which has both the meanings of the Hebrew *nachal* and its Arabic equivalent *wady*, which can be used at once for a dry valley and for the stream which occasionally flows through it. Ainsworth, in his *Annotations* (on Num. xiii. 23), says that "bourne" has both meanings; but "bourne" is now obsolete in English, though still in use in Scotland, where, owing to the mountainous nature of the country, the "burns" partake of the nature of the *wadys* of Palestine in the irregularity of their flow. Mr. Burton (*Geog. Journ.* xxiv. 209) adopts the Italian *fiumara*. Others have proposed the Indian term *nullah*.—The double application of the Hebrew *nachal* is evident in 1 K. xvii. 3, where Elijah is commanded to hide himself in (not by) the *nachal* Cherith and to drink of the *nachal*.

3. *Yeôr* (יְאוֹר), a word of Egyptian origin (see Gesen. *Thes.* 558), applied to the Nile only, and, in the plural, to the canals by which the Nile water was distributed throughout Egypt, or to streams having a connexion with that country. It is the word employed for the Nile in Genesis and Exodus, and is rendered by our translators "the river," except in the following passages, Jer. xlvi. 7, 8; Am. viii. 8, ix. 5, where they substitute "a flood"—much to the detriment of the prophet's metaphor. [See NILE, vol. ii. p. 539 *b*.]

4. *Yûbal* (יוּבַל), from a root signifying tumult or fulness, occurs only six times, in four of which it is rendered "river," viz. Jer. xvii. 8; Dan. viii. 2, 3, 6.

5. *Peleg* (פֶּלֶג), from an uncertain root, probably connected with the idea of the division of the land for irrigation, is translated "river" in Ps. i. 3, lxv. 9; Is. xxx. 25; Job xx. 17. Elsewhere it is rendered "stream" (Ps. xlvi. 4), and in Judg. v. 15, 16, "divisions," where the allusion is probably to the artificial streams with which the pastoral and agricultural country of Reuben was irrigated (Ewald, *Dichter*, i. 129; Gesen. *Thes.* 1103 *b*).

6. *Aphîk* (אָפִיק). This appears to be used without any clearly distinctive meaning. It is probably from a root signifying strength or force, and may signify any rush or body of water. It is translated "river" in a few passages:—Cant. v. 12; Ez. vi. 3, xxxi. 12, xxxii. 6, xxxiv. 13, xxxv. 8, xxxvi. 4, 6; Joel i. 20, iii. 18. In Ps. cxxvi. 4 the allusion is to temporary streams in the dry regions of the "south." [G.]

RIVER OF EGYPT. Two Hebrew terms are thus rendered in the A. V.

1. נְהַר מִצְרַיִם: ποταμὸς Αἰγύπτου: *fluvius Aegypti* (Gen. xv. 18), "the river of Egypt," that is, the Nile, and here—as the western border of the Promised Land, of which the eastern border was Euphrates—the Pelusiac or easternmost branch.

2. נַחַל מִצְרַיִם χειμάρρους Αἰγύπτου, φάραγξ Αἰγύπτου, ποταμὸς Αἰγύπτου, Ῥινοκόρουρα, pl.: *torrens Aegypti, rivus Aegypti* (Num. xxxiv. 5; Josh. xv. 4, 47; 1 K. viii. 65; 2 K. xxiv. 7; Is. xxvii. 12, in the last passage translated "the stream of Egypt"). It is the common opinion that this second term designates a desert stream on the border of Egypt, still occasionally flowing in the valley called Wádi-l-'Areesh. The centre of the valley is occupied by the bed of this torrent, which only flows after rains, as is usual in the desert valleys. The correctness of this opinion can only be decided by an examination of the passages in which the term occurs, for the ancient translations do not aid us. When they were made there must have been great uncertainty on the subject. In the LXX. the term is translated by two literal meanings, or perhaps three, but it is doubtful whether נַחַל can be rendered "river," and is once represented by Rhinocorura (or Rhinocolura), the name of a town on the coast, near the Wádi-l-'Areesh, to which the modern El-'Areesh has succeeded.

This stream is first mentioned as the point where the southern border of the Promised Land touched the Mediterranean, which formed its western border (Num. xxxiv. 3-6). Next it is spoken of as in the same position with reference to the prescribed borders of the tribe of Judah (Josh. xv. 4), and as beyond Gaza and its territory, the westernmost of the Philistine cities (47). In the later history we find Solomon's kingdom extending "from the entering in of Hamath unto the river of Egypt" (1 K. viii. 65), and Egypt limited in the same manner where the loss of the eastern provinces is mentioned: "And the king of Egypt came not again any more out of his land: for the king of Babylon had taken from the river of Egypt unto the river Euphrates all that pertained to the king of Egypt" (2 K. xxiv. 7). In Isaiah it seems to be spoken of as forming one boundary of the Israelite territory, Euphrates being the other, "from the channel of the river unto the stream of Egypt" (xxvii. 12), appearing to correspond to the limits promised to Abraham.

In certain parallel passages the Nile is distinctly specified instead of "the Nachal of Egypt." In the promise to Abraham, the Nile, "the river of Egypt," is mentioned with Euphrates as bounding the land in which he then was, and which was promised to his posterity (Gen. xv. 18). Still more unmistakeably is Shihor, which is always the Nile, spoken of as a border of the land, in Joshua's description of the territory yet to be conquered: "This [is] the land that yet remaineth: all the regions of the Philistines, and all Geshuri, from the Sihor, which [is] before Egypt, even unto the borders of Ekron northward, [which] is counted to the Canaanite" (Josh. xiii. 2, 3).

It must be observed that the distinctive character of the name, "Nachal *of Egypt*," as has been well suggested to us, almost forbids our supposing an insignificant stream to be intended; although such a stream might be of importance from position as forming the boundary.

If we infer that the Nachal of Egypt is the Nile, we have to consider the geographical consequences, and to compare the name with known names of the Nile. Of the branches of the Nile, the easternmost, or Pelusiac, would necessarily be the one intended. On looking at the map it seems incredible that the Philistine territory should ever have extended so far; the Wádi-l-'Areesh is distant from Gaza, the most western of the Philistine towns; but Pelusium, at the mouth and most eastern part of the Pelusiac branch, is very remote. It must, however, be remembered, that the tract from Gaza to Pelusium is a desert that could never have been cultivated, or indeed inhabited by a settled population, and was probably only held in the period to which we refer by marauding Arab tribes, which may well have been tributary to the Philistines, for they must have been tributary to them or to the

Egyptians, on account of their isolated position and the sterility of the country, though no doubt maintaining a half-independence.[a] All doubt on this point seems to be set at rest by a passage, in a hieroglyphic inscription of Sethee I., head of the xixth dynasty, B.C. cir. 1340, on the north wall of the great temple of El-Karnak, which mentions "the foreigners of the SHASU from the fort of TARU to the land of KANANA" (SHASU SHA'A EM SHTEM EN TARU ER PA-KAN'ANA, Brugsch, *Geogr. Inschr.* i. p. 261, No. 1265, pl. xlvii.). The identification of "the fort of TARU" with any place mentioned by the Greek and Latin geographers has not yet been satisfactorily accomplished. It appears, from the bas-relief, representing the return of Sethee I. to Egypt from an eastern expedition, near the inscription just mentioned, to have been between a Leontopolis and a branch of the Nile, or perhaps canal, on the west side of which it was situate, commanding a bridge (Ibid. No. 1266, pl. xlviii.). The Leontopolis is either the capital of the Leontopolite Nome, or a town in the Heliopolite Nome mentioned by Josephus (*Ant.* xiii. 3, §1). In the former case the stream would probably be the Tanitic branch, or perhaps the Pelusiac; in the latter, perhaps the Canal of the Red Sea. We prefer the first Leontopolis, but no identification is necessary to prove that the SHASU at this time extended from Canaan to the east of the Delta (see on the whole subject *Geogr. Inschr.* i. pp. 260-266, iii. pp. 20, 21).

Egypt, therefore, in its most flourishing period, evidently extended no further than the east of the Delta, its eastern boundary being probably the Pelusiac branch, the territory of the SHASU, an Arab nation or tribe, lying between Egypt and Canaan. It might be supposed that at this time the SHASU had made an inroad into Egypt, but it must be remembered that in the latter period of the kings of Judah, and during the classical period, Pelusium was the key of Egypt on this side. The Philistines, in the time of their greatest power, which appears to have been contemporary with the period of the Judges, may well be supposed to have reduced the Arabs of this neutral territory to the condition of tributaries, as doubtless was also done by the Pharaohs.

It must be remembered that the specification of a certain boundary does not necessarily prove that the actual lands of a state extended so far; the limit of its sway is sometimes rather to be understood. Solomon ruled as tributaries all the kingdoms between the Euphrates and the land of the Philistines and the border of Egypt, when the Land of Promise appears to have been fully occupied (1 K. iv. 21, comp. 24). When, therefore, it is specified that the Philistine territory as far as the Nachal-Mizraim remained to be taken, it need scarcely be inferred that the territory to be inhabited by the Israelites was to extend so far, and this stream's being an actual boundary of a tribe may be explained on the same principle.

If, with the generality of critics, we think that the Nachal-Mizraim is the Wádi-l-'Areesh, we must conclude that the name Shihor is also applied to the latter, although elsewhere designating the Nile,[b] for we have seen that Nachal-Mizraim and Shihor are used interchangeably to designate a stream on the border of the Promised Land. This difficulty seems to overthrow the common opinion. It must, however, be remembered that in Joshua xiii. 3, Shihor has the article, as though actually or originally an appellative, the former seeming to be the more obvious inference from the context. [SHIHOR OF EGYPT; SIHOR.]

The word Nachal may be cited on either side. Certainly in Hebrew it is rather used for a torrent or stream than for a river; but the name Nachal-Mizraim may come from a lost dialect, and the parallel Arabic word wádee, وَادِى, though ordinarily used for valleys and their winter-torrents, as in the case of the Wádi-l-'Areesh itself, has been employed by the Arabs in Spain for true rivers, the Guadalquivir, &c. It may, however, be suggested, that in Nachal-Mizraim we have the ancient form of the Neel-Misr of the Arabs, and that Nachal was adopted from its similarity of sound to the original of Νεῖλος. It may, indeed, be objected that Νεῖλος is held to be of Iranian origin. The answer to this is, that we find Javan, we will not say the Ionians, called by the very name, HANEN, used in the Rosetta Stone for "Greek" (SHAEE EN HANEN, ΤΟΙΣ ΤΕ ΕΛΛΗΝΙΚΟΙΣ ΓΡΑΜΜΑΣΙΝ), in the lists of countries and nations, or tribes, conquered by, or subject to, the Pharaohs, as early as the reign of Amenoph III., B.C. cir. 1400.[c] An Iranian and even a Greek connexion with Egypt as early as the time of the Exodus, is therefore not to be treated as an impossibility. It is, however, remarkable, that the word Νεῖλος does not occur in the Homeric poems, as though it were not of Sanskrit origin, but derived from the Egyptians or Phoenicians.

Brugsch compares the Egyptian MUAW EN KEM "Water of Egypt," mentioned in the phrase "From the water of Egypt as far as NEHEREEN [Mesopotamia] inclusive," but there is no internal

[a] Herodotus, whose account is rather obscure, says that from Phoenicia to the borders of the city Cadytis (probably Gaza) the country belonged to the Palaestine Syrians; from Cadytis to Jenysus, to the Arabian king; then to the Syrians again, as far as Lake Serbonis, near Mount Casius. At Lake Serbonis, Egypt began. The eastern extremity of Lake Serbonis is somewhat to the westward of Rhinocolura, and Mount Casius is more than halfway from the latter to Pelusium. As Herodotus afterwards states more precisely that from Jenysus to "Lake Serbonis and Mount Casius" was three days' journey through a desert without water, he evidently makes Mount Casius mark the western boundary of the Syrians; for although the position of Jenysus is uncertain, the whole distance from Gaza (and if Cadytis be not Gaza, we cannot extend the Arabian territory further east) does not greatly exceed three days' journey (iii 5. See Rawlinson's edit., ii. 398-400). If we adopt Capt. Spratt's identifications of Pelusium and Mount Casius, we must place them much nearer together, and the latter far to the west of the usual supposed place (SIN, town). But in this case Herodotus would intend the western extremity of Lake Serbonis, which seems unlikely.

[b] There is a Shihor-libnath in the north of Palestine, mentioned in Joshua (xix. 26), and supposed to correspond to the Belus, if its name signify "the river of glass." But we have no ground for giving Shihor the signification "river;" and when the connexion of the Egyptians, and doubtless of the Phoenician and other colonists of north-eastern Egypt, with the manufacture of glass is remembered, it seems more likely that Shihor-libnath was named from the Nile.

[c] We agree with Lepsius in this identification (*Ueber der Namen der Ionier auf den Aeg. Denkmälern*, Königl. Akad. Berlin). His views have, however, been combated by Bunsen (*Egypt's Place*, iii. 603-606), Brugsch (*Geogr. Inschr.* ii. p. 19, pl. xiii. no. 2), and De Rougé (*Tombeau d'Ahmes*, p. 43).

evidence in favour of his conjectural identification with the stream of Wádi-l-'Areesh (*Geog. Inschr.* i. 54, 55, pl. vii. no. 303). [R. S. P.]

RIZPAH (רִצְפָּה: Ῥεσφᾶ and Ῥέσφα: Joseph. Ῥαισφα: *Respha*), concubine to king Saul, and mother of his two sons Armoni and Mephibosheth. Like many others of the prominent female characters of the Old Testament—Ruth, Rahab, Jezebel, &c.—Rizpah would seem to have been a foreigner, a Hivite, descended from one of the ancient worthies of that nation, Ajah or Aiah,[a] son of Zibeon, whose name and fame are preserved in the Ishmaelite record of Gen. xxxvi. If this be the case, Saul was commencing a practice, which seems with subsequent kings to have grown almost into a rule, of choosing non-Israelite women for their inferior wives. David's intrigue with Bathsheba, or Bath-shua, the wife of a Hittite, and possibly herself a Canaanitess,[b] is perhaps not a case in point; but Solomon, Rehoboam, and their successors, seem to have had their harems filled with foreign women.

After the death of Saul and occupation of the country west of the Jordan by the Philistines, Rizpah accompanied the other inmates of the royal family to their new residence at Mahanaim; and it is here that her name is first introduced to us as the subject of an accusation levelled at Abner by Ishbosheth (2 Sam. iii. 7), a piece of spite which led first to Abner's death through Joab's treachery, and ultimately to the murder of Ishbosheth himself. The accusation, whether true or false—and from Abner's vehement denial we should naturally conclude that it was false—involved more than meets the ear of a modern and English reader. For amongst the Israelites it was considered "as a step to the throne to have connexion with the widow or the mistress of the deceased king." (See Michaelis, *Laws of Moses*, art. 54.) It therefore amounted to an insinuation that Abner was about to make an attempt on the throne.

We hear nothing more of Rizpah till the tragic story which has made her one of the most familiar objects to young and old in the whole Bible (2 Sam. xxi. 8-11). Every one can appreciate the love and endurance with which the mother watched over the bodies of her two sons and her five relatives, to save them from an indignity peculiarly painful to the whole of the ancient world (see Ps. lxxix. 2; Hom. *Il.* i. 4, 5, &c. &c.). But it is questionable whether the ordinary conception of the scene is accurate. The seven victims were not, as the A. V. implies, "hung;" they were crucified. The seven crosses were planted in the rock on the top of the sacred hill of Gibeah; the hill which, though not Saul's native place,[c] was through his long residence there so identified with him as to retain his name to the latest existence of the Jewish nation (1 Sam. xi. 4 &c., and see Joseph. *B. J.* v. 2, §1). The whole or part of this hill seems at the time of this occurrence to have been in some special manner[d] dedicated to Jehovah, possibly the spot on which Ahiah the priest had deposited the Ark when he took refuge in Gibeah during the Philistine war (1 Sam. xiv. 18). The victims were sacrificed at the beginning of barley-harvest—the sacred and festal time of the Passover—and in the full blaze of the summer sun they hung till the fall of the periodical rain in October. During the whole of that time Rizpah remained at the foot of the crosses on which the bodies of her sons were exposed: the *Mater dolorosa*, if the expression may be allowed, of the ancient dispensation. She had no tent to shelter her from the scorching sun which beats on that open spot all day, or from the drenching dews at night, but she spread on the rocky floor the thick mourning garment of black sackcloth[e] which as a widow she wore, and crouching there she watched that neither vulture nor jackal should molest the bodies. We may surely be justified in applying to Rizpah the words with which another act of womanly kindness was commended, and may say, that "wheresoever the Bible shall go, there shall also this, that this woman hath done, be told for a memorial of her." [G.]

ROAD. This word occurs but once in the Authorised Version of the Bible, viz. in 1 Sam. xxvii. 10, where it is used in the sense of "raid" or "inroad," the Hebrew word (פְּשִׁט) being elsewhere (*e. g.* ver. 8, xxiii. 27, xxx. 1, 14, &c.) rendered "invade" and "invasion."

A Road in the sense which we now attach to the term is expressed in the A. V. by "way" and "path." [G.]

ROBBERY.[f] Whether in the larger sense of plunder, or the more limited sense of theft, sys-

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[a] The Syriac-Peshito and Arabic Versions, in 2 Sam. iii., read Ana for Aiah—the name of another ancient Hivite, the brother of Ajah, and equally the son of Zibeon. But it is not fair to lay much stress on this, as it may be only the error—easily made—of a careless transcriber; or of one so familiar with the ancient names as to have confounded one with the other.

[b] Comp. Gen. xxxviii., where the "daughter of Shua," the Canaanitess, should really be Bath-shua.

[c] Saul was probably born at Zelah, where Kish's sepulchre, and therefore his home, was situated. [ZELAH.]

[d] בְּחִיר, 2 Sam. xxi. 6. [e] הַשַּׂק, *has-Sak.*

[f] 1. גָּזֵל; ἁρπαγή, ἁρπάγματα; *rapinae.*

2. פֶּרֶק, from פָּרַק, "break;" ἀδικία; *dilaceratio.*

3. שֹׁד, from שָׁדַד, "waste;" ὄλεθρος; *rapinae.*

4. שָׁלָל; προνομη; *praeda*; "prey," "spoil." [BOOTY.]

(2). ROBBER:—

1. בּוֹזֵז, part. from בָּזַז, "rob;" προνομεύων; *vastans.*

2. פָּרִיץ, part. of פָּרַץ, "break;" λοιμός; *latro*: Mic. ii. 13, "breaker."

3. צַמִּים, Job xviii. 9; διψῶντες; *sitis.* Targum, with A. V., has "robbers;" but it is most commonly rendered as LXX., Job v. 5, *sitientes.*

4. שֹׁדֵד; λῃστής; *latro*: from שָׁדַד, "waste."

5. שֹׁסֵה; ἐχθρός; *deripiens*; A. V. "spoiler."

6. גַּנָּב; κλέπτης; *fur*; A. V. "thief."

(3.) ROB:—

1. בָּזַז; διαρπάζω; *depopulor.*

2. גָּזַל; ἀφαιρέω; *violenter aufero.*

3. עוּד, "return," "repeat;" hence in Pi. surround circumvent (Ps. cxix. 61); περιπλακῆναι; *circumplecti*: usually affirm, reiterate assertions (Ges. p. 997).

4. קָבַץ "cover," "hide;" πτερνίζω; *affligo* (Ges. p. 1190).

5. שָׁסָה; διαρπάζω; *diripio.*

6. שָׁסַס (same as last); προνομεύω; *depraedor.*

7. גָּנַב; κλέπτω; *furor*; A. V. "steal."

ternatically organized, robbery has ever been one of the principal employments of the nomad tribes of the East. From the time of Ishmael to the present day, the Bedouin has been a "wild man," and a robber by trade, and to carry out his objects successfully, so far from being esteemed disgraceful, is regarded as in the highest degree creditable (Gen. xvi. 12; Burckhardt, *Notes on Bed.* i. 137, 157). An instance of an enterprize of a truly Bedouin character, but distinguished by the exceptional features belonging to its principal actor, is seen in the night-foray of David (1 Sam. xxvi. 6-12), with which also we may fairly compare Hom. *Il.* K. 204, &c. Predatory inroads on a large scale are seen in the incursions of the Sabaeans and Chaldaeans on the property of Job (Job i. 15, 17); the revenge coupled with plunder of Simeon and Levi (Gen. xxxiv. 28, 29); the reprisals of the Hebrews upon the Midianites (Num. xxxi. 32-54), and the frequent and often prolonged invasions of "spoilers" upon the Israelites, together with their reprisals, during the period of the Judges and Kings (Judg. ii. 14, vi. 3, 4; 1 Sam. xi., xv.; 2 Sam. viii., x.; 2 K. v. 2; 1 Chr. v. 10, 18-22). Individual instances, indicating an unsettled state of the country during the same period, are seen in the "liers-in-wait" of the men of Shechem (Judg. ix. 25), and the mountain retreats of David in the cave of Adullam, the hill of Hachilah, and the wilderness of Maon, and his abode in Ziklag, invaded and plundered in like manner by the Amalekites (1 Sam. xxii. 1, 2, xxiii. 19-25, xxvi. 1, xxvii. 6-10, xxx. 1).

Similar disorder in the country, complained of more than once by the prophets (Hos. iv. 2, vi. 9; Mic. ii. 8), continued more or less through Maccabaean down to Roman times, favoured by the corrupt administration of some of the Roman governors, in accepting money in redemption of punishment, produced those formidable bands of robbers, so easily collected and with so much difficulty subdued, who found shelter in the caves of Palestine and Syria, and who infested the country even in the time of our Lord, almost to the very gates of Jerusalem (Luke x. 30; Acts v. 36, 37, xxi. 38.) [JUDAS OF GALILEE; CAVES.] In the later history also of the country the robbers, or sicarii, together with their leader, John of Gischala, played a conspicuous part (Joseph. *B. J.* iv. 2, §1; 3, §4; 7, §2).

The Mosaic law on the subject of theft is contained in Ex. xxii., and consists of the following enactments:—

1. He who stole and killed an ox or a sheep, was to restore five oxen for the ox, and four sheep for the sheep.

2. If the stolen animal was found alive the thief was to restore double.

3. If a man was found stealing in a dwelling house at night, and was killed in the act, the homicide was not held guilty of murder.

4. If the act was committed during daylight, the thief might not be killed, but was bound to make full restitution or be sold into slavery.

5. If money or goods deposited in a man's house were stolen therefrom, the thief, when detected, was to pay double: but

6. If the thief could not be found, the master of the house was to be examined before the judges.

7. If an animal given in charge to a man to keep were stolen from him, *i. e.* through his negligence, he was to make restitution to the owner. [OATH.]

There seems no reason to suppose that the law underwent any alteration in Solomon's time, as Michaelis supposes; the expression in Prov. vi. 30, 31 is, that a thief detected in stealing should restore sevenfold, *i. e.* to the full amount, and for this purpose, even give all the substance of his house, and thus in case of failure be liable to servitude (Michaelis, *Laws of Moses*, §284). On the other hand, see Bertheau on Prov. vi.; and Keil, *Arch. Hebr.* §154.—Man-stealing was punishable with death (Ex. xxi. 16; Deut. xxiv. 7).—Invasion of right in land was strictly forbidden (Deut. xxvii. 17; Is. v. 8; Mic. ii. 2).

The question of sacrilege does not properly come within the scope of the present article. [H. W. P.]

ROBOAM (Ῥοβοάμ: *Roboam*), Ecclus. xlvii. 23; Matt. i. 7. [REHOBOAM.]

ROE, ROEBUCK (צְבִי, *tzĕbî* (m.); צְבִיָּה, *tzĕbîyyâh* (f.): δορκάς, δόρκων, δορκάδιον: *caprea, damula*). There seems to be little or no doubt that the Heb. word, which occurs frequently in the O. T., denotes some species of antelope, probably the *Gazella dorcas*, a native of Egypt and North Africa, or the *G. Arabica* of Syria and Arabia, which appears to be a variety only of the *dorcas*. The gazelle was allowed as food (Deut. xii. 15, 22, &c.); it is mentioned as very fleet of foot (2 Sam. ii. 18; 1 Chr. xii. 8); it was hunted (Is. xiii. 14; Prov. vi. 5); it was celebrated for its loveliness (Cant. ii. 9, 17, viii. 14). The gazelle is found in Egypt, Barbary, and Syria. Stanley (*S. & P.* p. 207) says that the signification of the word Ajalon, the valley "of stags," is still justified by "the gazelles which the peasants hunt on its mountain slopes." Thomson (*The Land and the Book*, p. 172) says that the mountains of Naphtali "abound in gazelles to this day."

Gazella Arabica.

The ariel gazelle (*G. Arabica*), which, if not a different species, is at least a well marked variety of the *dorcas*, is common in Syria, and is hunted by the Arabs with a falcon and a greyhound; the repeated attacks of the bird upon the head of the animal so bewilder it that it falls an easy prey to the greyhound, which is trained to watch the flight of the falcon. Many of these antelopes are also taken in pitfals into which they are driven by the shouts of the hunters. The large full soft eye of the gazelle has long been the theme of Oriental praises. [W. H.]

ROGELIM (רֹגְלִים: Ῥωγελλειμ, and so Alex.

though once Ῥωγελειμ: *Rogelim*). The residence of Barzillai the Gileadite (2 Sam. xvii. 27, xix. 31) in the highlands east of the Jordan. It is mentioned on this occasion only. Nothing is said to guide us to its situation, and no name at all resembling it appears to have been hitherto discovered on the spot.

If interpreted as Hebrew the name is derivable from *regel*, the foot, and signifies the "fullers" or "washers," who were in the habit (as they still are in the East) of using their feet to tread the cloth which they are cleansing. But this is extremely uncertain. The same word occurs in the name EN-ROGEL. [G.]

ROH'GAH (רֹוהֻגָּה, *Cethib*, רֹהֻגָּה, *Keri*: Ῥοογά; Alex. Οὐραογά: *Roaga*). An Asherite, of the sons of Shamer (1 Chr. vii. 34).

RO'IMUS (Ῥοῖμος). REHUM 1 (1 Esd. v. 8). The name is not traceable in the Vulgate.

ROLL (מְגִלָּה; κεφαλίς). A book in ancient times consisted of a single long strip of paper or parchment, which was usually kept rolled up on a stick, and was unrolled when a person wished to read it. Hence arose the term *megillah*, from *gâlal*,[a] "to roll," strictly answering to the Latin *volumen*, whence comes our *volume*; hence also the expressions, "to spread" and "roll together,"[b] instead of "to open" and "to shut" a book. The full expression for a book was "a roll of writing," or "a roll of a book" (Jer. xxxvi. 2; Ps. xl. 7; Ez. ii. 9), but occasionally "roll" stands by itself (Zech. v. 1, 2; Ezr. vi. 2). The κεφαλίς of the LXX. originally referred to the ornamental knob (the *umbilicus* of the Latins) at the top of the stick or cylinder round which the roll was wound. The use of the term *megillah* implies, of course, the existence of a soft and pliant material: what this material was in the Old Testament period, we are not informed; but as a knife was required for its destruction (Jer. xxxvi. 23), we infer that it was parchment. The roll was usually written on one side only (Mishn. *Erub.* 10, §3), and hence the particular notice of one that was "written within and without" (Ez. ii. 10). The writing was arranged in columns, resembling a door in shape, and hence deriving their Hebrew name,[c] just as "column," from its resemblance to a *columna* or pillar. It has been asserted that the term *megillah* does not occur before the 7th cent. B.C., being first used by Jeremiah (Hitzig, *in Jer.* xxxvi. 2); and the conclusion has been drawn that the use of such materials as parchment was not known until that period (Ewald, *Gesch.* i. 71, *note*; Gesen. *Thes.* p. 289). This is to assume, perhaps too confidently, a late date for the composition of Ps. xl., and to ignore the collateral evidence arising out of the expression "roll together" used by Is. xxxiv. 4, and also out of the probable reference to the Pentateuch in Ps. xl. 7, "the roll of the book," a copy of which was deposited by the side of the ark (Deut. xxxi. 26). We may here add that the term in Is. viii. 1, rendered in the A. V. "roll," more correctly means *tablet*. [W. L. B.]

ROMAM'TI-EZ'ER (רוֹמַמְתִּי עֶזֶר Ῥωμεθ-έζερ; Alex. Ῥωμεμθι-έζερ in 1 Chr. xxv. 4, but Ῥωμεθ-μιέζερ in 1 Chr. xxv. 31: *Romemthiezer*). One of the fourteen sons of Heman, and chief of the 24th division of the singers in the reign of David (1 Chr. xxv. 4, 31).

ROMAN EMPIRE. The history of the Roman Empire, properly so called, extends over a period of rather more than five hundred years, viz. from the battle of Actium, B.C. 31, when Augustus became sole ruler of the Roman world, to the abdication of Augustulus, A.D. 476. The Empire, however, in the sense of the dominion of Rome over a large number of conquered nations, was in full force and had reached wide limits some time before the monarchy of Augustus was established. The notices of Roman history which occur in the Bible are confined to the last century and a half of the commonwealth and the first century of the imperial monarchy.

The first historic mention of Rome in the Bible is in 1 Macc. i. 10. Though the date of the foundation of Rome coincides nearly with the beginning of the reign of Pekah in Israel, it was not till the beginning of the 2nd century B.C. that the Romans had leisure to interfere in the affairs of the East. When, however, the power of Carthage had been effectually broken at Zama, B.C. 202, Roman arms and intrigues soon made themselves felt throughout Macedonia, Greece, and Asia Minor. About the year 161 B.C. Judas Maccabaeus heard of the Romans as the conquerors of Philip, Perseus, and Antiochus (1 Macc. viii. 5, 6). "It was told him also how they destroyed and brought under their dominion all other kingdoms and isles that at any time resisted them, but with their friends and such as relied upon them they kept amity" (viii. 11, 12). In order to strengthen himself against Demetrius king of Syria he sent ambassadors to Rome (viii. 17), and concluded a defensive alliance with the senate (viii. 22-32). This was renewed by Jonathan (xii. 1) and by Simon (xv. 17; Joseph. *Ant.* xii. 10, §6, xiii. 5, §8, 7, §3). Notices of the embassy sent by Judas, of a tribute paid to Rome by the Syrian king, and of further intercourse between the Romans and the Jews, occur in 2 Macc. iv. 11, viii. 10, 36, xi. 34. In the course of the narrative mention is made of the Roman senate (τὸ βουλευτήριον, 1 Macc. xii. 3), of the consul Lucius (ὁ ὕπατος, 1 Macc. xv. 15, 16), and the Roman constitution is described in a somewhat distorted form (1 Macc. viii. 14-16).

The history of the Maccabaean and Idumaean dynasties forms no part of our present subject. [MACCABEES; HEROD.] Here a brief summary of the progress of Roman dominion in Judaea will suffice.

In the year 65 B.C., when Syria was made a Roman province by Pompey, the Jews were still governed by one of the Asmonaean princes. Aristobulus had lately driven his brother Hyrcanus from the chief priesthood, and was now in his turn attacked by Aretas, king of Arabia Petraea, the ally of Hyrcanus. Pompey's lieutenant, M. Aemilius Scaurus, interfered in the contest B.C. 64, and the

[a] גָּלַל.

[b] In the Hebrew, פָּרַשׂ (2 K. xix. 14) and גָּלַל (Is. xxxiv. 4): in the Greek, ἀναπτύσσειν and πτύσσειν (Luke iv. 17, 20).

[c] דַּלְתוֹת (A. V. "leaves," Jer. xxxvi. 23). Hitzig maintains that the word means "leaves," and that the *megillah* in this case was a book like our own, consisting of numerous pages.

next year Pompey himself marched an army into Judæa and took Jerusalem (Joseph. *Ant.* xiv. 2, 3, 4; *B. J.* i. 6, 7). From this time the Jews were practically under the government of Rome. Hyrcanus retained the high-priesthood and a titular sovereignty, subject to the watchful control of his minister Antipater, an active partisan of the Roman interests. Finally, Antipater's son, Herod the Great, was made king by Antony's interest, B.C. 40, and confirmed in the kingdom by Augustus, B.C. 30 (Joseph. *Ant.* xiv. 14, xv. 6). The Jews, however, were all this time tributaries of Rome, and their princes in reality were mere Roman procurators. Julius Caesar is said to have exacted from them a fourth part of their agricultural produce in addition to the tithe paid to Hyrcanus (*Ant.* xiv. 10, §6). Roman soldiers were quartered at Jerusalem in Herod's time to support him in his authority (*Ant.* xv. 3, §7). Tribute was paid to Rome, and an oath of allegiance to the emperor as well as to Herod appears to have been taken by the people (*Ant.* xvii. 2, §2). On the banishment of Archelaus, A.D. 6, Judaea became a mere appendage of the province of Syria, and was governed by a Roman procurator, who resided at Caesarea. Galilee and the adjoining districts were still left under the government of Herod's sons and other petty princes, whose dominions and titles were changed from time to time by successive emperors: for details see HEROD.

Such were the relations of the Jewish people to the Roman government at the time when the N. T. history begins. An ingenious illustration of this state of things has been drawn from the condition of British India. The Governor General at Calcutta, the subordinate governors at Madras and Bombay, and the native princes, whose dominions have been at one time enlarged, at another incorporated with the British presidencies, find their respective counterparts in the governor of Syria at Antioch, the procurators of Judaea at Caesarea, and the members of Herod's family, whose dominions were alternately enlarged and suppressed by the Roman emperors (Conybeare and Howson, *Life of St. Paul*, p. 27). These and other characteristics of Roman rule come before us constantly in the N. T. Thus we hear of Caesar the sole king (John xix. 15)—of Cyrenius, "governor of Syria" (Luke ii. 2)—of Pontius Pilate, Felix, and Festus, the "governors," *i. e.* procurators, of Judaea—of the "tetrarchs" Herod, Philip, and Lysanias (Luke iii. 1)—of "king Agrippa" (Acts xxv. 13)—of Roman soldiers, legions, centurions, publicans—of the tribute-money (Matt. xxii. 19)—the taxing of "the whole world" (Luke ii. 1)—Italian and Augustan cohorts (Acts x. 1, xxvii. 1)—the appeal to Caesar (Acts xxv. 11). Three of the Roman emperors are mentioned in the N. T.—Augustus (Luke ii. 1), Tiberius (Luke iii. 1), and Claudius (Acts xi. 28, xviii. 2). Nero is alluded to under various titles, as Augustus (Σεβαστός) and Caesar (Acts xxv. 10, 11, 21, 25; Phil. iv. 22), as ὁ κύριος, "my lord" (Acts xxv. 26), and apparently in other passages (1 Pet. ii. 17; Rom. xiii. 1). Several notices of the provincial administration of the Romans and the condition of provincial cities occur in the narrative of St. Paul's journeys (Acts xiii. 7, xviii. 12, xvi. 12, 35, 38, xix. 38).

In illustration of the sacred narrative it may be well to give a general account, though necessarily a short and imperfect one, of the position of the emperor, the extent of the empire, and the administration of the provinces in the time of our Lord and His Apostles. Fuller information will be found under special articles.

I. When Augustus became sole ruler of the Roman world he was in theory simply the first citizen of the republic, entrusted with temporary powers to settle the disorders of the state. Tacitus says that he was neither king nor dictator, but "prince" (Tac. *Ann.* i. 9), a title implying no civil authority, but simply the position of chief member of the senate (princeps senatus). The old magistracies were retained, but the various powers and prerogatives of each were conferred upon Augustus, so that while others commonly bore the chief official titles, Augustus had the supreme control of every department of the state. Above all he was the Emperor (Imperator). This word, used originally to designate any one entrusted with the imperium or full military authority over a Roman army, acquired a new significance when adopted as a permanent title by Julius Caesar. By his use of it as a constant prefix to his name in the city and in the camp he openly asserted a paramount military authority over the state. Augustus, by resuming it, plainly indicated, in spite of much artful concealment, the real basis on which his power rested, viz. the support of the army (Merivale, *Roman Empire*, vol. iii.). In the N. T. the emperor is commonly designated by the family name "Caesar," or the dignified and almost sacred title "Augustus" (for its meaning, comp. Ovid, *Fasti*, i. 609). Tiberius is called by implication ἡγεμὼν in Luke iii. 1, a title applied in the N. T. to Cyrenius, Pilate, and others. Notwithstanding the despotic character of the government, the Romans seem to have shrunk from speaking of their ruler under his military title (see Merivale, *Rom. Empire*, iii. 452, and note) or any other avowedly despotic appellation. The use of the word ὁ κύριος, *dominus*, "my lord," in Acts xxv. 26, marks the progress of Roman servility between the time of Augustus and Nero. Augustus and Tiberius refused this title. Caligula first bore it (see Alford's note in *l. c.*; Ovid, *Fast.* ii. 142). The term βασιλεύς, "king," in John xix. 15, 1 Pet. ii. 17, cannot be closely pressed.

The Empire was nominally elective (Tac. *Ann.* xiii. 4); but practically it passed by adoption (see Galba's speech in Tac. *Hist.* i. 15), and till Nero's time a sort of hereditary right seemed to be recognised. The dangers inherent in a military government were, on the whole, successfully averted till the death of Pertinax, A.D. 193 (Gibbon, ch. iii. p. 80), but outbreaks of military violence were not wanting in this earlier period (comp. Wenck's note on Gibbon, *l. c.*). The army was systematically bribed by donatives at the commencement of each reign, and the mob of the capital continually fed and amused at the expense of the provinces. We are reminded of the insolence and avarice of the soldiers in Luke iii. 14. The reigns of Caligula, Nero, and Domitian show that an emperor might shed the noblest blood with impunity, so long as he abstained from offending the soldiery and the populace.

II. *Extent of the Empire.*—Cicero's description of the Greek states and colonies as a "fringe on the skirts of barbarism" (Cic. *De Rep.* ii. 4) has been well applied to the Roman dominions before the conquests of Pompey and Caesar (Merivale, *Rom. Empire*, iv. 409). The Roman Empire was still confined to a narrow strip encircling the Mediterranean Sea. Pompey added Asia Minor and Syria. Caesar added Gaul. The generals of Augustus over-

ran the N.W. portion of Spain and the country between the Alps and the Danube. The boundaries of the Empire were now, the Atlantic on the W., the Euphrates on the E., the deserts of Africa, the cataracts of the Nile, and the Arabian deserts on the S., the British Channel, the Rhine, the Danube, and the Black Sea on the N. The only subsequent conquests of importance were those of Britain by Claudius and of Dacia by Trajan. The only independent powers of importance were the Parthians on the E. and the Germans on the N.

The population of the Empire in the time of Augustus has been calculated at 85,000,000 (Merivale, *Rom. Empire*, iv. 442-450). Gibbon, speaking of the time of Claudius, puts the population at 120,000,000 (*Decline and Fall*, ch. ii.). Count Franz de Champagny adopts the same number for the reign of Nero (*Les Césars*, ii. 428). All these estimates are confessedly somewhat uncertain and conjectural.

This large population was controlled in the time of Tiberius by an army of 25 legions, exclusive of the praetorian guards and other cohorts in the capital. The soldiers who composed the legions may be reckoned in round numbers at 170,000 men. If we add to these an equal number of auxiliaries (Tac. *Ann.* iv. 5) we have a total force of 340,000 men. The praetorian guards may be reckoned at 10,000 (Dion Cass. lv. 24). The other cohorts would swell the garrison at Rome to fifteen or sixteen thousand men. For the number and stations of the legions in the time of Tiberius, comp. Tac. *Ann.* iv. 5.

The navy may have contained about 21,000 men (*Les Césars*, ii. 429; comp. Merivale, iii. 534). The legion, as appears from what has been said, must have been "more like a brigade than a regiment," consisting as it did of more than 6000 infantry with cavalry attached (Conybeare and Howson, ii. 285). For the "Italian and Augustan bands" (Acts x. 1, xxvii. 1) see ARMY, vol. i. p. 114.

III. *The Provinces.*—The usual fate of a country conquered by Rome was to become a subject province, governed directly from Rome by officers sent out for that purpose. Sometimes, however, as we have seen, petty sovereigns were left in possession of a nominal independence on the borders, or within the natural limits, of the province. Such a system was useful for rewarding an ally, for employing a busy ruler, for gradually accustoming a stubborn people to the yoke of dependence. There were differences too in the political condition of cities within the provinces. Some were free cities, *i. e.* were governed by their own magistrates, and were exempted from occupation by a Roman garrison. Such were Tarsus, Antioch in Syria, Athens, Ephesus, Thessalonica. See the notices of the "Politarchs" and "Demos" at Thessalonica, Acts xvii. 5-8. The "town-clerk" and the assembly at Ephesus, Acts xix. 35, 39 (C. and H. *Life of St. Paul*, i. 357, ii. 79). Occasionally, but rarely, free cities were exempted from taxation. Other cities were "Colonies," *i. e.* communities of Roman citizens transplanted, like garrisons of the imperial city, into a foreign land. Such was Philippi (Acts xvi. 12). Such too were Corinth, Troas, the Pisidian Antioch. The inhabitants were for the most part Romans (Acts xvi. 21), and their magistrates delighted in the Roman title of Praetor (στρατηγός), and in the attendance of lictors (ῥαβδοῦχοι), Acts xvi. 35. (C. and H. i. 315.)

Augustus divided the provinces into two classes, (1.) Imperial, (2.) Senatorial; retaining in his own hands, for obvious reasons, those provinces where the presence of a large military force was necessary, and committing the peaceful and unarmed provinces to the Senate. The Imperial provinces at first were—Gaul, Lusitania, Syria, Phoenicia, Cilicia, Cyprus, and Aegypt. The Senatorial provinces were Africa, Numidia, Asia, Achaea and Epirus, Dalmatia, Macedonia, Sicily, Crete and Cyrene, Bithynia and Pontus, Sardinia, Baetica (Dion C. liii. 12). Cyprus and Gallia Narbonensis were subsequently given up by Augustus, who in turn received Dalmatia from the Senate. Many other changes were made afterwards. The N. T. writers invariably designate the governors of Senatorial provinces by the correct title of ἀνθύπατοι, proconsuls (Acts xiii. 7, xviii. 12, xix. 38). [CYPRUS.] For the governor of an Imperial province, properly styled "Legatus Caesaris" (Πρεσβευτής), the word Ἡγεμών (Governor) is used in the N. T.

The provinces were heavily taxed for the benefit of Rome and her citizens. "It was as if England were to defray the expenses of her own administration by the proceeds of a tax levied on her Indian empire" (Liddell, *Hist. of Rome*, i. p. 448). In old times the Roman revenues were raised mainly from three sources: (1.) The domain lands; (2.) A direct tax (tributum) levied upon every citizen; (3.) From customs, tolls, harbour duties, &c. The agrarian law of Julius Caesar is said to have extinguished the first source of revenue (Cic. *ad Att.* ii. xvi.; Dureau de la Malle, ii. 430). Roman citizens had ceased to pay direct taxes since the conquest of Macedonia, B.C. 167 (Cic. *de Off.* ii. 22; Plut. *Aemil. Paul.* 38), except in extraordinary emergencies. The main part of the Roman revenue was now drawn from the provinces by a direct tax (κῆνσος, φόρος, Matt. xxii. 17, Luke xx. 22), amounting probably to from 5 to 7 per cent. on the estimated produce of the soil (Dureau de la Malle, ii. p. 418). The indirect taxes too (τέλη, *vectigalia*, Matt. xvii. 25; Dureau de la Malle, ii. 449) appear to have been very heavy (ibid. ii. 452, 448). Augustus on coming to the empire found the regular sources of revenue impaired, while his expenses must have been very great. To say nothing of the pay of the army, he is said to have supported no less than 200,000 citizens in idleness by the miserable system of public gratuities. Hence the necessity of a careful valuation of the property of the whole empire, which appears to have been made more than once in his reign. [CENSUS.] For the historical difficulty about the taxing in Luke ii. 1, see CYRENIUS. Augustus appears to have raised both the direct and indirect taxes (Dureau de la Malle, ii. 433, 448).

The provinces are said to have been better governed under the Empire than under the Commonwealth, and those of the emperor better than those of the Senate (Tac. *Ann.* i. 76, iv. 6; Dion, liii. 14). Two important changes were introduced under the Empire. The governors received a fixed pay, and the term of their command was prolonged (Jos. *Ant.* xviii. 6, §5). But the old mode of levying the taxes seems to have been continued. The companies who farmed the taxes, consisting generally of knights, paid a certain sum into the Roman treasury, and proceeded to wring what they could from the provincials, often with the connivance and support of the provincial governor. The work was done chiefly by underlings of the lowest class (portitores). These are the publicans of the N. T.

On the whole it seems doubtful whether the wrongs of the provinces can have been materially alleviated under the Imperial government. It is not likely that such rulers as Caligula and Nero would be scrupulous about the means used for replenishing their treasury. The stories related even of the reign of Augustus show how slight were the checks on the tyranny of provincial governors. See the story of Licinus in Gaul (*Dict. of Gr. & Rom. Biog.* sub voce), and that of the Dalmatian chief (Dion, lv.). The sufferings of St. Paul, protected as he was to a certain extent by his Roman citizenship, show plainly how little a provincial had to hope from the justice of a Roman governor.

It is impossible here to discuss the difficult question relating to Roman provincial government raised on John xviii. 31. It may be sufficient here to state, that according to strict Roman law the Jews would lose the power of life and death when their country became a province, and there seems no sufficient reason to depart from the literal interpretation of the verse just cited. See Alford, *in l. c.* On the other side see Biscoe, *On the Acts*, p. 113.

The condition of the Roman Empire at the time when Christianity appeared has often been dwelt upon, as affording obvious illustrations of St. Paul's expression that the "fulness of time had come" (Gal. iv. 4). The general peace within the limits of the Empire, the formation of military roads, the suppression of piracy, the march of the legions, the voyages of the corn fleets, the general increase of traffic, the spread of the Latin language in the West as Greek had already spread in the East, the external unity of the Empire, offered facilities hitherto unknown for the spread of a world-wide religion. The tendency too of a despotism like that of the Roman Empire to reduce all its subjects to a dead level, was a powerful instrument in breaking down the pride of privileged races and national religions, and familiarizing men with the truth that "God hath made of one blood all nations on the face of the earth" (Acts xvii. 24, 26). But still more striking than this outward preparation for the diffusion of the Gospel was the appearance of a deep and wide-spread corruption which seemed to defy any human remedy. It would be easy to accumulate proofs of the moral and political degradation of the Romans under the Empire. It is needless to do more than allude to the corruption, the cruelty, the sensuality, the monstrous and unnatural wickedness of the period as revealed in the heathen historians and satirists. "Viewed as a national or political history," says the great historian of Rome, "the history of the Roman Empire is sad and discouraging in the last degree. We see that things had come to a point at which no earthly power could afford any help; we now have the development of dead powers instead of that of a vital energy" (Niebuhr, *Lect.* v. 194). Notwithstanding the outward appearance of peace, unity, and reviving prosperity, the general condition of the people must have been one of great misery. To say nothing of the fact that probably one-half of the population consisted of slaves, the great inequality of wealth at a time when a whole province could be owned by six landowners, the absence of any middle class, the utter want of any institutions for alleviating distress such as are found in all Christian countries, the inhuman tone of feeling and practice generally prevailing, forbid us to think favourably of the happiness of the world in the famous Augustan age. We must remember that "there were no public hospitals, no institutions for the relief of the infirm and poor, no societies for the improvement of the condition of mankind from motives of charity. Nothing was done to promote the instruction of the lower classes, nothing to mitigate the miseries of domestic slavery. Charity and general philanthropy were so little regarded as duties, that it requires a very extensive acquaintance with the literature of the times to find any allusion to them" (Arnold's *Later Roman Commonwealth*, ii. 398). If we add to this that there was probably not a single religion, except the Jewish, which was felt by the more enlightened part of its professors to be real, we may form some notion of the world which Christianity had to reform and purify. We venture to quote an eloquent description of its "slow, imperceptible, continuous aggression on the heathenism of the Roman Empire."

"Christianity was gradually withdrawing some of all orders, even slaves, out of the vices, the ignorance, the misery of that corrupted social system. It was ever instilling feelings of humanity, yet unknown or coldly commended by an impotent philosophy, among men and women whose infant ears had been habituated to the shrieks of dying gladiators; it was giving dignity to minds prostrated by years, almost centuries, of degrading despotism; it was nurturing purity and modesty of manners in an unspeakable state of depravation; it was enshrining the marriage-bed in a sanctity long almost entirely lost, and rekindling to a steady warmth the domestic affections; it was substituting a simple, calm, and rational faith for the worn-out superstitions of heathenism; gently establishing in the soul of man the sense of immortality, till it became a natural and inextinguishable part of his moral being" (Milman's *Latin Christianity*, i. p. 24).

The chief prophetic notices of the Roman Empire are found in the Book of Daniel, especially in ch. xi. 30-40, and in ii. 40, vii. 7, 17-19, according to the common interpretation of the "fourth kingdom;" comp. 2 Esdr. xi. 1, but see DANIEL. According to some interpreters the Romans are intended in Deut. xxviii. 49-57. For the mystical notices of Rome in the Revelation comp. ROME. [J. J. H.]

ROMANS, THE EPISTLE TO THE.

1. The *date* of this Epistle is fixed with more absolute certainty and within narrower limits, than that of any other of St. Paul's Epistles. The following considerations determine the time of writing. *First.* Certain names in the salutations point to Corinth, as the place from which the letter was sent. (1.) Phoebe, a deaconess of Cenchreae, one of the port towns of Corinth, is commended to the Romans (xvi. 1, 2). (2.) Gaius, in whose house St. Paul was lodged at the time (xvi. 23), is probably the person mentioned as one of the chief members of the Corinthian Church in 1 Cor. i. 14, though the name was very common. (3.) Erastus, here designated "the treasurer of the city" (*οἰκονόμος*, xvi. 23, E. V. "chamberlain") is elsewhere mentioned in connexion with Corinth (2 Tim. iv. 20; see also Acts xix. 22). *Secondly.* Having thus determined the place of writing to be Corinth, we have no hesitation in fixing upon the visit recorded in Acts xx. 3, during the winter and spring following the Apostle's long residence at Ephesus, as the occasion on which the Epistle was written. For St. Paul, when he wrote the letter, was on the point of carrying the contributions of Macedonia and Achaia to Jerusalem (xv. 25-27), and a comparison with Acts xx. 22, xxiv. 17, and also 1 Cor. xvi. 4; 2 Cor. viii.

1, 2, ix 1 ff., shows that he was so engaged at this period of his life. (See Paley's *Horae Paulinae*, cn. ii. §1.) Moreover, in this Epistle he declares his intention of visiting the Romans after he has been at Jerusalem (xv. 23-25), and that such was his design at this particular time appears from a casual notice in Acts xix. 21.

The Epistle then was written from Corinth during St. Paul's third missionary journey, on the occasion of the second of the two visits recorded in the Acts. On this occasion he remained three months in Greece (Acts xx. 3). When he left, the sea was already navigable, for he was on the point of sailing for Jerusalem when he was obliged to change his plans. On the other hand, it cannot have been late in the spring, because after passing through Macedonia and visiting several places on the coast of Asia Minor, he still hoped to reach Jerusalem by Pentecost (xx. 16). It was therefore in the winter or early spring of the year that the Epistle to the Romans was written. According to the most probable system of chronology, adopted by Anger and Wieseler, this would be the year A.D. 58.

2. The Epistle to the Romans is thus placed in *chronological connexion* with the Epistles to the Galatians and Corinthians, which appear to have been written within the twelve months preceding. The First Epistle to the Corinthians was written before St. Paul left Ephesus, the Second from Macedonia when he was on his way to Corinth, and the Epistle to the Galatians most probably either in Macedonia or after his arrival at Corinth, *i. e.* after the Epistles to the Corinthians, though the date of the Galatian Epistle is not absolutely certain. [GALATIANS, EPISTLE TO THE.] We shall have to notice the relations existing between these contemporaneous Epistles hereafter. At present it will be sufficient to say that they present a remarkable resemblance to each other in style and matter—a much greater resemblance than can be traced to any other of St. Paul's Epistles. They are at once the most intense and most varied in feeling and expression—if we may so say, the most Pauline of all St. Paul's Epistles. When Baur excepts these four Epistles alone from his sweeping condemnation of the genuineness of all the letters bearing St. Paul's name (*Paulus, der Apostel*) this is a mere caricature of sober criticism; but underlying this erroneous exaggeration is the fact, that the Epistles of this period—St. Paul's third missionary journey—have a character and an intensity peculiarly their own, corresponding to the circumstances of the Apostle's outward and inward life at the time when they were written. For the special characteristics of this group of Epistles, see a paper on the Epistle to the Galatians in the *Journal of Class. and Sacr. Phil.*, iii. p. 289.

3. The *occasion* which prompted this Epistle, and the *circumstances* attending its writing, were as follows. St. Paul had long purposed visiting Rome, and still retained this purpose, wishing also to extend his journey to Spain (i. 9-13, xv. 22-29). For the time however, he was prevented from carrying out his design, as he was bound for Jerusalem with the alms of the Gentile Christians, and meanwhile he addressed this letter to the Romans, to supply the lack of his personal teaching. Phoebe, a deaconess of the neighbouring Church of Cenchreae, was on the point of starting for Rome (xvi. 1, 2), and probably conveyed the letter. The body of the Epistle was written at the Apostle's dictation by Tertius (xvi. 22); but perhaps we may infer from the abruptness of the final doxology, that it was added by the Apostle himself, more especially as we gather from other Epistles that it was his practice to conclude with a few striking words in his own hand-writing, to vouch for the authorship of the letter, and frequently also to impress some important truth more strongly on his readers.

4. The *Origin of the Roman Church* is involved in obscurity. If it had been founded by St. Peter, according to a later tradition, the absence of any allusion to him both in this Epistle and in the letters written by St. Paul from Rome would admit of no explanation. It is equally clear that no other Apostle was the Founder. In this very Epistle, and in close connexion with the mention of his proposed visit to Rome, the Apostle declares that it was his rule not to build on another man's foundation (xv. 20), and we cannot suppose that he violated it in this instance. Again, he speaks of the Romans as especially falling to his share as the Apostle of the Gentiles (i. 13), with an evident reference to the partition of the field of labour between himself and St. Peter, mentioned in Gal. ii. 7-9. Moreover, when he declares his wish to impart some spiritual gift (χάρισμα) to them, "that they might be established" (i. 11), this implies that they had not yet been visited by an Apostle, and that St. Paul contemplated supplying the defect, as was done by St. Peter and St. John in the analogous case of the Churches founded by Philip in Samaria (Acts viii. 14-17).

The statement in the Clementines (*Hom.* i. §6) that the first tidings of the Gospel reached Rome during the lifetime of our Lord, is evidently a fiction for the purposes of the romance. On the other hand, it is clear that the foundation of this Church dates very far back. St. Paul in this Epistle salutes certain believers resident in Rome—Andronicus and Junia (or Junianus?)—adding that they were distinguished among the Apostles, and that they were converted to Christ before himself (xvi. 7), for such seems to be the meaning of the passage, rendered somewhat ambiguous by the position of the relative pronouns. It may be that some of those Romans, "both Jews and proselytes," present on the day of Pentecost (οἱ ἐπιδημοῦντες Ῥωμαῖοι, Ἰουδαῖοί τε καὶ προσήλυτοι, Acts ii. 10), carried back the earliest tidings of the new doctrine, or the Gospel may have first reached the imperial city through those who were scattered abroad to escape the persecution which followed on the death of Stephen (Acts viii. 4, xi. 19). At all events, a close and constant communication was kept up between the Jewish residents in Rome and their fellow-countrymen in Palestine by the exigencies of commerce, in which they became more and more engrossed, as their national hopes declined, and by the custom of repairing regularly to their sacred festivals at Jerusalem. Again the imperial edicts alternately banishing and recalling the Jews (compare *e. g.* in the case of Claudius, Joseph. *Ant.* xix. 5, §3, with Suet. *Claud.* 25) must have kept up a constant ebb and flow of migration between Rome and the East, and the case of Aquila and Priscilla (Acts xviii. 2; see Paley, *Hor. Paul.* c. ii. §2), probably represents a numerous class through whose means the opinions and doctrines promulgated in Palestine might reach the metropolis. At first we may suppose that the Gospel was preached there in a confused and imperfect form, scarcely more than a phase of Judaism, as in the case of Apollos at Corinth (Acts xviii. 25), or the disciples at Ephesus (Acts xix. 1-3). As time advanced and

better instructed teachers arrived, the clouds would gradually clear away, till at length the presence of the great Apostle himself at Rome, dispersed the mists of Judaism which still hung about the Roman Church. Long after Christianity had taken up a position of direct antagonism to Judaism in Rome, heathen statesmen and writers still persisted in confounding the one with the other. (See Merivale, *Hist. of Rome*, vi. p. 278, &c.)

5. A question next arises as to the *composition of the Roman Church*, at the time when St. Paul wrote. Did the Apostle address a Jewish or a Gentile community, or, if the two elements were combined, was one or other predominant so as to give a character to the whole Church? Either extreme has been vigorously maintained, Baur for instance asserting that St. Paul was writing to Jewish Christians, Olshausen arguing that the Roman Church consisted almost solely of Gentiles. We are naturally led to seek the truth in some intermediate position. Jowett finds a solution of the difficulty in the supposition that the members of the Roman Church, though Gentiles, had passed through a phase of Jewish proselytism. This will explain some of the phenomena of the Epistle, but not all. It is more probable that St. Paul addressed a mixed Church of Jews and Gentiles, the latter perhaps being the more numerous.

There are certainly passages which imply the presence of a large number of Jewish converts to Christianity. The use of the second person in addressing the Jews (chaps. ii. and iii.) is clearly not assumed merely for argumentative purposes, but applies to a portion at least of those into whose hands the letter would fall. The constant appeals to the authority of "the law" may in many cases be accounted for by the Jewish education of the Gentile believers (so Jowett, vol. ii. p. 22), but sometimes they seem too direct and positive to admit of this explanation (iii. 19, vii. 1). In the 7th chapter St. Paul appears to be addressing Jews, as those who like himself had once been under the dominion of the law, but had been delivered from it in Christ (see especially verses 4 and 6). And when in xi. 13, he says "I am speaking to you—the Gentiles," this very limiting expression "the Gentiles," implies that the letter was addressed to not a few to whom the term would not apply.

Again, if we analyse the list of names in the 16th chapter, and assume that this list approximately represents the proportion of Jew and Gentile in the Roman Church (an assumption at least not improbable), we arrive at the same result. It is true that Mary, or rather Mariam (xvi. 6), is the only strictly Jewish name. But this fact is not worth the stress apparently laid on it by Mr. Jowett (ii. p. 27). For Aquila and Priscilla (ver. 3) were Jews (Acts xviii. 2, 26), and the Church which met in their house was probably of the same nation. Andronicus and Junia (or Junias? ver. 7) are called St. Paul's kinsmen. The same term is applied to Herodion (ver. 11). These persons then must have been Jews, whether "kinsmen" is taken in the wider or the more restricted sense. The name Apelles (ver. 10), though a heathen name also, was most commonly borne by Jews, as appears from Horace, *Sat.* I. v. 100. If the Aristobulus of ver. 10 was one of the princes of the Herodian house, as seems probable, we have also in "the household of Aristobulus" several Jewish converts. Altogether it appears that a very large fraction of the Christian believers mentioned in these salutations were Jews, even supposing that the others, bearing Greek and Latin names, of whom we know nothing, were heathens.

Nor does the existence of a large Jewish element in the Roman Church present any difficulty. The captives carried to Rome by Pompeius formed the nucleus of the Jewish population in the metropolis [ROME]. Since that time they had largely increased. During the reign of Augustus we hear of above 8000 resident Jews attaching themselves to a Jewish embassy which appealed to this emperor (Joseph. *Ant.* xvii. 11, §1). The same emperor gave them a quarter beyond the Tiber, and allowed them the free exercise of their religion (Philo, *Leg. ad Caium*, p. 568 M.). About the time when St. Paul wrote, Seneca, speaking of the influence of Judaism, echoes the famous expression of Horace (*Ep.* ii. 1, 156) respecting the Greeks—"victi victoribus leges dederunt" (Seneca, in Augustin. *de Civ. Dei*, vi. 11). And the bitter satire of Juvenal and indignant complaints of Tacitus of the spread of the infection through Roman society, are well known.

On the other hand, situated in the metropolis of the great empire of heathendom, the Roman Church must necessarily have been in great measure a Gentile Church; and the language of the Epistle bears out this supposition. It is professedly as the Apostle of the Gentiles that St. Paul writes to the Romans (i. 5). He hopes to have some fruit among them, as he had among the other Gentiles (i. 13). Later on in the Epistle he speaks of the Jews in the third person, as if addressing Gentiles, "I could wish that myself were accursed for my brethren, my kinsmen after the flesh, who are Israelites, etc." (ix. 3, 4). And again, "my heart's desire and prayer to God for *them* is that they might be saved" (x. 1, the right reading is ὑπὲρ αὐτῶν, not ὑπὲρ τοῦ Ἰσραὴλ as in the Received Text). Compare also xi. 23, 25, and especially xi. 30, "For as ye in times past did not believe God . . . so did these also (*i. e.* the Jews) now not believe," etc. In all these passages St. Paul clearly addresses himself to Gentile readers.

These Gentile converts, however, were not for the most part native Romans. Strange as the paradox appears, nothing is more certain than that the Church of Rome was at this time a Greek and not a Latin Church. It is clearly established that the early Latin versions of the New Testament were made not for the use of Rome, but of the provinces, especially Africa (Westcott, *Canon*, p. 269). All the literature of the early Roman Church was written in the Greek tongue. The names of the bishops of Rome during the first two centuries are with but few exceptions Greek. (See Milman, *Latin Christ.* i. 27.) And in accordance with these facts we find that a very large proportion of the names in the salutations of this Epistle are Greek names; while of the exceptions, Priscilla, Aquila, and Junia (or Junias), were certainly Jews; and the same is true of Rufus, if, as is not improbable, he is the same mentioned Mark xv. 21. Julia was probably a dependent of the imperial household, and derived her name accordingly. The only Roman names remaining are Amplias (*i. e.* Ampliatus) and Urbanus, of whom nothing is known, but their names are of late growth, and certainly do not point to an old Roman stock. It was therefore from the Greek population of Rome, pure or mixed, that the Gentile portion of the Church was almost entirely drawn. And this might be expected. The Greeks formed a very considerable fraction of the whole people of Rome. They were the most busy and

adventurous, and also the most intelligent of the middle and lower classes of society. The influence which they were acquiring by their numbers and versatility is a constant theme of reproach in the Roman philosopher and satirist (Juv. iii. 60-80, vi. 84; Tac. *de Orat.* 29). They complain that the national characer is undermined, that the whole city has become Greek. Speaking the language of international intercourse, and brought by their restless habits into contact with foreign religions, the Greeks had larger opportunities than others of acquainting themselve with the truths of the Gospel: while at the same time holding more loosely to traditional beliefs, and with minds naturally more enquiring, they would be more ready to welcome these truths when they came in their way. At all events, for whatever reason, the Gentile converts at Rome were Greeks, not Romans: and it was an unfortunate conjecture on the part of the transcriber of the Syriac Peshito, that this letter was written "in the Latin tongue," (רומאית). Every line in the Epistle bespeaks an original.

When we enquire into the probable rank and station of the Roman believers, an analysis of the names in the list of salutations again gives an approximate answer. These names belong for the most part to the middle and lower grades of society. Many of them are found in the columbaria of the freedmen and slaves of the early Roman emperors. (See *Journal of Class. and Sacr. Phil.* iv. p. 57.) It would be too much to assume that they were the same persons, but at all events the identity of names points to the same social rank. Among the less wealthy merchants and tradesmen, among the petty officers of the army, among the slaves and freedmen of the imperial palace—whether Jews or Greeks—the Gospel would first find a firm footing. To this last class allusion is made in Phil. iv. 22, "they that are of Caesar's household." From these it would gradually work upwards and downwards; but we may be sure that in respect of rank the Church of Rome was no exception to the general rule, that "not many wise, not many mighty, not many noble" were called (1 Cor. i. 26).

It seems probable from what has been said above, that the Roman Church at this time was composed of Jews and Gentiles in nearly equal portions. This fact finds expression in the account, whether true or false, which represents St. Peter and St. Paul as presiding at the same time over the Church at Rome (Dionys. Cor. *ap.* Euseb. *H. E.* ii. 25; Iren. iii. 3). Possibly also the discrepancies in the lists of the early bishops of Rome may find a solution (Pearson, *Minor Theol. Works*, ii. 449; Bunsen, *Hippolytus*, i. p. 44), in the joint Episcopate of Linus and Cletus, the one ruling over the Jewish, the other over the Gentile congregation of the metropolis. If this conjecture be accepted, it is an important testimony to the view here maintained, though we cannot suppose that in St. Paul's time the two elements of the Roman Church had distinct organizations.

6. The heterogeneous composition of this Church explains *the general character of the Epistle to the Romans.* In an assemblage so various, we should expect to find not the exclusive predominance of a single form of error, but the coincidence of different and opposing forms. The Gospel had here to contend not specially with Judaism nor specially with heathenism, but with both together. It was therefore the business of the Christian Teacher to reconcile the opposing difficulties and to hold out a meeting point in the Gospel. This is exactly what St. Paul does in the Epistle to the Romans, and what from the circumstances of the case he was well enabled to do. He was addressing a large and varied community which had not been founded by himself, and with which he had had no direct intercourse. Again, it does not appear that the letter was specially written to answer any doubts or settle any controversies then rife in the Roman Church. There were therefore no disturbing influences, such as arise out of personal relations, or peculiar circumstances, to derange a general and systematic exposition of the nature and working of the Gospel. At the same time the vast importance of the metropolitan Church, which could not have been overlooked even by an uninspired teacher, naturally pointed it out to the Apostle, as the fittest body to whom to address such an exposition. Thus the Epistle to the Romans is more of a treatise than of a letter. If we remove the personal allusions in the opening verses, and the salutations at the close, it seems not more particularly addressed to the Church of Rome, than to any other Church of Christendom. In this respect it differs widely from the Epistles to the Corinthians and Galatians, with which as being written about the same time it may most fairly be compared, and which are full of personal and direct allusions. In one instance alone we seem to trace a special reference to the Church of the metropolis. The injunction of obedience to temporal rulers (xiii. 1) would most fitly be addressed to a congregation brought face to face with the imperial government, and the more so, as Rome had recently been the scene of frequent disturbances on the part of either Jews or Christians arising out of a feverish and restless anticipation of Messiah's coming (Suet. *Claud.* 25). Other apparent exceptions admit of a different explanation.

7. This explanation is in fact to be sought in its *relation to the contemporaneous Epistles.* The letter to the Romans closes the group of Epistles written during the second missionary journey. This group contains besides, as already mentioned, the letters to the Corinthians and Galatians, written probably within the few months preceding. At Corinth, the capital of Achaia, and the stronghold of heathendom, the Gospel would encounter its severest struggle with Gentile vices and prejudices. In Galatia, which either from natural sympathy or from close contact seems to have been more exposed to Jewish influence, than any other Church within St. Paul's sphere of labour, it had a sharp contest with Judaism. In the Epistles to these two Churches we study the attitude of the Gospel towards the Gentile and Jewish world respectively. These letters are direct and special. They are evoked by present emergencies, are directed against actual evils, are full of personal applications. The Epistle to the Romans is the summary of what he had written before, the result of his dealing with the two antagonistic forms of error, the gathering together of the fragmentary teaching in the Corinthian and Galatian letters. What is there immediate, irregular, and of partial application, is here arranged and completed, and thrown into a general form. Thus on the one hand his treatment of the Mosaic law points to the difficulties he encountered in dealing with the Galatian Church, while on the other his cautions against antinomian excesses (Rom. vi. 15, &c.), and his precepts against giving offence in the matter of meats and the observance of days (Rom. xiv.), remind us of the errors which he had to correct in his Corinthian converts. (Compar

1 Cor. vi. 12 ff., and 1 Cor. viii. 1 ff.) Those injunctions then which seem at first sight special, appear not to be directed against any actual known failings in the Roman Church, but to be suggested by the possibility of those irregularities occurring in Rome which he had already encountered elsewhere.

8. Viewing this Epistle then rather in the light of a treatise than of a letter, we are enabled to explain certain *phenomena in the text*. In the received text a doxology stands at the close of the Epistle (xvi. 25-27). The preponderance of evidence is in favour of this position, but there is respectable authority for placing it at the end of ch. xiv. In some texts again it is found in both places, while others omit it entirely. How can we account for this? It has been thought by some to discredit the genuineness of the doxology itself: but there is no sufficient ground for this view. The arguments against its genuineness on the ground of style, advanced by Reiche, are met and refuted by Fritzsche (*Rom.* vol. i. p. xxxv.). Baur goes still farther, and rejects the two last chapters; but such an inference falls without the range of sober criticism. The phenomena of the MSS. seem best explained by supposing that the letter was circulated at an early date (whether during the Apostle's lifetime or not it is idle to inquire) in two forms, both with and without the two last chapters. In the shorter form it was divested as far as possible of its epistolary character by abstracting the personal matter addressed especially to the Romans, the doxology being retained at the close. A still further attempt to strip this Epistle of any special references is found in MS. G, which omits ἐν Ῥώμῃ (i. 7), and τοῖς ἐν Ῥώμῃ (i. 15), for it is to be observed at the same time that this MS. omits the doxology entirely, and leaves a space after ch. xiv. This view is somewhat confirmed by the parallel case of the opening of the Ephesian Epistle, in which there is very high authority for omitting the words ἐν Ἐφέσῳ, and which bears strong marks of having been intended for a circular letter.

9. In describing the *purport* of this Epistle we may start from St. Paul's own words, which, standing at the beginning of the doctrinal portion, may be taken as giving a summary of the contents: "The Gospel is the power of God unto salvation to every one that believeth, to the Jew first and also to the Greek: for therein is the righteousness of God revealed from faith to faith" (i. 16, 17). Accordingly the Epistle has been described as comprising "the religious philosophy of the world's history." The world in its religious aspect is divided into Jew and Gentile. The different positions of the two as regards their past and present relation to God, and their future prospects, are explained. The atonement of Christ is the centre of religious history. The doctrine of justification by faith is the key which unlocks the hidden mysteries of the divine dispensation.

The Epistle, from its general character, lends itself more readily to an *analysis* than is often the case with St. Paul's Epistles. The body of the letter consists of four portions, of which the first and last relate to personal matters, the second is argumentative and doctrinal, and the third practical and hortatory. The following is a table of its contents:—

Salutation (i. 1-7). The Apostle at the outset strikes the keynote of the Epistle in the expressions "*called* as an apostle," "*called* as saints." Divine grace is everything, human merit nothing.

I. Personal explanations. Purposed visit to Rome (i. 8-15).

II. Doctrinal (i. 16–xi. 36).

The *general proposition*. The Gospel is the salvation of Jew and Gentile alike. This salvation comes by faith (i. 16, 17).

The rest of this section is taken up in establishing this thesis, and drawing deductions from it, or correcting misapprehensions.

(*a*) All alike were under *condemnation* before the Gospel:

The heathen (i. 18-32).

The Jew (ii. 1-29).

Objections to this statement answered (iii. 1-8).

And the position itself established from Scripture (iii. 9-20).

(*b*) A *righteousness* (justification) is revealed under the Gospel, which being of faith, not of law, is also universal (iii. 21-26).

And boasting is thereby excluded (iii. 27-31).

Of this justification by faith Abraham is an example (iv. 1-25).

Thus then we are justified in Christ, in whom alone we glory (v. 1-11).

And this acceptance in Christ is as universal as was the condemnation in Adam (v. 12-19).

(*c*) The *moral consequences* of our deliverance.

The law was given to multiply sin (v. 20, 21). When we died to the law we died to sin (vi. 1-14). The abolition of the law, however, is not a signal for moral license (vi. 15-23). On the contrary, as the law has passed away, so must sin, for sin and the law are correlative; at the same time this is no disparagement of the law, but rather a proof of human weakness (vii. 1-25). So henceforth in Christ we are free from sin, we have the Spirit, and look forward in hope, triumphing over our present afflictions (viii. 1-39).

(*d*) The *rejection of the Jews* is a matter of deep sorrow (ix. 1-5).

Yet we must remember—

(i.) That the promise was not to the whole people, but only to a select seed (ix. 6-13). And the absolute purpose of God in so ordaining is not to be canvassed by man (ix. 14-19).

(ii.) That the Jews did not seek justification aright, and so missed it. This justification was promised by *faith*, and is offered to all alike, the preaching to the Gentiles being implied therein. The character and results of the Gospel dispensation are foreshadowed in Scripture (x. 1-21).

(iii.) That the rejection of the Jews is not final. This rejection has been the means of gathering in the Gentiles, and through the Gentiles they themselves will ultimately be brought to Christ (xi. 1-36).

III. Practical exhortations (xii. 1–xv. 13).

(*a*) To holiness of life and to charity in general, the duty of obedience to rulers being inculcated by the way (xii. 1–xiii. 14).

(*b*) And more particularly against giving offence to weaker brethren (xiv. 1–xv. 13).

IV. Personal matters.

(a) The Apostle's motive in writing the letter, and his intention of visiting the Romans (xv. 14-33).

(b) Greetings (xvi. 1-23).

The letter ends with a benediction and doxology (xvi. 24-27).

While this Epistle contains the fullest and most systematic exposition of the Apostle's *teaching*, it is at the same time a very striking expression of his *character*. Nowhere do his earnest and affectionate nature, and his tact and delicacy in handling unwelcome topics appear more strongly than when he is dealing with the rejection of his fellow-countrymen the Jews.

The reader may be referred especially to the introductions of Olshausen, Tholuck, and Jowett, for suggestive remarks relating to the scope and purport of the Epistle to the Romans.

10. Internal evidence is so strongly in favour of the *genuineness* of the Epistle to the Romans that it has never been seriously questioned. Even the sweeping criticism of Baur did not go beyond condemning the two last chapters as spurious. But while the Epistle bears in itself the strongest proofs of its Pauline authorship, the external testimony in its favour is not inconsiderable.

The reference to Rom. ii. 4 in 2 Pet. iii. 15 is indeed more than doubtful. In the Epistle of St. James again (ii. 14), there is an allusion to perversions of St. Paul's language and doctrine which has several points of contact with the Epistle to the Romans, but this may perhaps be explained by the oral rather than the written teaching of the Apostle, as the dates seem to require. It is not the practice of the Apostolic fathers to cite the N. T. writers by name, but marked passages from the Romans are found embedded in the Epistles of Clement and Polycarp (Rom. i. 29-32 in Clem. *Cor.* c. xxxv., and Rom. xiv. 10, 12, in Polyc. *Phil.* c. vi.). It seems also to have been directly cited by the elder quoted in Irenaeus (iv. 27, 2, "ideo Paulum dixisse;" cf. Rom. xi. 21, 17), and is alluded to by the writer of the Epistle to Diognetus (c. ix., cf. Rom. iii. 21 foll., v. 20), and by Justin Martyr (*Dial.* c. 23, cf. Rom. iv. 10, 11, and in other passages). The title of Melito's treatise, *On the Hearing of Faith*, seems to be an allusion to this Epistle (see however Gal. iii. 2, 3). It has a place moreover in the Muratorian Canon and in the Syriac and Old Latin Versions. Nor have we the testimony of orthodox writers alone. The Epistle was commonly quoted as an authority by the heretics of the subapostolic age, by the Ophites (Hippol. *adv. Haer.* p. 99, cf. Rom. i. 20-26), by Basilides (*ib.* p. 238, cf. Rom. viii. 19, 22, and v. 13, 14), by Valentinus (*ib.* p. 195, cf. Rom. viii. 11), by the Valentinians Heracleon and Ptolemaeus (Westcott, *On the Canon*, pp. 335, 340), and perhaps also by Tatian (*Orat.* c. iv., cf. Rom. i. 20), besides being included in Marcion's Canon. In the latter part of the second century the evidence in its favour is still fuller. It is obviously alluded to in the letter of the churches of Vienne and Lyons (Euseb. *H. E.* v. 1, cf. Rom. viii. 18), and by Athenagoras (p. 13, cf. Rom. xii. 1; p. 37, cf. Rom. i. 24) and Theophilus of Antioch (*Ad Autol.* p. 79, cf. Rom. ii. 6 foll.; p. 126, cf. Rom. xiii. 7, 8); and is quoted frequently and by name by Irenaeus, Tertullian, and Clement of Alexandria (see Kirchhofer, *Quellen*, p. 198, and esp. Westcott, *On the Canon*, passim).

11. The *Commentaries* on this Epistle are very numerous, as might be expected from its importance. Of the many patristic expositions only a few are now extant. The work of Origen is preserved entire only in a loose Latin translation of Rufinus (*Orig.* ed. de la Rue, iv. 458), but some fragments of the original are found in the *Philocalia*, and more in Cramer's *Catena*. The commentary on St. Paul's Epistles printed among the works of St. Ambrose (ed. Ben. ii. Appx. p. 21), and hence bearing the name Ambrosiaster, is probably to be attributed to Hilary the deacon. Besides these are the expositions of St. Paul's Epistles by Chrysostom (ed. Montf. ix. p. 425, edited separately by Field), by Pelagius (printed among Jerome's works, ed. Vallarsi, xi. Pt. 3, p. 135), by Primasius (*Magn. Bibl. Vet. Patr.* vi. Pt. 2, p. 30), and by Theodoret (ed. Schulze, iii. p. 1). Augustine commenced a work, but broke off at i. 4: it bears the name *Inchoata Expositio Epistolae ad Rom.* (ed. Ben. iii. p. 925). Later he wrote *Expositio quarundam Propositionum Epistolae ad Rom.*, also extant (ed. Ben. iii. p. 903). To these should be added the later *Catena* of Oecumenius (10th cent.) and the notes of Theophylact (11th cent.), the former containing valuable extracts from Photius. Portions of a commentary of Cyril of Alexandria were published by Mai (*Nov. Patr. Bibl.* iii. p. 1). The *Catena* edited by Cramer (1844) comprises two collections of Variorum notes, the one extending from i. 1 to ix. 1, the other from vii. 7 to the end. Besides passages from extant commentaries, they contain important extracts from Apollinarius, Theodorus of Mopsuestia, Severianus, Gennadius, Photius, and others. There are also the Greek *Scholia*, edited by Matthäi, in his large Greek Test. (Riga, 1782), from Moscow MSS. The commentary of Euthymius Zigabenus (Tholuck, *Einl.* §6) exists in MS., but has never been printed.

Of later commentaries we can only mention a few of the most important. The dogmatic value of this Epistle naturally attracted the early reformers. Melancthon wrote several expositions of it (Walch, *Bibl. Theol.* iv. 679). The Commentary of Calvin on the Romans is considered the ablest part of his able work. Among Roman Catholic writers, the older works of Estius and Corn. a Lapide deserve to be mentioned. Of foreign annotators of a more recent date, besides the general commentaries of Bengel, Olshausen, De Wette, and Meyer (3rd ed. 1859), which are highly valuable aids to the study of this Epistle, we may single out the special works of Rückert (2nd ed. 1839), Reiche (1834), Fritzsche (1836-43), and Tholuck (5th ed. 1856). An elaborate commentary has also been published lately by Van Hengel. Among English writers, besides the editions of the whole of the New Testament by Alford (4th ed. 1861) and Wordsworth (new ed. 1861), the most important annotations on the Epistle to the Romans are those of Stuart (6th ed. 1857), Jowett (2nd ed. 1859), and Vaughan (2nd ed. 1861). Further information on the subject of the literature of the Epistle to the Romans may be found in the introductions of Reiche and Tholuck. [J. B. L.]

ROME (Ῥώμη, *Ethn.* and *Adj.* Ῥωμαῖος, Ῥωμαικός in the phrase γράμματα Ῥωμαϊκά, Luke xxiii. 38), the famous capital of the ancient world, is situated on the Tiber at a distance of about 15 miles from its mouth. The "seven hills" (Rev. xvii. 9) which formed the nucleus of the ancient city stand on the left bank. On the opposite side of the river rises the far higher ridge of the Janiculum

Here from very early times was a fortress with a suburb beneath it extending to the river. Modern Rome lies to the N. of the ancient city, covering with its principal portion the plain to the N. of the seven hills, once known as the Campus Martius, and on the opposite bank extending over the low ground beneath the Vatican to the N. of the ancient Janiculum. A full account of the history and topography of the city is given elsewhere (*Dict. of Gr. and Rom. Geogr.* ii. 719). Here it will be considered only in its relation to Bible history.

Rome is not mentioned in the Bible except in the books of Maccabees and in three books of the N. T., viz. the Acts, the Epistle to the Romans, and the 2nd Epistle to Timothy. For the notices of Rome in the books of Maccabees see ROMAN EMPIRE.

The conquests of Pompey seem to have given rise to the first settlement of Jews at Rome. The Jewish king Aristobulus and his son formed part of Pompey's triumph, and many Jewish captives and emigrants were brought to Rome at that time. A special district was assigned to them, not on the site of the modern "Ghetto," between the Capitol and the island of the Tiber, but across the Tiber (Philo, *Leg. ad Caium*, p. 568, ed. Mangey). Many of these Jews were made freedmen (Philo, *l. c.*). Julius Caesar showed them some kindness (Joseph. *Ant.* xiv. 10, §8; Suet. *Caesar*, 84). They were favoured also by Augustus, and by Tiberius during the latter part of his reign (Philo, *l. c.*). At an earlier period apparently he banished a great number of them to Sardinia (Joseph. *Ant.* xviii. 3, §5; Suet. *Tib.* 36). Claudius "commanded all Jews to depart from Rome" (Acts xviii. 2), on account of tumults connected, possibly, with the preaching of Christianity at Rome (Suet. *Claud.* 25, "Judaeos impulsore Chresto assidue tumultuantes Româ expulit"). This banishment cannot have been of long duration, for we find Jews residing at Rome apparently in considerable numbers at the time of St. Paul's visit (Acts xxviii. 17). It is chiefly in connexion with St. Paul's history that Rome comes before us in the Bible.

In illustration of that history it may be useful to give some account of Rome in the time of Nero, the "Caesar" to whom St. Paul appealed, and in whose reign he suffered martyrdom (Eus. *H. E.* ii. 25).

1. The city at that time must be imagined as a large and irregular mass of buildings unprotected by an outer wall. It had long outgrown the old Servian wall (Dionys. Hal. *Ant. Rom.* iv. 13; ap. Merivale, *Rom. Hist.* iv. 497); but the limits of the suburbs cannot be exactly defined. Neither the nature of the buildings nor the configuration of the ground were such as to give a striking appearance to the city viewed from without. "Ancient Rome had neither cupola nor campanile" (Conybeare and Howson, *Life of St. Paul*, i. 371; Merivale, *Rom. Emp.* iv. 512), and the hills, never lofty or imposing, would present, when covered with the buildings and streets of a huge city, a confused appearance like the hills of modern London, to which they have sometimes been compared. The visit of St. Paul lies between two famous epochs in the history of the city, viz. its restoration by Augustus and its restoration by Nero (C. and H. i. 13). The boast of Augustus is well known, "that he had found the city of brick and left it of marble" (Suet. *Aug.* 28). For the improvements effected by him, see *Dict. of Gr. and Rom. Geogr.* ii. 740, and Niebuhr's *Lectures on Rom. Hist.* ii. 177. Some parts of the city, especially the Forum and Campus Martius, must now have presented a magnificent appearance, but many of the principal buildings which attract the attention of modern travellers in ancient Rome were not yet built. The streets were generally narrow and winding, flanked by densely crowded lodging-houses (insulae) of enormous height. Augustus found it necessary to limit their height to 70 feet (Strab. v. 235). St. Paul's first visit to Rome took place before the Neronian conflagration, but even after the restoration of the city, which followed upon that event, many of the old evils continued (Tac. *Hist.* iii. 71; Juv. *Sat.* iii. 193, 269). The population of the city has been variously estimated: at half a million (by Dureau de la Malle, i. 403 and Merivale, *Rom. Empire*, iv. 525), at two millions and upwards (Hoeck, *Römische Geschichte*, I. ii. 131; C. and H. *Life of St. Paul*, ii. 376; *Dict. of Geogr.* ii. 746), even at eight millions (Lipsius, *De Magnitudine Rom.*, quoted in *Dict. of Geogr.*). Probably Gibbon's estimate of one million two hundred thousand is nearest to the truth (Milman's note on Gibbon, ch. xxxi. vol. iii. p. 120). One half of the population consisted, in all probability, of slaves. The larger part of the remainder consisted of pauper citizens supported in idleness by the miserable system of public gratuities. There appears to have been no middle class and no free industrial population. Side by side with the wretched classes just mentioned was the comparatively small body of the wealthy nobility, of whose luxury and profligacy we hear so much in the heathen writers of the time. (See for calculations and proofs the works cited.)

Such was the population which St. Paul would find at Rome at the time of his visit. We learn from the Acts of the Apostles that he was detained at Rome for "two whole years," "dwelling in his own hired house with a soldier that kept him" (Acts xxviii. 16, 30), to whom apparently, according to Roman custom (Senec. *Ep.* v.; Acts xii. 6, quoted by Brotier, *ad Tac. Ann.* iii. 22), he was bound with a chain (Acts xxviii. 20; Eph. vi. 20; Phil. i. 13). Here he preached to all that came to him, no man forbidding him (Acts xxviii. 30, 31). It is generally believed that on his "appeal to Caesar" he was acquitted, and, after some time spent in freedom, was a second time imprisoned at Rome (for proofs, see C. and H. *Life of St. Paul*, ch. xxvii., and Alford, *Gr. Test.* iii. ch. 7). Five of his Epistles, viz. those to the Colossians, Ephesians, Philippians, that to Philemon, and the 2nd Epistle to Timothy, were, in all probability, written from Rome, the latter shortly before his death (2 Tim. iv. 6), the others during his first imprisonment. It is universally believed that he suffered martyrdom at Rome.

2. The localities in and about Rome especially connected with the life of St. Paul, are—(1.) The Appian way, by which he approached Rome (Acts xxviii. 15). (See APPII FORUM, and *Dict. of Geogr.* "Via Appia") (2.) "The palace," or "Caesar's court" (τὸ πραιτώριον, Phil. i. 13). This may mean either the great camp of the Praetorian guards which Tiberius established outside the walls on the N.E. of the city (Tac. *Ann.* iv. 2; Suet. *Tib.* 37), or, as seems more probable, a barrack attached to the Imperial residence on the Palatine (Wieseler, as quoted by C. and H., *Life of St. Paul*, ii. 423). There is no sufficient proof that the word "Praetorium" was ever used to designate the emperor's palace, though it is used for the official residence of a Roman governor (John

xviii. 28; Acts xxiii. 35). The mention of "Caesar's household" (Phil. iv. 22), confirms the notion that St. Paul's residence was in the immediate neighbourhood of the emperor's house on the Palatine.

3. The connexion of other localities at Rome with St. Paul's name rests only on traditions of more or less probability. We may mention especially—(1.) The Mamertine prison or Tullianum, built by Ancus Martius near the forum (Liv. i. 33), described by Sallust (*Cat.* 55). It still exists beneath the church of *S. Giuseppe dei Falegnami.* Here it is said that St. Peter and St. Paul were fellow-prisoners for nine months. This is not the place to discuss the question whether St. Peter was ever at Rome. It may be sufficient to state, that though there is no evidence of such a visit in the N. T., unless Babylon in 1 Pet. v. 13 is a mystical name for Rome, yet early testimony (Dionysius, *ap.* Euseb. ii. 25), and the universal belief of the early Church seem sufficient to establish the fact of his having suffered martyrdom there. [PETER; vol. ii. 805.] The story, however, of the imprisonment in the Mamertine prison seems inconsistent with 2 Tim., esp. iv. 11. (2.) The chapel on the Ostian road which marks the spot where the two Apostles are said to have separated on their way to martyrdom. (3.) The supposed scene of St. Paul's martyrdom, viz. the church of St. Paolo alle tre fontane on the Ostian road. (See the notice of the Ostian road in Caius, *ap.* Eus. *H. E.* ii. 25.) To these may be added (4.) The supposed scene of St. Peter's martyrdom, viz., the church of St. Pietro in Montorio, on the Janiculum. (5.) The chapel "Domine quo Vadis," on the Appian road, the scene of the beautiful legend of our Lord's appearance to St. Peter as he was escaping from martyrdom (Ambrose, *Ep.* 33). (6.) The places where the bodies of the two Apostles, after having been deposited first in the catacombs (κοιμητήρια) (Eus. *H. E.* ii. 25), are supposed to have been finally buried—that of St. Paul by the Ostian road—that of St. Peter beneath the dome of the famous Basilica which bears his name (see Caius, *ap.* Eus. *H. E.* ii. 25). All these and many other traditions will be found in the Annals of Baronius, under the last year of Nero. "Valueless as may be the historical testimony of each of these traditions singly, yet collectively they are of some importance as expressing the consciousness of the third and fourth centuries, that there had been an early contest, or at least contrast, between the two Apostles, which in the end was completely reconciled; and it is this feeling which gives a real interest to the outward forms in which it is brought before us, more or less indeed in all the south of Europe, but especially in Rome itself" (Stanley's *Sermons and Essays*, p. 101).

4. We must add, as sites unquestionably connected with the Roman Christians of the Apostolic age—(1.) The gardens of Nero in the Vatican, not far from the spot where St. Peter's now stands. Here Christians wrapped in the skins of beasts were torn to pieces by dogs, or, clothed in inflammable robes, were burnt to serve as torches during the midnight games. Others were crucified (Tac. *Ann.* xv. 44). (2.) The Catacombs. These subterranean galleries, commonly from 8 to 10 feet in height, and from 4 to 6 in width, and extending for miles, especially in the neighbourhood of the old Appian and Nomentan ways, were unquestionably used as places of refuge, of worship, and of burial by the early Christians. It is impossible here to enter upon the difficult question of their origin, and their possible connexion with the deep sand-pits and subterranean works at Rome mentioned by classical writers. See the story of the murder of Asinius (Cic. *pro Cluent.* 13), and the account of the concealment offered to Nero before his death (Suet. *Nero*, 48). A more complete account of the Catacombs than any yet given, may be expected in the forthcoming work of the Cavaliere G. B. de Rossi. Some very interesting notices of this work, and descriptions of the Roman catacombs are given in Burgon's *Letters from Rome*, p. 120-258. "De Rossi finds his earliest dated inscription A.D. 71. From that date to A.D. 300 there are not known to exist so many as thirty Christian inscriptions bearing dates. Of undated inscriptions, however, about 4000 are referable to the period antecedent to the emperor Constantine" (Burgon, p. 148).

Nothing is known of the first founder of the Christian Church at Rome. Christianity may, perhaps, have been introduced into the city not long after the outpouring of the Holy Spirit on the day of Pentecost by the "strangers of Rome," who were then at Jerusalem (Acts ii. 10). It is clear that there were many Christians at Rome before St. Paul visited the city (Rom. i. 8, 13, 15, xv. 20). The names of twenty-four Christians at Rome are given in the salutations at the end of the Epistle to the Romans. For the difficult question whether the Roman Church consisted mainly of Jews or Gentiles, see C. and H., *Life of St. Paul*, ii. 157; Alford's *Proleg.*; and especially Prof. Jowett's *Epistles of St. Paul to the Romans, Galatians, and Thessalonians*, ii. 7-26. The view there adopted that they were a Gentile church but Jewish converts, seems most in harmony with such passages as ch. i. 5, 13, xi. 13, and with the general tone of the Epistle.

Linus (who is mentioned, 2 Tim. iv. 21), and Clement (Phil. iv. 3) are supposed to have succeeded St. Peter as bishops of Rome.

Rome seems to be described under the name of Babylon in Rev. xiv. 8, xvi. 19, xvii. 5, xviii. 2, 21; and again, as the city of the seven hills (Rev. xvii. 9, cf. xii. 3, xiii. 1). See too, for the interpretation of the mystical number 666 in Rev. xiii. 18, Alford's *note, l. c.*

For a good account of Rome at the time of St. Paul's visit see Conybeare and Howson's *Life of St. Paul*, ch. xxiv., of which free use has been made for the sketch of the city given in this article. [J. J. H.]

ROOF. [HOUSE.]

ROOM. This word is employed in the A. V. of the New Testament as the equivalent of no less than eight distinct Greek* terms. The only one of these, however, which need be noticed here is πρωτοκλισία (Matt. xxiii. 6; Mark xii. 39; Luke xiv. 7, 8, xx. 46), which signifies, not a "room" in the sense we commonly attach to it of a chamber,

* 1. ἀντὶ (Matt. ii. 22).
2. χωρεῖν (Mark ii. 2).
3. τόπος (Luke ii. 7, xiv. 22; 1 Cor. xiv. 16).
4. ποῦ (Luke xii. 17, where the word *room* should be printed in italics).
5. διάδοχος (*i. e.* a successor, Acts xxiv. 27).
6. πρωτοκλισία (chief, highest, uppermost room. See above.)
7. ἀνάγαιον (an upper room, Mark xiv. 15, Luke xxii. 2).
8. τὸ ὑπερῷον (the upper room, Acts i. 13).

but the highest place on the highest couch round the dinner or supper-table—the "uppermost seat," as it is more accurately rendered in Luke xi. 43. [MEALS.] The word "seat" is, however, generally appropriated by our translators to καθέδρα, which seems to mean some kind of official chair. In Luke xiv. 9, 10, they have rendered τόπος by both "place" and "room."

The UPPER ROOM of the Last Supper is noticed under its own head. [See HOUSE, Vol. I. p. 838.] [G.]

ROSE (חֲבַצֶּלֶת, *chabatstseleth*: κρίνον, ἄνθος; Aq. κάλυξ: *flos, lilium*) occurs twice only, viz. in Cant. ii. 1, "I am the *Rose* of Sharon," and in Is. xxxv. 1, "the desert shall rejoice and blossom as the *Rose*." There is much difference of opinion as to what particular flower is here denoted. Tremellius and Diodati, with some of the Rabbins, believe the rose is intended, but there seems to be no foundation for such a translation. Celsius (*Hierob.* i. 488) has argued in favour of the Narcissus (*Polyanthus narcissus*). This rendering is supported by the Targum on Cant. ii. 1, where *Chabatstseleth* is explained by *narkos* (נרקוס). This word, says Royle (Kitto's *Cyc.* art. "Chabazzeleth"), is "the same as the Persian *nargus*, the Arabic نرجس, which throughout the East indicates *Narcissus Tazetta*, or the polyanthus narcissus." Gesenius (*Thes.* s. v.) has no doubt that the plant denoted is the "autumn crocus" (*Colchicum autumnale*). It is well worthy of remark that the Syriac translator of Is. xxxv. 1 explains *chabatstseleth* by *chamtsalyotho*,[a] which is evidently the same word, *m* and *b* being interchanged. This Syriac word, according to Michaelis (*Suppl.* p. 659), Gesenius, and Rosenmüller (*Bib. Bot.* p. 142), denotes the *Colchicum autumnale*. The Hebrew word points etymologically to some bulbous plant; it appears to us more probable that the narcissus is intended than the crocus, the former plant being long celebrated for its fragrance, while the other has no odorous qualities to recommend it. Again, as the *chabatstseleth* is associated with the lily in Cant. *l.c.*, it seems probable that Solomon is speaking of two plants which blossomed about the same time. The narcissus and the lily (*Lilium candidum*) would be in blossom together in the early spring, while the *Colchicum* is an autumn plant. Thomson (*The Land and the Book*, pp. 112, 513) suggests the possibility of the Hebrew name being identical with the Arabic *Khubbaizy* (خبيزة or خبازي), "the mallow," which plant he saw growing abundantly on Sharon; but this view can hardly be maintained: the Hebrew term is probably a quadriliteral noun, with the harsh aspirate prefixed, and the prominent notion implied in it is *betsel*, "a bulb," and has therefore no connexion with the above-named Arabic word. Chateaubriand (*Itinéraire*, ii. p. 130) mentions the narcissus as growing in the plain of Sharon; and Strand (*Flor. Palaest.* No. 177) names it as a plant of Palestine, on the authority of Rauwolf and Hasselquist; see also Kitto's *Phys. Hist. of Palest.* p. 216. Hiller (*Hierophyt.* ii. 30) thinks the *chabatstseleth* denotes some species of asphodel (*Asphodelus*); but the fingerlike roots of this genus of plants do not well accord with the "bulb" root implied in the original word.

[a] ܚܡܨܠܝܬܐ.

Though the Rose is apparently not mentioned in the Hebrew Bible, it is referred to in Ecclus. xxiv. 14, where it is said of Wisdom that she is exalted "as a rose-plant (ὡς φυτὰ ῥόδου) in Jericho" (comp. also ch. l. 8; xxxix. 13; Wisd. ii. 8). Roses are greatly prized in the East, more especially for the sake of the rose-water, which is in much request (see Hasselquist, *Trav.* p. 248). Dr. Hooker observed the following wild roses in Syria:—*Rosa eglanteria* (L.), *R. sempervirens* (L.), *R. Henkeliana*, *R. Phoenicia* (Boiss.), *R. seriacea*, *R. angustifolia*, and *R. Libanotica*. Some of these are doubtful species. *R. centifolia* and *damascena* are cultivated everywhere. The so-called "Rose of Jericho" is no rose at all, but the *Anastatica Hierochuntina*, a cruciferous plant, not uncommon on sandy soil in Palestine and Egypt. [W. H.]

ROSH (רֹאשׁ: Ῥώς: *Ros*). In the genealogy of Gen. xlvi. 21, Rosh is reckoned among the sons of Benjamin, but the name does not occur elsewhere, and it is extremely probable that "Ehi and Rosh" is a corruption of "Ahiram" (comp. Num. xxvi. 38). See Burrington's *Genealogies*, i. 281.

ROSH (רֹאשׁ: Ῥώς, Ez. xxxviii. 2, 3, xxxix. 1: translated by the Vulg. *capitis*, and by the A. V. "chief," as if רֹאשׁ, "head"). The whole sentence thus rendered by the A. V. "Magog the chief prince of Meshech and Tubal," ought to run "Magog the prince of Rosh, Mesech, and Tubal;" the word translated "prince" being נָשִׂיא, the term usually employed for the head of a nomad tribe, as of Abraham, in Gen. xxiii. 6, of the Arabians, Gen. xvii. 20, and of the chiefs of the several Israelite tribes, Num. vii. 11, xxxiv. 18, or in a general sense, 1 K. xi. 34, Ez. xii. 10, xlv. 7, xlvi. 2. The meaning is that Magog is the head of the three great Scythian tribes, of which "Rosh" is thus the first. Gesenius considers it beyond doubt that by *Rosh*, or Ῥώς, is intended the tribe on the north of the Taurus, so called from their neighbourhood to the *Rha*, or Volga, and that in this name and tribe we have the first trace of the RUSS or RUSSIAN nation. Von Hammer identifies this name with *Rass* in the Koran (xxv. 40; l. 12), "the peoples Aad, Thamud, and the Asshabir (or inhabitants) of Rass or Ross." He considers that Mohammed had actually the passage of Ezekiel in view, and that "Asshabir" corresponds to *Nâsî*, the "prince" of the A. V., and ἄρχοντα of the LXX. (*Sur les Origines Russes*, Petersburg, 1825, p. 24-29). The first certain mention of the Russians under this name is in a Latin Chronicle under the year A.D 839, quoted by Bayer (*Origines Russicae, Comment. Acad. Petropol.* 1726, p. 409). From the junction of *Tiras* with Meshech and Tubal in Gen. x. 2, Von Hammer conjectures the identity of *Tiras* and *Rosh* (p. 26).

The name probably occurs again under the altered form of Rasses, in Judith ii. 23—this time in the ancient Latin, and possibly also in the Syriac versions, in connexion with Thiras or Thars. But the passage is too corrupt to admit of any certain deduction from it. [RASSES.]

This early Biblical notice of so great an empire is doubly interesting from its being a solitary instance. No other name of any modern nation