

Yad. iv. 6, no allusion is found to such a broad difference in the form of redress allowed for bodily injuries, a matter of much importance and of frequent occurrence. There is a vague report that the followers of Boethus, a sect going beyond the Sadducees in their divergence from the traditions, taught a literal enforcement of the rule, "an eye for an eye, a tooth for a tooth," but it does not appear that this sect was ever in power and able to give effect to its theories. On the other hand, while a ransom in money in place of the "eye" or "tooth" of the assailant is quite compatible with the Scriptural law of assault and battery, taken as a whole, it is not so clear that the natural construction of this law would not demand the bodily infliction of the penalty, according to the written words, whenever the guilty party is unable or unwilling to pay the ransom. In one case the law requires "measure for measure"—not according to what has been actually done, but according to what was intended, or "plotted" (see **ALIBI** for the law of retaliation in the case of "plotting witnesses"). The rabbinical tradition narrows very much the Scriptural law as found in Deuteronomy; but this, in its turn, falls very far short of the severity and wide scope of the Babylonian law. The latter not only visits with death as a malignant slanderer one who wilfully, though unsuccessfully, accuses another of sorcery, or of any other capital crime, but even one who claims goods as having been stolen from him without being able to produce witnesses to his ownership (Code of Hammurabi, §§ 1-3, 11).

E. C.

L. N. D.

**RÉTHY, MORIZ**: Hungarian mathematician; born at Nagy-Körös Nov. 3, 1846; educated at Budapest and Vienna, and at the universities of Göttingen and Heidelberg. He was professor of mathematics and theoretic physics at the University of Klausenburg from 1874 to 1886, when he was called to the School of Technology in Budapest. Since 1891 he has lectured there on analytic mechanics.

In 1878 Réthy became a member of the Hungarian Academy of Sciences, which commissioned him to edit Bolyai's "Tentamen" (1897). He has also contributed a number of articles to the technical periodicals.

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S.

L. V.

**REUBEN**.—**Biblical Data**: Eldest son of Jacob (Gen. xlv. 8, xlix. 9) by Leah (*ib.* xxix. 32), to whom he once carried mandrakes which he had found in a field during the wheat harvest (*ib.* xxx. 14). He wronged his father by his conduct with the latter's concubine Bilhah (*ib.* xxxv. 22), and in punishment his rights as first-born (*ib.* xlix. 3) were transferred to the children of Joseph (I Chron. v. 1). When his other brothers planned to kill Joseph, Reuben tried to save him: secretly intending to rescue Joseph later and to restore him to his father, he advised his brothers to throw him into a pit instead of putting him to death outright. They acted on Reuben's suggestion, and the latter was therefore much distressed, when he came to the pit, to find that the boy was not there (Gen. xxxvii. 19-22, 29-30).

Upon Jacob's refusal to allow Benjamin to go to Egypt with his brothers, Reuben offered two of his own four sons (*ib.* xlv. 9; Ex. vi. 14) as a pledge, agreeing that they should be killed if he did not bring Benjamin back (Gen. xlii. 37).

E. C.

J. Z. L.

—**In Rabbinical and Apocryphal Literature**:

Reuben was born on the fourteenth day of the ninth month (Kislew) in the year 2122 after the Creation (Book of Jubilees, xxviii. 11; Midr. Tadshe viii., in Epstein, "Mi-Kadmoniyyot ha-Yehudim," p. xxii., Vienna, 1887). His name was interpreted to mean "behold the splendid son!" (*וְרֵאֵן*), since Leah referred to him with these words (Gen. R. lxxi. 4), although, according to another interpretation, she thus implied a distinction between her first-born and Esau, the eldest son of her father-in-law (Ber. 7b). The mandrakes which Reuben brought home at the time of the wheat harvest (see above) were **HERKES**; otherwise he would not have taken them (Sanh. 99b). He carried them to his mother without tasting them, because of his reverence for her (Gen. R. lxxii. 2). While some scholars interpreted the passage Gen. xxxv. 22 literally (Shab. 55b; Gen. R. xcvi. 7; comp. Test. Patr., Reuben, 3), others endeavored to explain away the wrong which Reuben committed against his father, by saying that he did not dishonor Bilhah, but that he merely espoused his mother's cause (Shab. 55b), since after Rachel's death Jacob sought to give the precedence to the handmaid Bilhah, as he had formerly preferred her mistress. Reuben, who would not countenance this, removed Bilhah's bed from the place where Jacob wished to have it (Gen. R. l.c.). In consequence of this sin Reuben lost both his birthright and his claims to the priesthood and the crown, since the birthright would have given his children the prospect of becoming priests and kings (Gen. R. xcviii. 5, xcix. 6). He lamented his act, however, and showed contrition immediately. Thus he was the first penitent (Gen. R. lxxxii. 12, lxxxiv. 18); and in consideration of his remorse he became the ancestor of the prophet Hosea, who exhorted Israel to turn to the Lord (Hos. xiv. 2; Gen. R. lxxxiv. 18).

Reuben did penance in secret meditation, and he chastened himself by frequent abstinence from meat and wine (Test. Patr., Reuben, end; comp. Gen. R. l.c.). When, however, Judah confessed his sin and justified Tamar (Gen. xxxviii. 26), Reuben publicly acknowledged his own fault (Tan., Wayesheb, ed. Buber, p. 94b), lest his other brothers might be suspected (Soṭah 7b). In reward for this penitence and voluntary confession he was granted life in the future world.

The first cities of refuge were located in the territory of Reuben's descendants, since he had taken the first steps in saving Joseph by counseling his brothers not to kill him (Mak. 10a; Gen. R. l.c.). Reuben was not present when his brothers took Joseph out of the pit and sold him, because he had to serve his father on that day, and could not leave the house, of which he was obliged to take charge (Gen. R. lxxxiv. 14). When his work was finished, however, he hastened to the pasture, and was very angry when he did not find Joseph; for as the eld-

est of the brothers he felt himself responsible for his safety (*ib.*). In Egypt Reuben was the patriarch of the brothers, this right of rulership being transferred after his death to Simon and then to Levi (Num. R. xiii. 10). He died at the age of 125 years (Midr. Tadshe *l.c.*; "Sefer ha-Yashar," section "Shemot," ed. princes, p. 121a; Test. Patr., Reuben, 1, beginning), and his body was put into a coffin and given to his children, who carried it with them in the exodus from Egypt and interred it in Palestine ("Sefer ha-Yashar," *l.c.*; Test. Patr., Reuben, 7, end).

W. B.

J. Z. L.

**REUBEN, TRIBE OF:** Tribe of Israel, descended from Reuben, Jacob's first-born son, through Reuben's four sons, Hanoch, Phallu or Pallu, Hezron, and Carmi (Gen. xlv. 9 and elsewhere), fathers of the four clans of the tribe. At the time of the Exodus the tribe counted 46,500 males above twenty years of age (Num. i. 20-21, ii. 11), which number was reduced to 43,730 by the plague with which the Israelites were punished for their worship of Baal-peor (*ib.* xxvi. 7). During the wanderings of the Israelites in the wilderness, the position of the Reubenites was on the south side of the Tabernacle. The tribe, headed by its prince Elizur ben Shedeur and having on either side the tribes of Simeon and Gad, was the chief of the whole southern camp, so that the latter was called "the camp of Reuben" (*ib.* ii. 10). At the time of marching, the host of the Reubenites was required to start second, after that of the Judahites (*ib.* ii. 16). At the dedication of the altar the prince of the Reubenites brought his offering on the fourth day (*ib.* vii. 30 *et seq.*).

A noteworthy event with regard to the Reubenites was the connection of certain members of that tribe, namely, Dathan and Abiram of the family of Pallu and of On, the son of Peleth, with Korah in his rebellion against Moses (*ib.* xvi. 1 *et passim*). The Reubenites are recorded as the possessors of a large quantity of cattle, on account of which they asked Moses to station them on the east of the Jordan, where was ample pasturage. Moses granted their request after having obtained their promise that they would help the other tribes in the conquest of the land west of the Jordan (*ib.* xxxii. 1 *et seq.*).

As to their territory, two main accounts are given: (1) in Num. xxxii. 37-38 it is stated that the Reubenites "built Heshbon, Elealeh, Kirjathaim, Nebo, Baal-meon, and Shihmah," the names of which cities were changed; while (2) a fuller account is

#### Their Territory.

given in Josh. xiii. 15 *et seq.*, according to which the border of Reuben's territory was "from Aroer that is on the bank of the River Arnon . . . and all the plain of Medeba." In this second list of cities Elealeh and Nebo are omitted, but a great number of additional cities is mentioned, among which are Dibon and Bamoth-baal. It is further stated that their territory included all the cities of the plain and all the kingdom of Sihon, king of the Amorites. On the west side, the Jordan was the boundary of their territory. There is a discrepancy between these two accounts, inasmuch as in the first (Num. xxxii. 34) Dibon is said to have been built by the Gadites. Besides, Aroer also was a Gadite city (*ib.*), which

shows that the territory of the Reubenites was enclosed in that of the Gadites.

In I Chron. v. 8 it is stated that Reubenites of the Joel family lived at Aroer in the time of Jotham, King of Judah, but in verse 12 of the same chapter a Gadite family named Joel is mentioned. The Reubenites as well as their neighbors, the children of Gad and the half-tribe of Manasseh, fulfilled their promise to help the other tribes in the conquest of the land west of the Jordan (Josh. iv. 12, xxii. 1 *et seq.*). The Reubenites participated in building the "great altar to see to" (*ib.* xxii. 10 *et seq.*). After the conquest the tribe of Reuben is generally associated with that of Gad, which was more important.

During the period of the Judges the tribe of Reuben is not represented by any judge. It is blamed by Deborah for having abstained from taking part in the war with Sisera (Judges v. 15-16). On the other hand, it is indirectly indicated as having participated in the war with the Benjamites (*ib.* xix. 29 *et seq.*). In the time of Saul the Reubenites are stated to have made war with the Hagarites, who fell by their hand (I Chron. v. 10). In verses 18 *et seq.* of the same chapter, however, the war with and the victory over the Hagarites are ascribed to Reuben and his neighbors. After the assassination of Ishbosheth the Reubenites joined all the other tribes in proclaiming David king of all Israel. The number of the armed men sent jointly by the eastern two and one-half tribes to Hebron on this occasion is stated to have been 120,000 (*ib.* xii. 37). Afterward David appointed 2,700 Levites of the Hebron family as ecclesiastical and civil chiefs over the same tribes (*ib.* xxvi. 31-32). The prince of the Reubenites in his reign was Eliezer, son of Zikri (*ib.* xxvii. 16). Among David's mighty men was a Reubenite, Adina, son of Shiza, chief of thirty warriors (*ib.* xi. 42).

Later the Reubenites are mentioned only twice—in II Kings x. 33, where their country is said to have been ravaged by Hazael, King of Syria; and in I Chron. v. 6, 18-22, where it is recorded that they, like their neighbors, dwelt east of the Jordan till they were carried away into captivity by Tiglath-pileser, their chief at that time being Beerah, son of Baal of the Joel family.

E. C.

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**REUBEN DAVID TEBELE BEN EZEKIEL:** Polish Talmudist and printer of the sixteenth and seventeenth centuries. His name is generally followed by the word טרופא ("Troppau"?). In 1608 he edited at Lublin the "Yen ha-Rekah" of Eleazar of Worms, to which he added notes of his own. The name "Reuben" is missing in his signature. From 1626 to 1628 he worked as corrector of the Hanau edition of Joseph Caro's Shulhan 'Aruk. He was the author of "Shib'im Temarim" (Cracow, 1626), a seventy-fold interpretation of Prov. xiv. 23.

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**REUBEN BEN HAYYIM:** Provençal Talmudist; flourished about the middle of the thirteenth century; brother of the liturgical poet Abraham ben