

*The.*), and by the case of the alleged punishment of the Athenians for dishonour done to Dionysos (schol. ad Aristoph. *Acharn.* 243). The sense of 'plague-boil' (RV's second rend., Dt. 28:27 mg.) is favoured—not indeed by the (imaginary) symbolism of the mouse—but by the statement of the rapid spread of the disease among the Philistines. The most decisive passage is 1 S. 5:12, 'And the sick (נִשְׁחָרְוּ, Klo.) that died not were smitten with the tumours, and the cry of the city went up to heaven';—i.e., as soon as the ark reached Ekron there came on the whole population a plague which killed some at once, while the rest were afflicted with painful tumours, so that a cry of mourning and of pain resounded through the city. 'Plague-boils' in the technical sense of the expression, however, occur only in the groins, the armpits, and the sides of the neck; *phorim* therefore cannot be so rendered. Plainly a thorough treatment of the text is a necessary preliminary to a consistent and natural explanation of the narrative in 1 S. 5. As the text of 1 S. 6:4 f. 17 f. now stands, 'golden tumours,' as well as 'golden mice,' were sent by the Philistines as a votive offering to Yahwē. H. P. Smith however thinks that the original narrative mentioned only 'golden tumours,' the mice wherever they appear being the result of late redactional insertion. This view is certainly preferable to that of Hitzig, who thought that the only golden objects sent were symbols of the pestilence which had devastated the Philistine cities (Ashdod, Gath, and Ekron) in the form of mice, a theory which, being so widely accepted, ought to be correct, but is unfortunately indefensible. The idea of 'golden tumours' is very strange, however. Votive offerings, both in ancient and in modern times, represent not the disease from which the sick man has suffered but the part of the body affected. 'Indeed it could hardly be otherwise; for most morbid conditions do not admit of plastic representation so as to be distinguishable by untrained eyes.' So Dr. C. Creighton, who proposes to interpret *šfālim* in 1 S. 6:4 f. and *šhōrim* in v. 17 of the anatomical part of the body affected, and to make the disease dysentery; but it is plain from 6 that the narrative in 1 S. 5 f. has been interpolated, and it would seem that not only 1 S. 6:17 18a but also the references to 'golden tumours' in v. 4 f. must be late insertions.<sup>1</sup> כָּרָב and מִיָּבֵב are not very unlike; out of a false reading a false statement may have developed.

T. K. C.

**EMMIM, THE** (עֲמִימִי, 'EMMIM, as if 'the terrors'; probably corrupted from עֲמִימִי, 'the strong'; cp ZUZIM; in Gen. 7:05 COMAIOS [A], COMM. [E], EMM. [L]; in Dt. 01 OMMIEN [BFL], OMMIEN, OMMIEN [A]), prehistoric inhabitants of Moab (Gen. 14:5 Dt. 2:10 f. †). See SHAVEH-KIRIATHAIM, REPHAIM (L).

Schwally (ZATW 18 135 [98]) compares Ar. *ayyim*, 'serpent,' as if 'serpent-spirits' were meant (cp ADAM AND EVE, col. 61, n. 3); but the text is more probably corrupt. The parallel names all admit of simple explanations.

T. K. C.

**EMMENT PLACE** (עֲמִימִי), Ezek. 16:24. See HIGH PLACE, § 6.

**EMMANUEL** (ΕΜΜΑΝΟΥΗΛ [Ti. WH]), Mt. 1:23 AV; RV IMMANUEL.

**EMMAUS** (ΕΜΜΑΟΥΣ [Ti. WH]; deriv. uncertain; cp ΠΥΡ, 'hot [spring]'; see HAMMATH; or ΠΥΡ, 'spring, fount,' see MOZAN and cp below, no. 2).

1. A city in the 'plain,' at the base of the mountains of Judaea, near which was the scene of the defeat of Gorgias at the hands of Judas, 164 B.C. (1 Macc. 3:40, εμμα[ο]υ[σ] [AKV]; 57, εμμαουμ [A], -s [N], εμμαουτ [V]; 43, εμμαουμ [AK<sup>a</sup> c<sup>b</sup>], εμμαουμ [N<sup>a</sup>], εμμ. [V]). It was among the strongholds afterwards fortified by Bacchides (id. 9:50 εμμαουτ [N<sup>a</sup>], εμμαουμ [N<sup>c</sup> a V], εμμ.

<sup>1</sup> Possibly the original reading in 1 S. 6:17 was מִיָּבֵב, which was displaced by the *K<sup>orr</sup>*.

[A]). Emmaus, mod. *'Amuds*, was situated 22 R. m. from Jerusalem on the road to Joppa, and 10 m. SSE. from Lydda. In Roman times it was the seat of a toparchy, and frequently enters into the history of that period (cp Jos. *Ant.* xiv. 112; BJ i. 112, ii. 5:204, iv. 81, v. 16). From the third century it bears the name Nicopolis, the origin of which is variously explained (see Schürer, *GVI* 1537 f., ET, 2:253 f.), and in Christian times it was an episcopal see. Emmaus was renowned for a spring believed to be endowed with miraculous powers (cp Mid. *Kōdeth* 77), from the existence of which it may have derived its name. Eusebius and Jerome (*OS* 257:21 1216), whom early writers followed, agreed in identifying Emmaus-Nicopolis with 2.

2. The Emmaus of Lk. 24:13 (referred to, but unnamed, in Mk. 16:12), a 'village' (κώμη), 60 (N and some others read 160) stadia from Jerusalem. The identification has found supporters in modern times (notably Robinson *LBR* 147 f.), but is unlikely. Emmaus was too important a city to be called κώμη; and, not to mention other reasons, the supposition that the disciples accomplished so long a journey (for no specific purpose) is at variance with the narrative. It is very evident that the reading 160 is an intentional alteration to harmonise with the tradition shared by Eusebius and Jerome. Emmaus is to be sought for in the immediate neighbourhood of Jerusalem, and it is agreed that it can be no other than the Emmaus of Josephus (*BJ* vii. 66) 30 (so Niese; others read 60) stadia from Jerusalem, which Vespasian colonised by assigning to it 800 discharged veterans. Now about 34-35 stadia to the NW. of Jerusalem lies *Kulōniyeh*, a little village, which derives its name, it would appear, from 'colonia' and reminds us of the 800 veterans above.<sup>1</sup> In close proximity is the ruined *Bēt Missā*, probably the Benjamite נַחְבִּי of Josh. 18:26, which according to the Gēmāra on *Sukk.* 45 was also a 'colonia' (see MOZAN). The close resemblance between the names נַחְבִּי (*Bēt Missā*) and Emmaus is sufficiently striking, and since it is almost the required distance from Jerusalem, there can be little doubt as to the identity of *Kulōniyeh* and the Emmaus of Josephus. The further identification of *Kulōniyeh* and the Emmaus of Lk. becomes equally probable, and is accepted by most moderns (Hi., Caspari, Buhl, *Pal.* 186, Schultz, *PRE*<sup>(2)</sup> 11769 771, Wolff in Riehm *HWB*, Wilson in Smith's *DB*<sup>(2)</sup>; see also Sepp, *Jer. u. d. heil. Land.* 154-73).<sup>2</sup>

By those who adopt the less accredited distance of 60 stadia, several sites have been proposed for Emmaus. (a) Conder (*HB* 326 f., *PEFM* 336 f.) finds it in the name el-Khamasa (according to him = Emmaus), SW. of Bittir (see BETHIR i.); the antiquity of the place is vouched for by the existence of rock-hewn tombs. El-Khamasa, however, is 72 stadia from Jerusalem direct, and the distance is even greater by road. (b) el-Kubēbeh about 64 stadia from Jerusalem, W. of Neby Samwil. Further support for this is claimed in the tradition (which, however, is not older than the 14th cent.) associating this place with Christ's appearance (cp Baed.<sup>(2)</sup> 16, 115, and esp. Zschokke, *D. neutest. Emmaus* [65]). (c) Kariet el-'Enab (or Abū Gōsh), to the S. of el-Kubēbeh, about 66 stadia from Jerusalem (cp Williams, *Dict. Gk. and Rom. Geog.*, Thomson *LB*<sup>(2)</sup> 534, 666 f.; and see *JPh.* 4:262). Cp KIRJATH-JEARIM, § 2.

S. A. C.

**EMMER** (ΕΜΜΗΡ [A]), 1 Esd. 9:21 = Ezra 10:20, IMMER ii.

**EMMERUTH** (ΕΜΜΗΡΟΥΘ [A], etc.), 1 Esd. 5:24 RV = Ezra 2:37, IMMER ii., 1.

**EMMOB** (ΕΜΜΩΡ [Ti. WH]), Acts 7:16 AV, RV HAMOR.

**ENAIM** (עֵינַיִם—i.e., probably 'place of a fountain,' §§ 101, 107, cp ENAN; אֵינַן [ADEL]), mentioned only in Gen. 38:14 21 RV (AV<sup>ms</sup> Enajim), where AV following Pesh., Vg., and Targ. (see Spurrell's note)<sup>3</sup>

<sup>1</sup> See KULON. A little to the WSW. is *Kastal*, whose name also bears a trace of a former Roman encampment.

<sup>2</sup> It is interesting to recall that, according to Wilson, *'Kulōniyeh* was, and still is, a place to which the inhabitants of Jerusalem went out for recreation.'

<sup>3</sup> The apoc. Book of Jubilees (chap. 41) omits the name. *OS*<sup>(2)</sup> (93:18 22:18) follows 6, *anim, aveim*.