

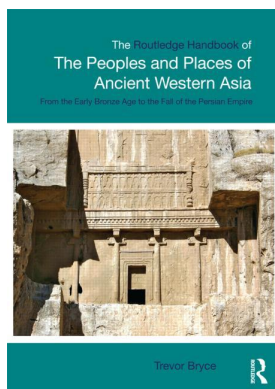
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## **The Routledge Handbook of the Peoples and Places of Ancient Western Asia**

### **The Near East from the Early Bronze Age to the Fall of the Persian Empire**

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**R**

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## R

**Rabbath-Ammon** (*Amman*) (map 8) Transjordanian city, consisting of acropolis and lower city, capital of the Iron Age kingdom of Ammon, located on the Transjordanian plateau c. 40 km east of the Dead Sea. Its history of occupation extends from the Neolithic Age through succeeding ages to the Roman imperial period. After earlier preliminary surveys, the site was first excavated by an Italian team, under the direction of G. Guidi (1927) and subsequently R. Bartoccini (1929–33). Further excavations were undertaken after the Second World War, beginning with those of G. L. Harding in 1945, and J. B. Hennessy's exploration of a Late Bronze Age temple in 1966, near Amman airport. Excavations in more recent years have concentrated on the acropolis (Jebel Qala). Middle Bronze Age rock-cut tombs of roughly rectangular or semicircular shape were discovered near the summit of the acropolis. The remains of fortification walls on the summit itself appear to have been of both Middle Bronze Age (II) and early Iron Age (I) date. A circular Iron Age wall was also discovered at the southeastern corner of the lower city. In the southern part of the lower city, the remains of an extensive architectural complex, dating to C7, were unearthed. One of its chief features was a large courtyard with a high-quality polished white plaster floor. Tentatively designated as a palace, its architecture has been compared with that of the Neo-Assyrian palatial complexes at sites like Nimrud and Khorsabad.

Rabbath-Ammon is frequently attested in *OT* sources, sometimes under the name Rabbah or Rabbat. For example, in the course of Israelite hostilities with the Ammonites during King David's reign (C10), the king's nephew and military commander, Joab, captured Rabbah's royal citadel and water supply, paving the way for David's subsequent conquest and plunder of the whole city (2 Samuel 12:26–31). Only sparse information about the city is provided by extra-biblical sources. In 581 it was conquered by the Babylonian king Nebuchadnezzar II, and in the last decades of C6 must have been incorporated with the rest of Ammon into the Persian empire. The Ammonite monarchy became defunct under Persian rule, and Rabbath-Ammon itself came under the authority of the local pro-Persian Tobiad dynasty. It appears to have flourished in this period. During the Hellenistic age the city became part of the Ptolemaic empire. It was rebuilt by Ptolemy II Philadelphus in C3, and renamed Philadelphia after him, though the old name Rabbath-Ammon is still attested in C3 and C2.

Burdajewicz (*NEAEHL* 4: 1243–9).

**Rab(b)ilu** M1 Aramaean city and people in Babylonia, located probably in the region of the Diyala r. The city appears in the list of thirty-five so-called Aramaean tribes conquered by the Assyrian king Tiglath-pileser III (\**Tigl. III* 158–9), probably in his first regnal year (745). Another text records the plundering of Rabbilu by Tiglath-pileser, along with the city of Hamranu (\**ABC* 71). The settlement is subsequently mentioned in Babylonian texts of the Persian period (C6–4).

Lipiński (2000: 442, 446–7), Radner (*RIA* 11: 209).

**Rabud, Khirbet (Debir?)** (map 8) Settlement in the Judaeen hill country 12 km south of Hebron. It is almost certainly to be identified with the Canaanite city of Debir (thus M. Kochavi), attested in *OT* sources and originally known as Kiriath-Sepher, ‘city of the scribe’. This is *contra* W. F. Albright’s proposed identification of Debir with Beit Mirsim. The site’s history of occupation extends from the Chalcolithic to the Roman period. Excavations undertaken by Kochavi in 1968 and 1969 for the Institute of Archaeology, Tel Aviv University, revealed traces of only sporadic occupation in the Chalcolithic and Early Bronze Ages (M4–3). There appears to be no evidence of settlement in the Middle Bronze Age. In the Late Bronze Age, however, a walled city was built on the site, of which four phases have been distinguished. At this time, Khirbet Rabud/Debir extended over c. 6 ha. The site continued to be inhabited during the early centuries of the Iron Age, from C12 onwards, and reached the peak of its development under Israelite occupation probably in C9 when a substantial new city wall was constructed. The destruction of the city at the end of C8 is generally attributed to the Assyrian king Sennacherib in the course of his campaign in Judah in 701. The city was subsequently rebuilt, and fortified by a massive new city wall. But this failed to save it from destruction by the Babylonians during their campaign of conquest in Judah in early C6. Limited reoccupation occurred during the succeeding Persian period (C6–4), and the remains of a Roman lookout tower attest to continuing habitation, if on a very limited scale, in the Roman imperial period.

Kochavi (*NEAEHL* 4: 401), Negev and Gibson (2001: 426–7).

**Raddana, Khirbet** Small Iron Age I village (12–16 ha) in southern Palestine on the edge of mod. Ramallah, 16 km north of Jerusalem. There is also evidence, provided by ceramic ware, of a limited human presence on the site during the Early Bronze I and Byzantine periods. But Raddana is essentially a single-period site. Excavations were conducted between 1969 and 1974 by J. Callaway and R. Cooley for the Israel Dept of Antiquities. The excavators concluded that the site was inhabited by settlers of unknown origin in late C13 or early C12, who lived through two phases of village life before the settlement was violently destroyed and abandoned in mid C11. Its prime architectural feature was a cluster of houses, each consisting of a large room with roof supported by hewn pillars or stone piers, with a small room at the back. A hearth was located in the centre of the large room, and the houses were supplied with water cisterns and grain silos. The excavators noted the abundance of cereal food-processing tools found throughout the site, as well as evidence for primitive metalworking, including fragments of crucibles. One of the notable small finds was a jar handle inscribed with three letters in the Proto-Canaanite script.

Cooley (1975; *OEANE* 4: 401–2), Callaway (*NEAEHL* 4: 1253–4).

**Rahimmu** Iron Age city in northern Babylonia, located on the east bank of the Euphrates, opposite the city of Rapiqu(m), within three days’ march of the city of Sippar. The Assyrian king Tukulti-Ninurta II encamped his forces there during his last recorded campaign (885) which took him through the middle Tigris and Euphrates regions (\**RIMA* 2: 174).

**Ra’il** Iron Age city located on an island in the middle Euphrates region, within the land of Suhu (\**RIMB* 2: 320). In the first half of C8, Suhu was governed by a certain

Shamash-resha-usur, who records planting date-palms in the courtyard of Ra'il's palace (\**RIMB* 2: 281). He built a new palace there to replace the old. He also planted date-palms in the palace courtyard of the city of Kar-Nabu, in the district of the city of Iaduru, and in the city of Ukalaia. Shamash-resha-usur's son and successor Ninurta-kudurri-usur reports that the people of Ra'il had staged a rebellion against his father. The rebellion was crushed, but the Ra'ilites once more rose in rebellion when Ninurta-kudurri-usur became governor of Suhu. He too succeeded in quashing the rebels. But he warned that the people of Ra'il should not in future be neglected (\**RIMB* 2: 292).

Na'aman (2007: 115–17).

**Rakha** M1 city in Persis in southwestern Iran. It was the site of a battle fought between the forces of Vahyazdata, a pretender to the Persian throne who had rebelled against Darius I on his accession in 522, and an army dispatched by Darius against him under the command of Artavadiya. Vahyazdata falsely claimed that he was Bardiya, brother of Cyrus' successor Cambyses. The rebel forces were defeated, but Vahyazdata escaped, and later mustered another army for a final showdown with Artavadiya. This took place at Mt Parga. Vahyazdata was again defeated, and this time captured along with his chief followers. All the prisoners were taken to a city called Uvadaicaya where they were crucified.

\**DB* 40–3.

**Ramat Ra(c)hel** (map 8) City in southern Palestine on the southern outskirts of Jerusalem, with a history of occupation extending from Iron Age IIC (C8–7) to the early Arab period (C7–8 CE). Excavations on the mound were undertaken over five seasons between 1954 and 1962 by Y. Aharoni on behalf of the Israel Dept of Antiquities, the Israel Exploration Society, the Hebrew University of Jerusalem, and the University of Rome. Further excavations were conducted in 1984 by G. Barclay for the Institute of Archaeology, Tel Aviv University, and have recently been resumed by R. Reich, University of Haifa, and O. Lipschits, Tel Aviv University. Five main occupation levels were identified in the course of Aharoni's excavations. In the earliest (Iron Age IIC) phase, a small citadel was constructed on the mound. It was replaced towards the end of the Iron Age, late C7–early C6 – the most important phase in the site's history – by an outer citadel with massive surrounding wall. The wall partly enclosed a smaller inner citadel, whose excellent construction has prompted its identification as the palace of a Judaeen king, perhaps Jehoiakim. One of the most complete Iron Age royal citadels to be unearthed, the palace provides an important example of Israelite-Phoenician architecture. It was surrounded by a casemate wall, which incorporated on its eastern side a monumental double gateway of large ashlar blocks (see glossary). The excavators believe that the gateway may have been open only on festive occasions, while a narrower gateway to the south was used on a daily basis.

There are very few architectural remains of the Persian-Hellenistic period (C6–1) because of later building works on the site. The most important finds from this level are a large number of stamped jar handles with seal impressions, some bearing the name Jerusalem, or simply the word 'city', some the title 'governor', and some the names of governors, while others depict rosettes and animal figures. The next level has been dated to the Herodian period (C1 BCE–C1 CE), mainly on the basis of pottery

## RAMOTH GILEAD

and coins. The three succeeding levels spanned the late Roman to the early Arab period.

Aharoni (*OEANE* 4: 1261–7).

**Ramoth Gilead** Iron Age city in northern Transjordan. In *OT* tradition it was assigned to the Levite clan of Gad, and served as a place of refuge for those accused of murder (Joshua 21:38 etc.). Also according to biblical tradition, the Israelite king Ahab was killed there (1 Kings 22), and there too Jehu was anointed king of Israel by the prophet Elisha (2 Kings 9: 1–16). The city is probably to be identified with the site of Tell er-Rumeith (see *Rumeith, Tell er-*) near Jordan's northern border. It has sometimes been identified with, but is probably to be distinguished from, the city of Gilead referred to by the Assyrian king Tiglath-pileser III and apparently destroyed by him c. 733.

Dearman (*HCBD* 913), Lipiński (2000: 354–5).

**Raphia, Tell** The southernmost city of Palestine, located on the Via Maris (q.v.) 35 km southwest of Gaza. It is first attested in Late Bronze Age Egyptian texts, where it appears in the record of Seti I's Syro-Palestinian campaigns (early C13). Assyrian records indicate that the later Iron Age city, which was part of the kingdom of Gaza, was called Rapihu. In late C8 the Assyrian king Sargon II defeated there a coalition of Egyptian forces and the army of Gaza's king, Hanunu (\**CS* II: 296, 297, 298). Sargon burnt the city, and deported 9,033 of its inhabitants (\**CS* II: 293). Reliefs depicting the siege of Raphia appear on the walls of Sargon's palace at Khorsabad. The city was rebuilt after its destruction, and during the Persian period (C6–4) grew into a relatively large and apparently unfortified settlement. A cult-site dating to this period, located 1,000 m from the city, may have been attached to it. Raphia subsequently appears in literary sources of the Hellenistic, Roman, and Byzantine periods.

Negev and Gibson (2001: 432–3).

**Rapiqu(m) (Tell Anbar) (map 10)** Northern Babylonian city and land on the middle Euphrates r., attested in texts ranging from the Ur III period until the reign of the Neo-Assyrian king Sargon II (Middle Bronze, Late Bronze, and Iron Ages). During the Ur III period (c. 2112–2004), Rapiqu had been the seat of a military governor, but thereafter it became an autonomous city-state. In the early decades of C18, control of the city fluctuated between Assyria under Shamshi-Adad I (1796–1775), Babylon under Hammurabi (1792–1750), and Eshnunna under Dadusha and Ibal-pi-El II (?–1780, 1779–1765 respectively), as indicated by information contained in the Mari archives and in Babylonian and Eshnunnite year-names. It was also part of a military coalition defeated by Rim-Sin (1822–1763), the last king of Larsa, in or after his fourteenth regnal year (\**RIME* 4: 281). The city must have suffered from the fact that its location in the frontier region between Babylonia and Assyria made it a strategically valuable asset in the power play between the major kingdoms of the age. It fell to assaults by both Hammurabi and Ibal-pi-El. Hammurabi claimed that Shamshi-Adad had delivered it up to him after wresting it from Eshnunnite control (see *LKM* 620 for refs). His possession of it was confirmed in 1770 when Ibal-pi-El withdrew his occupation forces from the region of the Jebel Sinjar and the land of Suhum.

In the Late Bronze Age, the Assyrian king Adad-nirari I (1307–1275) claimed

Rapiqu among his wide-ranging conquests (\**RIMA* 1: 131). Although Rapiqu is described at this time as ‘of the land Karduniash (i.e. Babylonia)’, this expression may be of geographical rather than political import. In the second half of C13, it was among the thirty-eight districts and cities which the Assyrian king Tukulti-Ninurta I (1244–1208) conquered (\**RIMA* 1: 273), doubtless because of their commercial and strategic value. But fifteen years after Tukulti-Ninurta’s death, the Babylonian king Adad-shuma-usur (1216–1187) liberated his country from Assyria, and Rapiqu presumably became once more part of Babylonian territory. The Elamite king Shilhak-Inshushinak (1155–1125) is known to have campaigned against it.

By the last century of M2, Rapiqu appears to have acquired a substantial Aramaean population. This is indicated by the Assyrian king Tiglath-pileser I’s (1114–1076) inclusion of it in the report of his wide-ranging conquests of the Aramaean tribes – ‘from the foot of Mt Lebanon . . . as far as Rapiqu of Kar(a)duniash’ (\**RIMA* 2: 38 and parallel passages). Tiglath-pileser’s successor-but-one, Ashur-bel-kala (1073–1056), also refers to the city in his account of his extensive campaigns against the Aramaeans, from Anat in the land of Suhu to Rapiqu in Babylonia (\**RIMA* 2: 98). Ashurnasirpal II (883–859) records his conquest of the city, along with the lands of Laqe and Suhu, in his summary account of his widespread conquests, from the Tigris r. westwards to Mt Lebanon and the ‘Great Sea’ (i.e. the Mediterranean) (\**RIMA* 2: 304 etc.). 150 years later Rapiqu appears in a list of thirty-five so-called Aramaean tribes conquered by the Assyrian king Tiglath-pileser III probably in 745, the king’s first regnal year (\**Tigl. III* 158–9). (Lipiński (2000: 445), following Brinkman (1968: 271), suggests that the tribalization of the city may have been a fabrication of an Assyrian scribe.) Half a century later, the Assyrian king Sennacherib (704–681) included Rapiqu among the allies of Elam which he defeated at Halule (q.v.) (\**Sennach.* 43), though there is no explicit indication of any involvement of the city in military activities during the Neo-Assyrian period.

Joannès (*RIA* 11: 243–6).

**Raqamatu** (Radammatu) see **Gidara**.

**Rasappa** (Rusapu) City and land located east of the Habur r. and south of the Jebel Sinjar, attested in M1 Assyrian and Babylonian sources. It was annexed to Assyria by Shalmaneser III (859–824) and was later among the lands assigned by Adad-nirari III (810–783) to the governorship of a man called Nergal-erish (Palil-erish) (\**RIMA* 3: 209, 211). Around 770/760 Rasappa’s governor, Sin-shallimanni, a successor of Nergal-erish, mustered his troops to help repel an incursion into the region by Aramaeans belonging to the Hatallu tribe (q.v.). But he was daunted by the size of the Aramaean force, which numbered 2,000, and hastily withdrew his troops (\**RIMB* 2: 292–3, 296). The invaders were subsequently defeated by Ninurta-kudurri-usur, governor of the land of Suhu. In 611, troops of the Babylonian king Nabopolassar plundered Rasappa, bringing its people to the king at Nineveh (\**ABC* 94, \**PE* 31, no. 10). Neo-Babylonian and early Persian Achaemenid documents from Babylonia refer to herds being pastured in the Rasappa (Rusapu) region. The previous identification of Rasappa with Roman/Byzantine Resafa, located west of the Euphrates r., has to be rejected.

Radner (*RIA* 11: 52–3), Jursa (*RIA* 11: 254).



**Ras Ibn Hani** (map 2) Cape settlement on the Mediterranean coast of northern Syria, 4.5 km southwest of Ugarit. Its history of occupation extends from the Late Bronze Age, when it was undoubtedly a part of the kingdom of Ugarit, to the Byzantine period. The site has been excavated since 1975 by a joint Syrian and French expedition under the direction of A. Bounni and J. Lagarce.

Ras Ibn Hani must have played a valuable strategic role in the security of the Late Bronze Age kingdom of Ugarit, particularly in the last decades of C13 when threats of seaborne attacks against the kingdom became ever more serious. Jutting 2.5 km into the Mediterranean, the cape city was in an excellent position to control sea traffic in the area, and to provide advance warning of the approach of enemy ships. Its importance at this time is reflected in the construction of two C13 palace complexes, a 'Southern' and a 'Northern' Palace, covering 5,000 and 2,000 sq. m respectively. Along with other residency-type buildings of this period, the palaces would have been inhabited by members of the royal family of Ugarit and/or high-ranking officials installed in the city by the Ugaritic king.

Two groups of tablets were found among the city's Late Bronze Age remains. Most of them were written in the Ugaritic language, but some were in Akkadian, the international language of diplomacy in this period. The first group includes correspondence with the Ugaritic king, the queen mother, and royal officials, as well as administrative documents and a range of ritual, magical, and lexical texts. The texts in the second group are purely administrative; one of them may indicate that the city's anc. name was Biruti. It seems likely that both groups of texts should be assigned at least partly, if not entirely, to the reign of the Ugaritic king Ammistamru II (1260–1230). A clay sealing from this level is inscribed with Ammistamru's name. From other information contained in the inscriptions, it appears that the Northern Palace may have been the residence of Ammistamru's mother. But the many workshops found in this palace indicate that it was more than simply a royal residence.

Destruction of the city along with the entire Ugaritic kingdom in early C12 belongs within the context of the massive upheavals throughout the Near Eastern and eastern Mediterranean worlds which resulted in the collapse and disappearance of many of the centres of Late Bronze Age civilization. But unlike the Ugaritic capital, Ras Ibn Hani was reoccupied during the first two centuries of the Iron Age (C12–10). Though it suffered further destructions in its Iron Age phase, the excavators concluded that settlement continued there without interruption until at least early C5. During the Hellenistic period the site was occupied by a fortified city, which may have been built in C3 by Ptolemy III Euergetes. Subsequently the city came under Seleucid control.

Bounni and Lagarce (*OEANE* 4: 411–13).

**Ras Shamra** see Ugarit.

**Razama (I)** Middle Bronze Age northern Mesopotamian city belonging to the land of upper Yamutbal, perhaps on the Wadi Tharthar southeast of Qattara (map 8) and bordering upon the territories of the city of Ekallatum. (The latter was the seat of the Assyrian viceroy Ishme-Dagan and subsequently one of his important strongholds when he became king of Upper Mesopotamia, c. 1781). In early C18 Razama figured frequently in correspondence from the Mari archives, as a base or staging-post for military expeditions conducted by forces from Eshnunna, Ekallatum, Babylon, and

Turukkum, and also as a place for confining prisoners-of-war and storing grain. Ishme-Dagan visited Razama on a number of occasions, and on the death of its ruler, Sharrum-kima-kalima, who had occupied some of Ekallatum's territories, he took possession of his city and its lands (\**LAP0* 17: 246, no. 592).

*LKM* 620–1 (refs), *Mesop.* 228.

**Razama (2)** (in the land of Yussan) Middle Bronze Age city probably to be located between the Tigris r. and the eastern end of the Habur triangle; an identification with the site of Tell el-Hawa has been proposed. Most of our information about the city comes from letters in the Mari archives dating to the reign of Zimri-Lim (1774–1762). From these we learn that while subject to Zimri-Lim, Razama was placed under siege by Atamrum, ruler of the city of Andarig. Supported by troops from Elam and Eshnunna, Atamrum had taken advantage of the fact that the city had been stripped of its own troops, which had been deployed for service with Zimri-Lim in Yamhad (Syria). Razama's king, Sharraya (Sharriya), appealed to Zimri-Lim for assistance, while at the same time entering into negotiations with Atamrum. But the terms Atamrum offered were unacceptable, and Sharraya continued to withstand the siege (\**LAP0* 17: 158–9, no. 548). The messenger who reported this to Zimri-Lim urged him to march to the relief of Razama as quickly as possible, since it was likely that Atamrum would soon abandon the siege and thus deprive Zimri-Lim of the opportunity of winning fame for himself by liberating the city. Opinion is divided on whether Zimri-Lim actually reached the city in time to liberate it, or whether in fact it fell to Atamrum.

Following the end of the Mari archives in 1761, further references to Razama appear in texts discovered in Shubat-Enlil/Shehna (Tell Leilan), dating to the period 1750 to 1728. From these we learn that a king of Razama called Hazip-Teshshub allied himself with Buriya, king of Andarig, against a coalition formed by Mutiya and Ashtamar-Adad, kings of Apum (of which Shubat-Enlil/Shehna was the capital) and Kurda respectively, with a third king, Shepallu (capital unknown). External pressures eventually forced the two blocs to come to terms, as reflected in a treaty concluded between Hazip-Teshub and Mutiya.

*LKM* 32, no. 99 (for location), 558 (s.v. Šarraya, refs), 620 (refs), *Mesop.* 213–14, 350.

**Rehob (Rehov)** The name of several cities attested in biblical and Egyptian sources. These include:

**Rehob (1)** Late Bronze Age fortress-city, subject to Egypt, located in the Jezreel valley of northern Palestine a short distance from the Egyptian garrison centre at Beth Shean. This particular Rehob has been identified, though not conclusively, with the site of Tell Rehob (q.v.). From the inscription on a basalt stele of the pharaoh Seti I (1294–1279) discovered in Beth Shean, we learn that Beth Shean had been attacked by a military alliance from the nearby cities of Hamath and Pella, and that the enemy had confined the ruler of Rehob, who had remained loyal to the pharaoh, within his city (\*Faulkner, 1947, \**ANET* 253). Seti reports that he dispatched his 'first army of Amun' against the attackers, and thus relieved Beth Shean and presumably also Rehob.

**Rehob (2)** Iron Age city in the plain of Akko, northern Palestine, probably to be identified with the site of Tel Bira (q.v.). *OT* tradition relates that in the apportionment



of former Canaanite territories to the Israelite tribes, Rehob was assigned to the tribe of Asher (Joshua 19:30, Judges 1:31).

**Rehob, Bet** see Soba.

**Rehob, Tell** (Arabic *Tell es-Sarem*) (map 8) 10 ha Canaanite settlement-mound, consisting of upper and lower tells, located in northern Palestine at the junction of the Jordan and Jezreel valleys, 5 km south of Beth Shean. It is perhaps to be identified with the Egyptian subject city of Rehob, attested in the reign of the pharaoh Seti I (1294–1279) (see **Rehob** (1)). The site was occupied through the Late Bronze and Iron Ages (with some evidence also of settlement in the Early Bronze Age), then abandoned until the early Islamic period. It was excavated over five seasons, between 1974 and 1980, by F. Vitto on behalf of the Israel Dept of Antiquities. Work on the site was resumed in 1997 by A. Mazar, for the Hebrew University of Jerusalem. The excavations have provided clear indications of a flourishing Canaanite culture during the city's Late Bronze Age and early Iron Age phases, though it appears to have suffered two destructions in this period. Mazar's study of the mound's stratigraphy has demonstrated that there was dense population there from C13 to C9, with continuity of urban life despite a number of destructions and rebuildings.

In C10, the new city built on the site appears to have come under Israelite occupation, and to have enjoyed a prosperous existence, with trading links with Phoenicia and Cyprus, until its destruction c. mid C9. This destruction has been linked to conflicts with the Aramaeans, following the death of the Israelite king Ahab c. 850. A new city built on the upper mound was apparently destroyed during a campaign in the region by the Assyrian king Tiglath-pileser III, c. 732. There may have been some reoccupation under Assyrian overlordship, but by the end of the Assyrian period the site had been abandoned. It was not to be resettled until the Islamic period, although a synagogue dating from C4–7 CE was discovered 1 km to the northwest.

Negev and Gibson (2001: 433–5).

**Rhodiapolis** (map 15) M1 BCE–M1 CE town in eastern Lycia, southwestern Anatolia, 6.5 km northwest of mod. Kumluca. Its name almost certainly means 'city of Rhodes', implying that it was founded by colonists from the island of Rhodes, though a legendary tradition recorded by the C4 Greek writer Theopompus ascribes its foundation to Rhode, daughter of the legendary Greek seer and city-founder Mopsus. It may have been settled in C7, around the time Rhodians colonized the coastal site of Phaselis. But there is no hard evidence for this. The surviving evidence for an indigenous Lycian presence at Rhodiapolis is limited to two rock-cut tombs inscribed with texts in the Lycian language, datable to C5 or early C4. Both inscriptions refer to the native Lycian goddess Maliya, with whom the Greek goddess Athena was identified. Athena's cult at Rhodiapolis, attested in Greek inscriptions found in the city, was probably imported from Rhodes by the settlers who colonized the site. Other material remains of the city are meagre and date almost entirely to the Roman imperial period. The most impressive of these are a relatively well-preserved theatre and a funerary monument to the city's most famous inhabitant, the C2 CE philanthropist Opramoas, benefactor of many Lycian cities. The texts on his tomb,

recording the honours bestowed upon him, constitute the longest known inscription discovered in Lycia.

Bean (1978: 146–8), Keen (1998: 203).

**Rhoeteum** (map 5) Small M1 town in the Troad not far from Ilium (Troy). In C5 it became a member of the Athenian Confederacy (see glossary). According to Livy (38.39.10), the Romans added Rhoeteum and nearby Gergis to the territory of Ilium after their victory in the battle of Magnesia in 190.

Dörner (*KP* 4: 1424).

**Ribanish** Iron Age city in the Aramaean state of Suhu, located in the middle Euphrates region. In early C8 it was attacked by 400 warriors from the Aramaean tribe Tu'manu, but saved from destruction when the attackers were themselves attacked, pursued, and defeated by Shamash-resha-usur, ruler of Suhu (\**RIMB* 2: 280). Shamash-resha-usur reports that he subsequently planted date-palms in the courtyard of the palace of Ribanish, and set up a throne and footstool there.

**Rifa'at, Tell** (map 7) Settlement-mound in north-central Syria, 35 km north of Aleppo, with occupation levels ranging from the Chalcolithic (M5–4) to the Roman imperial period. It was perhaps the city called Arpad (q.v.) in Assyrian and *OT* sources, which became capital of the Iron Age Aramaean kingdom of Bit-Agusi. The site consists of a citadel with a surface area of 142 sq. m, and a lower city, now partially covered by mod. houses. The earliest excavations were conducted in 1924–5 by the Czech scholar B. Hrozný, who was the first to suggest an identification with Arpad. Subsequent though still limited excavations were conducted under the direction of M. V. Seton-Williams for the Institute of Archaeology, University of London, in 1956, 1960, and 1964. These excavations resulted in the identification of five occupation levels, extending from Chalcolithic to Roman times. A further survey of the area in which the settlement lay was carried out between 1977 and 1979 by J. Matthers. Remains from the site include a brick fortification wall whose origins date back to the Late Bronze Age, a large palace (923 m × 30 m) of M1 date with porch and paved courtyard, constructed on the western side of the mound, and a monumental limestone staircase of Graeco-Roman date which led through the fortifications. Stamp seals of the Neo-Assyrian, Neo-Babylonian, and Persian periods have also been unearthed. Other small finds include terracotta figurines of Late Bronze Age and Iron Age date, including many examples of 'Scythian' horsemen.

Seton-Williams (1967), Abou Assaf (*OEANE* 4: 427–8).

**Rimah, Tell er-** (M2 Karana or Qattara? Neo-Assyrian Zamahu) (map 10) Settlement-mound in northern Mesopotamia, 60 km west of Mosul. First occupied in prehistoric times, its main periods of occupation date from the beginning of M2 through the first half of M1, i.e. through the Middle and Late Bronze and Iron Ages. After an initial exploration by A. H. Layard in 1850, and a survey carried out by S. Lloyd in 1938, the site was excavated by D. Oates between 1964 and 1971. Its location on or near a caravan route from Assyria to central Anatolia no doubt provided the main reason for Tell er-Rimah's existence and apparent prosperity. In the Old Babylonian period, the city was fortified and contained a palace and temple, the latter

with a courtyard accessed by a monumental staircase. A ziggurat (see glossary) was located on the western side of the temple. The earliest palace perhaps dates to the reign of the Assyrian king Shamshi-Adad I (1796–1775), while the one which replaced it contained a number of tablets of local rulers contemporary with Hammurabi of Babylon (1792–1750) and Zimri-Lim of Mari (1774–1762), including administrative records, sealings, and c. 200 letters. These documents, together with the Mari archives, attest the existence of four local rulers: Samu-Addu, Hatnu-rapi, Ashkur-Addu, and Aqba-hammu, whose collective reigns extended from the last years of Shamshi-Adad through the reign of Zimri-Lim, and part of the reign of Hammurabi. The fourth of these rulers, Aqba-hammu, became a vassal of Hammurabi, after the latter's destruction of the kingdom of Zimri-Lim. Aqba-hammu's queen, Iltani, figures in a number of the city's written records. For further details of Aqba-hammu and his predecessors, see under **Karana**. It is generally believed that Tell er-Rimah was part of a kingdom whose main cities were Karana and Qattara, and that it is in fact to be identified with one of these cities.

The city continued to be occupied and to prosper during the Late Bronze Age, to judge from the remains of a large administrative building, temples, and private houses constructed over the old palace area. In C14 or early C13 it came under Assyrian control. Written records indicating the city's business activities, especially to do with the production of barley and tin, date primarily to the reigns of the C13 kings Shalmaneser I and his son and successor Tukulti-Ninurta I. At the end of the Middle Assyrian period (late M2), the site was completely abandoned. But it was resettled under the Neo-Assyrian kings in early M1, with a population probably consisting largely of deportees brought from other areas conquered by the Assyrians. In the reign of Adad-nirari III (810–783) the city belonged to the Assyrian province of Rasappa; by this time it was called Zamahu (q.v.). A small temple to the god Adad was built by its governor Nergal-eresh (Palil-erish), who undertook the repopulation of the region on behalf of the Assyrian king.

D. Oates (1982a), Charpin and Durand (1987), Dalley (*NEAEHL* 4: 428–9).

**Rimmon (En-Rimmon)** Southern Judaeian town attested only in *OT* sources. According to Nehemiah 11:29, it was one of the settlements occupied by the Jews on their return from their exile in Babylon. It is to be distinguished from the biblical town of the same name in Zebulun, which was given to the Levites (Joshua 19:13, 1 Chronicles 6:77). An identification has been proposed with the site of Tel Halif.

Weinstein (*HCBD* 936).

**Risisuri** Late Bronze and Iron Age city near the northern coast of Syria. In the Late Bronze Age, it is mentioned in a letter sent from Tyre to Ugarit, and apparently lay close to the latter. In the Iron Age it belonged to the kingdom of Hamath, as attested in a list of Hamathite cities and districts conquered and annexed by the Assyrian king Tiglath-pileser III (745–727) (*\*Tigl. III* 102–3, 136–7, 148–9). A location near the mod. coastal city of Latakia seems likely.

Lipiński (2000: 290–1).

**Rogem Hiri (Rujim el-Hirî) (map 8)** Megalithic monument consisting of a central tumulus with four concentric walls encircling it, with a total diameter of c. 140 m,

located in the land of Geshur in the central Lower Golan region of northern Palestine. The site was studied over three seasons, from 1988 to 1990, as part of the Land of Geshur Project, Institute of Archaeology, Tel Aviv University, under the direction of Y. Mizrahi. Mizrahi reports that several research programmes were represented in the project: extensive excavations, a geophysical survey, a study of geometry and astronomy, and an aerial and ground survey of the site's environs. While Rogem Hiri's material remains extend from the Chalcolithic Age through the Roman and Byzantine periods to the present day, the data collected from the site appear to indicate that there were two main periods of utilization: M3 (Early Bronze Age) and late M2 (last phases of the Late Bronze Age) (thus Mizrahi and Zohar). But both the chronological history and the monument's purpose or purposes remain problematical. The site's most distinctive feature is a burial chamber, located in the central tumulus. A few gold earrings, bronze arrowheads, and some carnelian beads, found in the chamber itself and in the passageway leading to it, are among the small number of funerary gifts to survive the looting of the tomb. These objects, which can be dated to the second half of M2, raise the possibility that the structure was reused for burial purposes in the Late Bronze Age after initial use for this purpose in M3. The excavators suggest that the central cairn and the burial chamber, in their present form, may indicate Late Bronze Age building additions to an Early Bronze Age complex.

Rogem Hiri is seen as a multi-functional complex, 'with a distinction between primary and secondary functions within the framework of the region's changing cultural context'. In the excavators' view, a large ceremonial centre was erected on the site in M3, with perhaps the central cairn being built near the end of the millennium, and then extensively used and possibly rebuilt in late M2. All this may be reflective of a continuation of religious and cosmological traditions in later periods.

Mizrahi and Zohar (*NEAEHL* 4: 1286–7).

**Ru'a** M1 tribe perhaps of northern Arabian origin, located in southeastern Babylonia on the banks of the Tigris. First attested as one of the thirty-five so-called Aramaean tribes conquered by the Assyrian king Tiglath-pileser III (745–727) (*\*Tigl. III* 160–1, line 7), they appear among the enemies against whom several Assyrian kings campaigned in the region – Tiglath-pileser III (*\*Tigl. III* 122–3), Sargon II (*\*Sargon II* 195, 343), and Sennacherib (*\*Sennach.* 25, 43, 49, 57).

Lipiński (2000: 464–6).

**Rug(g)ulitu (Rug(g)ulutu)** Iron Age city on the middle Euphrates, near its confluence with the Sajur r. It was one of the cities belonging to the Iron Age kingdom Bit-Adini which in 856 (when the kingdom was ruled by Ahuni) were attacked and conquered by the Assyrian king Shalmaneser III during his military operations in the Euphrates region in his third regnal year (*\*RIMA* 3: 19). The conquered towns (which included Alligu, Nappigu, Rugulitu, Pitru, and Mutkinu) were assigned new Assyrian names. Rugulitu was thenceforth called Qibit-[Ashur?], and a palace was established there as a royal residence. The city is first attested by Shalmaneser's father and predecessor Ashurnasirpal II (883–859), who records his conquest of it on one of the bronze bands originally attached to a gate in the city of Imgur-Enlil (mod. Balawat) (*\*RIMA* 2: 347). In 611 Rugulitu was besieged – and its inhabitants subsequently massacred – by the Babylonian king Nabopolassar (*\*ABC* 95, *\*PE* 31, no. 10), probably on his way to

attack Harran, the final stronghold of the last Assyrian king following the fall of Nineveh in 612.

Radner (*RIA* 11: 448–9).

**Rumeith, Tell er-** Settlement-mound in northern Transjordan with Iron Age fort, and later Hellenistic, Roman, Byzantine, and Arab remains east of the mound. The site was excavated in 1962 and more extensively in 1967 by P. W. Lapp with sponsorship by the American Schools of Oriental Research and the Pittsburgh Theological Seminary. Lapp identified eight archaeological strata, four of which (VIII–V) date to the settlement's Iron Age phases, the most important phases in its history. Lapp suggested that the earliest of these belonged to the time of Solomon (i.e. C10; but see under **Israel**) and was destroyed by the Aramaeans c. 885; the Aramaeans may then have occupied the site until their defeat by the Judaean king Joash at Aphek at the end of C9. The site is probably to be identified with biblical Ramoth Gilead (q.v.), which (*contra* Lapp) should be distinguished from the Gilead apparently destroyed by the Assyrian king Tiglath-pileser III c. 733 (see **Gilead (Mizpah of)**).

Lapp (*NEAEHL* 4: 1291–3).

**Rummunina** Iron Age city in the middle Euphrates region, belonging to the land of Laqe. During his last recorded campaign in 885, the Assyrian king Tukulti-Ninurta II approached the city and encamped his troops in its fields on his expedition along the Euphrates (*\*RIMA* 2: 176). Tukulti-Ninurta commented that the city lay on a canal of the Habur r. Lipiński identifies this with the Nahr ad-Dawwarin canal, which follows the left bank of the Habur and Euphrates for almost 130 km and certainly existed in the Neo-Assyrian period. He proposes an identification of Rummunina with mod. Tell Diban (3), which lies on the canal (see map, Lipiński, 2000: 81).

Lipiński (2000: 84–6, 100).

**Rupu** M1 Aramaean tribe attested in C8 Assyrian texts which, according to Lipiński, indicate locations first in Syria near the middle Euphrates, and later in south-eastern Babylonia. The earliest reference to the tribe dates to the reign of the Assyrian king Adad-nirari III (810–783), when the king's commander-in-chief Shamshi-ilu laid waste a number of tribal lands including those of the Rupu (*\*RIMA* 3: 232). The tribe later concluded agreements both with the governor of Nippur and with (Nabu-) Mukin-zeri, a sheikh of the Chaldaean Bit-Amukani tribe (*\*Nippur IV*: 48–9, no. 6), who subsequently became king of Babylon (731–729). Another Aramaean tribe called the Qamu 'went over' to – i.e. apparently amalgamated with – the Rupu during a meeting in Nippur (*\*Nippur IV*: 177–8, no. 83). Further references to the Rupu occur in texts from the reigns of the Assyrian kings Tiglath-pileser III (e.g. *Tigl. III* 122–3, 130–1) and Sargon II (*\*Sargon II* 343), spanning the last four decades of C8. At this time the Rupu were clearly located in southern Babylonia near the frontier with Elam.

Lipiński (2000: 439–40), Streck (*RIA* 11: 463–4).

**Rusahinili (Eidurukai) (Ayanis) (map 20)** Urartian fortress settlement in eastern Anatolia, located on the east shore of Lake Van, 25 km northwest of the Urartian capital, Tushpa (Van Kale). The citadel rises more than 200 m above the level of the lake and covers an area of at least 6 ha. Its anc. name, Rusahinili Eidurukai ('Rusahinili in front of Mt Eiduru'), distinguishes it from Rusahinili Qilbanikai ('Rusahinili before

Mt Qilbani') at Toprakkale. Dedicatory inscriptions found at the site record that it was constructed by the Urartian king Rusa II; this was in 673–672, according to Erdem and Batmaz (2008: 68), who conclude that it was the last Urartian fortress built by Rusa. Excavations carried out from 1989 onwards by A. A. Çilingiroğlu of Ege University (Izmir) brought to light the remains of porticoes with andesite pillar bases, a well-preserved temple, temple storerooms, several enormous magazines with pithos-jars buried to their shoulders, and a gateway of ashlar masonry. The courtyard of the temple was surrounded by a portico whose roof was supported by wooden beams. Large numbers of bronze artefacts were associated with the temple complex, including swords and shields which were apparently hung on the walls and pylons of buildings, helmets, quivers, large numbers of bronze and iron arrowheads, and a large cauldron. Many objects, including ceremonial bronze nails, cylinders, and a ceremonial lance known in Urartian as a *šuri*, were inscribed with cuneiform dedications by Rusa to the god Haldi. Other items among the small finds included clay bullae, inscribed clay tablets, gold ornaments, and fragments of gold leaf used for decorating artefacts of wood and bronze. The façade of the temple was decorated with the longest C7 Urartian inscription yet discovered. It records the dedication of the building, and lists Rusa's building projects and conquests. In the interior, walls of the cella were decorated with stone inlays of animals and genii, and an elaborately decorated alabaster platform at the rear of the room was the cultic focal point.

In the land around the citadel, Rusa resettled deportees from his conquered territories, if information provided by the inscription on the temple façade can be so interpreted. The remains of buildings outside the citadel's walls on all sides except the west are indicative of a relatively substantial extra-mural settlement. The citadel was largely surrounded by public buildings constructed on lower ground. While they indicate that Rusahinili exercised important administrative functions during its brief existence, Ayanis was but one of at least four fortress-settlements and administrative centres which Rusa built in the course of his reign. The city's primary residential quarter lay to the east of the citadel, extending over 12 ha on a ridge known as Güney Tepe. Here were located both elegant and poorly constructed houses, built at different levels along the slope's contours. The city had no outer wall, i.e. there were no fortifications to protect either the public building complexes or the residential areas outside the citadel.

McConchie (2004: 92, 117–18), Stone and Zimansky (2004b), Çilingiroğlu (2006), Erdem and Batmaz (2008).

**Rusahinili (Qilbanikai) (Toprakkale 'earth castle') (map 20)** Large C8–7 Urartian fortress-city in eastern Anatolia located on a spur extending over 2.6 ha, on the outskirts of mod. Van, and 6 km east of the Urartian capital Tushpa (Van Kale). After the construction of another Rusahinili (Eidurukai) at Ayanis, Toprakkale was sometimes referred to as Rusahinili Qilbanikai ('Rusahinili before Mt Qilbani'). Recent epigraphic discoveries near Keğiğ Göl, an artificial lake which supplied water to the area, have made it clear that the founder of the site was the Urartian king Rusa, son of Erimena, whose chronological placement is unclear. Certainly the city came into high prominence in Rusa II's reign, to which most of the inscribed artefacts found at the site date. Like most Urartian sites, Toprakkale was violently destroyed under unknown circumstances, probably in late C7.

Toprakkale has played an important if not entirely satisfactory role in the archaeological rediscovery of Urartu. It was the first Urartian site ever excavated and a





*Figure 102* Van citadel, with Toprakkale in the background.

succession of archaeologists worked there, including H. Rassam (1880), C. F. Lehmann-Haupt and W. Belck (1898–9), I. A. Orbelli (1911–12), N. Y. Marr (1916), K. Lake (1938), and A. Erzen (1959–61), with new excavations undertaken in 1976 by A. Erzen. Little of the work of the early excavators was published and major structures, such as the temple and storerooms on the site, are known only from crude sketches. The finds of the Rassam excavations were brought to light only in the 1950s when they were published by R. D. Barnett of the British Museum. Lehmann-Haupt's excavations did produce a few cuneiform tablets, bullae with the king's seal impressions, and bronzes. Only a few stones survive of what was probably the city's most important building, the temple of the chief Urartian deity Haldi, in whose precinct a number of bronze shields and spears were unearthed.

Barnett (1950; 1954; 1972), Wartke (1990), Belli (2001c), McConchie (2004:126–8).

**Rusai-URU.TUR** (*Bastam*) (map 20) Large Iron Age fortress-city in the kingdom of Urartu, located in western Azerbaijan in the Aq Chay valley, 59 km southeast of Maku. It was excavated by W. Kleiss for the German Archaeological Institute, Tehran, from 1968 to 1978. Built by the Urartian king Rusa II (678–654), its anc. name, provided by inscriptions found on the site and in the nearby village, means 'Rusa's small city', though the city is in fact one of the largest known Urartian foundations. The massive citadel, which extends over 320,000 sq. m, is defended by fortifications built on several levels up a steep rock spur. On a platform cut from the rock near the citadel's summit, a temple presumably once stood, dedicated to the Urartian god Haldi. But all trace of the structure on the platform has now disappeared. Elsewhere on





*Figure 103* Bastam.

the citadel there were extensive storage facilities containing large pithoi, and rooms packed with animal bones and bullae sealed with the king's seal. Although the citadel was thoroughly looted before it was destroyed by fire, several tablets and an important corpus of seal impressions have been found. A large lower town extended northward from the foot of the citadel and included a number of public buildings, stables, and private houses. A large rectangular enclosure to the citadel's east may have been a military camp.

Kleiss (1979; 1988), Zimansky (1998: 253–4).