



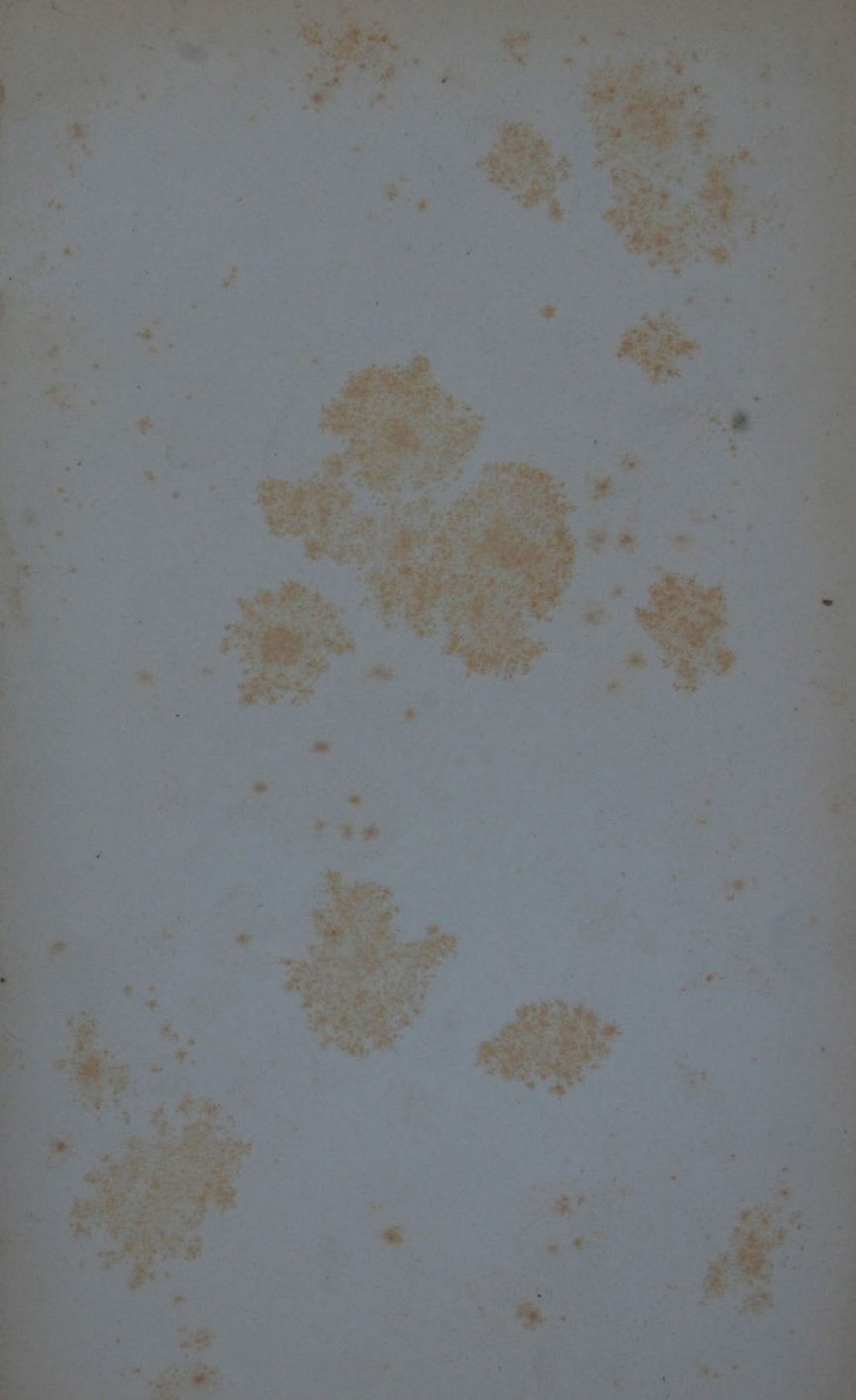


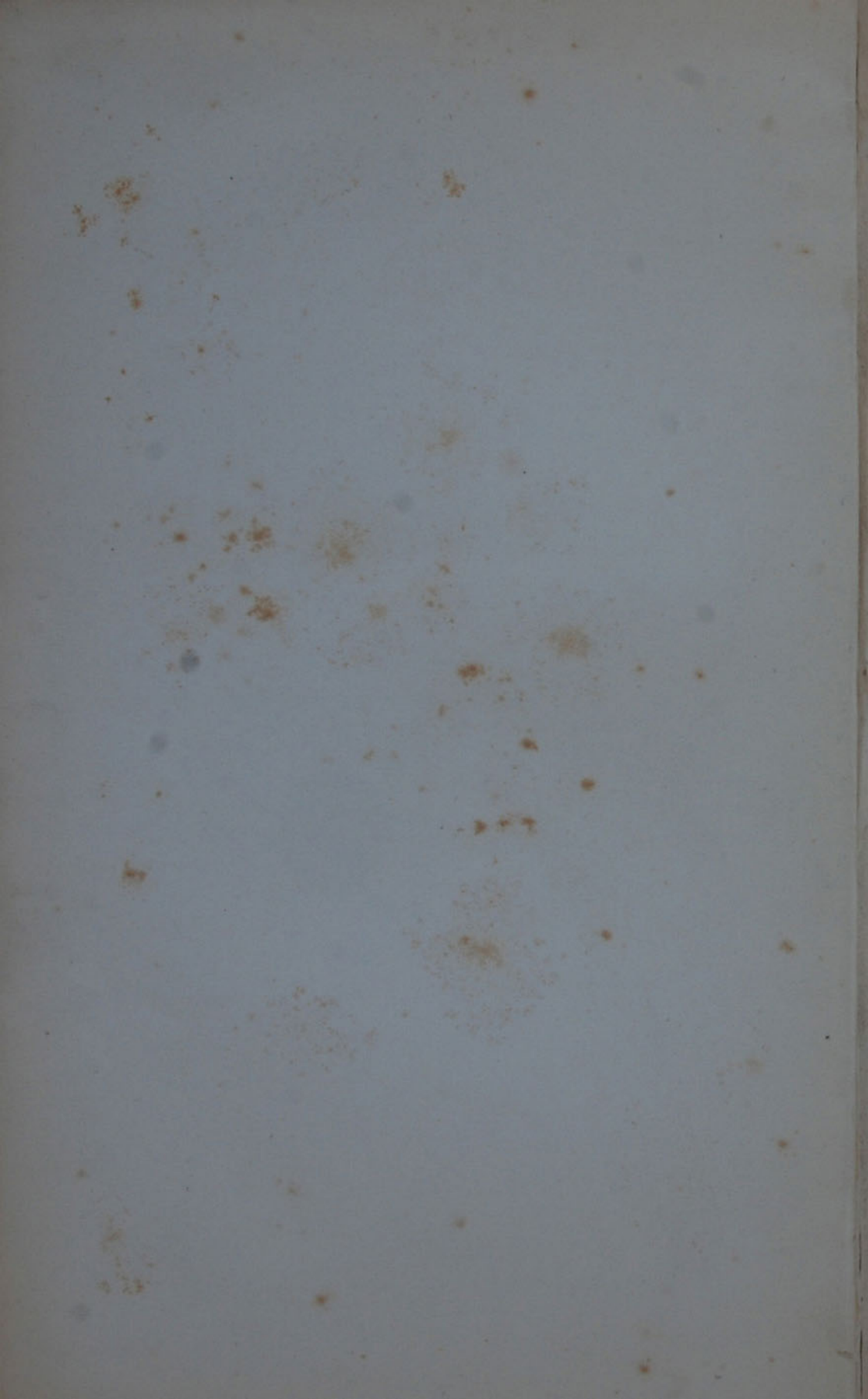


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A

# DICTIONARY OF THE BIBLE

COMPRISING ITS

ANTIQUITIES, BIOGRAPHY, GEOGRAPHY,  
AND NATURAL HISTORY.

EDITED

By WILLIAM SMITH, D.C.L., LL.D.,

EDITOR OF THE DICTIONARIES OF "GREEK AND ROMAN ANTIQUITIES," "BIOGRAPHY AND MYTHOLOGY,"  
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Jerusalem.

IN THREE VOLUMES.—Vol. I.

AARON—JUTTAH.

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DIRECTIONS TO BINDER.

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The Map of Jerusalem, Plate I. to be placed between pages 1018 and 1019.

" " " II., " " " 1028 " 1029.

" " " III., " " " 1032 " 1033.



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## P R E F A C E.

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THE present Work is designed to render the same service in the study of the Bible as the Dictionaries of Greek and Roman Antiquities, Biography, and Geography have done in the study of the classical writers of antiquity. Within the last few years Biblical studies have received a fresh impulse; and the researches of modern scholars, as well as the discoveries of modern travellers, have thrown new and unexpected light upon the history and geography of the East. It has, therefore, been thought that a new Dictionary of the Bible, founded on a fresh examination of the original documents, and embodying the results of the most recent researches and discoveries, would prove a valuable addition to the literature of the country. It has been the aim of the Editor and Contributors to present the information in such a form as to meet the wants not only of theological students, but also of that larger class of persons who, without pursuing theology as a profession, are anxious to study the Bible with the aid of the latest investigations of the best scholars. Accordingly, while the requirements of the learned have always been kept in view, quotations from the ancient languages have been sparingly introduced, and generally in parentheses, so as not to interrupt the continuous perusal of the Work. It is confidently believed that the articles will be found both intelligible and interesting even to those who have no knowledge of the learned languages; and that such persons will experience no difficulty in reading the book through from beginning to end.

The scope and object of the Work may be briefly defined. It is a Dictionary of the *Bible* and not of *Theology*. It is intended to elucidate the antiquities, biography, geography, and natural history of the Old Testament, New Testament, and Apocrypha; but not to explain systems of theology, or discuss points of controversial divinity. It has seemed, however, necessary in a "Dictionary of the Bible" to give a full account of the Book, both as a whole and in its separate parts. Accordingly, articles are inserted not only upon the general subject, such as "Bible," "Old Testament," "New Testament," "Apocrypha,"

and "Canon," and upon the ancient versions, as "Septuagint" and "Vulgate;" but also upon each of the separate books. These articles are naturally some of the most important in the Work, and occupy considerable space, as will be seen by referring to "Genesis," "Isaiah," "Job," "Nehemiah," "Pentateuch." "Proverbs," and the books of "Samuel."

The Editor believes that the Work will be found, upon examination, to be far more complete in the subjects which it professes to treat than any of its predecessors. No other Dictionary has yet attempted to give a complete list of the proper names occurring in the Old and New Testaments, to say nothing of those in the Apocrypha. The present Work is intended to contain *every name*, and, in the case of minor names, references to every passage in the Bible in which each occurs. It is true that many of the names are those of comparatively obscure persons and places; but this is no reason for their omission. On the contrary, it is precisely for such articles that a Dictionary is most needed. An account of the more important persons and places occupies a prominent position in historical and geographical works; but of the less conspicuous names no information can be obtained in ordinary books of reference. Accordingly many names, which have been either entirely omitted or cursorily treated in other Dictionaries, have had considerable space devoted to them; the result being that much curious and sometimes important knowledge has been elicited respecting subjects, of which little or nothing was previously known. Instances may be seen by referring to the articles "Ishmael, son of Nethaniah," "Jareb," "Jedidiah," "Jehosheba."

In the alphabetical arrangement the orthography of the Authorized Version has been invariably followed. Indeed the Work might be described as a Dictionary of the Bible, *according to the Authorized Version*. But at the commencement of each article devoted to a proper name, the corresponding forms in the Hebrew, Greek, and Vulgate are given, together with the variations in the two great manuscripts of the Septuagint, which are often curious and well worthy of notice. All inaccuracies in the Authorized Version are likewise carefully noted.

In the composition and distribution of the articles three points have been especially kept in view—the insertion of copious references to the ancient writers and to the best modern authorities, as much brevity as was consistent with the proper elucidation of the subjects,

and facility of reference. To attain the latter object an explanation is given, even at the risk of some repetition, under every word to which a reader is likely to refer, since it is one of the great drawbacks in the use of a Dictionary to be referred constantly from one heading to another, and frequently not to find at last the information that is wanted.

Many names in the Bible occur also in the classical writers, and are therefore included in the Classical Dictionaries already published. But they have in all cases been written anew for this work, and from a Biblical point of view. No one would expect in a Dictionary of the Bible a complete history of Alexandria or a detailed life of Alexander the Great, simply because they are mentioned in a few passages of the Sacred Writers. Such subjects properly belong to Dictionaries of Classical Geography and Biography, and are only introduced here so far as they throw light upon Jewish history, and the Jewish character and faith. The same remark applies to all similar articles, which, far from being a repetition of those contained in the preceding Dictionaries, are supplementary to them, affording the Biblical information which they did not profess to give. In like manner it would obviously be out of place to present such an account of the plants and animals mentioned in the Scriptures, as would be appropriate in systematic treatises on Botany or Zoology. All that can be reasonably required, or indeed is of any real service, is to identify the plants and animals with known species or varieties, to discuss the difficulties which occur in each subject, and to explain all allusions to it by the aid of modern science.

In a Work written by various persons, each responsible for his own contributions, differences of opinion must naturally occur. Such differences, however, are both fewer and of less importance than might have been expected from the nature of the subject; and in some difficult questions—such, for instance, as that of the “Brethren of our Lord”—the Editor, instead of endeavouring to obtain uniformity, has considered it an advantage to the reader to have the arguments stated from different points of view.

An attempt has been made to ensure, as far as practicable, uniformity of reference to the most important books. In the case of two works of constant occurrence in the geographical articles, it may be convenient to mention that all references to Dr. Robinson’s “Biblical Researches” and to Professor Stanley’s “Sinai and Palestine,” have been uniformly made to the second edition of the former

work (London, 1856, 3 vols.), and to the fourth edition of the latter (London, 1857).

The Editor cannot conclude this brief explanation without expressing his obligations to the Writers of the various articles. Their names are a sufficient guarantee for the value of their contributions; but the warm interest they have taken in the book, and the unwearied pains they have bestowed upon their separate departments, demand from the Editor his grateful thanks. There is, however, one Writer to whom he owes a more special acknowledgment. Mr. George Grove of Sydenham, besides contributing the articles to which his initial is attached, has rendered the Editor important assistance in writing the majority of the articles on the more obscure names in the First Volume, in the correction of the proofs, and in the revision of the whole book. The Editor has also to express his obligations to Mr. William Aldis Wright, Librarian of Trinity College, Cambridge, and to the Rev. Charles P. Phinn of Chichester, for their valuable assistance in the correction of the proofs, as well as to Mr. E. Stanley Poole for the revision of the Arabic words. Mr. Aldis Wright has likewise written in the Second and Third Volumes the more obscure names to which no initials are attached.

In consequence of the great importance of many of the subjects contained in the latter half of the alphabet,—of which “Miracles,” “Noah,” “Palestine,” “Pentateuch,” “Prophecy,” “Versions,” and “Vulgate” may be mentioned as specimens,—it has been found necessary to extend the work to three volumes, instead of comprising it in two, as originally intended. The usefulness of many Encyclopædias and Dictionaries has been sacrificed by compressing into narrow limits the later letters; and it is believed that the extension of the present work will add greatly to its value. It has also enabled the Editor to give, at the end of the Third Volume, an APPENDIX to Volume I., containing many important articles on Natural History, as well as some subjects omitted in the First Volume, such as “Antichrist,” “Baptism,” and “Church.”

It is intended to publish shortly an Atlas of Biblical Geography, which, it is hoped, will form a valuable supplement to the Dictionary.

WILLIAM SMITH.

LONDON, NOVEMBER, 1863.



# DICTIONARY

OF

## BIBLICAL ANTIQUITIES, BIOGRAPHY, GEOGRAPHY, AND NATURAL HISTORY.

### A

### AARON

Α'ALAR. [ADDAN.]

AA'RON (אַהֲרֹן; Ἰσραήλ; *Aaron*), the son of Amram (עֲמִרָם, *kindred of the Highest*) and Jochebed (יִכְבֵּד, *whose glory is Jehovah*), and the elder brother of Moses and Miriam (Num. xxvi. 59, xxxiii. 39). He was a Levite, and, as the first-born, would naturally be the priest of the household, even before any special appointment by God. Of his early history we know nothing, although, by the way in which he is first mentioned in Ex. iv. 14, as "Aaron the Levite," it would seem, as if he had been already to some extent a leader in his tribe. All that is definitely recorded of him at this time is, that, in the same passage, he is described as one "who could speak well." Judging from the acts of his life, we should suppose him to have been, like many eloquent men, a man of impulsive and comparatively unstable character, leaning almost wholly on his brother; incapable of that endurance of loneliness and temptation, which is an element of real greatness; but at the same time earnest in his devotion to God and man, and therefore capable of sacrifice and of discipline by trial.

His first office was to be the "Prophet," *i. e.* (according to the proper meaning of the word), the Interpreter and "Mouth" (Ex. iv. 16) of his brother, who was "slow of speech;" and accordingly he was not only the organ of communication with the Israelites and with Pharaoh (Ex. iv. 30, vii. 2), but also the actual instrument of working most of the miracles of the Exodus. (See Ex. vii. 19, &c.) Thus also on the way to Mount Sinai, during the battle with Amalek, Aaron is mentioned with Hur, as staying up the weary hands of Moses, when they were lifted up for the victory of Israel (not in prayer, as is sometimes explained, but) to bear the rod of God (see Ex. xvii. 9). Through all this period, he is only mentioned as dependent upon his brother, and deriving all his authority from him. The contrast between them is even more strongly marked on the arrival at Sinai. Moses at once acts as the mediator (Gal. iii. 19) for the people, to come near to God for them, and to speak His words to them. Aaron only approaches with Nadab, and Abihu, and the seventy elders of Israel, by special command, near enough to see God's glory, but not so as to enter His immediate presence. Left then, on Moses' departure, to guide the people, he is tried

for a moment on his own responsibility and he fails not from any direct unbelief on his own part, but from a weak inability to withstand the demand of the people for visible "gods to go before them." Possibly it seemed to him prudent to make an image of Jehovah, in the well-known form of Egyptian idolatry (Apis or Mnevis), rather than to risk the total alienation of the people to false gods; and his weakness was rewarded by seeing a "feast of the Lord" (Ex. xxxii. 5) degraded to the lowest form of heathenish sensuality, and knowing, from Moses' words and deeds, that the covenant with the Lord was utterly broken. There can hardly be a stronger contrast with this weakness, and the self-convicted shame of his excuse, than the burning indignation of Moses, and his stern decisive measures of vengeance; although beneath these there lay an ardent affection, which went almost to the verge of presumption in prayer for the people (Ex. xxxii. 19-34), and gained forgiveness for Aaron himself (Deut. ix. 20).

It is not a little remarkable, that immediately after this great sin, and almost as though it had not occurred, God's fore-ordained purposes were carried out in Aaron's consecration to the new office of the high-priesthood. Probably the fall and the repentance from it may have made him one "who could have compassion on the ignorant, and them who are out of the way, as being himself also compassed with infirmity." The order of God for the consecration is found in Ex. xxix., and the record of its execution in Lev. viii.; and the delegated character of the Aaronic priesthood is clearly seen by the fact, that, in this its inauguration, the priestly office is borne by Moses, as God's truer representative (see Heb. vii.).

The form of consecration resembled other sacrificial ceremonies in containing, first, a sin-offering, the form of cleansing from sin and reconciliation [SIN-OFFERING]; a burnt-offering, the symbol of entire devotion to God of the nature so purified [BURNT-OFFERING]; and a meat-offering, the thankful acknowledgment and sanctifying of God's natural blessings [MEAT-OFFERING]. It had, however, besides these, the solemn assumption of the sacred robes (the garb of righteousness), the anointing (the symbol of God's grace), and the offering of the ram of consecration, the blood of which was sprinkled on Aaron and his sons, as upon the altar and vessels of the ministry, in order to sanctify them for the service of God. The former ceremonies

represented the blessings and duties of the man; the latter the special consecration of the priest.\*

The solemnity of the office and its entire dependence for sanctity on the ordinance of God, were vindicated by the death of Nadab and Abihu, for "offering strange fire" on the altar, and apparently (see Lev. x. 9, 10) for doing so in drunken recklessness. Aaron's checking his sorrow, so as at least to refrain from all outward signs of it, would be a severe trial to an impulsive and weak character, and a proof of his being lifted above himself by the office which he held.

From this time the history of Aaron is almost entirely that of the priesthood, and its chief feature is the great rebellion of Korah and the Levites against his sacerdotal dignity, united with that of Dathan and Abiram and the Kenenites against the temporal authority of Moses [KORAH]. The true vindication of the reality of Aaron's priesthood was, not so much the death of Korah by the fire of the Lord, as the efficacy of his offering of incense to stay the plague, by which he was seen to be accepted as an Intercessor for the people. The blooming of his rod which followed, was a miraculous sign, visible to all, and capable of preservation, of God's choice of him and his house.

The only occasion, on which his individual character is seen, is one of presumption, prompted as before chiefly by another, and, as before, speedily repented of. The murmuring of Aaron and Miriam against Moses clearly proceeded from their trust, the one in his priesthood, the other in her prophetic inspiration, as equal commissions from God (Num. xii. 2). It seems to have vanished at once before the declaration of Moses' exaltation above all prophecy and priesthood, except that of One who was to come: and, if we may judge from the direction of the punishment, to have originated mainly with Miriam. On all other occasions he is spoken of as acting with Moses in the guidance of the people. Leaning as he seems to have done wholly on him, it is not strange that he should have shared his sin at Meribah, and its punishment [MOSES] (Num. xx. 10-12). As that punishment seems to have purged out from Moses the tendency to self-confidence, which tainted his character, so in Aaron it may have destroyed that idolatry of a stronger mind, into which a weaker one, once conquered, is apt to fall. Aaron's death seems to have followed very speedily. It took place on Mount Hor, after the transference of his robes and office to Eleazar, who alone with Moses was present at his death, and performed his burial (Num. xx. 28). This mount is still called the "Mountain of Aaron." [HOR.]

The wife of Aaron was Elisheba (Ex. vi. 23): and the two sons who survived him, Eleazar and Ithamar. The high priesthood descended to the former, and to his descendants until the time of Eli, who, although of the house of Ithamar, received the high priesthood (see Joseph. Ant. v. 11, §5, viii. 1, §3), and transmitted it to his children; with them it continued till the accession of Solomon, who took it from Abiathar, and restored it to Zadok (of the house of Eleazar), so fulfilling the prophecy of 1 Sam. ii. 30.

[A. B.]

N.B. In 1 Chr. xxvii. 17, "Aaron" (אֲהֲרֹן) is counted as one of the "tribes of Israel."

\* It is noticeable that the ceremonies of the restoration of the leper to his place, as one of God's people, bear a strong resemblance to those of consecration. See Lev. xiv. 10-32.

AB (אב, father), an element in the composition of many proper names, of which Abba is a Chaldee form, the syllable affixed giving the emphatic force of the definite article. Applied to God by Jesus Christ (Mark xiv. 36), and by St. Paul (Rom. viii. 15; Gal. iv. 6). [R. W. B.]

AB. [MONTHS.]

AB'ACUC, 2 Esdr. i. 40. [HABAKKUK.]

ABAD'DON. [ASMODEUS.]

ABAG'THA (אֲבַגְתָּה; *Abgatha*), one of the seven eunuchs in the Persian court of Ahasuerus (Esth. i. 10). In the LXX. the names of these eunuchs are different. The word contains the same root which we find in the Persian names *Bigtha* (Esth. i. 10), *Bigthan* (Esth. ii. 21), *Bigthana* (Esth. vi. 2), and *Bagoas*. Bohlen explains it from the Sanscrit *bagadāta*, "given by fortune," from *baga*, fortune, the sun.

AB'ANA (אֲבָנָה; *'Abana*), one of the "rivers (נְהַרֵי) of Damascus" (2 K. v. 12).

The *Barada* (Χρυσόρροδος of the Greeks) and the *Awaj* are now the chief streams of Damascus, and there can be little doubt that the former of these represents the Abana and the latter the Pharpar of the text. As far back as the days of Pliny and Strabo the *Barada* was, as it now is, the chief river of the city (Rob. iii. 446), flowing through it, and supplying most of its dwellings with water. The *Awaj* is further from Damascus, and a native of the place, if speaking of the two together, would certainly, with Naaman, name the *Barada* first (Porter, i. 276). To this may be added the fact that in the Arabic version of the passage—the date of which has been fixed by Rödiger as the 11th cent.—Abana is rendered by

*Barda*, بَرْدَى. Further, it seems to have escaped notice that one branch of the *Awaj*—if Kiepert's map (in Rob. 1856) is to be trusted—now bears the name of *Wady Barbar*. There is however no reference to this in Robinson or Porter.

The *Barada* rises in the Antilibanus near *Zebdāny*, at about 23 miles from the city, and 1149 feet above it. In its course it passes the site of the ancient Abila, and receives the waters of *Ain-Fijeh*, one of the largest springs in Syria. This was long believed to be the real source of the *Barada*, according to the popular usage of the country, which regards the most copious fountain, not the most distant head, as the origin of a river. We meet with other instances of the same mistake in the case of the Jordan and the Orontes [AIN]; it is to Dr. Robinson that we are indebted for its discovery in the present case (Rob. iii. 477). After flowing through Damascus the *Barada* runs across the plain, leaving the remarkable Assyrian ruin *Tell es-Salahiyeh* on its left bank, till it loses itself in the lake or marsh *Bahret el-Kibliyah*. Mr. Porter calculates that 14 villages and 150,000 souls are dependent on this important river. For the course of the *Barada* see Porter, vol. i. chap. v. Journ. of S. Lit. N.S. viii., Rob. iii. 446, 7. Lightfoot (*Cent. Chor.* iv.) and Gesenius (*Thes.* 116) quote the name קְרִמְיִן as applied in the Lexicon *Arāch* to the Amann. [G.]

ABA'RIM (Milton accents *Ab'arim*), the "mount," or "mountains of" (always with

<sup>b</sup> The Keri, with the Targum Jonathan and the Syriac version, has *Amanah*. See margin of A. V.

the def. article, הַר הָעֲבָרִים, or הָרִי, τὸ ὄρος τῶν Ἀβαρίμ, or ἐν τῶν περάων τοῦ Ἰορδάνου, = the mountains of the further parts, or possibly, of the fords), a mountain or range of highlands on the east of the Jordan, in the land of Moab (Deut. xxxii. 49), facing Jericho, and forming the eastern wall of the Jordan valley at that part. Its most elevated spot was "the Mount Nebo, 'head' of 'the' Pisgah," from which Moses viewed the Promised Land before his death. There is nothing to prove that the Abarim were a range or tract of any length, unless the Ije-Abarim ("heaps of A.") named in Num. xxxiii. 44, and which were on the south frontier of Moab, are to be taken as belonging to them. But it must be remembered that a word derived from the same root as Abarim, viz. עֲבָר, is the term commonly applied to the whole of the country on the east of the Jordan.

These mountains are mentioned in Num. xxvii. 12, xxxiii. 47, 48, and Deut. xxxii. 49; also probably in Jer. xxii. 20, where the word is rendered in the A. V. "passages."

In the absence of research on the E. of the Jordan and of the Dead Sea, the topography of those regions must remain to a great degree obscure. [G.]

AB'DA (עֲבֵדָא; *Abdā*; *Abda*). 1. Father of Adoniram (1 K. iv. 6). 2. Son of Shammua (Neh. xi. 17), called Obadiah in 1 Chr. ix. 16.

AB'DEEL (עֲבֵדְאֵל; *Abdeel*), father of Shelemiah (Jer. xxxvi. 26).

AB'DI (עֲבָדִי; *Abad*; *Abdi*), name of three men. 1. (1 Chr. vi. 44). 2. (2 Chr. xxix. 12). 3. (Ezr. x. 26).

ABDI'AS, 2 Esdr. i. 39. [OBADIAH.]

AB'DIEL (עֲבֵדִיאל; *Abdiel*; *Abdiel*), son of Guni (1 Chr. v. 15).

AB'DON (עֲבֵדוֹן; *Abdōn*; *Abdon*). 1. A judge of Israel (Judg. xii. 13, 15), perhaps the same person as Bedan in 1 Sam. xii. 11. 2. Son of Shashak (1 Chr. viii. 23). 3. First-born son of Jehiel, son of Gibeon (1 Chr. viii. 30, ix. 35, 36). 4. Son of Micah, a contemporary of Josiah (2 Chr. xxxiv. 20), called Achbor in 2 K. xvii. 12.

AB'DON (עֲבֵדוֹן; *Abdōn*, *Δαβδών*, *Paββάθ*), a city in the tribe of Asher, given to the Gershonites (Jos. i. 30; 1 Chr. vi. 74). No place of this name appears in the list of the towns of Asher (Josh. xix. 24-31); but instead we find (28) עֲבֵרֹן, "Hebron,"<sup>a</sup> which is the same word, with the change frequent in Hebrew of ר for 7. Indeed many MSS. have Abdon in Josh. xix. 28 (Ges. 980; Winer, s. v.); but, on the other hand, all the ancient versions retain the R, except the Vatican LXX, which has Ἐλδών (Alex. Ἀχράν). [G.]

ABED'NEGO (עֲבֵד־נֶגוֹ; *Abdenagō*; *Abdenagō*), i. e. *servant of Nego*, perhaps the same as *Nebo*, which was the Chaldean name of the planet Mercury, worshipped as the scribe and interpreter of the gods (Gesen.). *Abdenego* was the Chaldean name

given to Azariah, one of the three friends of Daniel, miraculously saved from the burning fiery furnace (Dan. iii.). [AZARIAH, No. 10.] [R. W. B.]

ABEL (אֶבֶל = <sup>b</sup> meadow, according to Gesenius who derives it from a root signifying moisture like that of grass: see, however, the arguments in favour of a different meaning of Lengerke, *Kenaan*, i. 358, and Hengstenberg, *Pent.* ii. 319); the name of several places in Palestine:—

1. A'BEL-BETH-MA'ACHA (בֵּית מַעֲכָה 'א), a town of some importance (πόλις καὶ μητροπόλις, "a city and a mother in Israel" 2 Sam. xx. 19), in the extreme N. of Palestine; named with Dan, Cinneroth, Kedesh; and as such falling an early prey to the invading kings of Syria (1 K. xv. 20) and Assyria (2 K. xv. 29). In the parallel passage, 2 Chr. xvi. 4, the name is changed to *Abel Maim*, מַיִם 'א = "Abel on the waters." Here *Sheba* was overtaken and besieged by Joab (2 Sam. xx. 14, 15); and the city was saved by the exercise on the part of one of its inhabitants of that sagacity for which it was proverbial (18). In verses 14 and 18 it is simply *Abel*, and in 14 is apparently distinguished from *Beth-maacha*. If the derivation of Gesenius be the correct one, the situation of *Abel* was probably in the *Ard el-Huleh*, the marshy meadow country which drains into the Sea of Merom, whether at *Abil* (Robinson, iii. 372), or more to the south (Stanley, *S. and P.* 390 note). Eusebius and Jerome place it between *Panaea* and *Damascus*; but this has not been identified.

2. A'BEL-MIZ'RAIM (Μιζραϊμ 'א, according to the etymology of the text, the mourning of Egypt, πένθος Αἰγύπτου (this meaning, however, requires a different pointing, אֶבֶל for אֶבֶל): the name given by the Canaanites to the floor of *Atad*, at which Joseph, his brothers, and the Egyptians made their mourning for Jacob (Gen. i. 11). It was beyond (עֲבָר = on the east of) *Jordan*, though placed by Jerome at *Beth-Hogla* (now *Ain-Hajla*), near the river, on its west bank. [ATAD.]

3. A'BEL-SHIT'TIM (with the article הַשִּׁטִּים 'א), "the meadow of the acacias," in the "plains" (עֲרֵבֹת = the deserts) of *Moab*; on the low level of the *Jordan valley*, as contradistinguished from the cultivated "fields" on the upper level of the table-land. Here—their last resting-place before crossing the *Jordan*—Israel "pitched from *Estajesimoth* unto *A. Shittim*," Num. xxxiii. 49. The place is most frequently mentioned by its shorter name of *Shittim*. [SHITTIM.] In the days of Josephus it was still known as *Abila*,—the town embosomed in palms,<sup>c</sup> (ἔσταν οὖν πόλις ἐστὶν Ἀβιλῆ, φοινικώφυτον δ' ἐστὶ τὸ χωρίον, *Ant.* iv. 8, § 1), 60 stadia from the river (v. 1, § 1). The town and the palms have disappeared; but the acacia-groves, denoted by the name *Shittim*, still remain, "marking with a line of verdure the upper terraces of the *Jordan valley*" (Stanley, *S. and P.* 298).

4. A'BEL-MEHO'LAH (Μεχολῆ 'א, *Mecholah*),

in later Hebrew lost its special significance, and was used for a level spot or plain generally.

<sup>c</sup> It was amongst these palms, according to Josephus, that Deuteronomy was delivered by Moses. See the passage above cited.

<sup>a</sup> The *Ain* is here rendered by H. The H in the well-known *Hebron* represents Ch. Elsewhere (as *Gaza*, *Gomorrab*) *Ain* is rendered by G in the Auth. Version.

<sup>b</sup> It is in favour of Gesenius' interpretation that the Chaldeo Targum always renders *Abel* by *Mishor*, which

"meadow of the dance"), named with Beth-shean (Scythopolis) and Jokneam (1 K. iv. 12), and therefore in the N. part of the Jordan valley (Eus. *de dy τῆ ἀλάτωι*). To "the border (the 'lip' or 'brink') of Abel-meholah," and τῆ βεθ-σιτταῖ (the 'house of the acacia'), both places being evidently down in the Jordan valley, the routed Belouin host fled from Gideon (Judg. vii. 22). Here Elisha was found at his plough by Elijah returning up the valley from Horeb (1 K. xix. 16-19). In Jerome's time the name had dwindled to Ἀβελμα.

5. A'BEL-CERA'MIM (אֲבֵל צְרַמִּים), in the A. V. rendered "the plain of the vineyards," a place eastward of Jordan, beyond Aroer; named as the point to which Jephtha's pursuit of the Bene-Ammon extended (Judg. xi. 33). Α κώμη ἀμπελοφόρος Ἀβελ is mentioned by Eusebius at 6 (Jerome, 7) miles beyond Philadelphia (Rabbah); and another, οἰνοφόρος καλουμένη, more to the N. 12 miles E. from Gadara, below the Hieromax. Ruins bearing the name of Abila are still found in the same position (Ritter, *Syria*, 1058). There were at least three places with the name of Aroer on the further side of the Jordan. [AROER.]

6. "The GREAT 'ABEL,' in the field of Joshua the Bethshemite" (1 Sam. vi. 18). By comparison with 14 and 15, it would seem that א has been here exchanged for ל, and that for אבֵל should be read אבֵן = stone. So the LXX. and the Chaldee Targum. Our translators, by the insertion of "stone of," take a middle course. See, however, Lengerke (358) and Herzheimer (1 Sam. vi. 18), who hold by Abel as being the name subsequently given to the spot in reference to the "mourning" (אֲבֵלָה) there, ver. 19. In this case compare Gen. i. 11. [G.]

A'BEL, in Hebr. HEBEL (הֶבֶל; Ἀβελ; *Abel*; i. e. *breath, vapour, transitoriness*, probably so called from the shortness of his life), the second son of Adam, murdered by his brother Cain (Gen. iv. 1-16). Jehovah showed respect for Abel's offering, but not for that of Cain, because, according to the Epistle to the Hebrews (xi. 4), Abel "by faith offered a more excellent sacrifice than Cain." The expression "sin," i. e. a sin-offering "lieth at the door" (Gen. iv. 7), seems to imply that the need of sacrifices of blood to obtain forgiveness was already revealed. On account of Abel's faith, St. Augustine makes Abel the type of the new regenerate man; Cain that of the natural man (*de Civ. Dei*, xv. 1). St. Chrysostom observes that Abel offered the best of his flock—Cain that which was most readily procured (*Hom. in Gen.* xviii. 5). Jesus Christ spoke of him as the first martyr (Matt. xxiii. 35); so did the early church subsequently. For Christian traditions see Iren. v. 67; Chrysost. *Hom. in Gen.* xix.; Cedren. *Hist.* 8. For those of the Rabbins and Mahomedans. Eisenmenger, *Entdeckt. Jud.* i. 462, 832; Hottinger, *Hist. Or.* 24; Ersch & Gruber, *Encyklop.* s. v.; and the *Kiv-án V.* The place of his murder and his grave are pointed out near Damascus (Pococke, b. ii. 168); and the neighbouring peasants tell a curious tradition respecting his burial (Stanley, *S. & P.* p. 413).

The Oriental Gnosticism of the Sabaeans made Abel an incarnate Aeon, and the Gnostic or Manichean sect of the Abelitae in North Africa in the time of Augustine (*de Haeres.* 86, 87), so called

themselves from a tradition that Abel, though married, lived in continence. In order to avoid perpetuating original sin, they followed his example, but in order to keep up their sect, each married pair adopted a male and female child, who in their turn vowed to marry under the same conditions. [R. W. B.]

A'BEZ (אֲבֵז; Ἀβῆζ; *Peβés; Abes*), a town in the possession of Issachar, named between Kishun and Remeth, in Josh. xix. 20, only. Gesenius mentions as a possible derivation of the name, that the Chaldee for tin is אֲבֵזָה. Possibly, however, the word is a corruption of תְּבֵזָה, Thebez, now *Túbás*, a town situated not far from Engannim and Shunem (both towns of Issachar), and which otherwise has entirely escaped mention in the list in Joshua. [G.]

A'BI (אֲבִי; Ἀβου; *Abi*), mother of king Hezekiah (2 K. xviii. 2). The name is written Abijah (אֲבִיָּה) in 2 Chr. xxix. 1. Her father's name was Zechariah. He was perhaps the Zechariah mentioned by Isaiah (viii. 2). [R. W. B.]

ABI'A, ABI'AH, or ABI'JAH (אֲבִיָּה = אֲבִיָּה; Ἀβιδ; *Abia*). 1. Son of Becher, the son of Benjamin (1 Chr. vii. 8). 2. Wife of Hezron (1 Chr. ii. 24). 3. Second son of Samuel, whom together with his eldest son Joel he made judges in Beersheba (1 Sam. viii. 2; 1 Chr. vii. 28). The corruptness of their administration was the reason alleged by the Israelites for their demanding a king. 4. Mother of king Hezekiah. [ABI.]

For other persons of this name see ABIJAH.

ABI-AL'BON. [ABIEL.] [R. W. B.]

ABI'ASAPH, otherwise written EBI'ASAPH (אֲבִיָּאֲסָפ; Ἀβιασάφ; *Abiasaph*; Ex. vi. 24, and אֲבִיָּאֲסָפ; 1 Chr. vi. 8, 22, ix. 19; Ἀβιδραφ, Ἀβισράφ, Ἀβιδραφ; *Abiasaph*: according to Simonis, "*cujus patrem abstulit Deus*," with reference to the death of Korah, as related in Num. xvi.; but according to Fürst and Gesenius, *father of gathering*, i. e. *the gatherer*; compare אֲסָפ, Asaph, 1 Chr. vi. 39).

He was the head of one of the families of the Korhites (a house of the Kohathites), but his precise genealogy is somewhat uncertain. In Ex. vi. 24, he appears at first sight to be represented as one of the sons of Korah, and as the brother of Assir and Elkanah. But in 1 Chr. vi. he appears as the son of Elkanah, the son of Assir, the son of Korah. The natural inference from this would be that in Ex. vi. 24 the expression "the sons of Korah" merely means the families into which the house of the Korhites was subdivided. But if so, the verse in Exodus must be a later insertion *hæc* the time of Moses, as in Moses' lifetime the great-grandson of Korah could not have been the head of a family. And it is remarkable that the verse is quite out of its place, and appears improperly to separate ver. 25 and ver. 23, which both relate to the house of Aaron. If, however, this inference is not correct, then the Ebiasaph of 1 Chr. vi. is a different person from the Abiasaph of Ex. vi., viz. his great-nephew. But this does not seem probable. It appears from 1 Chr. ix. 19, that that branch of the descendants of Abiasaph of which Shallum was chief were porters, "keepers of the gates of the tabernacle" and from ver. 31 that

Matthiath, "the first-born of Shallum the Korahite had the set office over the things that were made in the pans," apparently in the time of David. From Neh. xii. 25 we learn that Abiasaph's family was not extinct in the days of Nehemiah; for the family of Meshullam (which is the same as Shallum), with Talmon and Akkub, still filled the office of porters, "keeping the ward at the threshold of the gate." Other remarkable descendants of Abiasaph, according to the text of 1 Chr. vi. 33-37, were Samuel the prophet and Elkanah his father (1 Sam. i. 1), and Heman the singer; but Ebiasaph seems to be improperly inserted in ver. 37.<sup>a</sup> The possessions of those Kohathites who were not descended from Aaron, consisting of ten cities, lay in the tribe of Ephraim, the half-tribe of Manasseh, and the tribe of Dan (Josh. xxi. 20-26; 1 Chr. vi. 61). The family of Elkanah the Kohathite resided in Mount Ephraim (1 Sam. i. 1). [A. C. H.]

ABIATHAR (אֲבִיָּאֲתָר; Ἀβιάθαρ; Abiathar;

but the version of Santes Pagninus has *Ebiathar*, according to the Hebrew points. In Mark ii. 26, it is Ἀβιάθαρ. According to Simonis, the name means "(cujus) pater superstes mansit, mortuâ scilicet matre;" but according to Fürst and Gesenius, *father of excellence, or abundance*. Abiathar was that one of all the sons of Ahimelech the high priest who escaped the slaughter inflicted upon his father's house by Saul, at the instigation of Doeg the Edomite (see title to Ps. lii. and the psalm itself), in revenge for his having inquired of the Lord for David, and given him the shew-bread to eat, and the sword of Goliath the Philistine, as is related in 1 Sam. xxiii. We are there told that when Doeg slew in Nob on that day fourscore and five persons that did wear a linen ephod, "one of the sons of Ahimelech the son of Ahitub, named Abiathar, escaped and fled after David;" and it is added in xxiii. 6, that when he did so "he came down with an ephod in his hand," and was thus enabled to inquire of the Lord for David (1 Sam. xxiii. 9, xxx. 7; 2 Sam. ii. 1, v. 19, &c.). The fact of David having been the unwilling cause of the death of all Abiathar's kindred, coupled with his gratitude to his father Ahimelech for his kindness to him, made him a firm and steadfast friend to Abiathar all his life. Abiathar on his part was firmly attached to David. He adhered to him in his wanderings while pursued by Saul; he was with him while he reigned in Hebron (2 Sam. ii. 1-3), the city of the house of Aaron (Josh. xxi. 10-13); he carried the ark before him when David brought it up to Jerusalem (1 Chr. xv. 11; 1 K. ii. 26); he continued faithful to him in Absalom's rebellion (2 Sam. xv. 24, 29, 35, 36, xvii. 15-17, xix. 11); and "was afflicted in all wherein David was afflicted." He was also one of David's chief counsellors (1 Chr. xxvii. 34). When, however, Adonijah set himself up for David's successor on the throne in opposition to Solomon, Abiathar, either persuaded by Joab, or in rivalry to Zadok, or under some influence which cannot now be discovered, sided with him, and was one of his chief partisans, while Zadok was on Solomon's side. For this Abiathar was banished to his native village, Anathoth, in the tribe of Benjamin (Josh. xxi. 18), and narrowly escaped with his life, which was

spared by Solomon only on the strength of his long and faithful service to David his father. He was no longer permitted to perform the functions or enjoy the prerogatives of the high-priesthood. For we are distinctly told that "Solomon thrust out Abiathar from being priest to the Lord;" and that "Zadok the priest did the king put in the room of Abiathar" (1 K. ii. 27, 35). So that it is difficult to understand the assertion in 1 K. iv. 4, that in Solomon's reign "Zadok and Abiathar were the priests;" and still more difficult in connexion with ver. 2, which tells us that "Azariah the son of Zadok" was "the priest;" a declaration confirmed by 1 Chr. vi. 10. It is probable that Abiathar did not long survive David. He is not mentioned again, and he must have been far advanced in years at Solomon's accession to the throne.

There are one or two other difficulties connected with Abiathar, to which a brief reference must be made before we conclude this article. (1.) In 2 Sam. viii. 17, and in the duplicate passage 1 Chr. xviii. 16, and in 1 Chr. xxiv. 3, 6, 31, we have *Ahimelech* substituted for *Abiathar*, and *Ahimelech* the son of *Abiathar*, instead of *Abiathar* the son of *Ahimelech*. Whereas in 2 Sam. xx. 25, and in every other passage in the O. T., we are uniformly told that it was Abiathar who was priest with Zadok in David's reign, and that he was the son of Ahimelech, and that Ahimelech was the son of Ahitub. The difficulty is increased by finding Abiathar spoken of as the high-priest in whose time David ate the shew-bread, in Mark ii. 26. (See Alford, *ad loc.*) However, the evidence in favour of David's friend being *Abiathar* the son of *Ahimelech* preponderates so strongly, and the impossibility of any rational reconciliation is so clear, that one can only suppose, with Procopius of Gaza, that the error was a clerical one originally, and was propagated from one passage to another. The mention of *Abiathar* by our Lord, in Mark ii. 26, might perhaps be accounted for, if Abiathar was the person who persuaded his father to allow David to have the bread, and if, as is probable, the leaves were Abiathar's (Lev. xxiv. 9), and given by him with his own hand to David. It may also be remarked that our Lord doubtless spoke of Abiathar as אֲבִיָּאֲתָר, "the priest," the designation applied to Ahimelech throughout 1 Sam. xx., and equally applicable to Abiathar. The expression ἀρχιερεὺς is the Greek translation of our Lord's words.

(2.) Another difficulty concerning Abiathar is to determine his position relatively to Zadok, and to account for the double high-priesthood and for the advancement of the line of Ithamar over that of Eleazar. A theory has been invented that Abiathar was David's, and Zadok Saul's high-priest, but it seems to rest on no solid ground. The facts of the case are these:—Ahimelech, the son of Ahitub, the son of Phinehas, the son of Eli, was high-priest in the reign of Saul. On his death his son Abiathar became high-priest. The first mention of Zadok is in 1 Chr. xii. 28, where he is described as "a young man mighty of valour," and is said to have joined David while he reigned in Hebron, in company with Jehoiada, "the leader of the Aaronites." From this time we read, both in the books of Samuel and Chronicles, of "Zadok and Abiathar the priests," Zadok being always named first. And yet we are told that Solomon on his accession put Zadok in the room of Abiathar. Perhaps the true state of the case was, that Abiathar was the first

<sup>a</sup> See *The Genealogies of our Lord and Saviour Jesus Christ*, by Lord Arthur Hervey, p. 210, and p. 214, note.

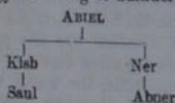
and Zadok the second priest; but that from the superior strength of the house of Eleazar (of which Zadok was head), which enabled it to furnish 16 out of the 24 courses (1 Chr. xxiv.), Zadok acquired considerable influence with David; and that this, added to his being the heir of the elder line, and perhaps also to some of the passages being written after the line of Zadok were established in the high-priesthood, led to the precedence given him over Abiathar. We have already suggested the possibility of jealousy of Zadok being one of the motives which inclined Abiathar to join Adonijah's faction. It is most remarkable how, first, Saul's cruel slaughter of the priests at Nob, and then the political error of the wise Abiathar, led to the fulfilment of God's denunciation against the house of Eli, as the writer of 1 K. ii. 27 leads us to observe when he says that "Solomon thrust out Abiathar from being priest unto the Lord, that he might fulfil the word of the Lord which He spake concerning the house of Eli in Shiloh." See also Joseph. Ant. viii. 1, §§3, 4. [A. C. H.]

## A'BIB. [MONTHS.]

ABIDAHA and ABIDA (אַבִּידָה; 'Αβειδά; *Abida*), a son of Midian (Gen. xxv. 4; 1 Chr. i. 33). [E. S. P.]

A'BIDAN (אַבִּידָן; 'Αβιδαν; *Abidan*), chief of the tribe of Benjamin at the time of the Exodus (Num. i. 11, ii. 22, vii. 60, 65, x. 24).

A'BIEL (אַבִּיֵאל; 'Αβιήλ; *Abiel*). 1. The father of Kish, and consequently grandfather of Saul (1 Sam. ix. 1), as well as of Abner, Saul's commander-in-chief (1 Sam. xiv. 51). In the genealogy in 1 Chr. viii. 33, ix. 39, Ner is made the father of Kish, and the name of Abiel is omitted, but the correct genealogy according to Samuel is:—



2. One of David's 30 "mighty men" (1 Chr. x. 32); called in 2 Sam. xxiii. 31, *Abi-Albon*, a name which has the same meaning. [R. W. B.]

ABIEZER (אַבִּי עֶזֶר; father of help; 'Αβι-εζερ, 'Ieζι; familia *Ezri, domus Abiezer*). 1. Eldest son of Gilead, and descendant of Machir and Manasseh, and apparently at one time the leading family of the tribe (Josh. xvii. 2; Num. xxvi. 30, where the name is given in the contracted form of אֶיעֶזֶר, *Jeezer*). In the genealogies of

Chronicles, Abiezer is, in the present state of the text, said to have sprung from the sister of Gilead (1 Chr. vii. 18). Originally, therefore, the family was with the rest of the house of Gilead on the east of Jordan; but when first met with in the history, some part at least of it had crossed the Jordan and established itself at Ophrah, a place which, though not yet identified, must have been on the hills which overlook from the south the wide plain of Esdraelon, the field of so many of the battles of Palestine (Stanley, 246-7; Judg. vi. 34). Here, when the fortunes of his family were at the lowest—"my 'thousand' is 'the poor one' in Manasseh" (vi. 15)—was born the great Judge Gideon, destined to raise his own house to almost royal dignity (Stanley, 229), and to achieve for his country one of the most signal deliverances recorded in their whole

history. [GIDEON; OPHRAH.] The name occurs in addition to the passages above quoted in Judg. vi. 34, viii. 2; and in an adjectival form (אַבִּי הַעֲזֵרִי, "the Abiezerite") in Judg. vi. 11, 24, viii. 32.

2. One of David's "mighty men" (? Sam. xxiii. 27; 1 Chr. xi. 28, xxvii. 12). [G.]

ABIGAIL (אַבִּיגַיִל, or אַבִּיגַיִל; 'Αβιγάλα; *Abigail*). 1. The beautiful wife of Nabal, a wealthy owner of goats and sheep in Carmel. When David's messengers were slighted by Nabal, Abigail took the blame upon herself, supplied David and his followers with provisions, and succeeded in appeasing his anger. Ten days after this Nabal died, and David sent for Abigail and made her his wife (1 Sam. xxv. 14, seq.). By her he had a son, called Chisleab in 2 Sam. iii. 3; but Daniel, in 1 Chr. iii. 1. For Daniel Thenius proposes to read הַלֵּיהָ, suggested to him by the LXX. *Δαλουία* (Then. *Exeg. Handb. ad loc.*).

2. A sister of David, married to Jether the Ishmaelite, and mother, by him, of Amasa (1 Chr. ii. 17). In 2 Sam. xvii. 25, she is described as the daughter of Nahash, sister to Zeruiah, Job's mother, and as marrying Ithra (another form of Jether) an Israelite.

The statement in Samuel that the mother of Amasa was an Israelite is doubtless a transcriber's error. There could be no reason for recording this circumstance; but the circumstance of David's sister marrying a heathen Ishmaelite deserved mention (Thenius, *Exeg. Handb. Sam. l. c.*). [R. W. B.]

ABIHA'IL (אַבִּיהֵאֵל; 'Αβιχαίλα; *Abihaiel*).

1. Father of Zuriel, chief of the Levitical family of Merari, a contemporary of Moses (Num. iii. 35). 2. Wife of Abishur (1 Chr. ii. 29). 3. Son of Huri, of the tribe of Gad (1 Chr. v. 14). 4. Wife of Rehoboam. She is called the daughter, *i. e.* a descendant of Eliab, the elder brother of David. In 2 Chr. xi. 18, her name is written with הָ instead of חָ, and in the LXX. 'Αβιαφα. 5. Father of Esther and uncle of Mordecai (Esth. ii. 15, ix. 29).

The names of No. 2 and 4 are written in some MSS. אַבִּיהֵאֵל ('Αβιχαίλα, 1 Chr. ii. 29; 'Αβιγάλα, 2 Chr. xi. 18), which Gesenius conjectures to be a corruption of אַבִּי חַיִל, but which Simonis derives from a root חָהַל, and interprets "father of light, or splendour." [R. W. B.]

ABIHU (אַבִּיהוּ; 'Αβιούδ; *Abiu*), the second son (Num. iii. 2) of Aaron by Elisheba (Ex. vi. 24), who with his father and his elder brother, Nadab and 70 elders of Israel accompanied Moses to the summit of Sinai (Ex. xxiv. 1). Being together with Nadab guilty of offering strange fire (Lev. x. 1) to the Lord, *i. e.* not the holy fire which burnt continually upon the altar of burnt-offering (Lev. vi. 9, 12); they were both consumed by fire from heaven, and Aaron and his surviving sons were forbidden to mourn for them. [R. W. B.]

ABIHUD (אַבִּיהוּד; 'Αβιούδ; *Abiud*), son of Bela and grandson of Benjamin (1 Chr. viii. 3).

ABIJAH or ABIJAM. 1. אַבִּיָהָה, will of Jehovah; 'Αβιά, 'Αβιούδ, LXX.; 'Αβίας, Joseph.; *Abiam, Abia*), the son and successor of Rehoboam on the throne of Judah (1 K

2 Chr. xii. 16). He is called *Abijah* in Chronicles, *Abijam* in Kings; the latter name being probably an error in the MSS., since the LXX. have nothing corresponding to it, and their form, *Ἀβιού*, seems taken from *Abijahu*, which occurs 2 Chr. xiii. 20, 21. Indeed Gesenius says that some MSS. read *Abijah* in 1 K. xiv. 31. The supposition, therefore, of Lightfoot (*Harm. O. T.*, p. 209, Pitman's edition), that the writer in Kings, who takes a much worse view of Abijah's character than we find in Chronicles, altered the last syllable to avoid introducing the holy *JAH* into the name of a bad man, is unnecessary. But it is not fanciful or absurd, for changes of the kind were not unusual: for example, after the Samaritan scism, the Jews altered the name of Shechem into *Sychar* (*drunken*), as we have it in John iv. 5; and Hosea (iv. 15) changes Bethel, *house of God*, into Bethaven, *house of naught*. (See Stanley, *S. & P.* p. 222.)

From the first book of Kings we learn that Abijah endeavoured to recover the kingdom of the Ten Tribes, and made war on Jeroboam. No details are given, but we are also informed that he walked in all the sins of Rehoboam (idolatry and its attendant immoralities, 1 K. xiv. 23, 24), and that his heart "was not perfect before God, as the heart of David his father." In the second book of Chronicles his war against Jeroboam is more minutely described, and he makes a speech to the men of Israel, reproaching them for breaking their allegiance to the house of David, for worshipping the golden calves, and substituting unauthorized priests for the sons of Aaron and the Levites. He was successful in battle against Jeroboam, and took the cities of Bethel, Jeshanah, and Ephraim, with their dependent villages. It is also said that his army consisted of 400,000 men, and Jeroboam's of 800,000, of whom 500,000 fell in the action: but Kennicott (*The Hebrew Text of the Old Testament considered*, p. 532) shows that our MSS. are frequently incorrect as to numbers, and gives reasons for reducing these to 40,000, 80,000, and 50,000, as we actually find in the Vulgate printed at Venice in 1486, and in the old Latin version of Josephus; while there is perhaps some reason to think that the smaller numbers were in his original Greek text also. Nothing is said by the writer in Chronicles of the sins of Abijah, but we are told that after his victory he "waxed mighty, and married fourteen wives," whence we may well infer that he was elated with prosperity, and like his grandfather Solomon fell during the last two years of his life into wickedness, as described in Kings. Both records inform us that he reigned three years. His mother was called either Maachah or Michaiah, which are mere variations of the same name, and in some places (1 K. xv. 2; 2 Chr. xi. 20) she is said to be the daughter of Absalom or Abishalom (again the same name); in one (2 Chr. xiii. 2) of Uriel of Gibeah. But it is so common for the word **תל**, *daughter*, to be used in the sense of *granddaughter* or *descendant*, that we need not hesitate to assume that Uriel married Absalom's daughter, and that thus Maachah was daughter of Uriel and granddaughter of Absalom. Abijah therefore was descended from David, both on his father's and mother's side. According to Ewald's chronology the date of Abijah's accession was B.C. 968; Clinton places it in B.C. 959. The 18th year of Jeroboam coincides with the 1st and 2nd of Abijah:

2. The second son of Samuel, called **ABIAH** in our version (*Ἀβιά*, LXX.). [*ABIA*, *ABIAH*, No. 3.]

3. The son of Jeroboam I. king of Israel, in whom alone, of all the house of Jeroboam, was found "some good thing toward the Lord God of Israel," and who was therefore the only one of his family who was suffered to go down to the grave in peace. He died in his childhood, just after Jeroboam's wife had been sent in disguise to seek help for him in his sickness from the prophet Ahijah, who gave her the above answer. (1 K. xiv.)

4. A descendant of Eleazar, who gave his name to the eighth of the twenty-four courses into which the priests were divided by David (1 Chr. xxiv. 10; 2 Chr. viii. 14). To the course of Abijah or Abia belonged Zacharias the father of John the Baptist (Luke i. 5).

5. A contemporary of Nehemiah (Neh. x. 7).

[G. E. I. C.]

**ABI'JAM.** [*ABIAH*, No. 1.]

**A'BI'LA.** [*ABILENE*.]

**ABILE'NE** (*Ἀβιληνή*, Luke iii. 1), a tetrarchy of which Abila was the capital. This Abila must not be confounded with Abila in Perea, and other Syrian cities of the same name, but was situated on the eastern slope of Antilibanus, in a district fertilised by the river Barada. It is distinctly associated with Lebanon by Josephus (*Ant.* xviii. 6, §10, xix. 5, §1, xx. 7, §1; *B. J.* ii. 11, §5). Its name probably arose from the green luxuriance of its situation, "Abel" perhaps denoting "a grassy meadow." [See p. 3, b.] The name, thus derived, is quite sufficient to account for the traditions of the death of Abel, which are associated with the spot, and which are localised by the tomb called *Nebi Habli*, on a height above the ruins of the city. The position of the city is very clearly designated by the Itineraries as 18 miles from Damascus, and 38 (or 32) miles from Heliopolis or Baalbec (*Itin. Ant.* and *Tab. Pent.*).

It is impossible to fix the limits of the Abilene which is mentioned by St. Luke as the tetrarchy of Lysanias. [*LYSANIAS*.] Like other districts of the East, it doubtless underwent many changes both of masters and of extent, before it was finally absorbed in the province of Syria. Josephus associates this neighbourhood with the name of Lysanias both before and after the time referred to by the evangelist. For the later notices see the passages just cited. We there find "Abila of Lysanias," and "the tetrarchy of Lysanias," distinctly mentioned in the reigns of Claudius and Caligula. We find also the phrase *Ἀβίλα Λυσαιῶν* in Ptolemy (v. 15, §22). The natural conclusion appears to be that this was the Lysanias of St. Luke. It is true that a chieftain bearing the same name is mentioned by Josephus in the time of Antony and Cleopatra, as ruling in the same neighbourhood (*Ant.* xiv. 3, §3, xv. 4, §1; *B. J.* i. 13, §1; also Dion Cass. xlix. 32): and from the close connexion of this man's father with Lebanon and Damascus (*Ant.* xiii. 16, §3, xiv. 7, §4; *B. J.* i. 9, §2) it is probable that Abilene was part of his territory, and that the Lysanias of St. Luke was the son or grandson of the former. Even if we assume (as many writers too readily assume) that the tetrarch mentioned in the time of Claudius and Caligula is to be identified, not with the Lysanias of St. Luke, but with the earlier Lysanias (never called tetrarch and never positively connected with Abila) in the times of Antony and Cleopatra, there is no difficulty in believing that a prince bearing this name ruled

over a tetrarchy having Abila for its capital, in the 15th year of Tiberius. See Wieseler, *Chronologische Synopse der vier Evangelien*, pp. 174-183.)

The site of the chief city of Abilene has been undoubtedly identified where the Itineraries place it; and its remains have been described of late years by many travellers. It stood in a remarkable gorge called the *Sûl Wady Barada*, where the river breaks down through the mountain towards the plain of Damascus. Among the remains the inscriptions are most to our purpose. One containing the words *Αυσαρλου Τετραρχου* is cited by Pococke, but has not been seen by any subsequent traveller. Two Latin inscriptions on the face of a rock above a fragment of Roman road (first noticed in the *Quarterly Review* for 1822, No. 52) were first published by Letronne (*Journal des Savans*, 1827), and afterwards by Orelli (*Inscr. Lat.* 4997, 4998). One relates to some repairs of the road at the expense of the *Abileni*: the other associates the 16th Legion with the place. (See Hogg, in the *Trans. of the Royal Geog. Soc.* for 1851; Porter, in the *Journal of Sacred Literature* for July, 1853, and especially his *Damascus*, i. 261-273; and Robinson, *Liter. Bib. Res.* 478-484.) [J. S. H.]

**ABIMAEI** (אַבִּימָאֵל; Ἀβιμαῖα; *Abimael*), a descendant of Joktan (Gen. x. 28; 1 Chr. i. 22), and probably the progenitor of an Arab tribe. Bochart (*Phaleg*, ii. 24) conjectures that his name is preserved in that of *Mâli*, a place in Arabia *Aræmatifera*, mentioned by Theophrastus (*Hist. Plant.* ix. 4), and thinks that the *Malitæe* are the same as Ptolemy's *Manitæe* (vi. 7, §154), and that they were a people of the *Minaeans* (for whom see *ARABIA*). The name in Arabic would probably be written *أبو مائل*. [E. S. P.]

**ABIMELECH** (אַבִּימֶלֶךְ, *father of the king, or father-king*; Ἀβιμέλεχ; *Abimelech*), the name of several Philistine kings. It is supposed by many to have been a common title of their kings, like that of Pharaoh among the Egyptians, and that of Caesar and Augustus among the Romans. The name *Father of the King, or Father King*, corresponds to *Padishah* (Father King), the title of the Persian kings, and *Atâlh* (Father, pr. paternity), the title of the Khans of Bucharia (*Gesen. Thes.*). An argument to the same effect is drawn from the title of Ps. xxxiv., in which the name of Abimelech is given to the king, who is called Achish in 1 Sam. xxi. 11; but perhaps we ought not to attribute much historical value to the inscription of the Psalm.

1. A Philistine, king of Gerar (Gen. xx., xxi.), who, exercising the right claimed by Eastern princes, of collecting all the beautiful women of their dominions into their harem (Gen. xii. 15; Eath. ii. 3), sent for and took Sarah. A similar account is given of Abraham's conduct on this occasion, to that of his behaviour towards Pharaoh [ABRAHAM].

2. Another king of Gerar in the time of Isaac, of whom a similar narrative is recorded in relation to Rebekah (Gen. xxvi. 1, seq.).

3. Son of the judge Gideon by his Shechemite concubine (Judg. viii. 31). After his father's death he murdered all his brethren, 70 in number, with the exception of Jotham the youngest, who concealed

himself; and he then persuaded the Shechemites, through the influence of his mother's brethren, to elect him king. It is evident from this narrative that Shechem now became an independent state, and threw off the yoke of the conquering Israelites (Ewald, *Gesch.* ii. 444). When Jotham heard that Abimelech was made king, he addressed to the Shechemites his fable of the trees choosing a king (Judg. ix. 1, seq. cf. Joseph. *Ant.* v. 7, §2), which may be compared with the well-known fable of Menenius Agrippa (Liv. ii. 32). After he had reigned three years, the citizens of Shechem rebelled. He was absent at the time, but he returned and quelled the insurrection. Shortly after he stormed and took Thebez, but was struck on the head by a woman with the fragment of a mill-stone (comp. 2 Sam. xi. 21); and lest he should be said to have died by a woman, he hid his armour-bearer slay him. Thus God avenged the murder of his brethren, and fulfilled the curse of Jotham.

4. Son of Abiathar, the high-priest in the time of David (1 Chr. xviii. 16), called Ahimelech in 2 Sam. viii. 16 [AHIMELECH]. [R. W. B.]

**ABINADAB** (אַבִּינָדָב; Ἀβινάδab; *Abinadab*). 1. A Levite, a native of Kirjathjearim, in whose house the ark remained 20 years (1 Sam. vii. 1, 2; 1 Chr. xiii. 7). 2. Second son of Jesse, who followed Saul for his war against the Philistines (1 Sam. xvi. 8, xvii. 13). 3. A son of Saul, who was slain with his brothers at the fatal battle on Mount Gilboa (2 Sam. xxxi. 2). 4. Father of one of the 12 chief officers of Solomon (1 K. iv. 7). [R. W. B.]

**ABIN'OAM** (אַבִּינְעָם; Ἀβινέεμ; *Abinoem*), the father of Barak (Judg. iv. 6, 12; v. 1, 12). [R. W. B.]

**ABIRAM** (אַבִּירָם; Ἀβειράων; *Abiron*). 1. A Reubenite, son of Eliab, who with Dathan and On, men of the same tribe, and Korah a Levite, organized a conspiracy against Moses and Aaron (Num. xvi.). [For details, see KORAH.]

2. Eldest son of Hiel, the Bethelite, who died when his father laid the foundations of Jericho (1 K. xvi. 34), and thus accomplished the first part of the curse of Joshua (Josh. vi. 26). [R. W. B.]

**ABISHAG** (אַבִּישָׁג; Ἀβισάγ; *Abisag*), a beautiful Shunamite, taken into David's harem to comfort him in his extreme old age (1 K. i. 1-4). After David's death Adonijah induced Bathsheba, the queen-mother, to ask Solomon to give him Abishag in marriage; but this imprudent petition cost Adonijah his life (1 K. ii. 13, seq.). [ADONIJAH.] [R. W. B.]

**ABISHAI** (אַבִּישָׁי; Ἀβισσαΐ and Ἀβισαΐ; *Abisai*), son of David's sister Zeruiah, and brother of Joab. He was one of David's chief officers. The services which he rendered to David were numerous, and his zeal and devotion conspicuous. He accompanied him on his perilous visit to the camp of Saul (1 Sam. xxvi. 5). He was eager to punish the insolence of Shimei (2 Sam. xvi. 9). He fled with him from Absalom, and commanded a third part of the royal army (2 Sam. xviii. 2). He rescued him from Ishbi-benob, the giant, in the war with the Philistines (2 Sam. xxi. 16, 17). Lastly, according to 1 Chr. xviii. 12, David's slaughter of 18,000 Edomites (or Syrians, 1 Sam. viii. 13) is due to Abishai [R. W. B.]



**ABISH'ALOM** (אַבִּישָׁלוֹם; Ἀβισσαλῶμ; *Abessalom*), father of Maachah, who was the wife of Rehoboam, and mother of Abijah (1 K. xv. 2, 10). He is called Absalom (אַבְשָׁלוֹם) in 2 Chr. xi. 20. 21. This person must be David's son (see LXX., 2 Sam. xiv. 27). The daughter of Absalom was doubtless called Maachah after her grandmother (2 Sam. iii. 3).

**ABISH'UA** (אַבִּישׁוּא; Ἀβισού; *Abisue*). According to Simonis, *patris salus*; i. q. *Σωσιπαιτρος*, and *Σώπαιρος*. According to Fürst, *father or lord of happiness. Pater salubris*, Gesen.). 1. Son of Bela, of the tribe of Benjamin (1 Chr. viii. 4). 2. Son of Phinehas, the son of Eleazar, and the father of Bukki, in the genealogy of the high-priests (1 Chr. vi. 4, 5, 50, 51; Exr. vii. 4, 5). According to Josephus (*Ant.* viii. 1, §3) he executed the office of high-priest after his father Phinehas, and was succeeded by Eli; his descendants, till Zadok, falling into the rank of private persons (ἰδιωτεύσαντες). His name is corrupted into Ἰώσηπος. Nothing is known of him. [A. C. H.]

**AB'ISHUR** (אַבִּישׁוּר; Ἀβισούρ; *Abisur*), son of Shammai (1 Chr. ii. 28).

**ABITAL** (אַבִּיטָל; Ἀβιτάλ; *Abital*), one of David's wives (2 Sam. iii. 4; 1 Chr. iii. 3).

**AB'TUB** (אַבִּיטוּב; Ἀβιτάλ; *Abitub*), son of Shaharaim by Hushim (1 Chr. viii. 11).

**ABLUTION.** [PURIFICATION.]

**AB'NER** (אַבְנֵר; Ἀβνέρ, once Ἀβνίρ, *father of light*; Ἀβεννήρ; *Abner*), son of Ner, who was the brother of Kish (1 Chr. ix. 36), the father of Saul. Abner, therefore, was Saul's first cousin, and was made by him commander-in-chief of his army (1 Sam. xiv. 51). He was the person who conducted David into Saul's presence after the death of Goliath (xvii. 57); and afterwards accompanied his master when he sought David's life at Hachilah (xxvi. 3-14). From this time we hear no more of him till after the death of Saul, when he rises into importance as the mainstay of his family. It would seem that, immediately after the disastrous battle of Mount Gilboa, David was proclaimed king of Judah in Hebron, the old capital of that tribe, but that the rest of the country was altogether in the hands of the Philistines, and that five years passed before any native prince ventured to oppose his claims to their power. During that time the Israelites were gradually recovering their territory, and at length Abner proclaimed the weak and unfortunate Ishbosheth, Saul's son, as king of Israel in Mahanaim, beyond Jordan—at first no doubt as a place of security against the Philistines, though all serious apprehension of danger from them must have soon passed away—and Ishbosheth was generally recognized except by Judah. This view of the order of events is necessary to reconcile 2 Sam. ii. 10, where Ishbosheth is said to have reigned over Israel for two years, with ver. 11, in which we read that David was king of Judah for seven; and it is confirmed by vers. 5, 6, 7, in which David's message of thanks to the men of Jabesh-gilead for burying Saul and his sons implies that no prince of Saul's house had as yet claimed the throne, but that David hoped that his title would be soon acknowledged by all Israel; while the exhortation "to be valiant" pro-

bably refers to the struggle with the Philistines, who placed the only apparent impediment in the way of his recognition. War soon broke out between the two rival kings, and a "very sore battle" was fought at Gibeon between the men of Israel under Abner, and the men of Judah under Joab, son of Zeruiah, David's sister (1 Chr. ii. 16). When the army of Ishbosheth was defeated, Joab's youngest brother Asahel, who is said to have been "as light of foot as a wild roe," pursued Abner, and in spite of warning refused to leave him, so that Abner in self defence was forced to kill him. After this the war continued, success inclining more and more to the side of David, till at last the imprudence of Ishbosheth deprived him of the counsels and generalship of the hero, who was in truth the only support of his tottering throne. Abner had married Rizpah, Saul's concubine, and this, according to the views of Oriental courts, might be so interpreted as to imply a design upon the throne. Thus we read of a certain Armais, who, while left viceroy of Egypt in the absence of the king his brother, "used violence to the queen and concubines, and put on the diadem, and set up to oppose his brother" (Manetho, quoted by Joseph. *c. Apion.* i. 15). Cf. also 2 Sam. xvi. 21, xx. 3, 1 K. ii. 13-25, and the case of the Pseudo-Smerdis, Herod. iii. 68. [ABSALOM; ADONIJAH.] Rightly or wrongly, Ishbosheth so understood it, though Abner might seem to have given sufficient proof of his loyalty, and he even ventured to reproach him with it. Abner, incensed at his ingratitude, after an indignant reply, opened negotiations with David, by whom he was most favourably received at Hebron. He then undertook to procure his recognition throughout Israel; but after leaving his court for the purpose was enticed back by Joab, and treacherously murdered by him and his brother Abishai, at the gate of the city, partly no doubt, as Joab showed afterwards in the case of AMASA, from fear lest so distinguished a convert to their cause should gain too high a place in David's favour (Joseph. *Ant.* vii. 1, §5), but ostensibly in retaliation for the death of Asahel. For this there was indeed some pretext, inasmuch as it was thought dishonourable even in battle to kill a mere stripling like Asahel, and Joab and Abishai were in this case the *revengers of blood* (Num. xxxv. 19), but it is also plain that Abner only killed the youth to save his own life. This murder caused the greatest sorrow and indignation to David; but as the assassins were too powerful to be punished, he contented himself with showing every public token of respect to Abner's memory, by following the bier and pouring forth a simple dirge over the slain, which is thus translated by Ewald (*Dichter des alten Bundes*, i. p. 99):—

As a villain dies, ought Abner to die?  
Thy hands, not fettered;  
Thy feet, not bound with chains;  
As one falls before the malicious, fellest thou.

—i. e. "Thou didst not fall as a prisoner taken in battle, with hands and feet fettered, but by secret assassination, such as a villain meets at the hands of villains" (2 Sam. iii. 33, 34). See also Lowth, *Lectures on Hebrew Poetry*, xxii. [G. E. L. C.]

**ABOMINATION OF DESOLATION** (τὸ βδέλυγμα τῆς ἐρημώσεως, Matt. xxiv. 15), mentioned by our Saviour as a sign of the approaching destruction of Jerusalem, with reference to Dan. ix. 27, xi. 31, xii. 11. The Hebrew words in these passages are respectively, שְׁקָצִים מְשֻׁמִּים, שְׁקָצִים

כִּשְׁמֵי, and אֲרָמֵי: the LXX. translate the first word uniformly βδέλυγμα, and the second ἐρημώσεων (ix. 27) and ἐρημώσεως (xi. 31, xii. 11): many MSS. however have ἠφανισμένον in xi. 31. The meaning of the first of these words is clear: אֲרָמֵי expresses any religious *impurity*, and in the plural number especially *idols*. Suidas defines βδέλυγμα as used by the Jews πᾶν εἶδωλον καὶ πᾶν ἐκτίπωμα ἀνθρώπου. It is important to observe that the expression is not used of idolatry in the abstract, but of idolatry adopted by the Jews themselves (2 K. xxi. 2-7, xxiii. 13). Hence we must look for the fulfilment of the prophecy in some act of apostasy on their part; and so the Jews themselves appear to have understood it, according to the traditional feeling referred to by Josephus (*B. J.* iv. 6, §3), that the temple would be destroyed ἐὰν χεῖρες οἰκτεῖαι προμείνωσι τὸ τέμερος. With regard to the second word אֲרָמֵי, which has been variously translated of *desolation*, of the *desolator*, that *astomisheth* (Marginal transl. xi. 31, iii. 11), it is a participle used substantively and placed in immediate apposition with the previous noun, qualifying it with an adjective sense *astomishing*, *horrible* (Gesen. s. v. אֲרָמֵי), and thus

the whole expression signifies a *horrible abomination*. What the object referred to was, is a matter of doubt; it should be observed, however, that in the passages in Daniel the setting up of the abomination was to be consequent upon the cessation of the sacrifice. The Jews considered the prophecy as fulfilled in the profanation of the Temple under Antiochus Epiphanes, when the Israelites themselves erected an idolatrous altar (βωμὸς, *Joseph. Ant.* xii. 5, §4) upon the sacred altar, and offered sacrifice thereon: this altar is described as βδέλυγμα τῆς ἐρημώσεως (1 Macc. i. 54, vi. 7). The prophecy however referred ultimately (as Josephus himself perceived, *Ant.* x. 11, §7) to the destruction of Jerusalem by the Romans, and consequently the βδέλυγμα must describe some occurrence connected with that event. But it is not easy to find one which meets all the requirements of the case: the introduction of the Roman standards into the Temple would not be a βδέλυγμα, properly speaking, unless it could be shown that the Jews themselves participated in the worship of them; moreover, this event, as well as several others which have been proposed, such as the erection of the statue of Hadrian, fail in regard to the time of their occurrence, being *subsequent* to the destruction of the city. It appears most probable that the profanities of the Zealots constituted the abomination, which was the sign of impending ruin. (*Joseph. B. J.* iv. 3, §7.) [W. L. B.]

ΑΒΡΑΗΑΜ (אַבְרָהָם), *father of a multitude*; Ἀβραάμ; Abraham: originally ΑΒΡΑΜ, אַבְרָם, *father of elevation*; Ἀβραμ; Abram, the son of Terah, and brother of Nahor and Haran; and the progenitor, not only of the Hebrew nation, but of several cognate tribes. His history is recorded to us with much detail in Scripture, as the very type of a true patriarchal life; a life, that is, in which all authority is paternal, derived ultimately from God the Father of all, and religion, imperfect as yet in revelation and ritual, is based entirely on that same Fatherly relation of God to man. The natural tendency of such a religion is to the worship of

tutelary gods of the family or of the tribe, traces of such a tendency on the part of the patriarch are found in the Scriptural History itself; and the declaration of God to Moses (in Ex. vi. 3) plainly teaches that the full sense of the unity and eternity of Jehovah was not yet unfolded to them. But yet the revelation of the Lord, as the "Almighty God" (Gen. xvii. 1, xxviii. 3, xxxv. 11), and "the Judge of all the earth" (Gen. xviii. 25), the knowledge of His intercourse with kings of other tribes (Gen. xx. 3-7), and His judgment on Sodom and Gomorrah (to say nothing of the promise which extended to "all nations") must have raised the patriarchal religion far above this narrow idea of God, and given it the germs, at least, of future exaltation. The character of Abraham is that which is formed by such a religion, and by the influence of a nomad pastoral life; free, simple, and manly; full of hospitality and family affection; truthful to all such as were bound to him by their ties, though not untainted with Eastern craft to those considered as aliens; ready for war, but not a professed warrior, or one who lived by plunder; free and childlike in religion, and gradually educated by God's hand to a continually deepening sense of its all-absorbing claims. It stands remarkably contrasted with those of Isaac and Jacob.

The Scriptural history of Abraham is mainly limited, as usual, to the evolution of the Great Covenant in his life; it is the history of the man himself rather than of the external events of his life; and, except in one or two instances (Gen. xii. 10-20, xiv., xx., xxi. 22-34) it does not refer to his relation with the rest of the world. To them he may only have appeared as a chief of the hardier Chaldaean race, disdaining the settled life of the more luxurious Canaanites, and fit to be hired by plunder as a protector against the invaders of the North (see Gen. xiv. 21-23). Nor is it unlikely, though we have no historical evidence of it, that his passage into Canaan may have been a sign or a cause of a greater migration from Haran, and that he may have been looked upon (*e. g.* by Abimelech, Gen. xxi. 22-32) as one, who from his position as well as his high character, would be able to guide such a migration for evil or for good (*Ewald, Gesch.* i. pp. 409-413).

The traditions, which Josephus adds to the Scriptural narrative, are merely such as, after his manner and in accordance with the aim of his writings, exalt the knowledge and wisdom of Abraham, making him the teacher of monotheism to the Chaldaeans, and of astronomy and mathematics to the Egyptians. He quotes however Nicolaus of Damascus, as ascribing to him the conquest and government of Damascus on his way to Canaan, and stating that the tradition of his habitation was still preserved there (*Joseph. Ant.* i. c. 7, §2; see Gen. xv. 2).

The Arab traditions are partly ante-Mohammedan, relating mainly to the Kaabah (or sacred house) of Mecca, which Abraham and his son "Ismail" are said to have rebuilt for the fourth time over the sacred black stone. But, in great measure, they are taken from the Koran, which has itself borrowed from the O. T. and from the Rabbinical traditions. Of the latter the most remarkable is the

\* Nicolaus was a contemporary and favourite of Herod the Great and Augustus. The quotation is probably from an Universal History, said to have contained 144 books.

story of his having destroyed the idols (see Jud. v. 6-8), which Terah not only worshipped (as declared in Josh. xxiv. 2), but also manufactured, and having been cast by Nimrod into a fiery furnace, which turned into a pleasant meadow. The legend is generally traced to the word *Ur* (𐤎𐤍), Abraham's birth-place, which has also the sense of "light" or "fire." But the name of Abraham appears to be commonly remembered in tradition through a very large portion of Asia, and the title "el-Khallil," "the Friend" (of God) (see 2 Chr. xx. 7; Is. xli. 8; Jam. ii. 23) is that by which he is usually spoken of by the Arabs.

The Scriptural history of Abraham is divided into various periods, by the various and progressive revelations of God, which he received—

(I.) With his father Terah, his wife Sarai, and nephew Lot, Abram left Ur, for Haran (Charran), in obedience to a call of God (alluded to in Acts vii. 2-4). Haran, apparently the eldest brother—since Nahor, and probably also Abram<sup>b</sup> married his daughter—was dead already; and Nahor remained behind (Gen. xi. 31). In Haran Terah died: and Abram, now the head of the family, received a second call, and with it the promise.<sup>c</sup> His promise was two-fold, containing both a temporal and spiritual blessing, the one of which was the type and earnest of the other. The temporal promise was, that he should become a great and prosperous nation, the spiritual, that in him "should all families of the earth be blessed" (Gen. xii. 2).

Abram appears to have entered Canaan, as Jacob afterwards did, along the valley of the Jabbok; for he crossed at once into the rich plain of Moreh, near Sichem, and under Ebal and Gerizim. There, in one of the most fertile spots of the land, he received the first distinct promise of his future inheritance (Gen. xii. 7), and built his first altar to God. "The Canaanite" (it is noticed) "was then in the land," and probably would view the strangers of the warlike north with no friendly eyes. Accordingly Abram made his second resting-place in the strong mountain country, the key of the various passes, between Bethel and Ai. There he would dwell securely, till famine drove him into the richer and more cultivated land of Egypt.

That his history is no ideal or heroic legend, is very clearly shown, not merely by the record of his deceit as to Sarai, practised in Egypt and repeated afterwards, but much more by the clear description of its utter failure, and the humiliating position in which it placed him in comparison with Pharaoh, and still more with Abimelech. That he should have felt afraid of such a civilized and imposing power, as Egypt even at that time evidently was, is consistent enough with the Arab nature as it is now: that he should have sought to guard himself by deceit, especially of that kind, which is true in word and false in effect, is unfortunately not at all incompatible with a generally religious character;

<sup>b</sup> "Iscah" (in Gen. xi. 29) is generally supposed to be the same person as Sarai. That Abram calls her his "sister" is not conclusive against it; for see xiv. 14, where Lot is called his "brother."

<sup>c</sup> It is expressly stated in the Acts (vii. 4) that Abram quitted Haran after his father's death. This is supposed to be inconsistent with the statements that Terah was 70 years old at the birth of Abram (Gen. xi. 26); that he died at the age of 205 (Gen. xi. 32); and that Abram was 75 years old when he left Haran: hence it would seem to follow that Abram migrated from Haran in his father's lifetime. Various expla-

but that such a story should have been framed in an ideal description of a saint or hero is inconceivable.

The period of his stay in Egypt is not recorded, but it is from this time that his wealth and power appear to have begun (Gen. xiii. 2). If the dominion of the Hyksos in Memphis is to be referred to this epoch, as seems not improbable [EGYPT], then, since they were akin to the Hebrews, it is not impossible that Abram may have taken part in their war of conquest, and so have had another recommendation to the favour of Pharaoh.

On his return, the very fact of this growing wealth and importance caused the separation of Lot and his portion of the tribe from Abram. Lot's departure to the rich country of Sodom implied a wish to quit the nomadic life, and settle at once; Abram, on the contrary, was content still to "dwell in tents" and wait for the promised time (Heb. xi. 9). Probably till now he had looked on Lot as his heir, and his separation from him was a Providential preparation for the future. From this time he took up his third resting-place at Mamre, or Hebron, the future capital of Judah, situated in the direct line of communication with Egypt, and opening down to the wilderness and pasture land of Beersheba. This very position, so different from the mountain-fastness of Ai, marks the change in the numbers and powers of his tribe.

The history of his attack on Chedorlaomer which follows, gives us a specimen of the view which would be taken of him by the external world. By the way in which it speaks of him as "Abram the Hebrew,"<sup>d</sup> it would seem to be an older document, a fragment of Canaanitish history (as Ewald calls it), preserved and sanctioned by Moses. The invasion was clearly another northern immigration or foray, for the chiefs or kings were of Shinar (Babylonia), Ellasar (Assyria?), Elam (Persia), &c.; that it was not the first, is evident from the vassalage of the kings of the cities of the plain; and it extended (see Gen. xiv. 5-7) far to the south over a wide tract of country. Abram appears here as the head of a small confederacy of chiefs, powerful enough to venture on a long pursuit to the head of the valley of the Jordan, to attack with success a large force, and not only to rescue Lot, but to roll back for a time the stream of northern immigration. His high position is seen in the gratitude of the people, and the dignity with which he refuses the character of a hireling; that it did not elate him above measure, is evident from his reverence to Melchizedek, in whom he recognized one whose call was equal and consecrated rank superior to his own [MELCHIZEDEK].

(II.) The second period of Abram's life is marked by the fresh revelation, which, without further unfolding the spiritual promise, completes the temporal one, already in course of fulfilment. It first announced to him, that a child of his own should inherit the promise, and that his seed should be as the

nations have been given of this difficulty; the most probable is, that the statement in Gen. xi. 26, that Terah was 70 years old when he begat his three children, applies only to the oldest, Haran, and that the births of his two younger children belonged to a subsequent period [CHRONOLOGY].

<sup>d</sup> Ὁ Περαιτης, LXX. If this sense of the word be taken, it strengthens the supposition noticed. In any case the name is that applied to the Israelites by foreigners, or used by them of themselves only in speaking to foreigners: see HEBREW.

stars of heaven." This promise, unlike the other, appeared at his age contrary to nature, and therefore it is on this occasion that his faith is specially noted, as accepted and "counted for righteousness." Accordingly, he now passed into a new position, for not only is a fuller revelation given as to the captivity of his seed in Egypt, the time of their deliverance, and their conquest of the land, "when the iniquity of the Amorites was full," but after his solemn burnt-offering the visible appearance of God in fire is vouchsafed to him as a sign, and he enters into covenant with the Lord (Gen. xv. 18). This covenant, like the earlier one with Noah (Gen. ix. 9-17) is one of free promise from God, faith only in that promise being required from man.

The immediate consequence was the taking of Hagar, Sarai's maid, to be a concubine of Abram (as a means for the fulfilment of the promise of seed), and the conception of Ishmael.

(III.) For fourteen years after, no more is recorded of Abram, who seems during all that period to have dwelt at Mamre. After that time, in Abram's 99th year, the last step in the revelation of the promise is made, by the declaration that it should be given to a son of Sarai; and at the same time the temporal and spiritual elements are distinguished; Ishmael can share only the one, Isaac is to enjoy the other. The covenant, which before was only for temporal inheritance (Gen. xv. 18), is now made "everlasting," and sealed by circumcision. This new state is marked by the change of Abram's name to "Abraham," and Sarai's to "Sarah,"\* and it was one of far greater acquaintance and intercourse with God. For, immediately after, we read of the Lord's appearance to Abraham in human form, attended by two angels, the ministers of His wrath against Sodom, of His announcement of the coming judgment to Abraham, and acceptance of his intercession for the condemned cities.<sup>†</sup> The whole record stands alone in Scripture for the simple and familiar intercourse of God with him, contrasting strongly with the vaguer and more awful descriptions of previous appearances (see e. g. xv. 12), and of those of later times (Gen. xxxiii. 17, xxxiii. 30; Ex. iii. 6, &c.). And, corresponding with this, there is a perfect absence of all fear on Abraham's part, and a cordial and reverent joy, which, more than anything else, recalls the time past when "the voice of the Lord God was heard, walking in the garden in the cool of the day."

Strangely unworthy of this exalted position as the "Friend" and intercessor with God, is the reputation of the falsehood as to Sarah in the land of

\* The original name שָׂרַי is uncertain in derivation and meaning. Gesenius renders it "nobility," from the same root as "Sarah;" Ewald by "quarrelsome" (from the root שָׂרָה, in sense of "to fight"). The name Sarah, שָׂרָה, is certainly "princess."

† Tradition still points out the supposed site of this appearance of the Lord to Abraham. About a mile from Hebron is a beautiful and massive oak, which still bears Abraham's name. The residence of the patriarch was called "the oaks of Mamre," erroneously translated in A. V. "the plain" of Mamre (Gen. xiii. 18, xviii. 1); but it is doubtful whether this is the exact spot, since the tradition in the time of Josephus (*B. J.* iv. 9, §7) was attached to a terebinth. This tree no longer remains; but there is no doubt that it stood within the ancient enclosure, which is

the Philistines (Gen. xx.). It was the first time he had come in contact with that tribe or collection of tribes, which stretched along the coast almost to the borders of Egypt; a race apparently of lords ruling over a conquered population, and another example of that series of immigrations which appear to have taken place at this time. It seems, from Abraham's excuse for his deceit on this occasion, as if there had been the idea in his mind, that all arms may be used against unbelievers, who, it is assumed, have no "fear of God," or sense of right. If so, the rebuke of Abimelech, by its dignity and its clear recognition of a God of justice, must have put him to manifest shame, and taught him that others also were servants of the Lord.

This period again, like that of the sojourn in Egypt, was one of growth in power and wealth, as the respect of Abimelech and his alarm for the future, so natural in the chief of a race of conquering invaders, very clearly shows. Abram's settlement at Beersheba, on the borders of the desert, near the Amalekite plunderers, shows both that he needed room, and was able to protect himself and his flocks.

The birth of Isaac crowns his happiness, and fulfils the first great promise of God: and the expulsion of Ishmael, painful as it was to him, and vindictive as it seems to have been on Sarah's part, was yet a step in the education which was to teach him to give up all for the one great object. The symbolical meaning of the act (drawn out in Gal. iv. 21-31) could not have been wholly unfelt by the patriarch himself, so far as it involved the sense of the spiritual nature of the promise, and carried out the fore-ordained will of God.

(IV.) Again for a long period (25 years, *Joseph. Ant.* i. 13, §2) the history is silent: then comes the final trial and perfection of his faith in the command to offer up the child of his affections and of God's promise. The trial lay, first in the preciousness of the sacrifice, and the perplexity in which the command involved the fulfilment of the promise; secondly, in the strangeness of the command to violate the human life, of which the sacredness had been enforced by God's special command (Gen. ix. 5, 6), as well as by the feelings of a father. To these trials he rose superior by faith, that "God was able to raise Isaac even from the dead" (*Heb.* xi. 19), probably through the same faith, to which our Lord refers, that God had promised to be the "God of Isaac" (Gen. xvii. 19), and that He was not "a God of the dead, but of the living."<sup>‡</sup>

It is remarkable, that, in the blessing given to him now, the original spiritual promise is repeated for the first time since his earliest call, and in the

still called "Abraham's House." A fair was held beneath it in the time of Constantine; and it remained to the time of Theodosius. (*Robinson*, ii. 81, ed. 1856; *Stanley*, *S. & P.* 143.)

‡ The scene of the sacrifice is, according to our present text, and to Josephus, the land of "Moriah," or מוֹרְיָה, chosen by *Jehovah*, *Ges.* (comp. the name "Jehovah-Jireh"). The Samaritan Pentateuch has "Moreh," מוֹרְהָ. The LXX. render the word here by ἱεὺς ἱψηλῶν, the phrase used for what is undoubtedly "Moreh" in xii. 6, whereas in 2 Chr. iii. they render "Moriah" by Ἰμωρία: they therefore probably read "Moreh" also. The fact of the three days' journey from Beersheba suits Moreh better (see *Stanley's S. & P.* p. 251); other considerations seem in favour of Moriah.

san e words then used. But the promise that "in his seed all nations should be blessed" would be now understood very differently, and felt to be far above the temporal promise, in which, perhaps, at first it seemed to be absorbed. It can hardly be wrong to refer pre-eminently to this epoch the declaration, that Abraham "saw the day of Christ and was glad" (John viii. 56).

The history of Abraham is now all but over, though his life was prolonged for nearly 50 years. The only other incidents are the death and burial of Sarah, the marriage of Isaac with Rebekah, and that of Abraham with Keturah.

The death of Sarah took place at Kirjath Arba, i.e., Hebron, so that Abraham must have returned from Beersheba to his old and more peaceful home. In the history of her burial, the most notable points are the respect paid to the power and character of Abraham, as a mighty prince, and the exceeding modesty and courtesy of his demeanour. It is sufficiently striking that the only inheritance of his family in the land of promise should be a tomb. The sepulchral cave of Machpelah is now said to be concealed under the Mosque of Hebron (see Stanley, *S. & P.* p. 101).

The marriage of Isaac, so far as Abraham is concerned, marks his utter refusal to ally his son with the polluted and condemned blood of the Canaanites.

The marriage with Keturah is the strangest and most unexpected event recorded in his life, Abraham having long ago been spoken of as an old man; but his youth having been restored before the birth of Isaac must have remained to him, and Isaac's marriage having taken his son comparatively away, may have induced him to seek a wife to be the support of his old age. Keturah held a lower rank than Sarah, and her children were sent away, lest they should dispute the inheritance of Isaac, Abraham having learnt to do voluntarily in their case what had been forced upon him in the case of Ishmael.

Abraham died at the age of 175 years, and his sons, the heir Isaac, and the outcast Ishmael, united to lay him in the cave of Machpelah by the side of Sarah.

His descendants were (1) the Israelites; (2) a branch of the Arab tribes through Ishmael; (3) the "children of the East," of whom the Midianites were the chief; (4) perhaps (as cognate tribes), the nations of Ammon and Moab (see these names); and through their various branches his name is known all over Asia. [A. B.]

A'BRAM. [ABRAHAM.]

ABRONAH (עברנה, from עבר, to cross over), one of the halting-places of the Israelites in the desert, immediately preceding Ezion-geber, and therefore, looking to the root, the name may possibly retain the trace of a ford across the head of the Elanitic Gulf. In the A. V. it is given as Ebronah (Ἐβρονά; *Hebronah*) (Num. xxxiii. 34, 35). [EBRONAH.] [G.]

ABRONAS (Ἀβρωνάς), a torrent (χεῖμαρρος), apparently near Cilicia: if so, it may possibly be the *Nahr Ahrain*, or *Ibrahim*, the ancient Adonis, which rises in the Lebanon at *Afka*, and falls into the sea at *Jebel* (Byblos). It has however been conjectured (*Movers, Bonner Zeits.* xiii. 38) that the word is a corruption of עבר הנהר = beyond the river (Euphrates), which has just before been mentioned; a corruption not more inconceivable

than in many which actually exist in the LXX. The A. V. has ARBONAI (Jud. ii. 24). [G.]

AB'SALOM (אַבְשָׁלוֹם, *father of peace*; Ἀβσαλώμ; *Absalom*), third son of David by Maacah, daughter of Talmi king of Geshur, a Syrian district adjoining the N.E. frontier of the Holy Land near the Lake of Merom. He is scarcely mentioned till after David had committed the great crime which by its consequences embittered his old age, and then appears as the instrument by whom was fulfilled God's threat against the sinful king, that "evil should be raised up against him out of his own house, and that his neighbour should lie with his wives in the sight of the sun." In the latter part of David's reign, polygamy bore its ordinary fruits. Not only is his sin in the case of Bathsheba traceable to it, since it naturally suggests the unlimited indulgence of the passions, but it also brought about the punishment of that sin, by raising up jealousies and conflicting claims between the sons of different mothers, each apparently living with a separate house and establishment (2 Sam. xiii. 8, xiv. 24; cf. 1 K. vii. 8, &c.). Absalom had a sister Tamar, who was violated by her half-brother Amnon, David's eldest son by Ahinoam, the Jezreelitess. The king, though indignant at so great a crime, would not punish Amnon because he was his first born, as we learn from the words καὶ οὐκ ἐλύπησε τὸ πνεῦμα Ἀμων τοῦ υἱοῦ αὐτοῦ, ὅτι ἠγάπα αὐτόν, ὅτι πρωτοτόκος αὐτοῦ ἦν, which are found in the LXX. (1 Sam. xiii. 21), though wanting in the Hebrew. The natural avenger of such an outrage would be Tamar's full brother Absalom, just as the sons of Jacob took bloody vengeance for their sister Dinah (Gen. xxxiv.). He brooded over the wrong for two years, and then invited all the princes to a sheep-shearing feast at his estate in Baal-hazor, possibly an old Canaanitish sanctuary (as we infer from the prefix Baal), on the borders of Ephraim and Benjamin. Here he ordered his servants to murder Amnon, and then fled for safety to his father-in-law's court at Geshur, where he remained for three years. David was overwhelmed by this accumulation of family sorrows, thus completed by separation from his favourite son, whom he thought it impossible to pardon or recall. But he was brought back by an artifice of Joab, who sent a woman of Tekoah (afterwards known as the birthplace of the prophet Amos) to entreat the king's interference in a supposititious case similar to Absalom's. Having persuaded David to prevent the avenger of blood from pursuing a young man who, she said, had slain his brother, she adroitly applied his assent to the recall of Absalom, and urged him, as he had thus yielded the general principle, to "fetch home his banished." David did so, but would not see Absalom for two more years, though he allowed him to live in Jerusalem. At last wearied with delay, perceiving that his triumph was only half complete, and that his exclusion from court interfered with the ambitious schemes which he was forming, fancying too that sufficient exertions were not made in his favour, the impetuous young man sent his servants to burn a field of corn near his own, belonging to Joab, thus doing as Samson had done (Judg. xv. 4). Thereupon Joab, probably dreading some further outrage from his violence, brought him to his father, from whom he received the kiss of reconciliation. Absalom now began at once to prepare for rebellion, urged to it partly by his own restless wickedness, partly per-

haps by the fear lest Bathsheba's child should supplant him in the succession, to which he would feel himself entitled as of royal birth on his mother's side as well as his father's, and as being now David's eldest surviving son, since we may infer that the second son Chileab was dead, from no mention being made of him after 2 Sam. iii. 3. It is harder to account for his temporary success, and the imminent danger which befel so powerful a government as his father's. The sin with Bathsheba had probably weakened David's moral and religious hold upon the people: and as he grew older he may have become less attentive to individual complaints, and that personal administration of justice which was one of an eastern king's chief duties. For Absalom tried to supplant his father by courting popularity, standing in the gate, conversing with every suitor, lamenting the difficulty which he would find in getting a hearing, "putting forth his hand and kissing any man who came nigh to do him obeisance." He also maintained a splendid retinue (xv. 1), and was admired for his personal beauty and the luxuriant growth of his hair, on grounds similar to those which had made Saul acceptable (1 Sam. x. 23). It is probable too that the great tribe of Judah had taken some offence at David's government, perhaps from finding themselves completely merged in one united Israel; and that they hoped secretly for pre-eminence under the less wise and liberal rule of his son. Thus Absalom selects Hebron, the old capital of Judah (now supplanted by Jerusalem), as the scene of the outbreak; Amasa his chief captain, and Ahitophel of Giloh his principal counselor, are both of Judah, and after the rebellion was crushed, we see signs of ill-feeling between Judah and the other tribes (xix. 41). But whatever the causes may have been, Absalom raised the standard of revolt at Hebron after forty years, as we now read in 2 Sam. xv. 7, which it seems better to consider a false reading for four (the number actually given by Josephus), than to interpret of the fortieth year of David's reign (see Gerlach, *in loco*, and Ewald, *Geschichte*, iii. p. 217). The revolt was at first completely successful; David fled from his capital over the Jordan to Mahanaim in Gilead, where Jacob had seen the "Two Hosts" of the angelic vision, and where Abner had rallied the Israelites round Saul's dynasty in the person of the unfortunate Ishbosheth. Absalom occupied Jerusalem, and by the advice of Ahitophel, who saw that for such an unnatural rebellion war to the knife was the best security, took possession of David's harem, in which he had left ten concubines. This was considered to imply a formal assumption of all his father's royal rights (cf. the conduct of Adonijah, 1 K. ii. 13 ff., and of Smerdis the Magian, Herod. iii. 68), and was also a fulfilment of Nathan's prophecy (2 Sam. xii. 11). But David had left friends who watched over his interests. The vigorous counsels of Ahitophel were afterwards rejected through the crafty advice of Hushai, who insinuated himself into Absalom's confidence to work his ruin, and Ahitophel himself, seeing his ambitious hopes frustrated, and another preferred by the man for whose sake he had turned traitor, went home to Gilo and committed suicide. At last, after being solemnly anointed king at Jerusalem (xix. 10), and lingering there far longer than was expedient, Absalom crossed the Jordan to attack his father, who by this time had rallied round him a considerable force, whereas had Ahitophel's advice been followed, he would probably have been crushed

at once. A decisive battle was fought in Gilead, in the wood of Ephraim, so called, according to Gerlach (*Comm. in loco*), from the great defeat of the Ephraimites (Judg. xii. 4), or perhaps from the connexion of Ephraim with the trans-Jordanic half-tribe of Manasseh (Stanley, *S. and P.*, p. 323). Here Absalom's forces were totally defeated, and as he himself was escaping, his long hair was entangled in the branches of a terebinth, where he was left hanging while the mule on which he was riding ran away from under him. Here he was despatched by Joab in spite of the prohibition of David, who, loving him to the last, had desired that his life might be spared, and when he heard of his death lamented over him in the pathetic words, *O my son Absalom! would God I had died for thee! O Absalom, my son, my son!* He was buried in a great pit in the forest, and the conquerors threw stones over his grave, an old proof of bitter hostility (Josh. vii. 26). The sacred historian contrasts this dishonoured burial with the tomb which Absalom had raised in the *King's dale* (comp. Gen. xiv. 17) for the three sons whom he had lost (comp. 2 Sam. xviii. 18, with xiv. 27), and where he probably had intended that his own remains should be laid. Josephus (*Ant.* vii. 10, § 3) mentions the pillar of Absalom as situate 2 stadia from Jerusalem. An existing monument in the valley of Jehoshaphat just outside Jerusalem bears the name of the Tomb of Absalom; but the Ionic pillars which surround its base show that it belongs to a much later period, even if it be a tomb at all. [G. E. L. C.]



The so-called Tomb of Absalom.

AB'SALOM (*Ἀβεσσαλώμος*; *Absalom, Absalom*), the father of Mattathias (1 Macc. xi. 70) and Jonathan (1 Macc. xiii. 11). [B. F. W.]

ACCAD (*אַכַּד*; *Archad*; *Achad*), one of the cities in the land of Shinar—the others being Babel, Erech, and Calneh—which were the beginning of Nimrod's kingdom (Gen. x. 10). A great many conjectures have been formed as to its identification:—1. Following the reading of the oldest version (the LXX.), the river Argades, mentioned by Aelian as in the Persian part of Sittacene beyond the Tigris, has been put forward (Bochart

*Phal.* iv. 17). But this is too far east. 2. Sacada, a town stated by Ptolemy to have stood at the junction of the Lycus (Great Zab) with the Tigris, below Nineveh (Leclerc, in Winer). 3. A district "north of Babylon" called *Ακκήτη* (Knobel, *Genesis*, 108). 4. And perhaps in the absence of any remains of the name this has the greatest show of evidence in its favour, Nisibis, a city on the *Khabour* river, still retaining its name (*Nisibin*), and situated at the N.E. part of Mesopotamia, about 150 miles east of *Orfa*, and midway between it and Nineveh. We have the testimony of Jerome (*Onomasticon*, *Achad*), that it was the belief of the Jews of his day (*Hebraei dicunt*) that Nisibis was *Acad*; a belief confirmed by the renderings of the Targums of Jerusalem and Pseudo-jonathan (*נִיבִי*), and of Ephraem Syrus; and also by the fact that the ancient name of Nisibis was *Acar* (Rosenmüller, ii. 29), which is the word given in the early Peschito version (*ܐܟܪ*), and also occurring in three MSS. of the *Onomasticon* of Jerome. (See the note to "Achad" in the edition of Jerome, Ven. 1767, vol. iii. 127.)

The theory deduced by Rawlinson from the latest Assyrian researches, is, that "Akkad" was the name of the "great primitive Hamite race who inhabited Babylonia from the earliest time," who originated the arts and sciences, and whose language was "the great parent stock from which the trunk stream of the Semitic tongues sprang." "In the inscriptions of Sargon the name of Akkad is applied to the Armenian mountains instead of the vernacular title of *Ararat*." (Rawlinson, in *Herodotus*, i. 319, note.) The name of the city is believed to have been discovered in the inscriptions under the form *Kinzi Akkad* (*ibid.* 447). [G.]

#### ACCARON. [EKRON.]

ACC'CHO (אֶכְחֹ, *hot sand* (?); *Ἀκχω*, *Ἀκη*,

Strabo; the PTOLEMAIS of the Maccabees and N. T.), now called *Acca*, or more usually by Europeans, *Saint Jean d'Acre*, the most important sea-port town on the Syrian coast, about 30 miles S. of Tyre. It was situated on a slightly projecting headland, at the northern extremity of that spacious bay—the only inlet of any importance along the whole sea-board of Palestine—which is formed by the bold promontory of Carmel on the opposite side. This bay, though spacious (the distance from *Accho* to Carmel being about 8 miles), is shallow and exposed, and hence *Accho* itself does not at all times offer safe harbourage; on the opposite side of the bay, however, the roadstead of *Haifa*, immediately under Carmel, supplies this deficiency. Inland the hills, which from Tyre southwards press close upon the sea shore, gradually recede, leaving in the immediate neighbourhood of *Accho* a plain of remarkable fertility about 6 miles broad, and watered by the small river *Belus* (*Nahr Namân*), which discharges itself into the sea close under the walls of the town: to the S.E. the still receding heights afford access to the interior in the direction of *Sephoris*. *Accho*, thus favourably placed in command of the approaches from the north, both by sea and land, has been justly termed the "key of Palestine."

In the division of Canaan among the tribes, *Accho* fell to the lot of *Asher*, but was never wrested from its original inhabitants (*Judg.* i. 31); and hence it is reckoned among the cities of

*Phoenicia* (Strab. ii. 134; *Psalm*. v. 17; *Psalm*. v. 15). No further mention is made of it in the O. T. history, nor does it appear to have risen to much importance until after the dismemberment of the Macedonian empire, when its proximity to the frontier of Syria made it an object of frequent contention. Along with the rest of *Phoenicia* it fell to the lot of Egypt, and was named *Ptolemais*, after one of the Ptolemies, probably *Soter*, who could not have failed to see its importance to his dominions in a military point of view. In the wars that ensued between Syria and Egypt, it was taken by *Antiochus the Great* (Ptol. v. 62), and attached to his kingdom. When the Maccabees established themselves in Judaea, it became the base of operations against them. *Simon* drove his enemies back within its walls, but did not take it (*1 Mac.* v. 22). Subsequently, when *Alexander Balas* set up his claim to the Syrian throne, he could offer no more tempting bait to secure the co-operation of *Jonathan* than the possession of *Ptolemais* and its district (*1 Mac.* x. 39). On the decay of the Syrian power it was one of the few cities of Judaea which established its independence. *Alexander Jannaeus* attacked it without success. *Cleopatra*, whom he had summoned to his assistance, took it, and transferred it, with her daughter *Selene*, to the Syrian monarchy: under her rule it was besieged and taken by *Tigranes* (*Joseph. Ant.* xiii. 12. §2, 13. §2, 16. §4). Ultimately it passed into the hands of the Romans, who constructed a military road along the coast, from *Berytus* to *Sephoris*, passing through it, and elevated it to the rank of a colony, with the title *Colonia Claudii Caesaris* (Plin. v. 17). The only notice of it in the N. T. is in connexion with *St. Paul's* passage from Tyre to *Caesarea* (*Acts* xxi. 7). Few remains of antiquity are to be found in the modern town: the original name has alone survived all the changes to which the place has been exposed. [W. L. B.]

ACC'COS (Ἀκκῶς; *Jacob*), father of *John* and grandfather of *Eupolemus* the ambassador from *Judas Maccabæus* to Rome (*1 Macc.* viii. 17).

#### ACC'COZ. [Koz.]

ACELDAMA (Ἀκελδαμά; *Lachm.* (B) Ἀκελδαμάχ; *Haceldama*); *χῆλον αἵματος*, "the field of blood;" (Chald. אַרְבַּע זָרְעָה), the name given by the Jews of Jerusalem to a "field" (*χῆλον*) near Jerusalem purchased by *Judas* with the money which he received for the betrayal of *Christ*, and so called from his violent death therein (*Acts* i. 19). This is at variance with the account of *St. Matthew* (xxvii. 8), according to which the "field of blood" (*ἀγρὸς αἵματος*) was purchased by the Priests with the 30 pieces of silver after they had been cast down by *Judas*, as a burial-place for strangers, the locality being well known at the time as "the field of the Potters;" (*τὸν ἀγρὸν τοῦ κεραμέως*). See *Alford's* notes to *Acts* i. 19. And accordingly ecclesiastical tradition appears from the earliest times to have pointed out two distinct (though not unvarying) spots as referred to in the two accounts. In *Jerome's* time (*Onom. Acheldama*) the "ager sanguinis" was shown "ad australem plagam montis Sion." *Arcul-*

<sup>a</sup> The prophecy referred to by *St. Matthew*, *Zechariah* (not *Jeremiah*) xi. 12, 13, does not in the present state of the Heb. text agree with the quotation of the Evangelist. The *Syriac Vers.* omits the name altogether.

<sup>b</sup> *Eusebius*, from whom *Jerome* translated, has here

fus (p. 4) saw the "large fig-tree where Judas hanged himself," certainly in a different place from that of the "small field (Aceldama) where the bodies of pilgrims were buried" (p. 5). Saewulf (p. 42) was shown Aceldama "next" to Gethsemane, "at the foot of Olivet, near the sepulchres of Simeon and Joseph" (Jacob and Zacharias). In the "Citez de Jherusalem" (Rob. ii. 560) the place of the suicide of Judas was shown as a stone arch, apparently inside the city, and giving its name to a street. Sir John Maundeville (175) found the "elder-tree" of Judas "fast by" the "image of Absalom;" but the Aceldama "on the other side of Mount Sion towards the south." Maundrell's account (p. 468-9) agrees with this, and so does the large map of Schultz, on which both sites are marked. The Aceldama still retains its ancient position, but the tree of Judas has been transferred to the "Hill of Evil Counsel" (Stanley, *S. and P.* 105, 186; and Barclay's *Map*, 1857, and "City," &c., 75, 208).

The "field of blood" is now shown on the steep southern face of the valley or ravine of Hinnom, near its eastern end; on a narrow plateau (Salzmann, *Etude*, p. 22), more than half way up the hillside. Its modern name is *Hak ed-damm*. It is separated by no enclosure; a few venerable olive-trees (see Salzmann's photograph, "*Champ du sang*") occupy part of it, and the rest is covered by a ruined square edifice—half built, half excavated—which, perhaps originally a church (Pauli, in Ritter, *Pal.* p. 464), was in Maundrell's time (p. 468) in use as a charnel-house, and which the latest conjectures (Schultz, Williams, and Barclay, 207) propose to identify with the tomb of Ananus (Joseph. *B. J.* v. 12, §2). It was believed in the middle ages that the soil of this place had the power of very rapidly consuming bodies buried in it (Sandys, 187), and in consequence either of this or of the sanctity of the spot, great quantities of the earth were taken away; amongst others by the Pisan Crusaders in 1218 for their *Campo Santo* at Pisa, and by the Empress Helena for that at Rome (Rob. i. 355; Raumer, 270). Besides the charnel-house above mentioned, there are several large hollows in the ground in this immediate neighbourhood which may have been caused by such excavations. The formation of the hill is cretaceous, and it is well known that chalk is always favourable to the rapid decay of animal matter. The assertion (Krafft, 193; Ritter, *Pal.* 463) that a pottery still exists near this spot does not seem to be borne out by other testimony. [G.]

**ACHAIA** (*Ἀχαΐα*) signifies in the N. T. a Roman province, which included the whole of the Peloponnesus and the greater part of Hellas proper with the adjacent islands. This province with that of Macedonia comprehended the whole of Greece: hence Achaia and Macedonia are frequently mentioned together in the N. T. to indicate all Greece (Acts xviii. 12, xix. 21; Rom. xv. 26, xvi. 25; 1 Cor. xvi. 15; 2 Cor. ii. 1, ix. 2, xi. 10; 1 Thess. I. 7, 8). A narrow slip of country upon the northern coast of Peloponnesus was originally called Achaia, the cities of which were confederated in an ancient League, which was renewed in B.C. 280 for the purpose of resisting the Macedonians. This League subsequently included several of the other Grecian states, and became the most powerful political body in Greece; and hence it was natural for

to *Bapēious*. This may be a clerical error, or it may add another to the many instances existing of the change of a traditional site to meet circumstances.

the Romans to apply the name of Achaia to the Peloponnesus and the south of Greece, when they took Corinth and destroyed the League in B.C. 146. (*Καλοῦσι δὲ οὐκ Ἑλλάδος ἀλλ' Ἀχαΐας ἡγεμόνα οἱ Ῥωμαῖοι, διότι ἐχειρώσαντο Ἑλληνας δι' Ἀχαιῶν τότε τοῦ Ἑλληνικοῦ προεστηκότων*, Paus. vii. 16, §10.) Whether the Roman province of Achaia was established immediately after the conquest of the League, or not till a later period, need not be discussed here (see *Dict. of Geogr.* i. p. 17). In the division of the provinces by Augustus between the emperor and the senate in B.C. 27, Achaia was one of the provinces assigned to the senate, and was governed by a proconsul (Strab. xvii. p. 840; Dion. Cass. liii. 12). Tiberius in the second year of his reign (A.D. 16) took it away from the senate, and made it an imperial province governed by a procurator (Tac. *Ann.* i. 76); but Claudius restored it to the senate (Suet. *Claud.* 25). This was its condition when Paul was brought before Gallio, who is therefore (Acts xviii. 12) correctly called the "proconsul" (*ἀνθύπατος*) of Achaia, which is translated in the A. V. "deputy" of Achaia.

**ACHAÏCUS** (*Ἀχαιῖκος*), name of a Christian (1 Cor. xvi. 17, subscription No. 25).

**A'CHAN** (*אֶחָאן*, *troubler*; written *אֶחָאן* in 1 Chr. ii. 7; *Ἀχαν* or *Ἀχαρ*; *Achan* or *Achar*), an Israelite of the tribe of Judah, who, when Jericho and all that it contained were accursed and devoted to destruction, secreted a portion of the spoil in his tent. For this sin Jehovah punished Israel by their defeat in their attack upon Ai. When Achan confessed his guilt, and the booty was discovered, he was stoned to death with his whole family by the people in a valley situated between Ai and Jericho, and their remains, together with his property, were burnt. From this event the valley received the name of Achor (*i. e.* *trouble*) [*ACHOR*]. From the similarity of the name Achan to Achar, Joshua said to Achan, "Why hast thou troubled us? the Lord shall trouble thee this day" (Josh. vii.). In order to account for the terrible vengeance executed upon the family of Achan, it is quite unnecessary to resort to the hypothesis that they were accomplices in his act of military insubordination. The sanguinary severity of Oriental nations, from which the Jewish people were by no means free, has in all ages involved the children in the punishment of the father. [R. W. B.]

**ACH'BOR** (*אֶחָבוֹר*; *Ἀχοβόρος*; *Achobor*). 1. Father of Baal-hanan, king of Edom (Gen. xxxvi. 38; 1 Chr. i. 49). 2. Son of Micaiah, a contemporary of Josiah (2 K. xxii. 12, 14; Jer. xxvi. 22, xxxvi. 12), called Abdon in 2 K. xxii. 12.

**ACHIACH'ARUS** (*Ἀχιαχάρους* (*Ἀχιέχαρος*), *i. e.* *אֶחִיחָאָרֻס* = Postumus; *Achicharus*), Tob. i. 21, &c.

**A'CHIM** (*Ἀχιμ*, Matt. i. 14), son of Sadoc, and father of Eliud, in our Lord's genealogy; the fifth in succession before Joseph the husband of Mary. The Hebrew form of the name would be *אֶחִימ*, Jachin (Gen. xli. 10; 1 Chr. xxiv. 17), which in the latter place the LXX. render *Ἀχιμ* or *Ἀχιέμ*. It is a short form of Jehoiachin, the Lord will establish. The name, perhaps, indicates him as successor to Jehoiachin's throne, and expresses his parents' faith that God would, in due time, estab-



לְמַלְכוּת דָּוִד, the kingdom of David, according to the promise in Is. ix. 7 (6 in the Heb. Bib.) and elsewhere. [A. C. H.]

**A'CHIOR** (Ἀχιὼρ, i. e. אַחִיאוֹר, the brother of light; comp. Num. xxxiv. 27; Achior: confounded with Ἀχιδαχαρος, 1 Co. xi. 17), a general of the Ammonites in the army of Holofernes, who is afterwards represented as becoming a proselyte to Judaism (Jud. v. vii. xiii. xiv.). [B. F. W.]

**A'CHISH** (אַחִישׁ; Ἀχίσις, Ἀχίσοις; Achis), a Philistine king at Gath, son of Maach, who in the title to the 34th Psalm is called Abimelech (possibly corrupted from אַחִישׁ מֶלֶךְ). David twice found a refuge with him when he fled from Saul. On the first occasion, being recognised by the servants of Achish, he was alarmed for his safety, and feigned madness (1 Sam. xxi. 10-13). [DAVID.] From Achish he fled to the cave of Adullam. 2ndly. David fled to Achish with 600 men (1 Sam. xxvi. 2), and remained at Gath a year and four months.

Whether the Achish, to whom Shimei went in disobedience to the commands of Solomon (1 K. ii. 40), be the same person is uncertain. [R. W. B.]

**ACH'METHA.** [ECBATANA.]

**A'CHOR, VALLEY OF,** (עֲמֹק עֶבֶר; Ἐμεκαχώρ; Achor) = "valley of trouble," according to the etymology of the text; the spot at which Achan, the "troubler of Israel," was stoned (Josh. vii. 24, 26). On the N. boundary of Judah (xv. 7; also Isa. lxx. 10; Hos. ii. 15). It was known in the time of Jerome (*Onom. s. v.*), who describes it as north of Jericho; but this is at variance with the course of the boundary in Joshua (Keil's *Joshua*, 131). [G.]

**A'CH'SAH** (עֲכָסָה; Ἀσχα; Axa), daughter of Caleb, the son of Jephunneh, the Kenazite. Her father promised her in marriage to whoever should take Debir, the ancient name of which (according to the analogy of Kirjath-Arba, the ancient name of Hebron) was Kirjath-Sepher (or as in Josh. xv. 49, Kirjath-Sanna), the city of the book. Othniel, her father's younger brother, took the city, and accordingly received the hand of Achsah as his reward. Caleb, at his daughter's request, added to her dowry the upper and lower springs, which she had pleaded for as peculiarly suitable to her inheritance in a south country (Josh. xv. 15-19. See Stanley's *S. & P.* p. 161). [GULLOTH.] The story is repeated in Judg. i. 11-15. Achsah is mentioned again, as being the daughter of Caleb, in 1 Chr. ii. 49. But there is much confusion in the genealogy of Caleb there given. [CALEB.] [A. C. H.]

**A'CH'SHAPH** (אַחִישַׁפַּח; Ἀκίφ, Καίδω and Κεάφ; Achsaph, Azaf), a city within the territory of Asher, named between Beter and Alamelech (Josh. xix. 25); originally the seat of a Canaanite king (xi. 1, xii. 20). It is possibly the modern *Kesaf*, ruins bearing which name were found by Robinson (iii. 55) on the N.W. edge of the *Haleh*. But more probably the name has survived in *Chaiifa*, a town which, from its situation, must always have been too important to have escaped mention in the history, as it otherwise would have done. If this suggestion is correct, the LXX. rendering, *Κεάφ*, exhibits the name in the process of change from the ancient to the modern form. [G.]

**ACH'ZIB** (אַחֲזִיב; Κεζιβ, Ἀχζέβ; Achisib).

1. A city of Judah, in the Shefelah, named with Keilah and Mareshah (Josh. xv. 44, Micah i. 14). The latter passage contains a play on the name: "the houses of Achzib (אַחֲזִיב) shall be a lie (רִבְיָה)." It is probably the same with CHEZIB and CHOZEBA, which see.

2. A town belonging to Asher (Josh. xix. 29), from which the Canaanites were not expelled (Judg. i. 31); afterwards Ecippa (Jos. B. J. i. 13, §4, Ἐκδιππων). Josephus also (*Ant.* v. 1, §22) gives the name as Ἀρχή . . . ἡ καὶ Ἀκτιπός. Here was the *Casale Huberti* of the Crusaders (Schulz; Ritter, *Pal.* 782); and it is now *es-Zib*, on the sea-shore at the mouth of the *Nahr Herdaveh*, 2 h. 20 m. N. of Akka (Robinson, iii. 628; and comp. Maundrell, 427). After the return from Babylon Achzib was considered by the Jews as the northernmost limit of the Holy Land. See the quotations from the Gemara in *Reland* (544). [G.]

**AC'ITHO** (Ἀκίθων, probably an error for Ἀχιτάβ; Achitob, i. e. אַחִיטוֹב, kind brother), Jud. viii. 1; comp. 2 Esdr. i. 1. [B. F. W.]

**ACRABATTINE.** [ARABATTINE.]

**ACTS OF THE APOSTLES** (ἀποστόλων ἀποστόλων, *Acta Apostolorum*), a second treatise (δευτερος λόγος) by the author of the third Gospel, traditionally known as Lucas or Luke (which see). The identity of the writer of both books is strongly shown by their great similarity in style and idiom, and the usage of particular words and compound forms. The theories which assign the book to other authors, or divide it among several, will not stand the test of searching inquiry. They will be found enumerated in Davidson's *Introd.* to the N. T. vol. ii., and Alford's *prolegomena* to vol. ii. of his edition of the Greek Testament. It must be confessed to be, at first sight, somewhat surprising that notices of the author are so entirely wanting, not only in the book itself, but also, generally, in the Epistles of St. Paul, whom he must have accompanied for some years on his travels. But our surprise is removed when we notice the habit of the Apostle with regard to mentioning his companions to have been very various and uncertain, and remember that no Epistles were, strictly speaking, written by him while our writer was in his company, before his Roman imprisonment; for he does not seem to have joined him at Corinth (Acts xviii.), where the two Epp. to the Thess. were written, nor to have been with him at Ephesus, ch. xix. whence, perhaps, the Ep. to the Gal. was written; nor again to have wintered with him at Corinth, ch. xx. 3, at the time of his writing the Ep. to the Rom. and, perhaps, that to the Gal.

The book commences with an inscription to one Theophilus, who, from bearing the appellation κρητιστος, was probably a man of birth and station. But its design must not be supposed to be limited to the edification of Theophilus, whose name is prefixed only, as was customary then as now, by way of dedication. The readers were evidently intended to be the members of the Christian Church, whether Jews or Gentiles; for its contents are such as are of the utmost consequence to the whole church. They are *The fulfilment of the promise of the Father by the descent of the Holy Spirit, and the results of that outpouring, by the dispersion of the Gospel among Jews and Gen-*

titles. Under these leading heads all the personal and subordinate details may be ranged. Immediately after the Ascension, St. Peter, the first of the Twelve, designated by our Lord as the Rock on whom the Church was to be built, the holder of the keys of the kingdom, becomes the prime actor under God in the founding of the Church. He is the centre of the first great group of sayings and doings. The opening of the door to Jews (ch. ii.) and Gentiles (ch. x.) is his office, and by him, in good time, is accomplished. But none of the existing twelve Apostles were, humanly speaking, fitted to preach the Gospel to the cultivated Gentile world. To be by divine grace the spiritual conqueror of Asia and Europe, God raised up another instrument, from among the highly-educated and zealous Pharisees. The preparation of Saul of Tarsus for the work to be done, the progress, in his hand, of that work, his journeyings, preachings, and perils, his stripes and imprisonments, his testifying in Jerusalem and being brought to testify in Rome,—these are the subjects of the latter half of the book, of which the great central figure is the Apostle Paul.

Any view which attributes to the writer as his chief design some collateral purpose which is served by the book as it stands, or, indeed, any purpose beyond that of writing a faithful history of such facts as seemed important in the spread of the Gospel, is now generally, and very properly, treated as erroneous. Such a view has become celebrated in modern times, as held by Baur;—that the purpose of the writer was to compare the two great Apostles, to show that St. Paul did not depart from the principles which regulated St. Peter, and to exalt him at every opportunity by comparison with St. Peter. The reader need hardly be reminded how little any such purpose is borne out by the contents of the book itself; nay, how naturally they would follow their present sequence, without any such thought having been in the writer's mind. Doubtless many ends are answered and many results brought out by the book as its narrative proceeds: as e. g. the rejection of the Gospel by the Jewish people everywhere, and its gradual transference to the Gentiles; and others which might be easily gathered up, and made by ingenious hypothesizers, such as Baur, to appear as if the writer were bent on each one in its turn, as the chief object of his work.

As to the time when, and place at which the book was written, we are left to gather them entirely from indirect notices. It seems most probable that the place of writing was Rome, and the time about two years from the date of St. Paul's arrival there, as related in ch. xxviii., *sub fin.* Had any considerable alteration in the Apostle's circumstances taken place before the publication, there can be no reason why it should not have been noticed. And on other accounts also this time was by far the most likely for the publication of the book. The arrival in Rome was an important period in the Apostle's life: the quiet which succeeded it seemed to promise no immediate determination of his cause. A large amount of historic material had been collected in Judaea, and during the various missionary journeys; or, taking another and not less probable view, Nero was beginning to undergo that change for the worse which disgraced the latter portion of his reign: none could tell how soon the whole outward repose of Roman society might be shaken, and the tacit toleration which

the Christians enjoyed be exchanged for bitter persecution. If such terrors were imminent, there would surely be in the Roman Church prophets and teachers who might tell them of the storm which was gathering, and warn them, that the records lying ready for publication must be given to the faithful before its outbreak or event.

Such *a priori* considerations would, it is true, weigh but little against presumptive evidence furnished by the book itself; but arrayed, as they are, in aid of such evidence, they carry some weight, when we find that the time naturally and fairly indicated in the book itself for its publication is that one of all others when we should conceive that publication most likely.

This would give us for the publication the year 63 A.D., according to the most probable assignment of the date of the arrival of St. Paul at Rome.

The genuineness of the Acts of the Apostles has ever been recognised in the Church. It is mentioned by Eusebius (*H. E.* iii. 25) among the *ὁμολογούμεναι θεία γραφαί*. It is first directly quoted in the epistle of the churches of Lyons and Vienne to those of Asia and Phrygia (A.D. 177); then repeatedly and expressly by Irenaeus, Clement of Alexandria, Tertullian, and so onwards. It was rejected by the Marcionites (cent. iii.) and Manichaeans (cent. iv.) as contradicting some of their notions. In modern Germany, Baur and some others have attempted to throw discredit on it, and fix its publication in the 2nd century, mainly by assuming the hypothesis impugned above, that it is an apology for St. Paul. But the view has found no favour, and would, ere this, have been forgotten, had it not been for the ability and subtlety of its chief supporter.

The text of the Acts of the Apostles is very full of various readings; more so than any other book of the N. T. To this several reasons may have contributed. In the many backward references to Gospel history, and the many anticipations of statements and expressions occurring in the Epistles, temptations abounded for a corrector to try his hand at assimilating, and, as he thought, reconciling, the various accounts. In places where ecclesiastical order or usage was in question, insertions or omissions were made to suit the habits and views of the Church in aftertimes. Where the narrative simply related facts, any act or word apparently unworthy of the apostolic agent was modified for the sake of decorum. Where St. Paul repeats to different audiences, or the writer himself narrates, the details of his miraculous conversion, the one passage was pieced from the other, so as to produce verbal accordance. There are in this book an unusual number of those remarkable interpolations of considerable length, which are found in the Codex Bezae (D) and its cognates. A critic of some eminence, Bornemann, believes that the text of the Acts originally contained them all, and has been abbreviated by correctors; and he has published an edition in which they are inserted in full. But, while some of them bear an appearance of genuineness (as e. g. that in ch. xii. 10, where, after *ἐξελεύσθη*, is added *κατέβησαν τοὺς ἐπὶ τὰ βεβήμους*, καὶ) the greater part are unmeaning and absurd (e. g. that in ch. xvi. 39, where we read after *ἐξελεῖν*,—*εἰπόντες*, Ἠγνοήσαμεν τὰ καὶ ὕμᾶς ὅτι ἐστὶ ἄνδρες δίκαιοι· καὶ ἐξαγαγόντες παρεκάλεσαν αὐτοὺς λέγοντες· Ἐκ τῆς πόλεως τούτης ἐξέλθατε μήποτε πάλιν συντόφασιν ἡμῖν ἐπικράζοντες καὶ ὑμῶν).

The most remarkable exegetical works and monographs on the Acts, besides commentaries on the whole N. T. are Baumgarten, *Apostelgeschichte, oder der Entwicklungsgang der Kirche von Jerusalem bis Rom*, Halle, 1852; Lekebusch, *Die Composition und Entstehung der Apostelgeschichte von Neuem untersucht*, Gotha, 1854.

The former of these works is a very complete treatise on the Christian-historical development of the Church as related in the book: the latter is of more value as a critical examination of the various theories as to its composition and authorship.

Valuable running historical comments on the Acts are also found in Neander's *Pflanzung u. Leitung der Christlichen Kirche durch die Apostel*, ed. 4. Hamburg, 1847; Conybeare and Howson's *Life and Epistles of St. Paul*, 2nd ed. Lond. 1856. Professed commentaries have been published by Mr. Humphry, Lond. 1847, and Professor Hackett, Boston, U. S. 1852. [H. A.]

**AD'ADAH** (עֲדָדָה; Ἀρουήα; *Adada*), one of the cities in the extreme south of Judah named with Dimonah and Kedesh (Josh. xv. 22). It is not mentioned in the *Onomasticon* of Eusebius, nor has any trace of it been yet discovered.

**ADAH** (עֲדָה; ornament, beauty; Ἀδὰ; *Ada*).

1. The first of the two wives of Lamech, fifth in descent from Cain, by whom were born to him Jabal and Jubal (Gen. iv. 19).

2. A Hittitess, daughter of Elon, one (probably the first) of the three wives of Esau, mother of his first-born son Eliphaz, and so the ancestress of six (or seven) of the tribes of the Edomites (Gen. xxxvi. 2, 10 ff. 15 ff.). In Gen. xxvi. 34 she is called **BASHEMATH**. [F. W. G.]

**ADAI'AH** (עֲדָיָה; Ἀδαί, Ἐδεΐά; *Hadaia*), name of six men. 1. Maternal grandfather of king Josiah (2 K. xxii. 1). 2. (1 Chr. vi. 41). 3. (1 Chr. viii. 21). 4. (1 Chr. ix. 12; Neh. xi. 12). 5. (Ezr. x. 29). 6. (Ezr. x. 39; Neh. xi. 5). Written עֲדָיָה in 2 Chr. xxxiii. 1.

**ADALIA** (אֲדָלְיָה; Baped; *Adalia*), a son of Haman (Esth. ix. 8).

**AD'AM** (אָדָם; Ἀδάμ; *Adam*), the name which is given in Scripture to the first man. The term apparently has reference to the ground from which he was formed, which is called *Adamah* (אֲדָמָה, Gen. ii. 7). The idea of redness of colour seems to be inherent in either word. (Cf. אָדָם, Lam. iv. 7; אָדָם red, אֲדָם Edom, Gen. xxv. 30; אָדָם, a ruby: Arab. أدم, colore

*fusco praeditus fuit, rubrum tinxit*, &c.) The generic term *Adam, man*, becomes, in the case of the first man, a denominative. Supposing the Hebrew language to represent accurately the primary ideas connected with the formation of man, it would seem that the appellation bestowed by God was given to keep alive in Adam the memory of his earthly and mortal nature; whereas the name by which he preferred to designate himself was *Ish* (אִישׁ, a man of substance or worth, Gen. ii. 23). The creation of man was the work of the sixth day. His formation was the ultimate object of the Creator. It was with reference to him that

all things were designed. He was to be the "roof and crown" of the whole fabric of the world. In the first nine chapters of Genesis there appear to be three distinct histories relating more or less to the life of Adam. The first extends from Gen. i. 1 to ii. 3, the second from ii. 4 to iv. 26, the third from v. 1 to the end of ix. The word at the commencement of the two latter narratives, which is rendered there and elsewhere *generations*, may also be rendered *history*. The style of the second of these records differs very considerably from that of the first. In the first the Deity is designated by the word *Elohim*; in the second He is generally spoken of as *Jehovah Elohim*. The object of the first of these narratives is to record the creation; that of the second to give an account of paradise, the original sin of man and the immediate posterity of Adam, the third contains mainly the history of Noah, referring it would seem to Adam and his descendants, principally in relation to that patriarch.

The Mosaic accounts furnish us with very few materials from which to form any adequate conception of the first man. He is said to have been created in the image and likeness of God, and this is commonly interpreted to mean some super-excellent and divine condition which was lost at the Fall: apparently however without sufficient reason, as the continuance of this condition is implied in the time of Noah, subsequent to the flood (Gen. ix. 6), and is asserted as a fact by St. James (iii. 9), and by St. Paul (1 Cor. xi. 7). It more probably points to the Divine pattern and archetype after which man's intelligent nature was fashioned; reason, understanding, imagination, volition, &c. being attributes of God; and man alone of the animals of the earth being possessed of a spiritual nature which resembled God's nature. Man in short was a spirit, created to reflect God's righteousness and truth and love, and capable of holding direct intercourse and communion with Him. As long as his will moved in harmony with God's will, he fulfilled the purpose of his Creator. When he refused submission to God, he broke the law of his existence and fell, introducing confusion and disorder into the economy of his nature. As much as this we may learn from what St. Paul says of "the new man being renewed in knowledge after the image of Him that created him" (Col. iii. 10), the restoration to such a condition being the very work of the Holy Spirit of God. The name Adam was not confined to the father of the human race, but like *homo* was applicable to woman as well as man, so that we find it said in Gen. v. 1, 2, "This is the book of the 'history' of Adam in the day that God created 'Adam,' in the likeness of God made He him, male and female created He them, and called their name Adam in the day when they were created."

The man Adam was placed in a garden which the Lord God had planted "eastward in Eden," for the purpose of dressing it and keeping it. It is of course hopeless to attempt to identify the situation of Eden with that of any district familiar to modern geography. There seems good ground for supposing it to have been an actual locality. It was probably near the source of a river which subsequently divided into four streams; these are mentioned by name: Pison is supposed by some to be the Indus, Gihon is taken for the Nile, Hiddekel is called by the LXX. here and at Dan. x. 4, Tigris, and the fourth is Euphrates; but how they should have been originally united is unintelligible. Adam was permitted to eat of the fruit of every tree in the garden but one, which was

called the "tree of the knowledge of good and evil." What this was, it is also impossible to say. Its name would seem to indicate that it had the power of bestowing the consciousness of the difference between good and evil; in the ignorance of which man's innocence and happiness consisted. The prohibition to taste the fruit of this tree was enforced by the menace of death. There was also another tree which was called "the tree of life." Some suppose it to have acted as a kind of medicine, and that by the continual use of it our first parents, not created immortal, were preserved from death. (Abp. Whately.) While Adam was in the garden of Eden the beasts of the field and the fowls of the air were brought to him to be named, and whatsoever he called every living creature that was the name thereof. Thus the power of fitly designating objects of sense was possessed by the first man, a faculty which is generally considered as indicating mature and extensive intellectual resources. Upon the failure of a companion suitable for Adam among the creatures thus brought to him to be named, the Lord God caused a deep sleep to fall upon him, and took one of his ribs from him, which He fashioned into a woman and brought her to the man. Prof. S. Lee supposed the narrative of the creation of Eve to have been revealed to Adam in his deep sleep (Lee's *Job, Introd.*, p. 16). This is agreeable with the analogy of similar passages, as Acts x. 10, xi. 5, xxii. 17. At this time they are both described as being naked without the consciousness of shame.

Such is the Scripture account of Adam prior to the Fall: there is no narrative of any condition superhuman, or contrary to the ordinary laws of humanity. The first man is a true man, with the powers of a man and the innocence of a child. He is moreover spoken of by St. Paul as being "the figure, *τύπος*, of Him that was to come," the second Adam, Christ Jesus (Rom. v. 14). His human excellence therefore cannot have been superior to that of the Son of Mary, who was Himself the Pattern and Perfect Man. By the subtlety of the serpent, the woman who was given to be with Adam, was beguiled into a violation of the one command which had been imposed upon them. She took of the fruit of the forbidden tree and gave it to her husband. The propriety of its name was immediately shown in the results which followed: self-consciousness was the first fruits of sin; their eyes were opened and they knew that they were naked. The subsequent conduct of Adam would seem to militate against the notion that he was in himself the perfection of moral excellence. His cowardly attempt to clear himself by the inculpation of his helpless wife bears no marks of a high moral nature even though fallen; it was conduct unworthy of his sons, and such as many of them would have scorned to adopt. Though the curse of Adam's rebellion of necessity fell upon him, yet the very prohibition to eat of the tree of life after his transgression, was probably a manifestation of Divine mercy, because the greatest malediction of all would have been to have the gift of indestructible life superadded to a state of wretchedness and sin. When moreover we find in Prov. iii. 18, that wisdom is declared to be a tree of life to them that lay hold upon her, and in Rev. ii. 7, xii. 2, 14, that the same expression is applied to the grace of Christ, we are led to conclude that this was merely a temporary prohibition imposed till the Gospel dispensation should be brought in. Upon this supposition the condition of Christians now is as favourable as that of Adam before the Fall, and

their spiritual state the same, with the single exception of the consciousness of sin and the knowledge of good and evil.

Till a recent period it has been generally believed that the Scriptural narrative supposes the whole human race to have sprung from one pair. It is maintained that the O. T. assumes it in the reason assigned for the name which Adam gave his wife after the Fall, viz. Eve, or Chavvah, *i. e.* a living woman, "because she was the mother of all living;" and that St. Paul assumes it in his sermon at Athens when he declares that God hath made of *one* blood all nations of men; and in the Epistle to the Romans and first Epistle to the Corinthians, when he opposes Christ as the representative of redeemed humanity to Adam as the representative of natural, fallen and sinful humanity. But the full consideration of this important subject will come more appropriately under the article MAN.

In the middle ages discussions were raised as to the period which Adam remained in Paradise in a sinless state. To these Dante refers in the *Paradiso*, xxvi. 139-142—

"Nel monte, che si leva più dall' onda,  
Fu' io, con vita pura e disonesta,  
Dalla prim' ora a quella ch' è seconda,  
Come il Sol muta quadra, all' ora sesta."

Dante therefore did not suppose Adam to have been more than seven hours in the earthly paradise. Adam is stated to have lived 930 years: so it would seem that the death which resulted from his sin was the spiritual death of alienation from God. "In the *day* that thou eatest thereof thou shalt surely die:" and accordingly we find that this spiritual death began to work immediately. The sons of Adam mentioned in Scripture are Cain, Abel and Seth; it is implied however that he had others.

[S. L.]

AD'AM (אָדָם = earth; \* *Adam*), a city on the Jordan "beside (כּוֹצֵר) 'Zarthan,'" in the time of Joshua (Josh. iii. 16). It is not elsewhere mentioned, nor is there any reference to it in Josephus. The LXX. (both MSS.) has *ἑως μέρους Καριαθι-απίου*, a curious variation, in which it has been suggested (Stanley, *S. & P. App.* §80, note) that a trace of Adam appears in *απίου*, D being changed to R according to the frequent custom of the LXX.

Note.—The A. V. here follows the *Keri*, which, for אָדָם = "by Adam," the reading in the Hebrew text or Chetiv, has אָדָם = "from Adam," an alteration which is a questionable improvement (Keil, 51). The accurate rendering of the text is "rose up upon a heap, very far off, by Adam, the city that is beside Zarthan" (Stanley, *S. & P.* 304 note).

[G.]

AD'AMAH (אֲדָמָה; *Ἀδαμᾶ*; *Edema*), one of the "fenced cities" of Naphtali, named between Chinnereth and ha-Ramah (Josh. xix. 36). It was probably situated to the N.W. of the Sea of Galilee, but no trace of it has yet been discovered.

ADAMANT, a name given to stones of excessive hardness, as, for instance, to the diamond. It is used twice in the A. V. to render the Hebr. *Shamir* (שָׁמִיר), root שָׁמַר, *rigid, horrid*, viz. in Ez. iii. 9, and Zech. vii. 12. In the former

\* Can the place have derived its name from the "fat ground" (הַחֵמֶה) which was in this very neighbourhood—"between Succoth and Zarthan" (1 K. vii. 46)?

passage it is used metaphorically of the firmness with which God's servant should be endowed to resist his enemies; in the latter, of the hardness of man's heart in resisting the truth. *Shâmîr* occurs a third time in Jer. xvii. 1, where it is rendered "diamond" in A. V. The Vulgate in all these passages has *Adamus*. The LXX. in Ez. iii. 9, and Zech. vii. 12, have omitted to render the Hebrew word at all, and the whole passage in Jer. xvii. 1 is omitted in the Vatican MS. of the LXX.; but the Complut. Ed. has *ἐν δρυχνι ἀδαμαντίνῳ*. The word *adamant* occurs once in the Apocrypha in Ecclus. xvi. 16, "He has separated his light from the darkness with an adamant," i. e. by an adamantine wall—impassable, irresistible, immovable.

Gesenius is disposed to connect *Shâmîr* with the Greek *εμίρις*, *σμίρις*, emery powder for polishing—the debris of *σμυρίτης λίθος* (LXX., Job xi. 7); but Dioscorides (v. 166) says, *σμίρις λίθος ἔστιν, ἧ τὰς ψήφους οἱ δακτυλιογλάφοι σμήχουσι*. Bochart also supposes *σμίρις* to have been a hard stone used in cutting and polishing other stones, and not a powder (*Hieroz.* p. ii. lib. vi. c. 11, p. 842).

AD'AMI (אָדָמִי; 'Αρμέ; *Adami*), a place on the border of Naphtali, named after Allon bezaananim (Josh. xix. 33). By some it is taken in connexion with the next name, han-Nekeb, but see Reland, 545. In the post-biblical times Adami bore the name of Damin.

A'DAR (אָדָר; 'Αδάρ; *Adar*), accurately *Addar*, אָדָר; *Sápara*; *Addar*), a place on the south boundary of Palestine and of Judah (Josh. xv. 3) which in the parallel list is called HAZAR-ADDAR.

A'DAR. [MONTHS.]

AD'ASA (Αἰσά. LXX.; τὰ 'Αδασά, Jos.; *Adarsa*, *Adazer*), a place in Judaea, a day's journey from Gazera, and 30 stadia from Bethhoron (Jos. Ant. xii. 10, §5). Here Judas Maccabaeus encamped before the battle in which Nicanor was killed, Nicanor having pitched at Bethhoron (1 Macc. vii. 40, 45). In the Onomasticon it is mentioned as near Guphna.

AD'BEEL (אָדְבֵעַל; Ναββήελ; *Adbeel*; 'Αβ-δέηλος, Joseph.; "perhaps 'miracle of God,' from

أَدْب, *miracle*," Gesen. s. v.), a son of Ishmael (Gen. xxv. 13; 1 Chr. i. 29), and probably the progenitor of an Arab tribe. No satisfactory identification of this name with that of any people or place mentioned by the Greek geographers, or by the Arabs themselves, has yet been discovered. The latter have lost most of the names of Ishmael's descendants between that patriarch and 'Adán (who is said to be of the 21st generation before Mohammad), and this could scarcely have been the case if tribes, or places named after them, existed in the times of Arabian historians or relaters of traditions: it is therefore unlikely that these names are to be recovered from the works of native authors. But some they have taken, and apparently corrupted, from the Bible; and among these is Adbeel, written (in the *Mir-át ez-Zemán*) اذبل. [E. S. P.]

AD'DAN (אָדָן; 'Háan, LXX.; 'Ααδά, Apoc. Esdras; *Adon*, Vulg.), one of the places from which some of the captivity returned with Zerubbabel to Judaea who could not show their pedigree as Israelites (Ezr. ii. 59). In the parallel lists of

Nehemiah (vii. 61) and Esdra: the name is ΑΔΙΩΝ and ΑΑΛΑΡ. [G.]

AD'DAR (אָדָר; 'Αδάρ; *Addar*), son of Bela (1 Chr. viii. 3), called *ARD* in Num. xxvi. 40.

ADDER, a venomous serpent. The word occurs five times in the text of the A. V. (see *infra*) of the O. T. and three in the margin as synonymous with *cockatrice*, viz. Is. xi. 8, xiv. 29, lix. 5. It represents four different Hebrew words, 'Aesháb, *Pethen*, *Tsiphóni*, and *Shepháphon*.

'Aesháb (אֶשָׁב), occurs only in Ps. cxi. 3, and seems to be a compound of עָשָׁב, *retrosum se flexit*, and עָקַב, *insidiatus est*, words which express the action of a serpent lurking in ambush and coiling himself up to strike. The LXX. render the word by *ἀσπίς*, and are followed by St. Paul in quoting the passage at Rom. iii. 13, and by the Vulgate.

*Pethen* (פֶּתֶן) is expressed by *adder* in Ps. lviii. 4, xci. 13, but elsewhere by *asp*. It is derived from an unused root פָּתַן, *validus fuit*, and perhaps is related to פָּתַן, *contorsit*. From Deut. xxxii. 33 and Job xx. 14, 16, it would seem to have been a poisonous snake. It was also deaf (שָׁמַת), not hearing the voice of the charmer, from which we infer that the art of charming serpents by music was known in David's days. Gesenius connects the word with the Chaldee פֶּתֶן, פֶּתֶן, and with the Syr. ܦܬܢܐ, but not with ܦܬܢܐ

*draco*.

*Tsiphóni* (צִפְפוֹנִי) is translated *adder* only in Prov. xxiii. 32, where the LXX. have *κεράστis*. In the three passages of Isaiah quoted above, and in Jer. viii. 17, it is rendered *cockatrice*. The root is צִפַּץ, of which Gesenius gives two meanings, *protrusit* and *sibilavit*, which are equally applicable to a serpent; the former to the way in which it strikes its prey, the latter to the sound it utters. *Tsiphóni* is probably the serpent called by the Greeks *βασιλικός*, and by the Latins *regulus*. The passage of Jeremiah above quoted implies its fierce nature, and the translation of it by the LXX. (*ὄφεις θανατούντας*) its deadly poison. From Is. lix. 5, we gather that the animal was oviparous, from xiv. 29, that it was not identical with נָחַשׁ, and from xi. 8 that it was subterranean in habit.

*Shepháphon* (שֶׁפְּפוֹן), derived from שָׁפַץ, *serpait* occurs only in Gen. xlix. 17, where it is used by Jacob to characterize the tribe of Dan. Its habit of lurking in the road, and biting at the horses' heels, identifies it with the Coluber *Cerastes* of Linnaeus, a small and very venomous snake found in Egypt, and fully described and figured by Bruce in his Abyssinian travels (vol. v. pp. 200-212, Ed. Germ.). The LXX. render it *ὄφis ἐφ' ὀδοῦ ἐγκαθήμενος ἐπὶ πρίβου*, probably connecting the word with שָׁפַץ. See Gesen. *Thes.* p. 1381. [W. D.]

AD'DI (אָדִי, Luke iii. 28), son of Cosam, and father of Melchi, in our Lord's genealogy; the third above Salathiel. The etymology and Hebrew form of the name are doubtful, as it does not occur in the LXX., but it probably represents the Hebrew אָדִי, an *ornament*, and is a short form of Adiel, אָדִי

Adadah. The latter name in 1 Chr. vi. 41 (26 in Heb. Bib.) is rendered in the Septuagint 'Aḏaḏ, which is very close to Addi.

[A. C. H.]

ADDON. [ADDAN.]

A'DER, accurately EDER (עֲדֵר; \*Eder; *Heder*, name of a man (1 Chr. viii. 15).

AD'IDA (אֲדִידָא; Joseph. \*Αδιδδα; *Adus*, *Adiada*), a town on an eminence (*Ant.* xiii. 6, §4) overlooking the low country of Judah ('A. ἐν τῷ Σεφάλα), fortified by Simon Maccabaeus in his wars with Tryphon (1 Macc. xii. 38, xiii. 13). Alexander was here defeated by Aretas (*Ant.* xiii. 15, §2); and Vespasian used it as one of his outposts in the siege of Jerusalem (*B. J.* iv. 9, § 1). Probably identical with HADID and ADITHAIM (which see).

[G.]

A'DIEL (אֲדִיֵּל; 'Iedihā, 'Aḏihā, 'Oḏihā; *Adiel*), name of three men. 1. (1 Chr. iv. 36). 2. (1 Chr. ix. 12). 3. (1 Chr. xxvii. 25).

A'DIN (אֲדִין; 'Aḏḏiv, 'Aḏiv, 'Hḏiv, 'Hḏiv; *Adin*, *Adan*), name of a man (*Ezr.* ii. 15, viii. 6; *Neh.* vii. 20, x. 16).

AD'INA (אֲדִינָא; 'Aḏivā; *Adina*), name of a man (1 Chr. xi. 42).

AD'INO, THE EZNITE, 2 Sam. xxiii. 8. See JASHOBEAM.

ADITHA'IM (with the article, אֲדִיתַיִם), a town belonging to Judah, lying in the low country (*Shefelah*), and named, between Sharaim and Hag-Gerah, in Josh. xv. 36 only. It is entirely omitted by the LXX. At a later time the name appears to have been changed to Hadid\* (Chadid and Adida. For the dual termination, comp. the two names occurring in the same verse; also Eglaim, Horonaim, etc.

[G.]

ADJURATION. [EXORCISM.]

AD'LAI (אֲדַלַי; 'Aḏal; *Adli*), name of a man (1 Chr. xxvii. 29).

AD'MAH (אֲדָמָה; Aḏamā; *Adama*), one of the "cities of the plain," always coupled with Zeboim (*Gen.* x. 19; xiv. 2, 8; *Dent.* xxix. 23; *Nos.* xi. 8). It had a king of its own.

AD'MATHA (אֲדָמָתָה; *Admatha*), one of the seven princes of Persia (*Esth.* i. 14).

AD'NA (אֲדָנָה; 'Eḏnē; *Edna*), name of a man (*Ezr.* x. 30).

AD'NAH (אֲדָנָה; 'Eḏna, 'Eḏnas; *Ednas*), name of two men. 1. (1 Chr. xii. 20). 2. (2 Chr. xvii. 14).

ADONI-BE'ZEK (אֲדוֹנִי־בִּזְעֵק; *lord of Bezek*; *AdoniBezek*; *Adonibezec*), king of Bezek, a city of the Canaanites. [BEZEK.] This chieftain was vanquished by the tribe of Judah (*Judg.* i. 3-7), who cut off his thumbs and great toes, and brought him prisoner to Jerusalem, where he died. He confessed that he had inflicted the same cruelty upon 70 petty kings whom he had conquered. [R. W. B.]

ADONIKAM. [ADONIJAH, No. 3.]

\* If so, it is an instance of *Ain* changing to *Cheth* (see *Ges.* 436).

ADONIJAH (אֲדוֹנִיָּהוּ, אֲדוֹנִיָּהוּ, *my Lord is*

*Jehovah*; 'Aḏonias; *Adonias*). 1. The fourth son of David by Haggith, born at Hebron, while his father was king of Judah (2 Sam. iii. 4). After the death of his three brothers, Amnon, Chileab, and Absalom, he became eldest son; and when his father's strength was visibly declining, put forward his pretensions to the crown, by equipping himself in royal state, with chariots and horsemen, and fifty men to run before him, in imitation of Absalom (2 Sam. xv. 1), whom he also resembled in personal beauty, and apparently also in character, as indeed Josephus says (*Ant.* vii. 14, §4). For this reason he was plainly unfit to be king, and David promised Bathsheba that her son Solomon should inherit the crown (1 K. i. 30), for there was no absolute claim of primogeniture in these Eastern monarchies. Solomon's cause was espoused by the best of David's counsellors, the illustrious prophet Nathan; Zadok, the descendant of Eleazar, and representative of the elder line of priesthood; Benaiah, the captain of the king's bodyguard; together with Shimei and Rei, whom Ewald (*Geschichte*, iii. 266) conjectures to be David's two surviving brothers, comparing 1 Chr. ii. 13, and identifying שְׁמַעִי with שְׁמֵעָה (*Shimmaḥ* in our version), and רֵעִי with רָדַי (our *Raddai*). From 1 K. ii. 8, it is unlikely that the Shimei of 2 Sam. xvi. 5 could have actively espoused Solomon's cause. On the side of Adonijah, who when he made his attempt on the kingdom was about 35 years old (2 Sam. v. 5), were Abiathar, the representative of Eli's, i. e. the junior line of the priesthood (descended from Ithamar, Aaron's fourth son), and Joab, the famous commander of David's army; the latter of whom, always audacious and self-willed, probably expected to find more congenial elements in Adonijah's court than in Solomon's. His name and influence secured a large number of followers among the captains of the royal army belonging to the tribe of Judah (comp. 1 K. i. 9 and 25); and these, together with all the princes except Solomon, were entertained by Adonijah at a great sacrificial feast held "by the stone Zoheleth, which is by En-rogel." The meaning of the stone Zoheleth is very doubtful, being translated *rock of the watch tower* in the Chaldee; *great rock*, Syr. and Arab.; and explained "*rock of the stream of water*" by R. Kimchi. En-rogel is mentioned in Josh. xv. 7, as a spring on the border of Judah and Benjamin, S. of Jerusalem, and may be the same as that afterwards called the Well of Job or Joab (*Ain Ayūb*). It is explained *spring of the fuller* by the Chaldee Paraphrast, perhaps because he treads his clothes with his feet (לְרַגְלֵי, see *Gesen.* s. v.); but comp. *Dent.* xi. 10, where "watering with the feet" refers to machines trodden with the foot, and such possibly the spring of Rogel supplied. [ENROGEL.] A meeting for a religious purpose would be held near a spring, just as in later times sites for προσευχαί were chosen by the waterside (*Acts* xvi. 13).

Nathan and Bathsheba, now thoroughly alarmed, apprised David of these proceedings, who immediately gave orders that Solomon should be conducted on the royal mule in solemn procession to Gihon, a spring on the W. of Jerusalem (2 Chr. xxxii. 30). [GIHON.] Here he was anointed and proclaimed king by Zadok, and joyfully recognized by the people. This decisive measure struck terror into the opposite party, and Adonijah fled to sanctuary, but was

pardoned by Solomon on condition that he should "show himself a worthy man," with the threat that "if wickedness were found in him he should die" (i. 52).

The death of David quickly followed on these events; and Adonijah begged Bathsheba, who as "king's mother" would now have special dignity and influence [ASA], to procure Solomon's consent to his marriage with Abishag, who had been the wife of David in his old age (1 K. i. 3). This was regarded as equivalent to a fresh attempt on the throne [ABSALOM; ABNER]; and therefore Solomon ordered him to be put to death by Benaiah, in accordance with the terms of his previous pardon. Far from looking upon this as "the most flagrant act of despotism since Doeg massacred the priests at Saul's command" (Newman, *Hebrew Monarchy*, ch. iv.), we must consider that the clemency of Solomon in sparing Adonijah, till he thus again revealed a treasonable purpose, stands in remarkable contrast with the almost universal practice of Eastern sovereigns. Any one of these, situated like Solomon, would probably have secured his throne by putting all his brothers to death, whereas we have no reason to think that any of David's sons suffered except the open pretender Adonijah, though all seem to have opposed Solomon's claims; and if his execution be thought an act of severity, we must remember that we cannot expect to find the principles of the Gospel acted upon a thousand years before Christ came, and that it is hard for us, in this nineteenth century, altogether to realize the position of an Oriental king in that remote age.

2. A Levite in the reign of Jehoshaphat (2 Chr. xvii. 8).

3. One of the Jewish chiefs in the time of Nehemiah (x. 16). He is called Adonikam (אֲדוֹנִיקָם; Ἀδωνικάμ; Adonicam) in Ezr. ii. 13. Comp. Ezr. viii. 13; Neh. vii. 18. [G. E. L. C.]

ADONI'RAM (אֲדוֹנִירָם, 1 K. iv. 6; by an unusual contraction ADORAM, אֲדוֹרָם, 2 Sam. xx. 24, and 1 K. 12, 18; also HADORAM, הָדוֹרָם, 2 Chr. x. 18; Ἀδωνιράμ; Adoniram, Aduram). Chief receiver of the tribute during the reigns of David (2 Sam. xx. 24), Solomon (1 K. iv. 6) and Rehoboam (1 K. xii. 18). This last monarch sent him to collect the tribute from the rebellious Israelites, by whom he was stoned to death. [R. W. B.]

ADONI-ZEDEC (אֲדוֹנִי־צֶדֶק, *lord of justice*; Ἀδωνιβεζέκ; Adonisadec), the Amorite king of Jerusalem who organized a league with four other Amorite princes against Joshua. The confederate kings having laid siege to Gibeon, Joshua marched to the relief of his new allies and put the besiegers to flight. The five kings took refuge in a cave at Makkedah, whence they were taken and slain, their bodies hung on trees and then buried in the place of their concealment (Josh. x. 1-27). [JOSHUA.] [R. W. B.]

ADOPTION (*ὑιοθεσία*), an expression metaphorically used by St. Paul in reference to the present and prospective privileges of Christians (Rom. viii. 15, 23; Gal. iv. 5; Eph. i. 5). He probably alludes to the Roman custom of adoption, by which a person, not having children of his own, might adopt as his son one born of other parents. It was a formal act, effected either by the process named *adrogatio*, when the person to be adopted was in-

dependent of his parent, or by *adoptio*, specifically so called, when in the power of his parent. (See *Dict. of Gr. and Rom. Ant.* art. ADOPTIO.) The effect of it was that the adopted child was entitled to the name and *sacra privata* of his new father, and ranked as his heir-at-law: while the father on his part was entitled to the property of the son, and exercised towards him all the rights and privileges of a father. In short the relationship was to all intents and purposes the same as existed between a natural father and son. The selection of a person to be adopted implied a decided preference and love on the part of the adopter: and St. Paul aptly transfers the well known feelings and customs connected with the act to illustrate the position of the Christianized Jew or Gentile. The Jews themselves were unacquainted with the process of adoption: indeed it would have been inconsistent with the regulations of the Mosaic law affecting the inheritance of property: the instances occasionally adduced as referring to the custom (Gen. xv. 3, xvi. 2, xxx. 5-9) are evidently not cases of adoption proper. [W. L. B.]

ADORA or ADOR. [ADORAIM.]

ADORA'IM (אֲדוֹרַיִם; Ἀδωραί; Aduram), a fortified city built by Rehoboam (2 Chr. xi. 9), in Judah\* (Jos. Ant. viii. 10, §1), apparently in or near the *Shefelah*, since, although omitted from the lists in Josh. xv. it is by Josephus (Ant. xiii. 9, §1, 15, §4; B. J. i. 2, §6, i. 8, §4) almost uniformly coupled with Mareshah, which was certainly situated there. For the dual termination compare Adithum, Gederothaim, etc. By Josephus it is given as Ἀδωρα, Ἀδωραός; and in Ant. xiii. 6, §5, he calls it a "city of Idumaea," under which name were included, in the later times of Jewish history, the southern parts of Judaea itself (Reland, 48; Robinson, ii. 69). Adoraim is probably the same place with Ἀδωρα (1 Macc. xiii. 20), unless that be Dor, on the sea-coast below Carmel. Robinson identifies it with *Dúra*, a "large village" on a rising ground west of Hebron (ii. 215). [G.]

ADOR'AM. [ADONIRAM.]

ADORATION. The acts and postures by which the Hebrews expressed adoration, bear a great similarity to those still in use among Oriental nations. To rise up and suddenly prostrate the body, was the most simple method; but generally speaking, the prostration was conducted in a more formal manner, the person falling upon the knee and then gradually inclining the body, until the forehead touched the ground. The various expressions in Hebrew referring to this custom appear to have their specific meaning: thus נָפַל (*niptaw*, LXX.) describes the sudden fall; כָּרַע (*kar'paw*, LXX.) bending the knee; קָרַךְ (*kar'paw*, LXX.) the inclination of the head and body; and lastly שָׁחָה (*shachaw*, LXX.) complete prostration: the term סָגַר (Is. xlv. 15, 17, 19, xlv. 6) was introduced at a late period as appropriate to the worship paid to idols by the Babylonians and other eastern nations (Dan. iii. 5, 6). Such prostration was usual in the worship

\* Even without this statement of Josephus, it is plain that "Judah and Benjamin," in 2 Chr. xi. 10, is a form of expression for the new kingdom, and that none of the towns named are necessarily in the limits of Benjamin proper.

of Jehovah (Gen. xvii. 3; Ps. xcv. 6); but it was by no means exclusively used for that purpose; it was the formal mode of receiving visitors (Gen. xviii. 2), of doing obeisance to one of superior station (2 Sam. xiv. 4), and of showing respect to equals (1 K. ii. 19). Occasionally it was repeated three times (1 Sam. xx. 41), and even seven times (Gen. xxxiii. 3). It was accompanied by such acts as a kiss (Ex. xviii. 7), laying hold of the knees or feet of the person to whom the adoration was paid (Matt. xxviii. 9), and kissing the ground on which he stood (Ps. lxxii. 9; Mic. vii. 17). Similar adoration was paid to idols (1 K. xix. 18); sometimes however prostration was omitted, and the act consisted simply in kissing the hand to the object of reverence (Job xxxi. 27) in the manner practised by the Romans (Plin. xviii. 5: see *Dict. of Ant.* art. ADORATIO), in kissing the statue itself (Hos. xiii. 2). The same customs prevailed at the time of our Saviour's ministry, as appears not only from the numerous occasions on which they were put in practice towards Himself, but also from the parable of the unmerciful servant (Matt. xviii. 26), and from Cornelius's reverence to St. Peter (Acts x. 25), in which case it was objected to by the Apostle, as implying a higher degree of superiority than he was entitled to, especially as coming from a Roman to whom prostration was not usual. [W. L. B.]

#### ADRAMMELECH (אֲדַרְמֶלֶךְ; 'Αδραμέ-

λεχ; *Adramelech*). 1. The name of an idol worshipped by the colonists introduced into Samaria from Sepharvaim (2 K. xvii. 31). He was worshipped with rites resembling those of Molech, children being burnt in his honour. In Gesenius (*sub voce*) the word is explained to mean *splendour of the king*, being a contraction of אֲדַרְמֶלֶךְ. But Winer, quoting Reland, *De vet. lingua Pers.* ix. interprets the first part of the word to mean *fire*, and so regards this deity as the Sun-god, in accordance with the astronomical character of the Chaldean and Persian worship. Sir H. Rawlinson also regards Adramelech as the male power of the sun, and ANAMMELECH, who is mentioned with Adramelech, as a companion-god, as the female power of the sun. (Rawlinson's *Herodotus*, i. p. 611.)

2. Son of the Assyrian king Sennacherib, whom he murdered in conjunction with his brother Sharezer in the temple of Nisroch at Nineveh, after the failure of the Assyrian attack on Jerusalem. The parricides escaped into Armenia (2 K. xix. 36; 2 Chr. xxxii. 21; Is. xxxvii. 37). The date of this event was B.C. 680. [G. E. L. C.]

ADRAMYTIIUM (occasionally ATHRAMYTIIUM: and some cursive MSS. have 'Ατραμυθίνον, instead of 'Αδραμυθίνον in Acts xxvii. 2), a seaport in the province of Asia [ASIA], situated in the district anciently called Aeolis, and also Mysia (see Acts xvi. 7). Adramyttium gave, and still gives its name to a deep gulf on this coast, opposite to the opening of which is the island of Lesbos [MYTLENE]. St. Paul was never at Adramyttium, except perhaps during his second missionary journey, on his way from Galatia to Troas (Acts xvi.), and it has no Biblical interest, except as illustrating his voyage from Caesarea in a ship belonging to this place (Acts xxvii. 2). The reason is given in what follows, viz. that the centurion and his prisoners would thus be brought to the coasts of Asia, and therefore some distance on their way towards Rome, to places where some other

ship bound for the west would probably be found. Ships of Adramyttium must have been frequent on this coast, for it was a place of considerable traffic. It lay on the great Roman road between Assos, Troas, and the Hellespont on one side, and Pergamus, Ephesus, and Miletus on the other, and was connected by similar roads with the interior of the country. According to tradition Adramyttium was a settlement of the Lydians in the time of Croesus. It was afterwards an Athenian colony: under the kingdom of Pergamus it became a seaport of some consequence; and in the time of St. Paul Pliny mentions it as a Roman assize-town. The modern *Adramyti* is a poor village, but it is still a place of some trade and shipbuilding. It is described in the travels of Pococke, Turner, and Fellows. It is hardly worth while to notice the mistaken opinion of Grotius, Hammond, and others, that Hadrumetum on the coast of Africa is meant in this passage of the Acts. [J. S. H.]

A'DRIA, more properly A'DRIAS (δ' Ἀδρίας). It is important to fix the meaning of this word as used in Acts xxvii. 27. The word seems to have been derived from the town of Adria, near the Po; and at first it denoted that part of the gulf of Venice which is in that neighbourhood. Afterwards the signification of the name was extended, so as to embrace the whole of that gulf. Subsequently it obtained a much wider extension, and in the apostolic age denoted that natural division of the Mediterranean, which Humboldt names the Syrtic basin (see Acts xxvii. 17), and which had the coasts of Sicily, Italy, Greece, and Africa for its boundaries. This definition is explicitly given by almost a contemporary of St. Paul, the geographer Ptolemy, who also says that Crete is bounded on the west by Adrias. Later writers state that Malta divides the Adriatic sea from the Tyrrhenian sea, and the isthmus of Corinth, the Aegean from the Adriatic. Thus the ship in which Josephus started for Italy about the time of St. Paul's voyage, foundered in Adrias (*Life*, 3), and there he was picked up by a ship from Cyrene and taken to Puteoli (see Acts xxviii. 13). It is through ignorance of these facts, or through the want of attending to them, that writers have drawn an argument from this geographical term in favour of the false view which places the Apostle's shipwreck in the Gulf of Venice. [MELITA.] (*Smith's Voy. and Shipwreck of St. Paul. Diss. on the Island Melita.*) [J. S. H.]

A'DRIEL (אֲדַרְיֵאל; 'Αδρηήλ; *Hadriel*), a son of Barzillai the Meholathite, to whom Saul gave his daughter Merab, although he had previously promised her to David (1 Sam. xviii. 19). His five sons were amongst the seven descendants of Saul whom David surrendered to the Gibeonites (2 Sam. xxi. 9) in satisfaction for the endeavours of Saul to extirpate them, although the Israelites had originally made a league with them (Josh. ix. 15). In 2 Sam. xxi. they are called the sons of Michal; but as Michal had no children (2 Sam. vi. 23), the A. V. in order to surmount the difficulty, erroneously translates יָלְדָה, "brought up" instead of "bare." This accords with the opinion of the Targum and Jewish authorities. The margin also gives "the sister of Michal" for "Michal." Probably the error is due to some early transcriber. [R. W. B.]

ADUEL ('Αδουήλ, i. e. אֲדַוְיָאֵל, 1 Chr. iv. 36



(ἡ δὲ θεῖα); ix. 12 ('Αδύλα), the ornament of God),  
 Tob. i. 1. [B. F. W.]

**ADULLAM**, Apocr. ODOLLAM, (Ὀδούλα, Ὀδούλα), a city of Judah in the lowland of the Shefelah, Josh. xv. 35 (comp. Gen. xxxviii. 1, "Judah went down," and Micah i. 15, where it is named with Marreshah and Achzib); the seat of a Canaanite king (Josh. xii. 15), and evidently a place of great antiquity (Gen. xxxviii. 1, 12, 20). Fortified by Rehoboam (2 Chron. xi. 7), one of the towns re-occupied by the Jews after their return from Babylon (Neh. xi. 30), and still a city ('Ο. πόλις) in the times of the Maccabees (2 Macc. xii. 38).

The site of Adullam has not yet been identified, but from the mention of it in the passages quoted above in proximity with other known towns of the Shefelah, it is likely that it was near *Deir Dubbân*, 5 or 6 miles N. of Eleutheropolis. (By Eusebius and Jerome, and apparently by the LXX. it is confounded with EGLON: see that name.) The limestone cliffs of the whole of that locality are pierced with extensive excavations (Robinson, ii. 23, 51-53), some one of which is possibly the "cave of Adullam," the refuge of David (1 Sam. xxii. 1; 2 Sam. xxiii. 13; 1 Chr. xi. 15; Stanley, *S. and P.* 259). Monastic tradition places the cave at *Khûreitân*, at the south end of the *Wady Urdâs*, between Bethlehem and the Dead Sea (Robinson, i. 481). [G.]

**ADULTERY**. The parties to this crime were a married woman and a man who was not her husband. The toleration of polygamy, indeed, renders it nearly impossible to make criminal a similar offence committed by a married man with a woman not his wife. In the patriarchal period the sanctity of marriage is noticeable from the history of Abraham, who fears, not that his wife will be seduced from him, but that he may be killed for her sake, and especially from the scruples ascribed to Pharaoh and Abimelech (Gen. xii., xx.). The woman's punishment was, as commonly amongst eastern nations, no doubt capital, and probably, as in the case of Tamar's unchastity, death by fire (xxxviii. 24). The Mosaic penalty was that both the guilty parties should be stoned, and it applied as well to the betrothed as to the married woman, provided she were free (Deut. xxii. 22-24). A bondswoman so offending was to be scourged, and the man was to make a trespass offering (Lev. xix. 20-22).

The system of inheritances, on which the polity of Moses was based, was threatened with confusion by the doubtful offspring caused by this crime, and this secured popular sympathy on the side of morality until a far advanced stage of corruption was reached. Yet from stoning being made the penalty we may suppose that the exclusion of private revenge was intended. It is probable that, when that territorial basis of polity passed away—as it did after the captivity—and when, owing to Gentile example, the marriage tie became a looser bond of union, public feeling in regard to adultery changed, and the penalty of death was seldom or never inflicted. Thus in the case of the woman brought under our Lord's notice (John viii.), it is likely that no one then thought of stoning her in fact, but there remained the written law ready for the purpose of the caviller. It is likely also that a divorce in which the adulteress lost her dower and rights of maintenance, &c. (Gemara Chethuboth, cap. vii. 6), was the usual remedy suggested by a wish to avoid scandal and the excitement of commiseration

for crime. The word *παράδειγμα* (Matt. i. 19), probably means to bring the case before the local Sanhedrim, which was the usual course, but which Joseph did not propose to take, preferring repudiation (Buxtorf, *de Spons. et Divort.* iii. 1-4), because that could be managed privately (*ἄθροα*).

Concerning the famous trial by the waters of jealousy (Num. v. 11-29), it has been questioned whether a husband was in case of certain facts bound to adopt it. The more likely view is, that it was meant as a relief to the vehemence of implacable jealousy to which Orientals appear prone, but which was not consistent with the laxity of the nuptial tie prevalent in the period of the New Testament. The ancient strictness of that tie gave room for a more intense feeling, and in that intensity probably arose this strange custom, which no doubt Moses found prevailing and deeply seated; and which is said to be paralleled by a form of ordeal called the "red water" in Western Africa (Kitto, *Cyclop. s. v.*). The forms of Hebrew justice all tended to limit the application of this test. 1. By prescribing certain facts presumptive of guilt, to be established on oath by two witnesses, or a preponderating but not conclusive testimony to the fact of the woman's adultery. 2. By technical rules of evidence which made proof of those presumptive facts difficult (Sotah, vi. 2-5). 3. By exempting certain large classes of women (all indeed, except a pure Israelitess married to a pure Israelite, and some even of them) from the liability. 4. By providing that the trial could only be before the great Sanhedrim (Sotah, i. 4). 5. By investing it with a ceremonial at once humiliating and intimidating, yet which still harmonised with the spirit of the whole ordeal as recorded in Num. v.; but 6. Above all, by the conventional and even mercenary light in which the nuptial contract was latterly regarded.

When adultery ceased to be capital, as no doubt it did, and divorce became a matter of mere convenience, it would be absurd to suppose that this trial was continued. And when adultery became common, as the Jews themselves confess, it would have been impious to expect the miracle which it supposed. If ever the Sanhedrim were driven by force of circumstances to adopt this trial, no doubt every effort was used, nay, was prescribed (Sotah, i. 5, 6) to overawe the culprit and induce confession. Nay, even if she submitted to the trial and was really guilty, some rabbis held that the effect on her might be suspended for years through the merit of some good deed (Sotah, iii. 4-6). Besides, however, the intimidation of the woman, the man was likely to feel the public exposure of his suspicions odious and repulsive. Divorce was a ready and quiet remedy; and the only question was, whether the divorce should carry the dowry, and the property which she had brought; which was decided by the slight or grave character of the suspicions against her (Sotah, vi. 1, Gemara Chethuboth, vii. 6; Ugo', *Uxor Heb. c. vii.*). If the husband were incapable through derangement, imprisonment, &c., of acting on his own behalf in the matter, the Sanhedrim proceeded in his name as concerned the dowry, but not as concerned the trial by the water of jealousy (Sotah, iv. 6). [H. II.]

**ADUMMIM**, "THE GOING UP TO" or "OF" (אֲדֻמִּים מְעַלָּה; πρόσβασις Ἀδουμῖν; *ascensio* or *ascensus Adummim*) = the "pass of the red;" one of the landmarks of the boundary of Benjamin, a

rising ground or pass "over against Gilgal," and "on the south side of the 'torrent'" (Josh. xv. 7, xviii. 17), which is the position still occupied by the road leading up from Jericho and the Jordan valley to Jerusalem (Rob. i. 558<sup>a</sup>), on the south face of the gorge of the *Wady Kelt*. Jerome (*Onom. Adommin*) ascribes the name to the blood shed there by the robbers who infested the pass in his day, as they still (Stanley, 314, 424; Martineau, 481; Stewart) continue to infest it, as they did in the middle ages when the order of Knights Templars arose out of an association for the guarding of this road, and as they did in the days of our Lord, of whose parable of the Good Samaritan this is the scene. But the name is doubtless of a date and significance far more remote, and is probably derived from some tribe of "red men" of the earliest inhabitants of the country (Stanley, 424, note). The suggestion of Keil that it refers to the "rothlichen Farbe des Felsen," is the conjecture of a man who has never been on the spot, the whole pass being of the whitest limestone. [G.]

AEDI'AS (Ἀϊδίας; *Helias*), 1 Esdr. ix. 27. Probably a corruption of ELIAH.

AE'GYPT. [EGYPT.]

AENE'AS (Αἰνέας; *Aeneas*), a paralytic at Lydda, healed by St. Peter (Acts ix. 33, 34).

AENON (Αἰνών; *Aennon*), a place "near to Salim," at which John baptized (John iii. 23). It was evidently west of the Jordan (comp. iii. 22, with 26, and with i. 28), and abounded in water. This is indicated by the name, which is merely a Greek version of the Chaldee ܐܝܢܘܢ = "springs." Aenon is given in the *Onomasticon* as 8 miles south of Scythopolis, "juxta Salem et Jordanem." Dr. Robinson's most careful search, on his second visit, however, failed to discover any trace of either name or remains in that locality (iii. 333). But a *Salim* has been found by him to the east of and close to *Nábulus*, where there are two very copious springs (ii. 279; iii. 298). This position agrees with the requirements of Gen. xxxiii. 18. [SALEM.] In favour of its distance from the Jordan is the consideration that, if close by the river, the Evangelist would hardly have drawn attention to the "much water" there.

The latest writer on Jerusalem, Dr. Barclay (1858), reports the discovery of Aenon at *Wady Farah*, a secluded valley about 5 miles to the N.E. of Jerusalem, running into the great *Wady Fowar* immediately above Jericho. The grounds of this novel identification are the very copious springs and pools in which *W. Farah* abounds, and also the presence of the name *Solan* or *Seleim*, the appellation of another *Wady* close by. But it requires more examination than it has yet received. (Barclay, *City of the Great King*, 558-570.) See the curious speculations of Lightfoot (*Cent. Chorog.* 1, 2, 3, 4). [G.]

AERA. [CHRONOLOGY.]

AETHIO'PIA. [ETHIOPIA.]

AFFINITY. [MARRIAGE.]

AG'ABA (Ἀκαβά; *Aggab*), 1 Esdr. v. 20. [HAGAB.]

AG'ABUS (Ἀγαβός), a Christian prophet in the apostolic age, mentioned in Acts xi. 28 and

\* Robinson's words, "On the south side . . . above," are the more remarkable, because the identity of the place with the Maaleh-Adummin does not seem to have occurred to him.

xii. 10. The same person must be meant in both places; for not only the name, but the office (*προφήτης*) and residence (*ἀπὸ τῆς Ἰουδαίας*), are the same in both instances. He predicted (Acts xi. 28) that a famine would take place in the reign of Claudius "throughout all the world" (*ἐφ' ὅλην τὴν οἰκουμένην*). This expression may take a narrower or a wider sense, either of which confirms the prediction. As Greek and Roman writers used *ἡ οἰκουμένη* of the Greek and the Roman world, so a Jewish writer could use it naturally of the Jewish world or Palestine. Ancient writers give no account of any universal famine in the reign of Claudius, but they speak of several local famines which were severe in particular countries. Josephus (*Ant.* xx. 2, §6; ib. 5, §2) mentions one which prevailed at that time in Judaea, and swept away many of the inhabitants. Helena, queen of Adiabene, a Jewish proselyte who was then at Jerusalem, imported provisions from Egypt and Cyprus, which she distributed among the people to save them from starvation. This, in all probability, is the famine to which Agabus refers in Acts xi. 28. The chronology admits of this supposition. According to Josephus, the famine which he describes took place when Cuspius Fadus and Tiberius Alexander were procurators; i. e. as Lardner suggests, it may have begun about the close of A.D. 44, and lasted three or four years. Fadus was sent into Judaea on the death of Agrippa, which occurred in August of the year A.D. 44. If we attach the wider sense to *οἰκουμένην*, the prediction may import that a famine should take place throughout the Roman empire during the reign of Claudius (the year is not specified), and not that it should prevail in all parts at the same time. We find mention of three other famines during the reign of Claudius: one in Greece (Euseb. *Chron.* i. 79), and two in Rome (Dion. Cass. lx. 11; Tac. *Ann.* xii. 43).

The name Agabus is variously derived: by Drusius, from ܐܓܒܐ, a locust; by Grotius, from ܐܓܘܒ, he loved: which latter Witsius and Wolf also adopt. See the *Curæ Philologicae* of the latter, vol. ii. p. 1167. Winer refers to a dissertation by M. Walch, *De Agabo vate*, in his *Dissert. ad Act. Ap.* ii. 131 ff. There is an extended notice of the incidents in which he appears in Baumgarten, *Apostel-geschichte*, i. pp. 270 ff, and ii. pp. 113 f.

AG'AG (ܐܓܓ, from an Arabic root "to burn," Gesen.; Ἀγάγ and Γάγ; *Agag*), possibly the title of the kings of Amalek, like Pharaoh of Egypt. One king of this name is mentioned in Num. xxiv. 7, and another in 1 Sam. xv. 8, 9, 20, 32. The latter was the king of the Amalekites, whom Saul spared together with the best of the spoil, although it was the well-known will of Jehovah that the Amalekites should be extirpated (Ex. xvii. 14; Deut. xxv. 17). For this act of disobedience Samuel was commissioned to declare to Saul his rejection, and he himself sent for Agag and cut him in pieces. [SAMUEL.]

Haman is called the AGAGITE in Esther (*Βουγαῖος*, iii. 1, 10, viii. 3, 5). The Jews consider Haman a descendant of Agag, the Amalekite, and hence account for the hatred with which he pursued their race (Joseph. *Ant.* xi. 6, §5; Targ. Esth.). [R. W. B.]

AGAGITE. [AGAG.]

AG'AR. [HAGAR.]

AGARE'NES (ὄνομα Ἀγαρ; *filii Agar*), Bar iii. 23. [HAGAR.]

**AGATE**, a precious stone. The  $\alpha\gamma\alpha\tau\epsilon$  occurs in the A. V. twice as the representative of the Heb. *Kadhod*, and twice as that of *Shebû*. The derivation of *Kadhod* (קִדְדוֹד) from קָדַד, *ignem exoussit, scintillavit*, implies the bright and sparkling character of the stone. From Is. liv. 12 we might infer that it was partially transparent, and from Ez. xxvii. 16, that it was imported from Syria to Tyre. In the former passage the LXX. render it *ιασπιδος*, and the Vulgate *iaspis*; but in the latter both versions keep the Hebrew word. Gesenius supposes it to be the ruby or carbuncle. *Shebû* (שֶׁבֻ) occurs in Ex. xxvii. 19 and xxxix. 12. It is rendered by the LXX. *ἀχάτης*, and in the Vulg. *achates*, and may perhaps be the agate, though there is nothing in the meaning of the word to indicate the origin. It is usually derived from שֶׁבַע, *captivum fecit*, but may possibly be connected with the proper name, שֶׁבַע, from whence the merchants brought all precious stones to the markets of Tyre (Comp. Braun, *de Vest. Sac. Inst. Heb.* ii. 15). The agate was the second stone on the third row of the breastplate of the High-priest. It is a semipellucid uncrystallised variety of quartz, found in parallel or concentric layers of various colours, and presenting different tints in the same specimen. [W. D.]

**AGE, OLD.** In early stages of civilization, when experience is the only source of practical knowledge, old age has its special value, and consequently its special honours. The Spartans, the Athenians, and the Romans were particular in showing respect to the aged, and the Egyptians had a regulation which has its exact parallel in the Bible (Herod. ii. 80; Lev. xix. 32). Under a patriarchal form of government such a feeling was still more deeply implanted. A further motive was superadded in the case of the Jew, who was taught to consider old age as a reward for piety, and a signal token of God's favour. For these reasons the aged occupied a prominent place in the social and political system of the Jews. In *private* life they were looked up to as the depositaries of knowledge (Job xv. 10): the young were ordered to rise up in their presence (Lev. xix. 32): they allowed them to give their opinion first (Job xxxii. 4): they were taught to regard grey hairs as a "crown of glory" and as the "beauty of old men" (Prov. xvi. 31, xx. 29). The attainment of old age was regarded as a special blessing (Job v. 26), not only on account of the prolonged enjoyment of life to the individual, but also because it indicated peaceful and prosperous times (Zech. viii. 4; 1 Mac. xiv. 9; Is. lxxv. 20). In *public* affairs age carried weight with it, especially in the infancy of the state: it formed under Moses the main qualification of those who acted as the representatives of the people in all matters of difficulty and deliberation. The old men or Elders thus became a class, and the title gradually ceased to convey the notion of age, and was used in an official sense, like *Patres*, *Senatores*, and other similar terms. [ELDERS.] Still it would be but natural that such an office was generally held by men of advanced age (1 K. xii. 8). [W. L. B.]

**AGEE** (אָגֵי; *Asa, Ayoá; Aye*), name of a man (2 Sam. xxiii. 11).

**AGGÆTUS** (Ἀγγῆτιος; *Aggæus*). [HAGGAI.]

**AGRICULTURE.** This, though prominent in the Scriptural narrative concerning Adam, Cain,

and Noah, was little cared for by the patriarchs; more so, however, by Isaac and Jacob than by Abraham (Gen. xxvi. 12, xxvii. 7), in whose time, probably, if we except the lower Jordan valley (xiii. 10), there was little regular culture in Canaan. Thus Gerar and Shechem seem to have been cities where pastoral wealth predominated. The herdmen strove with Isaac about his wells; about his crop there was no contention (xx. 14, xxxiv. 28). In Joshua's time, as shown by the story of the 'Eshcol' (Numb. xiii. 23-4), Canaan was found in a much more advanced agricultural state than Jacob had left it in (Deut. viii. 8), resulting probably from the severe experience of famines, and the example of Egypt, to which its people were thus led. The pastoral life was the means of keeping the sacred race, whilst yet a family, distinct from mixture and locally unattached, especially whilst in Egypt. When, grown into a nation, they conquered their future seats, agriculture supplied a similar check on the foreign intercourse and speedy demoralisation, especially as regards idolatry, which commerce would have caused. Thus agriculture became the basis of the Mosaic commonwealth (Michaelis, xxvii.-xli.). It tended to check also the freebooting and nomad life, and made a numerous offspring profitable, as it was already honourable by natural sentiment and by law. Thus, too, it indirectly discouraged slavery, or, where it existed, made the slave somewhat like a son, though it made the son also somewhat of a slave. Taken in connexion with the inalienable character of inheritances, it gave each man and each family a stake in the soil and nurtured a hardy patriotism. "The land is Mine" (Lev. xxv. 23) was a dictum which made agriculture likewise the basis of the theocratic relation. Thus every family felt its own life with intense keenness, and had its divine tenure which it was to guard from alienation. The prohibition of culture in the sabbatical year formed, under this aspect, a kind of rent reserved by the Divine Owner. Landmarks were deemed sacred (Deut. xix. 14), and the inalienability of the heritage was ensured by its reversion to the owner in the year of jubilee; so that only so many years of occupancy could be sold (Lev. xxv. 8-16, 23-35). The prophet Isaiah (v. 8) denounces the contempt of such restrictions by wealthy grandees who sought to "add field to field," erasing families and depopulating districts.

A change in the climate of Palestine, caused by increase of population and the clearance of trees, must have taken place before the period of the N. T. A further change caused by the decrease of skilled agricultural labour, e.g. in irrigation and terrace-making, has since ensued. Not only this, but the great variety of elevation and local character in so small a compass of country necessitates a partial and guarded application of general remarks (Robinson, i. 507, 553, 554, iii. 395; Stanley, *S. & P.* 119, 124-6). Yet wherever industry is secure, the soil still asserts its old fertility. The *Hawán* (Persea) is as fertile as Damascus, and its bread enjoys the highest reputation. The black and fat, but light, soil about Gaza is said to hold so much moisture as to be very fertile with little rain. Here, as in the neighbourhood of *Bejrút*, is a vast olive-ground, and the very sand of the shore is said to be fertile if watered. The Israelites probably found in Canaan a fair proportion of woodland, which their necessities, owing to the discouragement of commerce,

must have ed them to reduce (Josh. xvii. 18). But even in early times timber seems to have been far less used for building material than among western nations; the Israelites were not skilful hewers, and imported both the timber and the workmen (1 K. v. 6, 8). No store of wood-fuel seems to have been kept; ovens were heated with such things as dung and hay (Ez. iv. 12, 15; Mal. iv. 13); and, in any case of sacrifice on an emergency, some, as we should think, unusual source of supply is constantly mentioned for the wood (1 Sam. vi. 14; 2 Sam. xxiv. 22; 1 K. xix. 21; comp. Gen. xii. 3, 6, 7). All this indicates a non-abundance of timber.

Its plenty of water from natural sources made Canaan a contrast to rainless Egypt (Deut. viii. 7, xi. 8-12). Nor was the peculiar Egyptian method alluded to in Deut. xi. 10 unknown, though less prevalent in Palestine. That peculiarity seems to have consisted in making in the fields square shallow beds, like our salt-pans, surrounded by a raised border of earth to keep in the water, which was then turned from one square to another by pushing aside the mud to open one and close the next with the foot. A very similar method is apparently described by Robinson as used, especially for garden vegetables, in Palestine. There irrigation (including under the term all appliances for making the water available) was as essential as drainage in our region; and for this the large extent of rocky surface, easily excavated for cisterns and ducts, was most useful. Even the plain of Jericho is watered not by canals from the Jordan, since the river lies below the land, but by rills converging from the mountains. In these features of the country lay its expansive resources to meet the wants of a multiplying population. The lightness of agricultural labour in the plains set free an abundance of hands for the task of terracing and watering; and the result gave the highest stimulus to industry.

The cereal crops of constant mention are wheat and barley, and more rarely rye and millet (?). Of the two former, together with the vine, olive, and fig, the use of irrigation, the plough and the harrow, mention is found in the book of Job (xxi. 40; xv. 33; xxiv. 6; xxix. 9; xxxix. 10). Two kinds of cummin (the black variety called "fitches," Is. xxviii. 27), and such podded plants as beans and lentiles, may be named among the staple produce. To these, later writers add a great variety of garden plants, e. g., kidney-beans, peas, lettuce, endive, leek, garlic, onion, melon, cucumber, cabbage, &c. (*Mishna, Celaim*. l. 1, 2). The produce which formed Jacob's present was of such kinds as would keep, and had kept during the famine (Gen. xliii. 11).

The Jewish calendar, as fixed by the three great festivals, turned on the seasons of green, ripe, and fully-gathered produce. Hence, if the season was backward, or, owing to the imperfections of a non-astronomical reckoning, seemed to be so, a month was intercalated. This rude system was fondly retained long after mental progress and foreign intercourse placed a correct calendar within their power; so that notice of a *Veadar*, i. e., second or intercalated Adar, on account of the lambs being not yet of paschal size, and the barley not forward enough for the *Abib* (green sheaf), was sent to the Jews of Babylon and Egypt (Ugol. *de Re Rust.* v. 22) early in the season.

The year ordinarily consisting of 12 months was divided into 6 agricultural periods as follows (*Tosaphita Taamith*, ch. 1):—

	I. SOWING TIME.	
Tisri, latter half	{ beginning about autumnal equinox	} Early rain duo.
Marchesvan .. .. .	.. .. .	
Kasleu, former half	.. .. .	
	II. UNSHRE TIME.	
Kasleu, latter half.		
Tebeth.		
Shebath, former half.		
	III. COLD SEASON.	
Shebath, latter half	.. .. .	} Latter rain duo.
Adar .. .. .	.. .. .	
[Veadar] .. .. .	.. .. .	
Nisan, former half	.. .. .	
	IV. HARVEST TIME.	
Nisan, latter half .. .. .	{ Beginning about vernal equinox	} Barley green. Passover.
Ijar.	.. .. .	
Sivan, former half .. .. .	{ Wheat ripe. Pentecost.	
	V. SUMMER.	
Sivan, latter half		
Tamuz.		
Ab, former half.		
	VI. SULTRY SEASON.	
Ab, latter half.		
EluI.		
Tisri, former half .. .. .	.. .. .	Ingathering of fruits.

Thus the 6 months from mid Tisri to mid Nisan were mainly occupied with the process of cultivation, and the rest with the gathering of the fruits. Rain was commonly expected soon after the autumnal equinox or mid Tisri; and if by the first of Kasleu none had fallen, a fast was proclaimed (*Mishna, Taamith*, ch. 1). The common scriptural expressions of the "early" and the "latter rain" (Deut. xi. 14; Jer. v. 24; Hos. vi. 3; Zech. x. 1; Jam. v. 7) are scarcely confirmed by modern experience, the season of rains being unbroken (Robinson, i. 41, 429; iii. 96), though perhaps the fall is more strongly marked at the beginning and the end of it. The consternation caused by the failure of the former rain is depicted in Joel i. ii.; and that prophet seems to promise that and the latter rain together "in the first month," i. e. Nisan (ii. 23). The ancient Hebrews had little notion of green or root-crops grown for fodder, nor was the long summer drought suitable for them. Barley supplied food both to man and beast, and the plant, called in Ez. iv. 9, "Millet," מִלֵּיתָן, *holcus dochna*, Linn. (Gesenius), was grazed while green, and its ripe grain made into bread. In the later period of more advanced irrigation the תלתן, "Fenugreek," occurs, also the שֶׁחֶת, a clover, apparently, given cut (*Peah*. v. 5). Mowing (מִשֵּׁה, Am. vi. 1; Ps. lxxii. 6) and hay-making were familiar processes, but the latter had no express word, מְרִירָה standing both for grass and hay, a token of a hot climate, where the grass may become hay as it stands.

The produce of the land, besides fruit from trees, was technically distinguished as תבואה, including apparently all cereal plants, קטניות (*quicquid insiliquis nascitur*, Buxt. *Lex.*), nearly equivalent to the Latin *legumen*, and זרעוני יונה or זרעוני *semina hortensia* (since the former word alone was used also generically for all seed, including all *else* which was liable to tithe, for which purpose the

distinction seems to have existed. The plough probably was like the Egyptian, and the process of ploughing mostly very light, like that called *scorificatio* by the Romans ("Syria tenui sulco arat," Plin. xviii. 47), one yoke of oxen mostly sufficing to draw it. Such is still used in Asia Minor, and its parts are shown in the accompanying drawing: *a* is the pole to which the cross beam with yokes, *b*, is attached; *c*, the share; *d*, the handle; *e* represents three modes of arming the share, and *f* is a goad with a scraper at the other

*Mishn.* vi. 2; Robinson, iii. 595, 602-3). The breaking up of new land was performed as with the Romans *ere novo*. Such new ground and fallows, the use of which latter was familiar to the Jews (Jer. iv. 3; Hos. x. 12), were cleared of stones and of thorns (Is. v. 2; *Genara Hierosol. ad loc.*) early in the year, sowing or gathering from "among thorns" being a proverb for slovenly husbandry (Job v. 5; Prov. xxiv. 30, 31; Robinson, ii. 127). Virgin land was ploughed a second time. The proper words are פְּרָה, *proscindere*, and עֲרַר, *offringere*, i. e., *iterare ut frangantur glebae* (by cross ploughing), Varr. *de R. R.* i. 32; both are distinctively used Is. xxviii. 24. Land already tilled was ploughed before the rains, that the moisture might the better penetrate (Maimon. *ap. Ugol. de Re Rust.* v. 11). Rain, however, or irrigation (Is. xxxii. 20) prepared the soil for the sowing, as may be inferred from the prohibition to irrigate till the gleaning was over, lest the poor should suffer (Peah, v. 3); and such sowing often took place *without* previous ploughing, the seed, as in the parable of the sower, being scattered broadcast, and ploughed in *afterwards*, the roots of the late crop being so far decayed as to

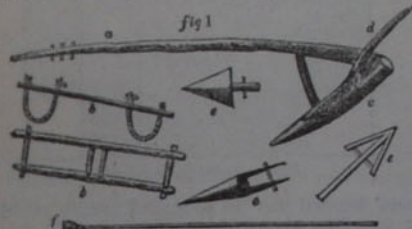


Fig. 1.—Plough, &c. as still used in Asia Minor.—(From Fellows's *Asia Minor*.)

end, probably for cleansing the share. Mountains and steep places were hoed (Is. vii. 5; Maimon. *ad*



Fig. 2.—Egyptian ploughing and sowing.—(Wilkinson, *Tombs of the Kings—Thebes*.)

serve for manure (Fellows, *Asia Minor*, p. 72). The soil was then brushed over with a light harrow, often of thorn bushes. In highly irrigated spots

the seed was trampled in by cattle (Is. xxxii. 20) as in Egypt by goats (Wilkinson, i. p. 39, 2nd Ser.). Sometimes, however, the sowing was by patches only

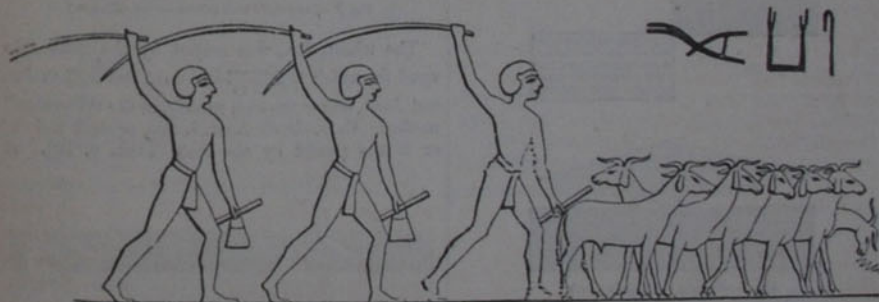


Fig. 3.—Goats treading in the grain, when sown in the field, after the water has subsided.—(Wilkinson, *Tombs, near the Pyramids*.)

in well manured spots, a process called כּוֹנֵכֶר, der. נכר, *pardus*, from its spotted appearance, as represented in the accompanying drawing by Surenhusius to illustrate the Mishna. Where the soil was

heavier, the ploughing was best done dry ("dum siccæ tellure licet," Virg. *Georg.* i. 214; and there, though not generally, the *sarritio* (עָרַר, der. עָרַר, to cleanse), and even the *livatio* of Roman husbandry, performed with *tabulae* affixed to the sides of the share, might be useful. But the more formal routine of heavy western soils must not be made the standard of such a naturally fine tilth as that of Palestine generally. "Sunt enim regionum propria munera, sicut Ægypti et Africae, in quibus agricola post sementem ante messum segetem non attingit . . . in iis autem locis ubi desideratur *sarritio*," &c. Columella, ii. 12. During the rains, if not too



Fig. 4.—Corn growing in patches.—(Surenhusius.)

heavy, or between their two periods, would be the best time for these operations; thus 70 days before the passover was the time prescribed for sowing for the "wave-sheaf" and, probably, therefore, for that of barley generally. The oxen were urged on by a goad like a spear (Judg. iii. 31). The custom of watching ripening crops and threshing floors against theft, or damage (Robinson, i. 490; ii. 18, 83, 99) is probably ancient. Thus Boaz slept on the floor (Ruth iii. 4, 7.) Barley ripened a week or two before wheat, and as fine harvest weather was certain (Prov. xxvi. 1; 1 Sam. xii. 17; Am. iv. 7), the crop chiefly varied with the quantity of timely rain. The period of harvest must always have differed according to elevation, aspect, &c. (Robinson, i. 430, 551.) The proportion of harvest gathered to seed sown was often vast, a hundred-fold is mentioned, but in such a way as to signify that it was a limit rarely attained (Gen. xxvi. 12; Matt. xiii. 8).

The rotation of crops, familiar to the Egyptians (Wilkinson, ii. p. 4), can hardly have been unknown to the Hebrews. Sowing a field with divers seeds was forbidden (Deut. xxii. 9), and minute directions are given by the rabbis for arranging a seeded surface with great variety, yet avoiding

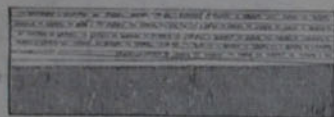
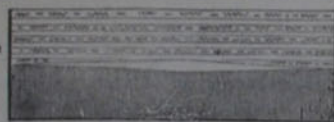


Fig. 5.—Sowing.—(Surenhusius.)

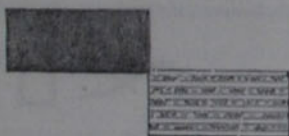


Fig. 6.—Sowing.—(Surenhusius.)



Fig. 7.—Sowing.—(Surenhusius.)

juxtaposition of *heterogenea*. Such arrangements are shown in the annexed drawings. Three fur-

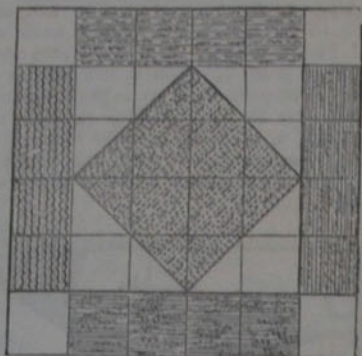


Fig. 8.—Sowing.—(Surenhusius.)

rows' interval was the prescribed margin (Ceia'n, ii. 6). The blank spaces in fig. 5, a and b, represent such margins, tapering to save ground. In a vineyard wide spaces were often left between the vines, for whose roots a radius of 4 cubits was allowed, and the rest of the space cropped: so herb-gardens stood in the midst of vineyards (Peah. v. 5). Fig. 9 shows a corn-field with olives about and amidst it.

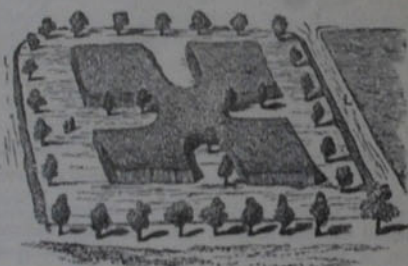


Fig. 9.—Corn-field with Olives.—(Surenhusius.)

The wheat, &c., was reaped by the sickle (the word for which is  $\text{קַרְבַּעַת}$  in Deut., and  $\text{מַקַּל}$  in Jer. and Joel), either the ears merely, in the "Picenian" method (Varr. *de Re Rust.* i. 50), or stalk and all, or it was pulled by the roots (Peah. v. 10). It



Fig. 10.—Reaping wheat.—(Wilkinson, *Tombs of the Kings—Thebes*.)

was bound in sheaves—a process prominent in Scripture, and described by a peculiar word,  $\text{עָבַד}$ —or



Fig. 11.—Pulling up the ears by the roots.—(Wilkinson, *id supra*.)

heaped, לקובעות, in the form of a helmet, לבוכסאות of a turban (of which, however, see another explanation, Buxt. Lex. s. v. בוכסאות), or חררה of a cake. The sheaves or heaps were



Fig. 12.—Heaping.—(Surenhusius.)

casted (Am. ii. 13) to the floor—a circular spot of hard ground, probably, as now, from 50 to 80 or 100 feet in diameter. Such floors were probably permanent, and became well known spots (Gen. i. 10, 11; 2 Sam. xxiv. 16, 18). On these the oxen, &c., forbidden to be muzzled (Deut. xxv. 4), trampled out



Fig. 13.—Threshing-floor. The oxen driven round the heap; contrary to the usual custom.—(Wilkinson, Thebes.)

the grain, as we find represented in the Egyptian monuments. At a later time the Jews used a threshing sledge called *Moreg* (Is. xli. 15; 2 Sam. xxiv. 22; 1 Chr. xxi. 23), probably resembling the *ndreg*, still employed in Egypt (Wilkinson, ii. p. 190)—a stage with three rollers ridged with iron, which, aided by the driver's weight, crushed out, often injuring, the grain, as well as cut or tore the straw, which thus became fit for fodder. It appears to have been similar to the Roman *tribulum* and the *plastellum Poenicum* (Varr. de R. R. i. 52). Lighter grains were beaten out with a stick (Is. xxviii. 27).



Fig. 15.—Treading out the grain by oxen, and winnowing. 1. Raking up the ears to the centre. 2. The driver. 3. Winnowing with wooden shovels.—(Wilkinson, Thebes.)

Barley was sometimes soaked and then parched before treading out, which got rid of the pellicle of the grain. See further the *Antiquitates Trituræ*, Ugolini, vol. 29.



Fig. 14.—Threshing Instrument.—(From Fellows's Asia Minor.)

The use of animal manure is proved frequent by such recurring expressions as "dung on the face of the earth, field," &c. (Ps. lxxxiii. 10; 2 K. ix. 37, Jer. viii. 2, &c.). A rabbi limits the quantity to three heaps of ten half-cors, or about 380 gallons, to each סאה ( $\frac{1}{2}$  of ephah of grain, Gesen.), and wishes the quantity in each heap, rather than their number, to be increased if the field be large (Schevoith, cap. iii. 2). Nor was the great usefulness of sheep to the soil unrecognised (ibid. 4), though, owing to the general distinctness of the pastoral life, there was less scope for it. Vegetable ashes, burnt stubble, &c. were also used.

The "shovel" and "fan" (מִןֶּה and מִןֶּהָ, Is. xxx. 24, but their precise difference is very doubtful) indicate the process of winnowing—a conspicuous part of ancient husbandry (Ps. xxxv. 5; Job xxi. 18; Is. xvii. 13), and important owing to the slovenly threshing. Evening was the favourite time (Ruth iii. 2) when there was mostly a breeze. The מִןֶּהָ (מִןֶּהָ, to scatter) = πτόον? (Matt. iii. 12; Hom. *Iliad*. xviii. 588), was perhaps a broad shovel which threw the grain up against the wind; while the מִןֶּה (akin to מִןֶּהָ?) may have been a fork (still used in Palestine for the same purpose), or a broad basket in which it was tossed. The heap of produce rendered in rent was sometimes customarily so large as to cover the מִןֶּה (Bava Metzia, ix. 2). This favours the latter view. So the πτόον was a corn-measure in Cyprus, and the δῖπτοον =  $\frac{1}{2}$  a μέδιμνος (Liddell and Scott, Lex. s. v. πτόον). The last process was the shaking in a sieve, סִבְרָה, cribrum, to separate dirt and refuse (Am. ix. 9).

Fields and floors were not commonly enclosed; vineyards mostly were, with a tower and other buildings (Num. xxii. 24; Ps. lxxx. 13; Is. v. 5; Matt. xxi. 33; comp. Jud. vi. 11). Banks of mud from ditches were also used.

With regard to occupancy, a tenant might pay a fixed moneyed rent (Cant. viii. 11)—in which case he was called **שִׂכָר**, and was compellable to keep the ground in good order; or a stipulated share of the fruits (2 Sam. ix. 10; Matt. xxi. 34), often a half or a third; but local custom was the only rule: in this case he was called **מִקְבָּל**, and was more protected, the owner sharing the loss of a short or spoiled crop; so, in case of locusts, blight, &c., the year's rent was to be abated; or he might receive such share as a salary—an inferior position—when the term which described him was **חֹנֵר**. It was forbidden to sow flax during a short occupancy (hence leases for terms of years would seem to have been common), lest the soil should be unduly exhausted (comp. *Georg.* i. 77). A passer-by might eat any quantity of corn or grapes, but not reap or carry off fruit (Deut. xxiii. 24-25; Matt. xii. 1).

The rights of the corner to be left, and of glean-  
ing [CORNER; GLEANING], formed the poor man's claim on the soil for support. For his benefit, too, a sheaf forgotten in carrying to the floor was to be left; so also with regard to the vineyard and the olive-grove (Lev. xix. 9, 10; Deut. xxiv. 19). Besides there seems a probability that every third year a second tithe, besides the priests', was paid for the poor (Deut. xiv. 28, xxvi. 12; Am. iv. 4; Tob. i. 7; Joseph. *Ant.* iv. 8). On this doubtful point of the poor man's tithe (**מַעֲשֵׂר עֵינִי**) see a learned note by Surenhusius, ad *Peah.* viii. 2. These rights, in case two poor men were partners in occupancy, might be conveyed by each to the other for half the field, and thus retained between them (Maimon. ad *Peah.* v. 5). Sometimes a charitable owner declared his ground common, when its fruits, as those of the sabbatical year, went to the poor. For three years the fruit of newly-planted trees was deemed unencircumised and forbidden; in the 4th it was holy, as first-fruits; in the 5th it might be ordinarily eaten (Mishna *Arlah, passim*). For the various classical analogies, see *Dict. of Gr. and Rom. Antiq.* s. v. [H. H.]

#### AGRIPPA. [HEROD.]

A'GUR (אָגוּר, from אָגַר, to collect), an unknown Israelite sage, the author of the sayings contained in Prov. xxx. He is called the son of Jakeh, and addressed his advice to Ithiel and Ucal. Jerome and Raschi consider this a symbolical name of Solomon himself. But this is inconsistent with the designation בְּנֵי יָכֵחַ, son of Jakeh, since Solomon is described in the same book as בְּנֵי דָוִד, son of David.

[R. W. B.]

A'HAB (אָחָב; Ἀχαάβ; *Achab*), son of Omri, seventh king of the separate kingdom of Israel, and second of his dynasty. The great lesson which we learn from his life is the depth of wickedness into which a weak man may fall, even though not devoid of good feelings and amiable impulses, when he abandons himself to the guidance of another person, resolute, unscrupulous, and depraved. The cause of his ruin was his marriage with Jezebel, daughter of Ethbaal, or Ethobal, king

of Tyre, who had been priest of Astarte, but had usurped the throne of his brother Phaltes (compare Joseph. *Ant.* viii. 13, 2, with *c. Apion.* i. 18). If she resembles the Lady Macbeth of our great dramatist, Ahab has hardly Macbeth's energy and determination, though he was probably by nature a better man. We have a comparatively full account of Ahab's reign, because it was distinguished by the ministry of the great prophet Elijah, who was brought into direct collision with Jezebel, when she ventured to introduce into Israel the impure worship of Baal and her father's goddess Astarte. In obedience to her wishes, Ahab caused a temple to be built to Baal in Samaria itself, and an oracular grove to be consecrated to Astarte. With a fixed determination to extirpate the true religion, Jezebel hunted down and put to death God's prophets, some of whom were concealed in caves by Obadiah, the governor of Ahab's house; while the Phœnician rites were carried on with such splendour, that we read of 450 prophets of Baal, and 400 of Asherah. (See 1 K. xviii. 19, where our version follows the LXX. in erroneously substituting "the groves" for the proper name Asherah, as again in 2 K. xxi. 7, xxiii. 6.) [ASHERAH.] How the worship of God was restored, and the idolatrous priests slain, in consequence of "a sore famine in Samaria," will be more properly related under the article ELIJAH. But heathenism and persecution were not the only crimes into which Jezebel led her yielding husband. One of his chief tastes was for splendid architecture, which he showed by building an ivory house and several cities, and also by ordering the restoration and fortification of Jericho, which seems to have belonged to Israel, and not to Judah, as it is said to have been rebuilt in the days of *Ahab*, rather than in those of the contemporary king of Judah, Jehoshaphat (1 K. xvi. 34). But the place in which he chiefly indulged this passion was the beautiful city of Jezreel (now *Zerin*), in the plain of Esdraelon, which he adorned with a palace and park for his own residence, though Samaria remained the capital of his kingdom, Jezreel standing in the same relation to it as the Versailles of the old French monarchy to Paris (Stanley, *S. & P.* 244). Desiring to add to his pleasure-grounds there the vineyard of his neighbour Naboth, he proposed to buy it or give land in exchange for it; and when this was refused by Naboth, in accordance with the Mosaic law, on the ground that the vineyard was "the inheritance of his fathers" (Lev. xxv. 23), a false accusation of blasphemy was brought against him, and not only was he himself stoned to death, but his sons also, as we learn from 2 K. ix. 26. Elijah, already the great vindicator of religion, now appeared as the asserter of morality, and declared that the entire extirpation of Ahab's house was the penalty appointed for his long course of wickedness, now crowned by this atrocious crime. The execution, however, of this sentence was delayed in consequence of Ahab's deep repentance. The remaining part of the first book of Kings is occupied by an account of the Syrian wars, which originally seems to have been contained in the last two chapters. It is much more natural to place the 20th chapter after the 21st, and so bring the whole history of these wars together, than to interrupt the narrative by interposing the story of Naboth between the 20th and 22nd, especially as the beginning of the 22nd seems to follow naturally from the end of the 20th. And this arrangement is actually found in the LXX. and confirmed by the narrative of Josephus.



We read of three campaigns which Ahab undertook against Benhadad II. king of Damascus, two defensive and one offensive. In the first, Benhadad laid siege to Samaria, and Ahab, encouraged by the patriotic counsels of God's prophets, who, next to the true religion, valued most deeply the independence of His chosen people, made a sudden attack on him whilst in the plenitude of arrogant confidence he was banqueting in his tent with his 32 vassal kings. The Syrians were totally routed, and fled to Damascus.

Next year Benhadad, believing that his failure was owing to some peculiar power which the God of Israel exercised over the hills, invaded Israel by way of Apher, on the E. of Jordan (Stanley, *S. & P. App.* §6). Yet Ahab's victory was so complete that Benhadad himself fell into his hands; but was released (contrary to the will of God as announced by a prophet) on condition of restoring all the cities of Israel which he held, and making "streets" for Ahab in Damascus; that is, admitting into his capital permanent Hebrew commissioners, in an independent position, with special dwellings for themselves and their retinues, to watch over the commercial and political interests of Ahab and his subjects. This was apparently in retaliation for a similar privilege exacted by Benhadad's predecessor from Omri in respect to Samaria. After this great success Ahab enjoyed peace for three years, and it is difficult to account exactly for the third outbreak of hostilities, which in Kings is briefly attributed to an attack made by Ahab on Ramoth in Gilead on the east of Jordan, in conjunction with Jehoshaphat king of Judah, which town he claimed as belonging to Israel. But if Ramoth was one of the cities which Benhadad agreed to restore, why did Ahab wait for three years to enforce the fulfilment of the treaty? From this difficulty, and the extreme bitterness shown by Benhadad against Ahab personally (1 K. xxii. 31), it seems probable that this was not the case (or at all events that the Syrians did not so understand the treaty), but that Ahab, now strengthened by Jehoshaphat, who must have felt keenly the paramount importance of crippling the power of Syria, originated the war by assaulting Ramoth without any immediate provocation. In any case, God's blessing did not rest on the expedition, and Ahab was told by the prophet Micaiah that it would fail, and that the prophets who advised it were hurrying him to his ruin. For giving this warning Micaiah was imprisoned; but Ahab was so far roused by it as to take the precaution of disguising himself, so as not to offer a conspicuous mark to the archers of Benhadad. But he was slain by a "certain man who drew a bow at a venture;" and though staid up in his chariot for a time, yet he died towards evening, and his army dispersed. When he was brought to be buried in Samaria, the dogs licked up his blood as a servant was washing his chariot; a partial fulfilment of Elijah's prediction (1 K. xxi. 19), which was more literally accomplished in the case of his son (2 K. ix. 26). Josephus, however, substitutes Jereel for Samaria in the former passage (*Ant.* viii. 15, 6). The date of Ahab's accession is 919 B.C.; of his death, B.C. 897.

2. A lying prophet, who deceived the captive Israelites in Babylon, and was burnt to death by Nebuchadnezzar, Jer. xxix. 21. [G. E. L. C.]

AHARHEL (אֲחָרֵל; ἀρελός Ἰσραήλ; *Aharel*), name of a man (1 Chr. iv. 8).

AHAS'AI (אֲחָזַי; *Ahazi*), a man called JAHZERAH (יָחֶזְרָא) in 1 Chr. ix. 12. Gesenius conjectures that we should read Ahaziah (אֲחָזְיָא) in both passages.

AHASBA'I (אֲחַסְבַּאי; Ἀσβίτου; *Aasbai*), name of a man (2 Sam. xxiii. 34).

AHASUERUS (אַחַשְׁוֵרֻשׁ; Ἀσσοῦρος, LXX., but Ἀσῆρος, Tob. xiv. 15, A. V.; *Assuerus*, Vulg.), the name of one Median and two Persian kings mentioned in the Old Testament. It may be desirable to prefix to this article a chronological table of the Medo-Persian kings from Cyaxares to Artaxerxes Longimanus, according to their ordinary classical names. The Scriptural names conjectured to correspond to them in this article and ARTAXERXES are added in italics.

1. Cyaxares, king of Media, son of Phraortes, grandson of Deioces and conqueror of Nineveh, began to reign B.C. 634. *Ahasuerus*.
2. Astyages his son, last king of Media, B.C. 594. *Darius the Mede*.
3. Cyrus, son of his daughter Mandane and Cambyses, a Persian noble, first king of Persia, 559 *Cyrus*.
4. Cambyses his son, 529. *Ahasuerus*.
5. A Magian usurper, who personates Smerdis, the younger son of Cyrus, 521. *Artaxerxes*.
6. Darius Hystaspis, raised to the throne on the overthrow of the Magi, 521. *Darius*.
7. Xerxes, his son, 485. *Ahasuerus*.
8. Artaxerxes Longimanus (Macrocheir), his son, 465-495. *Artaxerxes*.

The name Ahasuerus or Achashverosh is the same as the Sanscrit *kshatra*, a king, which appears as *kshershé* in the arrow-headed inscriptions of Persepolis, and to this in its Hebrew form **N** prosthetic is prefixed (see Gibbs' Gesenius **N**). This name in one of its Greek forms is Xerxes, explained by Herod. (vi. 98) to mean ἀψίος, a signification sufficiently near that of *king*.

1. In Dan. ix. 1, Ahasuerus is said to be the father of Darius the Mede. Now it is almost certain that Cyaxares is a form of Ahasuerus, gressed into Axares with the prefix Cy- or Kai-, common to the Kálanian dynasty of kings (Malcolm's *Persia*, ch. iii.), with which may be compared Kai Khosroo, the Persian name of Cyrus. The son of this Cyaxares was Astyages, and it is no improbable conjecture that Darius the Mede was Astyages, set over Babylon as viceroy by his grandson Cyrus, and allowed to live there in royal state. (See Rawlinson's *Herodotus*, vol. i. Essay iii. §11.) [DARIUS.] This first Ahasuerus, then, is Cyaxares, the conqueror of Nineveh. And in accordance with this view, we read in Tobit, xiv. 15, that Nineveh was taken by Nabuchodonosor and Assuerus, *i. e.* Cyaxares.

2. In Ezra iv. 6, the enemies of the Jews, after the death of Cyrus, desirous to frustrate the building of Jerusalem, send accusations against them to Ahasuerus king of Persia. This must be Cambyses. For we read (v. 5) that their opposition continued from the time of Cyrus to that of Darius, and Ahasuerus and Artaxerxes, *i. e.* Cambyses and the Pseudo-smerdis, are mentioned as reigning between them. [ARTAXERXES.] Xamophon (Cyr. viii.) calls the brother of Cambyses Tanyoxares, *i. e.* the younger Oxares, whence we infer that the elder Oxares or Axares, or Ahasuerus, was Cambyses. His constant war was probably prevented him from interfering in the

concerns of the Jews. He was plainly called after his grandfather, who was not of royal race, and therefore it is very likely that he also assumed the kingly name or title of Axares or Cyaxares which had been borne by his most illustrious ancestor.

3. The third is the Ahasuerus of the book of Esther. It is needless to give more than the heads of the well-known story. Having divorced his queen Vashti for refusing to appear in public at a banquet, he married four years afterwards the Jewish Esther, cousin and ward of Mordecai. Five years after this, Haman, one of his counsellors, having been slighted by Mordecai, prevailed upon him to order the destruction of all the Jews in the empire. But before the day appointed for the massacre, Esther and Mordecai overthrew the influence which Haman had exercised, and so completely changed his feelings in the matter, that they induced him to put Haman to death, and to give the Jews the right of self-defence. This they used so vigorously, that they killed several thousands of their opponents. Now from the extent assigned to the Persian empire (Esth. i. 1), "from India even unto Ethiopia," it is proved that Darius Hystaspis is the earliest possible king to whom this history can apply, and it is hardly worth while to consider the claims of any after Artaxerxes Longimanus. But Ahasuerus cannot be identical with Darius, whose wives were the daughters of Cyrus and Otanes, and who in name and character equally differs from that foolish tyrant. Neither can he be Artaxerxes Longimanus, although as Artaxerxes is a compound of Xerxes, there is less difficulty here as to the name. But in the first place the character of Artaxerxes, as given by Plutarch and by Diodorus (xi. 71), is also very unlike that of Ahasuerus. Besides this, in Ezra vii. 1-7, 11-26, Artaxerxes, in the seventh year of his reign, issues a decree very favourable to the Jews, and it is unlikely therefore that in the twelfth (Esth. iii. 7) Haman could speak to him of them as if he knew nothing about them, and persuade him to sentence them to an indiscriminate massacre. We are therefore reduced to the belief that Ahasuerus is Xerxes (the names being, as we have seen, identical): and this conclusion is fortified by the resemblance of character, and by certain chronological indications. As Xerxes scourged the sea, and put to death the engineers of his bridge, because their work was injured by a storm, so Ahasuerus repudiated his queen Vashti because she would not violate the decorum of her sex, and ordered the massacre of the whole Jewish people to gratify the malice of Haman. In the third year of the reign of Xerxes was held an assembly to arrange the Grecian war (Herod. vii. 7 ff.). In the third year of Ahasuerus was held a great feast and assembly in Shushan the palace (Esth. i. 3). In the seventh year of his reign Xerxes returned defeated from Greece, and consoled himself by the pleasures of the harem (Herod. ix. 108). In the seventh year of his reign "fair young virgins were sought" for Ahasuerus, and he replaced Vashti by marrying Esther. The tribute he "laid upon the land and upon the isles of the sea" (Esth. x. 1) may well have been the result of the expenditure and ruin of the Grecian expedition. Throughout the book of Esther in the LXX. Ἀραξέρξης is written for Ahasuerus, but on this no argument of any weight can be founded.

[G. E. L. C.]

ΑΗΑΥΑ (Ἰῶννα; ὁ Ἐὐί, ὁ Ἀουέ; *Ahaia*), a place (Ezr. viii. 15), or a river (Ἰῶννα) (viii. 25), on the banks of which Ezra collected the second

expedition which returned with him from Babylon to Jerusalem. Various have been the conjectures as to its locality: *e. g.* Adiabā (Leclere and Mannert); Abeh or Aveh (Hävernick, see Winer); the Great Zab (Rosenmüller, *Bib. Geogr.*). But the latest researches are in favour of its being the modern *Hit*, on the Euphrates, due east of Damascus, the name of which is known to have been in the post-biblical times *Ihi*, or *Ihi da-kura* (Talm. יְהִי דַקֻּרָא יְהִי), "the spring of bitumen." See Rawlinson's *Herodotus*, i. 316, note.

In the apocryphal Esdras the name is given Ἰσραῖλ. Josephus (*Ant.* xi. 5, § 2) merely says εἰς τὸ πέραν τοῦ Εὐφράτου.

[G.]

ΑΗΑΖ (Ἰῶννα, possessor; Ἀχάζ, Joseph.; Ἀχάζης; *Achaz*), eleventh king of Judah, son of Jotham, ascended the throne in the 20th year of his age, according to 2 K. xvi. 2. But this must be a transcriber's error for the 25th, which number is found in one Hebrew MS., the LXX., the Peshito, and Arabic version of 2 Chr. xxviii. 1; for otherwise, his son Hezekiah was born when he was eleven years old (so Clinton, *Fasti Hell.*, vol. i. p. 318). At the time of his accession, Rezin king of Damascus and Pekah king of Israel had recently formed a league against Judah, and they proceeded to lay siege to Jerusalem, intending to place on the throne Ben Tabeal, who was not a prince of the royal family of Judah, but probably a Syrian noble. Upon this the great Prophet Isaiah, full of zeal for God and patriotic loyalty to the house of David, hastened to give advice and encouragement to Ahaz, and it was probably owing to the spirit of energy and religious devotion which he poured into his counsels, that the allies failed in their attack on Jerusalem. Thus much, together with anticipations of danger from the Assyrians, and a general picture of weakness and unfaithfulness both in the king and the people, we find in the famous prophecies of the 7th, 8th, and 9th chapters of Isaiah, in which he seeks to animate and support them by the promise of the Messiah. From 2 K. xvi. and 2 Chr. xxviii. we learn that the allies took a vast number of captives, who, however, were restored in virtue of the remonstrances of the prophet Oded; and that they also inflicted a most severe injury on Judah by the capture of Elath, a flourishing port on the Red Sea, in which, after expelling the Jews, they reestablished the Edomites (according to the true reading of 2 K. xvi. 6, אֲדוֹמִים for אֲרָמִים), who attacked and wasted the E. part of Judah, while the Philistines invaded the W. and S. The weak-minded and helpless Ahaz sought deliverance from these numerous troubles by appealing to Tiglath-pileser king of Assyria, who freed him from his most formidable enemies by invading Syria, taking Damascus, killing Rezin, and depriving Israel of its Northern and Transjordanic districts. But Ahaz had to purchase this help at a costly price: he became tributary to Tiglath-pileser, sent him all the treasures of the Temple and his own palace, and even appeared before him in Damascus as a vassal. He also ventured to seek for safety in heathen ceremonies; making his son pass through the fire to Moloch, consulting wizards and necromancers (Is. viii. 19), sacrificing to the Syrian gods, introducing a foreign altar from Damascus, and probably the worship of the heavenly bodies from Assyria and Babylon, as he would seem to have set up the horses of the sun mentioned in 2 K. xxiii. 11 (cf. Tac. Ann.

xl. 18); and "the altars on the top (or roof) of the upper chamber of Ahaz" (2 K. xxiii. 12) were connected with the adoration of the stars. We see another and blameless result of this intercourse with an astronomical people in the "sundial of Ahaz," Is. xxxviii. 8. He died after a reign of 16 years, lasting B.C. 740-724. [G. E. L. C.]

**AHAZIAH** (אֲחַזְיָהוּ, אֲחַזְיָהוּ, whom Jehovah sustains; 'Οχοζίας; Ochozias). 1. Son of Ahab and Jezebel, and eighth king of Israel. After the battle of Ramoth in Gilead [AHAB] the Syrians had the command of the country along the east of Jordan, and they cut off all communication between the Israelites and Moabites, so that the vassal king of Moab refused his yearly tribute of 100,000 lambs and 100,000 rams with their wool (comp. Is. xvi. 1). Before Ahaziah could take measures for enforcing his claim, he was seriously injured by a fall through a lattice in his palace at Samaria. In his health he had worshipped his mother's gods, and now he sent to inquire of the oracle of Baalzebub in the Philistine city of Ekron whether he should recover his health. But Elijah, who now for the last time exercised the prophetic office, rebuked him for this impiety, and announced to him his approaching death. He reigned two years (B.C. 886, 895). The only other recorded transaction of his reign, his endeavour to join the king of Judah in trading to Ophir, is more fitly related under JEHOASHAPHAT (1 K. xxii. 50 ff.; 2 K. i.; 2 Chr. xx. 35 ff.).

2. Fifth king of Judah, son of Jehoram and Athaliah, daughter of Ahab, and therefore nephew of the preceding Ahaziah. He is called Azariah, 2 Chr. xxii. 6, probably by a copyist's error, and Jehoahaz, 2 Chr. xxi. 17. Ewald (*Geschichte des Volks Israel*, iii. p. 525) thinks that his name was changed to Ahaziah on his accession, but the LXX. read 'Οχοζίας for Jehoahaz, and with this agree the Peshito, Chald., and Arab. So too while in 2 K. viii. 26 we read that he was 22 years old at his accession, we find in 2 Chr. xxii. 2 that his age at that time was 42. The former number is certainly right, as in 2 Chr. xxi. 5, 20, we see that his father Jehoram was 40 when he died, which would make him younger than his own son, so that a transcriber must have confounded ככ (22) and ככ (42). Ahaziah was an idolater, "walking in all the ways of the house of Ahab," and he allied himself with his uncle Jehoram king of Israel, brother and successor of the preceding Ahaziah, against Hazael, the new king of Syria. The two kings were, however, defeated at Ramoth, where Jehoram was so severely wounded that he retired to his mother's palace at Jezreel to be healed. The union between the uncle and nephew was so close that there was great danger lest heathenism should entirely overspread both the Hebrew kingdoms, but this was prevented by the great revolution carried out in Israel by Jehu under the guidance of Elisha, which involved the house of David in calamities only less severe than those which exterminated the house of Omri. It broke out while Ahaziah was visiting his uncle at Jezreel. As Jehu approached the town, Jehoram and Ahaziah went out to meet him, either from not suspecting his designs, or to prevent them. The former was shot through the heart by Jehu, Ahaziah was pursued as far as the pass of Gur, near the city of Ibleam, and there mortally wounded. He died when he reached Megiddo. But in 2 Chr. xxii. 9, it is

said that he was found hidden in Samaria after the death of Jehoram, brought to Jehu, and killed by his orders. Attempts to reconcile these accounts may be found in Pole's *Synopsis*, in Lightfoot's *Harm. of Old Test.* (in loc.), and in Davidson's *Text of the Old Testament*, part ii. book ii. ch. xiv. Ahaziah reigned one year, B.C. 884, called the 12th of Jehoram king of Israel, 2 K. viii. 25, the 11th 2 K. ix. 29. His father therefore must have died before the 11th of Jehoram was concluded (Clinton, *Fasti Hell.*, i. p. 324). [G. E. L. C.]

**AH'BAN** (אֲחַבָּן; 'Αχαβάρ; Ahobban), name of a man (1 Chr. ii. 29).

**AH'ER** (אֲחֵר; 'Αδρ; Aher), name of a man (1 Chr. vii. 12).

**A'HI** (אֲחִי, connected by LXX. and Vulg. with אֲחִי, brother, and hence translated in LXX. by ἀδελφῶν, and in Vulg. by *fratres*, in 1 Chr. v. 15; but in 1 Chr. vii. 34, we find 'Αχίρ, and Ahi: Gesen. thinks it a contraction of Ahijah, אֲחִיָּהוּ), name of two men (1 Chr. v. 15; vii. 34).

**AH'IAH**. [AHIJAH.]

**AH'IA'M** (אֲחִיאָם, Gesen.; 'Αχιμ; Ahiam), son of Sharar the Hararite (or of Sacar, 1 Chr. xi. 35), one of David's 30 mighty men (2 Sam. xxiii. 33).

**AH'IA'N** (אֲחִיאָן; 'Ατιμ; Ahin), name of a man (1 Chr. vii. 19).

**AHIE'ZER** (אֲחִיעֶזֶר; 'Αχιζερ; Ahizer) 1. Son of Ammishaddai, hereditary chieftain of the tribe of Dan under the administration of Moses (Num. i. 12, ii. 25, vii. 66).

2. The Benjaminite chief of a body of archers at the time of David (1 Chr. xii. 3). [R. W. B.]

**AH'IH'UD** (אֲחִיהוּד; 'Αχιω; Ahihud). 1. The son of Shelomi, and prince of the tribe of Asher, selected to assist Joshua and Eleazar in the division of the Promised Land (Num. xxxiv. 27).

2. (אֲחִיהוּד; 'Ιαχιω; Ahiid), chieftain of the tribe of Benjamin (1 Chr. viii. 7). [R. W. B.]

**AH'I'JAH**, or **AH'IAH** (אֲחִיָּהוּ, אֲחִיָּהוּ; 'Αχιδ; Achias). 1. Son of Ahitub, Ichabod's brother, the son of Phinehas, the son of Eli (1 Sam. xiv. 3, 18). He is described as being the Lord's priest in Shiloh, wearing an ephod. And it appears that the ark of God was under his care, and that he inquired of the Lord by means of it and the ephod (comp. 1 Chr. xiii. 3). There is, however, great difficulty in reconciling the statement in 1 Sam. xiv. 18, concerning the ark being used for inquiring by Ahijah at Saul's bidding, and the statement that they inquired not at the ark in the days of Saul, if we understand the latter expression in the strictest sense. This difficulty seems to have led to the reading in the Vatican copy of the LXX., of τὸ ἐφοδδ, in 1 Sam. xiv. 18, instead of τὸν κιβωτὸν, or rather perhaps of אֲחִיָּהוּ, instead of אֲחִיָּהוּ, in the Hebrew codex from which that version was made. Others avoid the difficulty by interpreting אֲחִיָּהוּ to mean a chest for carrying about:

the ephod in. But all difficulty will disappear if we apply the expression only to all the latter years of the reign of Saul, when we know that the priestly establishment was at Nob, and not at Kirjath-jearim, or Baale of Judah, where the ark was. But the narrative in 1 Sam. xiv. is entirely favourable to the mention of the ark. For it appears that Saul was at the time in Gibeah of Benjamin, and Gibeah of Benjamin seems to have been the place where the house of Abinadab was situated (2 Sam. vi. 3), being probably the Benjamite quarter of Kirjath-jearim, which lay on the very borders of Judah and Benjamin. (See Josh. xviii. 14, 28.) Whether it was the encroachments of the Philistines, or an incipient schism between the tribes of Benjamin and Judah, or any other cause, which led to the disuse of the ark during the latter years of Saul's reign, is difficult to say. But probably the last time that Ahijah inquired of the Lord before the ark was on the occasion related 1 Sam. xiv. 36, when Saul marred his victory over the Philistines by his rash oath, which nearly cost Jonathan his life. For we there read that when Saul proposed a night-pursuit of the Philistines, the priest, Ahijah, said, Let us draw near hither unto God, for the purpose, namely, of asking counsel of God. But God returned no answer, in consequence, as it seems, of Saul's rash curse. If, as is commonly thought, and as seems most likely, Ahijah is the same person as Ahimelech the son of Ahitub, this failure to obtain an answer from the priest, followed as it was by a rising of the people to save Jonathan out of Saul's hands, may have led to an estrangement between the king and the high-priest, and predisposed him to suspect Ahimelech's loyalty, and to take that terrible revenge upon him for his favour to David. Such changes of name as Ahi-melech and Ahi-jah are not uncommon. (See *Genealogies*, p. 115-118.)\* However it is not impossible that, as Gesenius supposes, Ahimelech may have been brother to Ahijah.

2. Son of Bela (1 Chr. viii. 7).
3. Son of Jerahmeel (1 Chr. ii. 25).
4. One of David's mighty men, a Pelonite (1 Chr. xi. 36).
5. A Levite in David's reign who was over the treasures of the house of God, and over the treasures of the dedicated things (1 Chr. xxvi. 20).
6. One of Solomon's princes, brother of Elihoreph, and son of Shisha (1 K. iv. 3).
7. A prophet of Shiloh (1 K. xiv. 2), hence called the Shilonite (xi. 29) in the days of Solomon and of Jeroboam king of Israel, of whom we have two remarkable prophecies extant: the one in 1 K. xi. 31-39, addressed to Jeroboam, announcing the reading of the ten tribes from Solomon, in punishment of his idolatries, and the transfer of the kingdom to Jeroboam: a prophecy which, though delivered privately, became known to Solomon, and excited his wrath against Jeroboam, who fled for his life into Egypt, to Shishak, and remained there till Solomon's death. The other prophecy, in 1 K. xiv. 6-16, was delivered in the prophet's extreme old age to Jeroboam's wife, in which he foretold the death of Ahijah, the king's son, who was sick, and to inquire concerning whom the queen was come in disguise, and then went on to denounce the destruction of Jeroboam's house on account of the images which

\* Where we have the further error of *Ahimelech* for *Ahimelch*.

he had set up, and to foretell the captivity of Israel "beyond the river" Euphrates. These prophecies give us a high idea of the faithfulness and boldness of Ahijah, and of the eminent rank which he attained as a prophet. Jeroboam's speech concerning him (1 K. xiv. 2, 3) shows the estimation in which he held his truth and prophetic powers. In 2 Chr. ix. 29 reference is made to a record of the events of Solomon's reign contained in the "prophecy of Ahijah the Shilonite." If there were a larger work of Ahijah's, the passage in 1 K. xi. is doubtless an extract from it.

8. Father of Baasha, king of Israel, the contemporary of Aza, king of Judah. He was of the tribe of Issachar (1 K. xv. 27, 33). [A. C. H.]

**AHIKAM** (אִיכָמ; Ἀχικὰμ; *Ahikam*), a son of Shaphan the scribe, an influential officer at the court of Josiah (2 K. xxii. 12), and of Jehoiakim his son (Jer. xxvi. 24). When Shaphan brought the book of the law to Josiah, which Hilkiah the high priest had found in the temple, Ahikam was sent by the king, together with four other delegates, to consult Huldah the prophetess on the subject. In the reign of Jehoiakim, when the priests and prophets arraigned Jeremiah before the princes of Judah on account of his bold denunciations of the national sins, Ahikam successfully used his influence to protect the prophet. His son Gedaliah was made governor of Judah by Nebuchadnezzar, the Chaldean king, and to his charge Jeremiah was entrusted when released from prison (Jer. xxxix. 14, xl. 5). [R. W. B.]

**AHILUD** (אִיִּלּוּד; Ἀχιλοῦδ, Ἀχιμέλεχ; *Ahilud*), father of Jehoshaphat (2 Sam. viii. 16, xx. 24; 1 K. iv. 3; 1 Chr. xviii. 15).

**AHIMAAZ** (אִימָאז; Ἀχιμαὰς; *Achimaas*).

1. Father of Saul's wife, Ahinoam (1 Sam. xiv. 50).
2. Son of Zadok, the priest in David's reign. When David fled from Jerusalem on account of Absalom's rebellion, Zadok and Abiathar, accompanied by their sons, Ahimaz and Jonathan, and the Levites, carried the ark of God forth, intending to accompany the king. But at his bidding they returned to the city, as did likewise Hushai the Archite. It was then arranged that Hushai should feign himself to be a friend of Absalom, and should tell Zadok and Abiathar whatever intelligence he could obtain in the palace. They, on their parts, were to forward the intelligence through Ahimaz and Jonathan. Accordingly Jonathan and Ahimaz stayed outside the walls of the city at En-Rogel, on the road towards the plain. A message soon came to them from Zadok and Abiathar through the maid-servant, to say that Abithophel had counselled an immediate attack against David and his followers, and that, consequently, the king must cross the Jordan without the least delay. They started at once on their errand, but not without being suspected, for a lad seeing the wench speak to them, and seeing them immediately run off quickly—and Ahimaz, we know, was a practised runner—went and told Absalom, who ordered a hot pursuit. In the mean time, however, they had got as far as Bahurim, the very place where Shimei cursed David (2 Sam. xvi. 5), to the house of a steadfast partizan of David's. Here the woman of the house effectually hid them in a well in the court-yard, and covered the well's mouth with ground or bruised corn. Absalom's servants coming up

sought for them in vain; and as soon as they were gone, and returned on the road to Jerusalem, Ahimaz and Jonathan hastened to David, and told him Abithophel's counsel, and David with his whole company crossed the Jordan that very night. Abithophel was so mortified at seeing the failure of his scheme, through the unwise delay in executing it, that he went home and hanged himself. This signal service rendered to David, at the hazard of his life, by Ahimaz, must have tended to ingratiate him with the king. We have a proof how highly he was esteemed by him, as well as an honourable testimony to his character, in the saying of David recorded 2 Sam. xviii. 27. For when the watchman announced the approach of a messenger, and added, that his running was like the running of Ahimaz, the son of Zadok, the king said, "He is a good man, and cometh with good tidings."

The same transaction gives us a very curious specimen of the manners of the times, and a singular instance of oriental or Jewish craft in Ahimaz. For we learn, first, that Ahimaz was a professed runner—and a very swift one too—which one would hardly have expected in the son of the high-priest. It belongs, however, to a simple state of society that bodily powers of any kind should be highly valued, and exercised by the possessor of them in the most natural way. Ahimaz was probably naturally swift, and so became famous for his running (2 Sam. xviii. 27). So we are told of Asahel, Joab's brother, that "he was as light of foot as a wild roe" (2 Sam. ii. 18). And that quick running was not deemed inconsistent with the utmost dignity and gravity of character appears from what we read of Elijah the Tishbite, that "he girded up his loins and ran before Ahab (who was in his chariot) to the entrance of Jezreel" (1 K. xviii. 46). The kings of Israel had running footmen to precede them when they went in their chariots (2 Sam. xv. 1; 1 K. i. 5), and their guards were called רָצִים, runners. It appears by 2 Chr. xxx. 6, 10, that in Hezekiah's reign there was an establishment of running messengers, who were also called רָצִים. The same name is given to the Persian posts in Esth. iii. 13, 15, viii. 14; though it appears from the latter passage that in the time of Xerxes the service was performed with mules and camels. The Greek name, borrowed from the Persian, was δρυγαροι. As regards Ahimaz's craftiness we read that, when Absalom was killed by Joab and his armour-bearers, Ahimaz was very urgent with Joab to be employed as the messenger to run and carry the tidings to David. The politic Joab, well knowing the king's fond partiality for Absalom, and that the news of his death would be anything but good news to him, and, apparently, having a friendly feeling towards Ahimaz, would not allow him to be the bearer of such tidings, but employed Cushai instead. But after Cushai had started, Ahimaz was so urgent with Joab to be allowed to run too that at length he extorted his consent. Taking a shorter or an easier way by the plain he managed to outrun Cushai before he got in sight of the watch-tower, and, arriving first, he reported to the king the good news of the victory, suppressing his knowledge of Absalom's death, and leaving to Cushai the task of announcing it. He had thus the merit of bringing good tidings without the alloy of the disaster of the death of the king's son. This is

the last we hear of Ahimaz, for the Ahimaz of 1 K. iv. 15, who was Solomon's captain in Naphtali, was certainly a different person. There is no evidence, beyond the assertion of Josephus, that he ever filled the office of high-priest; and Josephus may have concluded that he did, merely because, in the genealogy of the high-priests (1 Chr. vi. 8, 9), he intervenes between Zadok and Azariah. Judging only from 1 K. iv. 2, compared with 1 Chr. vi. 10, we should conclude that Ahimaz died before his father Zadok, and that Zadok was succeeded by his grandson Azariah. Josephus's statement that Zadok was the first high-priest of Solomon's temple, seeing the temple was not finished till the eleventh year of his reign, is a highly improbable one in itself. The statement of the Seder Olam, which makes Ahimaz high-priest in Rehoboam's reign, is still more so. It is safer, therefore, to follow the indications of the Scripture narrative, though somewhat obscured by the apparently corrupted passages, 1 K. iv. 4, and 1 Chr. vi. 9, 10, and conclude that Ahimaz died before he attained the high-priesthood, leaving as his heir his son Azarias.

3. Solomon's officer in Naphtali, charged with providing victuals for the king and his household for one month in the year. He was probably of the tribe of Naphtali, and was the king's son-in-law, having married his daughter Basmath (1 K. iv. 7, 15). [A. C. H.]

AHI'MAN (אֲחִימָן; Ἀχιμάν; Achiman).

1. One of the three giant Anakim who inhabited Mount Hebron (Num. xiii. 22, 33), seen by Caleb and the spies. The whole race were cut off by Joshua (Josh. xi. 21), and the three brothers were slain by the tribe of Judah (Judg. i. 10).

2. 1 Chr. ix. 17. [R. W. B.]

AHIMELECH (אֲחִימֶלֶךְ; Ἀχιμέλεχ; Achimelech). 1. Son of Ahitub (1 Sam. xxii. 12), and high-priest at Neb in the days of Saul. He gave David the show-bread to eat, and the sword of Goliath; and for so doing was, upon the accusation of Doeg the Edomite, put to death with his whole house by Saul's order. Eighty-five priests wearing an ephod were thus cruelly slaughtered; Abiathar alone escaped. [ABIATHAR.] The LXX. read *three hundred and five men*, thus affording another instance of the frequent clerical errors in transcribing numbers, of which Ezr. ii. compared with Neh. vii. is a remarkable example. The interchange of אֲחִימֶלֶךְ, or אֲחִימֶלֶךְ, with אֲחִימֶלֶךְ, is very common. For the question of Ahimelech's identity with Ahijah, see AHIJAH. For the singular confusion between *Ahimelech* and *Abiathar* in the 1st book of Chronicles, see ABIATHAR.

2. One of David's companions while he was persecuted by Saul, a Hittite; called in the LXX. *Abimelech*; which is perhaps the right reading, after the analogy of Abimelech, king of Gerar (1 Sam. xxvi. 6). In the title of Ps. xxxiv. אֲחִימֶלֶךְ seems to be a corrupt reading for אֲחִימֶלֶךְ. See 1 Sam. xxi. 13 (12, in A. V.). [A. C. H.]

AHI'MOTH (אֲחִימוֹת; Ἀχιμόθ; Achimoth), a Levite of the house of the Korhites, of the family of the Kohathites, apparently in the time of David (1 Chr. vi. 25). In ver. 35, for *Ahimoth* we find

*Mahath* (מַחַת), *Madh*, as in Luke iii. 26. For a correction of these genealogies, see *Genealogies of our Lord and Saviour Jesus Christ*, p. 214, note. [A. C. H.]

**AHIN'ADAB** (אֲחִינָדָב; Ἀχινάδᾰβ; *Ahina-dab*), son of Iddo, one of Solomon's twelve commissaries who supplied provisions for the royal household. The district entrusted to Ahinadab was that of Mahanaim, situated on the east of the Jordan (1 K. iv. 14). [R. W. B.]

**AHIN'OAM** (אֲחִינוֹאֵם; *brother of grace*; Ἀχινῶαμ; *Achinoam*), a woman of Jezreel, whose masculine name may be compared with that of Abigail, *father of joy*. It was not uncommon to give women names compounded with אָב (father) and בָּרָא (brother). Ahinoam was married to David during his wandering life (1 Sam. xxv. 43), lived with him and his other wife Abigail at the court of Achish (xxvii. 3), was taken prisoner with her by the Amalekites when they plundered Ziklag (xxx. 5), but was rescued by David (18). She is again mentioned as living with him when he was king of Judah in Hebron (2 Sam. ii. 2); and was the mother of his eldest son Amnon (iii. 2). [G. E. L. C.]

**AHI'O** (אֲחִי'וֹ; οἱ ἀδελφοὶ αὐτοῦ; *Ahi'o*; 2 Sam. vi. 3, 4; *frater ejus*, 1 Chr. xiii. 7). 1. Son of Abinadab, who accompanied the ark when it was brought out of his father's house (2 Sam. vi. 3, 4; 1 Chr. xiii. 7). 2. (1 Chr. viii. 14). 3. (1 Chr. viii. 31, ix. 37).

**AHI'RA** (אֲחִירָא; Ἀχίρᾰ; *Ahira*), chief of the tribe of Naphtali when Moses took the census in the year after the Exodus (Num. i. 15, ii. 29, vii. 78, 83, x. 27). [R. W. B.]

**AHI'RAM** (אֲחִירָאֵם; Ἰαχίρᾰν; *Ahiram*), son of Benjamin (Num. xxvi. 38), called Ehi in Gen. xvi. 21.

**AHIS'AMACH** (אֲחִישָׁמַח; Ἀχισαμάχ; *Achisamech*), name of a man (Ex. xxxi. 6, xxxv. 34, xxxviii. 23).

**AHISH'AHAR** (אֲחִישָׁאָהָר; Ἀχισαᾰρ; *Ahisahar*), name of a man (1 Chr. vii. 10).

**AHI'SHAR** (אֲחִישָׁר; Ἀχισᾰρ; *Ahisar*), the controller of Solomon's household (1 K. iv. 6).

**AHIT'OPHEL** (אֲחִיטֹפֶל; Ἀχίτοφελ; Joseph. Ἀχίτοφελος; *Achitophel*), a native of Giloh, in the hill country of Judah (Josh. xi. 51), and privy councillor of David, whose wisdom was so highly esteemed, that his advice had the authority of a divine oracle, though his name had an exactly opposite signification (2 Sam. xvi. 23). He was the grandfather of Bathsheba (comp. 2 Sam. xi. 3 with xxiii. 34). She is called daughter of Amniel in 1 Chr. iii.

5; but אֲחִיטֹפֶל is only the anagram of אֲחִיטֹפֶל. Absalom immediately he had revolted sent for him, and when David heard that Ahitophel had joined the conspiracy, he prayed Jehovah to turn his counsel to foolishness (xv. 31), alluding possibly to the signification of his name. David's grief at the treachery of his confidential friend found ex-

pression in the Messianic prophecies (Ps. xli. 9; lv. 12-14).

In order to show to the people that the breach between Absalom and his father was irreparable, Ahitophel persuaded him to take possession of the royal harem (2 Sam. xvi. 21). David, in order to counteract his counsel, sent Hushai to Absalom. Ahitophel had recommended an immediate pursuit of David; but Hushai advised delay, his object being to send intelligence to David, and to give him time to collect his forces for a decisive engagement. When Ahitophel saw that Hushai's advice prevailed, he despaired of success, and returning to his own home "put his household in order and hung himself" (xvii. 1-23). (See Joseph. *Ant.* vii. 9, § 8; Niemeyer, *Charakt.* iv. 454; Ewald, *Geschich.* ii. 652.) [R. W. B.]

**AHI'TUB** (אֲחִיטֹב; Ἀχίτοβ; *Achitob*). 1. Father of Ahimelech, or Ahijah, the son of Phineas, and the elder brother of Ichabod (1 Sam. xiv. 3, xxii. 9, 11), and therefore of the house of Eli and the family of Ithamar. There is no record of his high-priesthood, which, if he ever was high-priest, must have coincided with the early days of Samuel's judgeship.

2. Son of Amariah, and father of Zadok the high-priest (1 Chr. vi. 7, 8; 2 Sam. viii. 17), of the house of Eleazar. From 1 Chr. ix. 11, where the genealogy of Azariah, the head of one of the priestly families that returned from Babylon with Zerubbabel, is traced, through Zadok, to "Ahitub, the ruler of the house of God," it appears tolerably certain that Ahitub was high-priest. And so the LXX. version unequivocally renders it υἱοῦ Ἀχίτοβ ἡγουμένου οἴκου τοῦ Θεοῦ. The expression ἡγούμενου οἴκου τοῦ Θεοῦ.

ἡγούμενου οἴκου τοῦ Θεοῦ is applied to Azariah the high-priest in Hezekiah's reign in 2 Chr. xxxi. 13. The passage is repeated in Neh. xi. 11, but the LXX. have spoilt the sense by rendering ἡγούμενου, as if it were ἡγούμενος. If the line is correctly given in these two passages Ahitub was not the father, but the grandfather of Zadok, his father being Meraiath. But in 1 Chr. vi. 8, and in Ezr. vii. 2, Ahitub is represented as Zadok's father. This uncertainty makes it difficult to determine the exact time of Ahitub's high-priesthood. If he was father to Zadok he must have been high-priest with Ahimelech. But if he was grandfather, his age would have coincided exactly with the other Ahitub, the son of Phinehas. Certainly a singular coincidence.

3. The genealogy of the high-priests in 1 Chr. vi. 11, 12, introduces another AHI'TUB, son of another Amariah, and father of another Zadok. At p. 287 of the *Genealogies* will be found reasons for believing that the second Ahitub and Zadok are spurious. [A. C. H.]

**AH'LAB** (אֲחִלָּב; Δαλάβ; *Achalab*), a city of Asher from which the Canaanites were not driven out (Judg. i. 31). Its omission from the list of the towns of Asher, in Josh. xix., has led to the suggestion (Bertheau on Judg.) that the name is but a corruption of Achshaph; but this appears extravagant. It is more probable that Achlab reappears in later history as Gush Chaleb, גּוּשׁ חֲלֵב, or Giscala (Reland, 813, 817), a place lately identified by Robinson under the abbreviated name of *el-Jish*, near *Safed*, in the hilly country to the N.W. of the Sea of Galilee (Rob. ii. 446, iii. 73).

Gath Chaleb was in Rabbinical times famous for its oil (see the citations in *Beland*, 817), and the old olive-trees still remain in the neighbourhood (Rob. *vi*. 72). From it came the famous John, son of Levi, the leader in the siege of Jerusalem (*Jos. Vit.* §19; *B. J.* ii. 21, §1), and it had a legendary celebrity as the birthplace of the parents of no less a person than the Apostle Paul (Jerome, quoted by *Ireland*, 813).

**AHLAI** (אָהַלַי; *Adaí, Aχaíd; Oholai, Oholi*). 1. Name of a woman (1 Chr. ii. 31). 2. Name of a man (1 Chr. xi. 41).

**AHO'AH** (אָהוֹאֵחַ; probably another form of אָהוֹיָה; *Aχá; Aho*), son of Bela, the son of Benjamin (1 Chr. viii. 4). The patronymic Ahoite (אָהוֹיָה) is found in 2 Sam. xxiii. 9, 28; 1 Chr. xi. 12, 29; xvii. 4. [*EHP.*]

**AHOHITE.** [AHOAH.]

**AHO'LAH** (אָהוֹלָה; *'Oolá; Oolla*), a harlot, used by Ezekiel as the symbol of Samaria (*Ez.* xiii. 4, 5, 36, 44).

**AHO'LIAB** (אָהוֹלִיָּאֵב; *'Eliáβ; Ooliah*), a Danite of great skill as a weaver and embroiderer, whom Moses appointed with Bezaleel to erect the tabernacle (*Ex.* xxxv. 30-35).

**AHO'LIBAH** (אָהוֹלִיבָה; *'Oolibá; Ooliba*), a harlot, used by Ezekiel as the symbol of Judah (*Ez.* xiii. 4, 11, 22, 36, 44).

**AHOLIBA'MAH** (אָהוֹלִיבָה מַחַ; *'Olibemá; Oolibama*), one (probably the second) of the three wives of Esau. She was the daughter of ANAH, a descendant of Seir the Horite (*Gen.* xxxvi. 2, 25). It is doubtless through this connexion of Esau with the original inhabitants of Mount Seir that we are to trace the subsequent occupation of that territory by him and his descendants, and it is remarkable that each of his three sons by this wife is himself the head of a tribe, whilst all the tribes of the Edomites sprung from his other two wives are founded by his grandsons (*Gen.* xxxvi. 15-19). In the earlier narrative (*Gen.* xxvi. 34) Aholibamah is called Judith, daughter of Beeri, the Hittite. The explanation of the change in the name of the woman seems to be that her proper personal name was Judith, and that Aholibamah was the name which she received as the wife of Esau and foundress of three tribes of his descendants; she is therefore in the narrative called by the first name, whilst in the genealogical table of the Edomites she appears under the second. This explanation is confirmed by the recurrence of the name Aholibamah in the concluding list of the genealogical table (*Gen.* xxxvi. 40-43) which, with Hengstenberg (*Die Authentis d. Pent.* ii. 279; *Eng. transl.* ii. 228), Tuch (*Komm. üb. d. Gen.* 493), Knobel (*Genes.* p. 258), and others, we must regard as a list of names of places and not of persons, as indeed is expressly said at the close of it: "These are the chiefs (heads of tribes) of Esau, according to their settlements in the land of their possession." The district which received the name of Esau's wife, or perhaps rather from which she received her married name, was no doubt (as the name itself indicates) situated in the heights of the mountains of Edom, probably therefore in the neighbourhood of

Mount Hor and Petra, though Knobel places it south of Petra, having been misled by Burckhardt's name *Hesma*, which however, according to Robinson (*ii.* 155), is "a sandy tract with mountain around it . . . but not itself a mountain, as reported by Burckhardt." It seems not unlikely that the three tribes descended from Aholibamah, or at least two of them, possessed this district, since there are enumerated only eleven districts, whereas the number of tribes is thirteen, exclusive of that of Korah, whose name occurs twice, and which we may further conjecture emigrated (in part at least) from the district of Aholibamah, and became associated with the tribes descended from Eliphaz, Esau's first-born son.

It is to be observed that each of the wives of Esau is mentioned by a different name in the genealogical table from that which occurs in the history. This is noticed under **BASHEMATH**. With respect to the name and race of the father of Aholibamah, see **ANAH** and **BEERI**. [*F. W. G.*]

**AHUMAI** (אָהוּמַי; *'Aχumá; Ahumai*), name of a man (1 Chr. iv. 2).

**AHUZZATH** (אָחֻזָּזָת; *'Ochozath; Ochozath*), one of the friends of the Philistine king Abimelech who accompanied him at his interview with Isaac (*Gen.* xxvi. 26). In LXX. he is called *ὁ συμπαγωγὸς αὐτοῦ* = *pronubus*, or bridesman, and his name is inserted in xii. 22, 23. St. Jerome renders the word "a company of friends," as does also the Targum.

For the termination "-ath" to Philistine names comp. Gath, Goliath, Timnath. [*R. W. B.*]

**AI** (אֵי = heap of ruins, *Ges.*). 1. (always with the def. article, אֵי) (see *Gen.* xii. 8, in *A. V.*, *Γαί, ἡ Γαί, 'Aia, 'Ai*; *Jos.* *Aiva; Hai*), a royal city (comp. *Josh.* viii. 23, 29; *x.* 1; *xii.* 9) of Canaan, already existing in the time of Abraham (*Gen.* xii. 8) [*HAI*], and lying east of Bethel (comp. *Josh.* xii. 9), and "beside Bethaven" (*Josh.* vii. 2; viii. 9). It was the second city taken by Israel after their passage of the Jordan, and was "utterly destroyed" (*Josh.* vii. 3, 4, 5; viii. 1, 2, 3, 10, 11, 12, 14, 16, 17, 18, 20, 21, 23, 24, 25, 26, 28, 29; *ix.* 3; *x.* 1, 2; *xii.* 9). (See Stanley, *S. and P.* 202.) However, if Aiath be *AI*—and from its mention with Migron and Michmash, it is at least probable that it was so—the name was still attached to the locality at the time of Sennacherib's march on Jerusalem (*Is.* x. 28). [*AIATH.*] At any rate, the "men of Bethel and Ai," to the number of two hundred and twenty-three, returned from the captivity with Zerubbabel (*Ez.* ii. 28; *Neh.* vii. 32, "one hundred and twenty-three" only); and when the Benjamites again took possession of their towns, "Michmash, Aija, and Bethel, with their 'daughters,'" are among the places named (*Neh.* xi. 31). [*AIIJA.*]

Eusebius remarks (*Onom.* *'Aγγαί*) that though Bethel remained, *AI* was a *τόπος ἔρημος, αὐτὸς μόνον δείκνυται*: but even that cannot now be said, and no attempt has yet succeeded in fixing the site of the city which Joshua doomed to be a "heap and a desolation for ever." Stanley (*S. and P.* 202) places it at the head of the *Wady Harith*; Williams and Van de Velde (*S. and P.* 204, note) apparently at the same spot as Robinson (*i.* 443, 575; and Kiepert's map, 1858), north of *Mákhmas* and between it and *Deir Ducán*. For Kraft's identifi-

fication with *Kirbet el-Haiyeh*, see Rob. iii. 288. It is the opinion of some that the words Avim (אִימִי) in Josh. xviii. 23, and Gaza (חָזָה) in 1 Chr. vii. 28, are corruptions of Al. [AVIM; AZZAH.]

2. (אֵי; Ga' and Kaf; Hai), a city of the Ammonites, apparently attached to Heshbon (Jer. xlix. 3). [G.]

ΑΙ'ΑΘΗ (אֵי; *eis tēn πόλιν 'Αγγαί; Aiath*), a place named by Isaiah (x. 28) in connexion with Migron and Michmash. Probably the same as Ai. [AI; AIJA.]

ΑΙ'ΙΑ (אֵי; *Hai*), like Aiath, probably a variation of the name Ai. The name is mentioned with Michmash and Bethel (Neh. xi. 31). [AI.]

ΑΙ'ΙΑΛΟΝ (אֵילָן, "place of deer\* or gazelles," Gesen. p. 46, Stanley, 208, *note; Αιαλών* and *Αιαλάμ; Ajalon*). 1. A city of the Kohathites (Josh. xxi. 24; 1 Chr. vi. 69), originally allotted to the tribe of Dan (Josh. xix. 42; A. V. "Ajalon"), which tribe, however, was unable to dispossess the Amorites of the place (Judg. i. 35). Ajalon was one of the towns fortified by Rehoboam (2 Chr. xi. 10) during his conflicts with the new kingdom of Ephraim (1 K. xiv. 30), and the last we hear of it is as being in the hands of the Philistines (2 Chr. xxviii. 18, A. V. "Ajalon").

Being on the very frontier of the two kingdoms, we can understand how Ajalon should be spoken of sometimes (1 Chr. vi. 69, comp. with 66) as in Ephraim,<sup>b</sup> and sometimes (2 Chr. xi. 10; 1 Sam. xiv. 31) as in Judah and Benjamin.

The name is most familiar to us from its mention in the celebrated speech of Joshua during his pursuit of the Canaanites (Josh. x. 12, "valley (עֵקֶב) of Ajalon;" see Stanley, 210). There is no doubt that the town has been discovered by Dr. Robinson in the modern *Yálo*,<sup>c</sup> a little to the N. of the Jaffa road, about 14 miles out of Jerusalem. It stands on the side of a long hill which forms the southern boundary of a fine valley of corn-fields, which valley now bears the name of the *Merj Ibn Omeir*, but which there seems no reason for doubting was the valley of Ajalon which witnessed the defeat of the Canaanites (Rob. ii. 253, iii. 145).

2. A place in Zebulun, mentioned as the burial-place of Elon (אֵילָן),<sup>d</sup> one of the Judges (Judg. xii. 12). [G.]

ΑΙ'ΙΕΛΕΘ ΣΗΑΧΑΡ, more correctly ΑΥΕΛΕΘ ΗΑΣ-ΣΗΑΧΑΡ (אֵילֶת הַשַּׁחַר, *the hind of the morning dawn*), found once only in the Bible, in connexion with Ps. xxii., of which it forms part of the introductory verse or title. This term has been variously interpreted. Rashi, Kimchi and A'ben-Ezra attest that it was taken for the name of a musical instrument. Many of the modern versions have adopted this interpretation; and it also seems to have been that of the translators from

whom we have the *Authorized Version*, although they have left the term itself untranslated. Some critics speak of this instrument as a "flute;" and J. D. Michaelis, Mendelssohn, Knapp, and others, render the Hebrew words by "morning flute." Michaelis admits the difficulty of describing the instrument thus named, but he conjectures that it might mean a "flute" to be played on at the time of the "morning" sacrifice. No account is rendered, however, by Michaelis, or by those critics who adopt his view, of the etymological voucher for this translation. Mendelssohn quotes from the *Shilte Haggeborim* a very fanciful description of the "Ayeleth Hassachahar" (see Prologomena to Mendelssohn's Psalms); but he does not approve it; he rather seeks to justify his own translation by connecting the name of the "flute" with אֵילֶת הַחַיִּים, *Ayeleth Ahabin* (Prov. v. 19), and by endeavouring to make it appear that the instrument derives its appellation from the sweetness of its tones.

The Chaldee Paraphrast, a very ancient authority, renders אֵילֶת הַשַּׁחַר, "the power of the continual morning sacrifice,"<sup>e</sup> implying that this term conveyed to the chief musician a direction respecting the time when the 22nd psalm was to be chanted. In adopting such a translation, אֵילֶת must be received as synonymous with אֵילֶת (strength, force) in the 20th ver. (A. V. 19th ver.) of the same psalm.

According to a third opinion, the "hind of the morning" expresses allegorically the argument of the 22nd psalm. That this was by no means an uncommon view is evident from the commentaries of Rashi and Kimchi; for the latter regards the "Hind of the Morning" as an allegorical appellation of the house of Judah, whose captivity in Babylon is, agreeably to his exegesis, the general burden of the psalm. Tholuck, who imagines the 22nd Psalm to treat primarily of David, and of the Messiah secondarily, makes David allude to himself under the figure of "the hind of the morning." He speaks of himself as of a hind pursued even from the first dawn of the morning (Tholuck on the Ps. *in loco*).

The weight of authority predominates, however, in favour of the interpretation which assigns to אֵילֶת הַשַּׁחַר the sole purpose of describing to the musician the melody to which the psalm was to be played, and which does not in any way connect "Ayeleth Hassachahar" with the arguments of the psalm itself. To A'ben Ezra this interpretation evidently owes its origin, and his view has been received by the majority of grammarians and lexicographers, as well as by those commentators whose object has been to arrive at a grammatical exposition of the text. Amongst the number, Buxtorf, Bochart, Gesenius, Rosenmüller, and M. Sachs (in Zunz's Bible), deserve especial mention. According to the opinion then of this trustworthy band of scholars, אֵילֶת הַשַּׁחַר described a lyrical composition no longer extant; but in the age of David, and during the existence of the Temple of

\* The part of the country in which Ajalon was situated—the western slopes of the main central table-land leading down to the plain of Sharon—must, if the derivation of the names of its towns is to be trusted, have abounded in animals. Besides Ajalon (deer), here lay Shaalhim (foxes or jackals), and not far off the valley of Zebolim (hyenas). See Stanley, 162, *note*.

<sup>b</sup> Perhaps this may suggest an explanation of the allusion to the "house of Joseph" in the difficult passage, Judg. i. 34, 35.

<sup>c</sup> *Yálo*, in Epiphanius; see Reland, 553.

<sup>d</sup> It will be observed that the two words differ only in their vowel-points.



Salomon, when the Psalms were chaunted for public and private service, it was so well known as to convey readily to the director of the sacred music what it was needful for him to know. That this was not an unusual method of describing a melody may be satisfactorily proved from a variety of analogous instances. Ample evidence is found in the Talmud (Jerusal. Berach.) that the expression "hind of the morning" was used figuratively for "the rising sun;" and a similar use of the Arabic "Gezalah" may be adduced. (See Rosenmüller's *Scholia, in loco*, and Fürst's *Concordance*.) Aben Ezra is censured by Bochart (*Hieroglyphicon*, book iii. ch. 17) for describing the poem הוֹא תְהַלֵּל אֵילַת הַשָּׁחַר as an amorous song (הוֹא תְהַלֵּל אֵילַת הַשָּׁחַר נְעֻשָׁה עַל דְּרַךְ דְּבַר חֶשֶׁק כְּמוֹ אֵילַת אַהֲבִים), a term considered too profane to be employed in reference to a composition used for public worship. But if for the obnoxious epithet "amorous" the word "elegiac" be substituted (and the expression used by the rabbi will readily admit of this change in the translation), the objection is removed.

Calmet understands אֵילַת הַשָּׁחַר to mean a "band of music;" and he accordingly translates the introductory verse, "A Psalm of David, addressed to the music master who presides over the Band called the Morning Hind." [D. W. M.]

AIN (עַיִן), an eye, and also, in the simple but vivid imagery of the East, a spring or natural burst of living water, always contradistinguished from the well or tank of artificial formation, and which latter is designated by the words Beer (בְּיָר, בּוֹר) (בּוֹר, בְּיָר). Ain still retains its ancient and double meaning in Arabic, عَيْن. Such living

springs abound in Palestine even more than in other mountainous districts, and, apart from their natural value in a hot climate, form one of the most remarkable features of the country. Professor Stanley (*S. and P.* 147, 509) has called attention to the accurate and persistent use of the word in the original text of the Bible, and has well expressed the inconvenience arising from the confusion in the A. V. of words and things so radically distinct as *Ain* and *Beer*. "The importance of distinguishing between the two is illustrated by Ex. xv. 27, in which the word *Ainoth* (translated 'wells') is used for the springs of fresh water at Elim, although the rocky soil of that place excludes the supposition of dug wells."

*Ain* oftenest occurs in combination with other words, forming the names of definite localities: these will be found under En, as En-gedi, En-gannim, &c. It occurs alone in two cases:—

1. (with the def. article, הַעַיִן.) One of the landmarks on the eastern boundary of Palestine as

described by Moses (Num. xxxiv. 11), and apparently mentioned, if the rendering of the A. V. is accurate, to define the position of Riblah, viz. "on the east side of 'the spring'" (LXX. ἐπὶ πηγῆς). By Jerome, in the Vulgate, it is rendered *contra fontem Daphnin*, meaning the spring which rose in the celebrated grove of Daphne dedicated to Apollo and Diana at Antioch.\* But Riblah having been lately, with much probability, identified (Rob. iii. 542-6; Porter, ii. 335) with a place of the same name on the N.E. slopes of the Hermon range, "the spring" of the text must in the present state of our knowledge be taken to be 'Ain el-'Azy, the main source of the Orontes, a spring remarkable, even among the springs of Palestine, for its force and magnitude. The objections to this identification are the distance from Riblah—about 9 miles; and the direction—nearer N.E. than E. (see Rob. iii. 534; Porter, ii. 335-6, 358). [RIBLAH; HAMATH.]

2. One of the southernmost cities of Judah (Josh. xv. 32), afterwards allotted to Simeon (Josh. xix. 7; 1 Chr. iv. 32 b) and given to the priests (Josh. xxi. 16). In the list of priests' cities in 1 Chr. vi. Ashan (עֲשָׁן) takes the place of Ain.

In Neh. xi. 29, Ain is joined to the name which in the other passages usually follows it, and appears as Enrimmon. So the LXX., in the two earliest of the passages in Joshua, give the name as Ἐρωμάθ and Ἐρεμών. (See Rob. ii. 204.) [G.]

A'JAH (אֵיָה; 'Aié; Aja). 1. Son of Zibeon (Gen. xxxvi. 24; 1 Chr. i. 40). [ANAH.] 2. Father of Rizpah, a concubine of Saul (2 Sam. iii. 7, xxi. 8, 10, 11).

A'JALON (Josh. x. 12, xix. 42; 2 Chr. xxviii. 18). The same place as AJALON (1) which see. The Hebrew being the same in both, there is no reason for the inconsistency in the spelling of the name in the A. V. [G.]

A'KAN (אֶקָן; 'Ioukám; Acan), a descendant of Esau (Gen. xxxvi. 27), called JAKAN in 1 Chr. i. 42. [BENE-JAAKAN.]

AK'KUB (אֶקֶב; 'Akoúβ and 'Akoúμ; Acoub), name of four men. 1. (1 Chr. iii. 24). 2. (1 Chr. ix. 17; Exr. ii. 42; Neh. vii. 45, xi. 19, xii. 25). 3. (Ezr. ii. 45). 4. (Neh. viii. 7).

AKRAB'BIM, "THE ASCENT OF," and "THE GOING UP TO" also "MAALEH-ACRAB'BIM" (מַעְלֵה עֲקָרְבִים = "the scorpion-pass;" ἀνδραστὶς Ἀκράβειν; *Ascensus scorpionum*). A pass between the south end of the Dead Sea and Zin, forming one of the landmarks on the south boundary at once of Judah (Josh. xv. 3) and of the Holy Land (Num. xxxiv. 4). Also the north (?) boundary of the Amorites (Judg. i. 36).

Julus Maccabaeus had here a great victory over

the Daphne near Pania; had also the name of Riblah.

b There is a curious expression in this verse which has not yet been explained. After enumerating the "cities" (עָרִי) of Simeon, the text proceeds, "and their villages" (קְרָעִי) were Etam, Ain . . . five cities" (עָרִי). Considering the strict distinction so generally observed in the use of these two words, the above is at least worthy of note. [HAGOS.]

\* That this, and not the spring lately identified at Daphne, near the source of the Jordan at Tel el-Kady (Rob. iii. 393; Ritter, *Jordan*, 215), is the Daphne referred to in the Vulgate, is clear from the quotations from Jerome given in Reiland (*Pal.*, cap. xxv. p. 129). In the Targums of Jonathan and Jerusalem, Riblah is rendered by Daphne, and Ain by 'Invatha (עֵינוֹתָא). Schwarz (29) would place Ain at 'Kin-al-Maleha" (doubtless *Ain-Mellahah*): to be consistent with which, he is driven to assume that

the Edomites (1 Macc. v. 3, "Arabattins," which see; Jos. Ant. xii. 8, § 1).

De Saulcy (i. 77) would identify it with the long and steep pass of the *Wady es-Zuweirah*. Scorpions he certainly found there in plenty, but this wady is too much to the north to have been *Akrabbim*, as the boundary went from thence to *Zin* and *Kadesh-barnea*, which wherever situated were certainly many miles further south. Robinson's conjecture is, that it is the line of cliffs which cross the *Ghor* at right angles, 11 miles south of the *Dead Sea*, and form the ascent of separation between the *Ghor* and the *Arabah* (ii. 120). But this would be a descent and not an ascent to those who were entering the Holy Land from the south. Perhaps the most feasible supposition is that *Akrabbim* is the steep pass *es-Sufah*, by which the final step is made from the desert to the level of the actual land of Palestine. As to the name, scorpions abound in the whole of this district.

This place must not be confounded with *Acrabattene*, north of Jerusalem; which see. [G.]

**ALABASTER** (ἀλάβαστρος; *alabastrum*), a word occurring in Matt. xxvi. 7, Mark xiv. 3, and Luke vii. 37, and signifying an alabaster box to contain precious ointment or spikenard. It is



Alabaster Vessels.—From the British Museum.—The inscription on the centre vessel denotes the quantity it holds.

however properly the name of the substance of which the box was formed, and hence in 2 K. xxi. 13, the LXX. use  $\delta$  ἀλάβαστρος for the Heb. תחלץ, *patina*, *lecythus*, *ampulla*. Horace (*Od.* iv. 12) uses *onyx* in the same way, "Nardi parvus onyx elicit cadum." Alabaster is a calcareous spar, resembling marble, but softer and more easily worked, and therefore very suitable for being wrought into boxes. Pliny (*lib.* iii. 20) represents it as peculiarly proper for this purpose (xiii. 2), "Vas unguentarium, quod ex alabastrite lapide ad unguenta a corruptione conservanda excavare solebant." The expression *brake the box*, in Mark xiv. 3, implies only the removal of the seal upon the mouth of the box, by which seal the perfume was prevented from evaporating. [W. D.]

\* The Alex. MS. in this place reads *Ιουδαίαι* for *Ἰουδαία*, and Ewald (*Gesch.* iv. 91, 358) endeavours to show therefrom that the *Acrabattine* there mentioned was that between *Samaria* and *Judaea*, in support of his opinion that a large part of Southern Palestine was then in possession of the Edomites. But this reading does not agree with the context, and

**ALAMETH** (עַלְמֶת; Ἐλημεῦθ; *Almath*)

1. Son of Becher (1 Chr. vii. 8). 2. Son of Jehoadai (1 Chr. viii. 36), calle I Jarah in 1 Chr. ix. 42.

**ALAM'MELECH** (עַלְמֶלֶךְ = "king's oak;")

Ἐλημελέχ; *Elmelech*), a place within the limits of *Asher*, named between *Achshaph* and *Amad* (Josh. xix. 26, only). It has not yet been identified, but Schwarz (191) suggests a connexion with the *Nahr el-Melik*, which falls into the *Kishon* near *Haifa*. [G.]

**AL'AMOTH** (עַלְמוֹת; Ps. xvi., title; 1 Chr.

xv. 20), a word of exceedingly doubtful meaning, and with respect to which various conjectures prevail. Some critics are of opinion that it is a kind of lute brought originally from *Elam* (Persia); others regard it as an instrument on which young girls (עַלְמוֹת) used to play (comp. the old English instrument "the Virginal"): whilst some again consider the word to denote a species of lyre, with a *sourdine* (mute) attached to it for the purpose of subduing or deadening the sound, and that on this account it was called עַלְמוֹת, from עַלַם, to conceal.

Lafage speaks of עַלְמוֹת as "chant supérieur ou chant à l'octave." Some German commentators, having discovered that the lays of the mediæval minstrels were chaunted to a melody called "die Jungfrauenweise," have transferred that notion to the *Psalms*; and Tholuck, for instance, translates עַלְמוֹת by the above German term. According to this notion עַלְמוֹת would not be a musical instrument, but a melody. (See Mendelssohn's *Introduction to his Version of the Psalms*; Forkel, *Geschichte der Musik*; Lafage, *His. Gén. de la Musique*; and Gesenius on עַלְמָה). [D. W. M.]

**AL'CIMUS** (Ἀλκιμος, *valiant*, a Greek name, assumed, according to the prevailing fashion, as representing Ἐλκιμ, Ἐλιακέιμ, *God hath set up*).

called also **JACEIMUS** (ὁ καλ' Ἰδακιμος all. Ἰωδακιμος, *Joseph. Ant.* xii. 9, 5, i. e. Ἰδακίμ, cf. *Jud.* iv. 6 *varr. lect.*), a Jewish priest (1 Macc. vii. 14), who was attached to the Hellenizing party (2 Macc. xiv. 3) <sup>b</sup>. On the death of Menelaus he was appointed to the High-Priesthood by the influence of Lysias, though not of the pontifical family (*Joseph. l. c.*; xx. 9; 1 Macc. vii. 14), to the exclusion of Onias, the nephew of Menelaus. When Demetrius Soter obtained the kingdom of Syria he paid court to that monarch, who confirmed him in his office, and through his general Bacchides [BACCHIDES] established him at Jerusalem. His cruelty, however, was so great that, in spite of the force left in his command, he was unable to withstand the opposition which he provoked, and he again fled to Demetrius, who immediately took measures for his restoration. The first expedition under Nicanor proved unsuccessful; but upon this Bacchides marched a second time against Jerusalem with a large army,

it is at least certain that Josephus had the text as it now stands.

<sup>b</sup> According to a Jewish tradition (*Bereshith R.* 65), he was "sister's son of Jose ben Jooser," chief of the Sanhedrim, whom he afterwards put to death.—Raphall, *Hist. of Jews*, i. 245, 368.

notes. Judas, who fell in the battle (161 B.C.) and reinstated Alcimus. After his restoration, Alcimus seems to have attempted to modify the ancient worship, and as he was engaged in pulling down "the wall of the inner court of the sanctuary" (i. e., which separated the court of the Gentiles from it; yet see Grimm, 1 Macc. ix. 54) he was "plagued" (by paralysis), and "died at that time," 160 B.C. (Joseph. Ant. xii. 9, 5, xii. 10; 1 Macc. vii. ix. of 2 Macc. xiv. xv. Ewald, *Gesch. des Volkes Isr.* iv. 365 ff.) [B. F. W.]

**ALEMA** (ἐν Ἀλέμας; in *Alimis*), a large and strong city in Gilead in the time of the Maccabees (1 Macc. v. 26). Its name does not occur again, nor have we yet any means of identifying it. [G.]

**ALEMETH** (accurately, *Allemath*; Ἀλεμέθ; Ἀλεμάθ; *Almath*), the form under which Almon, the name of a city of the priests in Benjamin, appears in 1 Chr. vi. 60 [45]. Under the very similar form of *Almit* or *Almuth*, it has been apparently identified in the present day at about a mile N.E. of *Anata*, the site of Anathoth; first by Schwarz (128) and then by Mr. Finn (Rob. iii. 287). Among the genealogies of Benjamin the name occurs in connexion with Azmaveth, also the name of a town of that tribe (1 Chr. viii. 36, ix. 42; compared with Ezr. ii. 24). [ALMON.] In the Targum of Jonathan on 2 Sam. xvi. 5, Bahurim is rendered Alemath. [G.]

**ALEXANDER III.**, king of Macedonia, sur-named the GREAT (Ἀλέξανδρος, *the helper of men*; *Alexander*; Arab. *the two-horned*, Golii, *Lex. Arab.* 1896), "the son of Philip" (1 Macc. vi. 2) and Olympias was born at Pella B.C. 356. On his mother's side he claimed descent from Achilles; and the Homeric legends were not without influence upon his life. At an early age he was placed under the care of Aristotle; and while still a youth he turned the fortune of the day at Chaeroneia (338 B.C.). On the murder of Philip (B.C. 336) Alexander put down with resolute energy the disaffection and hostility by which his throne was menaced; and in two years he crossed the Hellespont (B.C. 334) to carry out the plans of his father, and execute the mission of Greece to the civilised world. The battle of the Granicus was followed by the subjugation of western Asia; and in the following year the fate of the East was decided at Issus (B.C. 333). Tyre and Gaza were the only cities in Western Syria which offered Alexander any resistance, and these were reduced and treated with unusual severity (B.C. 332). Egypt next submitted to him; and in B.C. 331 he founded Alexandria, which remains to the present day the most characteristic monument of his life and work. In the same year he finally defeated Darius at Gaugamela; and in B.C. 330 his unhappy rival was murdered by Bessus, satrap of Bactria. The next two years were occupied by Alexander in the consolidation of his Persian conquests, and the reduction of Bactria. In B.C. 327 he crossed the Indus, penetrated to the Hydaspes, and was there forced by the discontent of his army to turn westward. He reached Susa B.C. 325, and proceeded to Babylon B.C. 324, which he chose as the capital of his empire. In the next year he died there (B.C. 323) in the midst of his gigantic plans; and those who inherited his conquests left his designs unachieved and unattempted (cf. Dan. vii. 6, viii. 5, xi. 3)

The famous tradition of the visit of Alexander to Jerusalem during his Phœnician campaign (Joseph. Ant. xi. 8, 1 ff.) has been a fruitful source of controversy. The Jews, it is said, had provoked his anger by refusing to transfer their allegiance to him when summoned to do so during the siege of Tyre, and after the reduction of Tyre and Gaza (Joseph. l. c.) he turned towards Jerusalem. Jaddua (Jaddua) the High-Priest (Neh. xii. 11, 22), who had been warned in a dream, how to avert the king's anger, calmly awaited his approach; and when he drew near went out to Sapha (Πύξ, *he watched*), within sight of the city and temple, clad in his robes of hyacinth and gold, and accompanied by a train of priests and citizens arrayed in white. Alexander was so moved by the solemn spectacle that he did reverence to the holy name inscribed upon the tiara of the High-Priest; and when Parmenio expressed surprise, he replied that "he had seen the god whom Jaddua represented in a dream at Dium, encouraging him to cross over into Asia, and promising him success." After this, it is said, that he visited Jerusalem, offered sacrifice there, heard the prophecies of Daniel which foretold his victory, and conferred important privileges upon the Jews, not only in Judæa but in Babylonia and Media, which they enjoyed during the supremacy of his successors. The narrative is repeated in the Talmud (Joma f. 69; ap. Otho, *Lex. Rabb.* s. v. *Alexander*; the High-Priest is there said to have been Simon the Just), in later Jewish writers (Vajikra R. 13; Joseph ben Gorion, ap. Ste. Croix, p. 553), and in the chronicles of Abulfeda (Ste. Croix, p. 555). The event was adapted by the Samaritans to suit their own history, with a corresponding change of places and persons and various embellishments (Abou'lfatah, quoted by Ste. Croix, pp. 209-12); and in due time Alexander was enrolled among the proselytes of Judaism. On the other hand no mention of the event occurs in Arrian, Plutarch, Diodorus, or Curtius; and the connexion in which it is placed by Josephus is alike inconsistent with Jewish history (Ewald, *Gesch. d. Volkes Isr.* iv. 124, ff.) and with the narrative of Arrian (iii. 1 ἐβδόμη ἡμέρα ἀπὸ τῆς Γάζης ἐλαύνων ἦκεν ἐς Πηλοῦσιον).

But admitting the incorrectness of the details of the tradition as given by Josephus, there are several points which confirm the truth of the main fact. Justin says that "many kings of the East came to meet Alexander wearing fillets" (lib. xi. 10); and after the capture of Tyre "Alexander himself visited some of the cities which still refused to submit to him" (Curt. iv. 5, 13). Even at a later time, according to Curtius, he executed vengeance personally on the Samaritans for the murder of his governor Andromachus (Curt. iv. 8, 10). Besides this, Jewish soldiers were enlisted in his army (Hecat. op. Joseph. c. *Apion.* i. 22); and Jews formed an important element in the population of the city, which he founded shortly after the supposed visit. Above all, the privileges which he is said to have conferred upon the Jews, including the remission of tribute every sabbatical year, existed in later times, and imply some such relation between the Jews and the great conqueror as Josephus describes. Internal evidence is decidedly in favour of the story even in its picturesque fulness. From policy or conviction Alexander delighted to represent himself as chosen by destiny for the great act which he achieved. The siege of Tyre arose professedly from

a religious motive. The battle of Issus was preceded by the visit to Gordium; the invasion of Persia by the pilgrimage to the temple of *Αρμόου*. And if it be impossible to determine the exact circumstances of the meeting of Alexander and the Jewish envoys, the silence of the classical historians, who notoriously disregarded (*e.g.* the Maccabees) and misrepresented (*Tac. Hist.* v. 8) the fortunes of the Jews, cannot be held to be conclusive against the occurrence of an event which must have appeared to them trivial or unintelligible (*Jahn, Archaeol.* iii. 300 ff.; *Ste. Croix, Examen critique, &c.*, Paris, 1810; *Thirlwall, Hist. of Greece*, vi. 206 f.; and on the other side *Ant. van Dale, Dissert. super Aristea*, Amstel. 1705, pp. 69 ff.).

The tradition, whether true or false, presents an aspect of Alexander's character which has been frequently lost sight of by his recent biographers. He was not simply a Greek, nor must he be judged by a Greek standard. The Orientalism, which was a scandal to his followers, was a necessary deduction from his principles, and not the result of caprice or vanity (*comp. Arr.* vii. 29). He approached the idea of a universal monarchy from the side of Greece, but his final object was to establish something higher than the paramount supremacy of one people. His purpose was to combine and equalize, not to annihilate: to wed the East and West in a just union—not to enslave Asia to Greece (*Plut. de Alex. Or.* 1, §6). The time, indeed, was not yet come when this was possible, but if he could not accomplish the great issue, he prepared the way for its accomplishment.

The first and most direct consequence of the policy of Alexander was the weakening of nationalities, the first condition necessary for the dissolution of the old religions. The swift course of his victories, the constant incorporation of foreign elements in his armies, the fierce wars and changing fortunes of his successors, broke down the barriers by which kingdom had been separated from kingdom, and opened the road for larger conceptions of life and faith than had hitherto been possible (*cf. Polyb.* iii. 59). The contact of the East and West brought out into practical forms, thoughts and feelings which had been confined to the schools. Paganism was deprived of life as soon as it was transplanted beyond the narrow limits in which it took its shape. The spread of commerce followed the progress of arms; and the Greek language and literature vindicated their claim to be considered the most perfect expression of human thought by becoming practically universal.

The Jews were at once most exposed to the powerful influences thus brought to bear upon the East, and most able to support them. In the arrangement of the Greek conquests, which followed the battle of Ipsus B.C. 301, Judaea was made the frontier land of the rival empires of Syria and Egypt, and though it was necessarily subjected to the constant vicissitudes of war, it was able to make advantageous terms with the state to which it owed allegiance from the important advantages which it offered for attack or defence [*ANTIOCHUS.* ii.-vii.]. Internally also the people were prepared to withstand the effects of the revolution which the Greek dominion effected. The constitution of Ezra had obtained its full development. A powerful hierarchy had succeeded in substituting the idea of a church for that of a state; and the Jew was

now able to wander over the world and yet remain faithful to the god of his fathers [*THE DISPERSION*]. The same constitutional change had strengthened the intellectual and religious position of the people. A rigid "fence" of ritualism protected the course of common life from the license of Greek manners; and the great doctrine of the unity of God, which was now seen to be the divine centre of their system, counteracted the attractions of a philosophic pantheism [*SIMON THE JUST*]. Through a long course of discipline, in which they had been left unguided by prophetic teaching, the Jews had realised the nature of their mission to the world, and were waiting for the means of fulfilling it. The conquest of Alexander furnished them with the occasion and the power. But at the same time the example of Greece fostered personal as well as popular independence. Judaism was speedily divided into sects, analogous to the typical forms of Greek philosophy. But even the rude analysis of the old faith was productive of good. The freedom of Greece was no less instrumental in forming the Jews for their final work than the contemplative spirit of Persia, or the civil organization of Rome; for if the career of Alexander was rapid, its effects were lasting. The city which he chose to bear his name perpetuated in after ages the office which he providentially discharged for Judaism and mankind; and the historian of Christianity must confirm the judgment of Arrian, that Alexander, "who was like no other man, could not have been given to the world without the special design of Providence" (*ἔξω τοῦ θείου*, *Arr.* vii. 30). And Alexander himself appreciated this design better even than his great teacher; for it is said (*Plut. de Alex. Or.* 1, §6) that when Aristotle urged him to treat the Greeks as freemen and the Orientals as slaves, he found the true answer to this counsel in the recognition of his "divine mission to unite and reconcile the world (*κοινὸς ἦκειν θεῶν ἀρμωστής καὶ διαλλακτὴς τῶν ἄλων νομίζων*)".



Tetradrachm (Attic talent) of Lyngmachus, King of Thrace.

Obv. Head of Alexander the Great, as a young Jupiter Ammon, to right. Rev. ΒΑΣΙΛΕΥΣ ΑΥΣΙΜΑΧΟΥ. In field, monogram and Σ, Pallas seated to left, holding a Victory.

In the prophetic visions of Daniel the influence of Alexander is necessarily combined with that of his successors.<sup>a</sup> They represented with partial exaggeration the several phases of his character; and to the Jews nationally the policy of the Syrian kings was of greater importance than the original conquest of Asia. But some traits of "the first mighty king" (*Dan.* viii. 21, xi. 3) are given with vigorous distinctness. The emblem by which he is typified (*צִמְרִי*, a he-goat, fr. *צָפַר* he leapt, *Ges. Thes.* s. v.) suggests the notions of strength and

<sup>a</sup> The attempt of Bertholdt to apply the description of the third monarchy to that of Alexander has little to recommend it [*DANIEL*].

speed, and the universal extent (Dan. viii. 5 . . . from the west on the face of the whole earth), and marvellous rapidity of his conquests (Dan. i. c. he touched not the ground) are brought forward as the characteristics of his power, which was directed by the strongest personal impetuosity (Dan. viii. 6, in the fury of his power). He ruled with great dominion, and did according to his will (xi. 3); and there was none that could deliver . . . out of his hand (viii. 7)." [B. F. W.]

**ALEXANDER BALAS** (Joseph. *Ant.* xiii. 4, §8. Ἀλέξανδρος ὁ Βάλας λεγόμενος; Strab. xiv. p. 751, τὸν Βάλαν Ἀλέξανδρον; Just. xxxv. 1, Subornant pro eo Balam quendam . . . et . . . nomen ei Alexandri inditur. Balas possibly represents the Aram. נְבִיזָא, lord: he likewise assumed the titles ἐπιφανῆς and εὐεργετής, 1 Macc. x. 1). He was, according to some, a (natural) son of Antiochus IV. Epiphanes (Strab. xiii. Joseph. *Ant.* xiii. 2, 1), but he was more generally regarded as an impostor who falsely assumed the connexion (App. Syr. 67; Justin l. c. cf. Polyb. xxxiii. 16). He claimed the throne of Syria in 152 B.C. in opposition to Demetrius Soter, who had provoked the hostility of the neighbouring kings and alienated the affections of his subjects (Joseph. l. c.). His pretensions were put forward by Heraclides, formerly treasurer of Antiochus Epiphanes, who obtained the recognition of his title at Rome by scandalous intrigues (Polyb. xxxiii. 14, 16). After landing at Ptolemais (1 Macc. x. 1) Alexander gained the warm support of Jonathan, who was now the leader of the Jews (1 Macc. ix. 73); and though his first efforts were unsuccessful (Just. xxxv. 1, 10), in 150 B.C. he completely routed the forces of Demetrius, who himself fell in the retreat (1 Macc. x. 48-50; Joseph. *Ant.* xiii. 2, 4; Str. xvi. p. 751). After this Alexander married Cleopatra, the daughter of Ptolemaeus VI. Philometor; and in the arrangement of his kingdom appointed Jonathan governor (μεριδάρης; 1 Macc. x. 65) of a province (Judea: cf. 1 Macc. xi. 57). But his triumph was of short duration. After obtaining power he gave himself up to a life of indulgence (Liv. *Ep.* 50; cf. Athen. v. 211); and when Demetrius Nicator, the son of Demetrius Soter, landed in Syria in 147 B.C., the new pretender found powerful support (1 Macc. x. 67 ff.). At first Jonathan defeated and slew Apollonius the governor of Cœle-Syria, who had joined the party of Demetrius, for which exploit he received fresh favours from Alexander (1 Macc. x. 69-89); but shortly afterwards (B.C. 146) Ptolemy entered Syria with a large force, and after he had placed garrisons in the chief cities on the coast, which received him according to the commands of Alexander, suddenly pronounced himself in favour of Demetrius (1 Macc. xi. 1-11; Joseph. *Ant.* xiii. 4, 5 ff.), alleging, probably with truth, the existence of a conspiracy against his life (Joseph. l. c. cf. Diod. ap. Muller. *Fragm.* ii. 16). Alexander, who had been forced to leave Antioch (Joseph. l. c.), was in Cilicia when he heard of Ptolemy's defection (1 Macc. xi. 14). He hastened to meet him, but was defeated (1 Macc. xi. 15; Just. xxxv. 2), and fled to Abae in Arabia (Diod. l. c.), where he was murdered B.C. 146 (Diod. l. c.; 1 Macc. xi.

17 differ as to the manner; and Euseb. Chron. Arm. i. 349 represents him to have been slain in the battle). The narrative in 1 Macc. and Josephus shows clearly the partiality which the Jews entertained for Alexander "as the first that entreated of true peace with them" (1 Macc. x. 47); and the same feeling was exhibited afterwards in the zeal with which they supported the claims of his son Antiochus. [ANTIOCHUS VI.] [B. F. W.]



Tetra-rachm (Ptolemaic talent) of Alexander Balas.

Obr. Bust of king to right. Rev. ΒΑΣΙΛΕΥΣ ΑΑΕΙΑΝ ΔΡΟΥ. Eagle, upon rudder, to left, and palm-branch. In field the monogram and symbol of Tyro; date ΠΕΡ (163 *Ær.* Scield), &c.

**ALEXANDER** (Ἀλέξανδρος), in N. T. 1. Son of Simon the Cyrenian, who was compelled to bear the cross for our Lord (Mark xv. 21). From the manner in which he is there mentioned, together with his brother Rufus, they were probably persons well known in the early Christian church.

2. One of the kindred of Annas the high priest (Acts iv. 6), apparently in some high office, as he is among three who are mentioned by name. Some suppose him identical with Alexander the Alabarch at Alexandria, the brother of Philo Judæus, mentioned by Josephus (*Ant.* xviii. 8, §1, xix. 5, §1) in the latter passage as a φίλος ἀρχαῖος of the Emperor Claudius: so that the time is not inconsistent with such an idea.

3. A Jew at Ephesus, whom his countrymen put forward during the tumult raised by Demetrius the silversmith (Acts xix. 33), to plead their cause with the mob, as being unconnected with the attempt to overthrow the worship of Artemis. Or he may have been, as imagined by Calvin and others, a Jewish convert to Christianity, whom the Jews were willing to expose as a victim to the frenzy of the mob.

4. An Ephesian Christian, reprobed by St. Paul in 1 Tim. i. 20, as having, together with one Hymenæus, put from him faith and a good conscience, and so made shipwreck concerning the faith. This may be the same with

5. ALEXANDER the coppersmith (ἌΑ. ὁ χαλκεύς), mentioned by the same apostle, 2 Tim. iv. 14, as having done him many mischiefs. It is quite uncertain where this person resided: but from the caution to Timotheus to beware of him, probably at Ephesus. [H. A.]

**ALEXANDRIA** (ἡ Ἀλεξάνδρεια, 3 Macc. iii. 1; Mod., *El-Ishenderseeeh*; Ethn., Ἀλεξανδρεία, 3 Macc. ii. 30, iii. 21; Acts xviii. 24, vi. 9), the Hellenic Roman and Christian capital of Egypt, was founded by Alexander the Great B.C. 332, who traced himself the ground-plan of the city which he designed to make the metropolis of his western empire (Plut. *Alex.* 26). The work thus began was continued after the death of Alexander by the Pto-

\* There may be also some allusion in the word to the legend of Caranus, the founder of the Argive dynasty in Macedonia, who was guided to victory by "a flock of goats" (Justin, i. 7).

lemies; and the beauty (Athen. i. p. 3) of Alexandria became proverbial. Every natural advantage contributed to its prosperity. The climate and site were singularly healthy (Strab. p. 793). The harbours, formed by the island of Pharos and the headland Lochias, were safe and commodious, alike for commerce and for war; and the Lake Maroutis was an inland haven for the merchandise of Egypt and India (Strab. p. 798). Under the despotism of the later Ptolemies the trade of Alexandria declined, but its population (300,000 freemen, Diod. xvii. 52: 'the free population of Attica was about 130,000) and wealth (Strab. p. 798) were enormous. After the victory of Augustus it suffered for its attachment to the cause of Antony (Strab. p. 792); but its importance as one of the chief corn-ports of Rome<sup>a</sup> secured for it the general favour of the first emperors. In later times the seditious tumults for which the Alexandrians had always been notorious, desolated the city (A.C. 260 ff. Gibbon, *Decline and Fall*, c. x.), and religious feuds aggravated the popular distress (Dionys. Alex. Ep. iii., xii.; Euseb. H. E., vi. 41 ff.; vii. 22). Yet even thus, though Alexandria suffered greatly from constant dissensions and the weakness of the Byzantine court, the splendour of "the great city of the West" amazed Amrou, its Arab conqueror (A.C. 640; Gibbon, c. li.); and after centuries of Mahometan misrule it promises once again to justify the wisdom of its founder (Strab. xvii. 791-9; *Frag.* ap. Joseph. Ant. xiv. 7, 2; Plut. Alex. 26; Art. ii. 1; Joseph. B. J. iv. 5. Comp. ALEXANDER the Great.)

The population of Alexandria was mixed from the first (comp. Curt. iv. 8, 5); and this fact formed the groundwork of the Alexandrine character. The three regions into which the city was divided (*Regio Judaeorum, Bruchesium, Rhacotis*) corresponded to the three chief classes of its inhabitants, Jews, Greeks, Egyptians;<sup>b</sup> but in addition to these principal races, representatives of almost every nation were found there (Dion Chrys. Orat. xxxii.). According to Josephus, Alexander himself assigned to the Jews a place in his new city; "and they obtained," he adds, "equal privileges with the Macedonians" (c. Ap. ii. 4) in consideration "of their services against the Egyptians" (B. J. ii. 18, 7). Ptolemy I. imitated the policy of Alexander, and, after the capture of Jerusalem, he removed a considerable number of its citizens to Alexandria. Many others followed of their own accord; and all received the full Macedonian franchise (Joseph. Ant. xii. 1. Cf. c. Ap. i. 22), as men of known and tried fidelity (Joseph. c. Ap. ii. 4). Already on a former occasion the Jews had sought a home in the land of their bondage. More than two centuries and a half before the foundation of Alexandria a large body of them had taken refuge in Egypt, after the murder of Gedaliah; but these, after a general apostacy, were carried captive to Babylon by Nebuchadnezzar (2 K. xxv. 26; Jer. xliv.; Joseph. Ant. x. 9, 7).

<sup>a</sup> The Alexandrine corn-vessels (Acts xxvii. 6, xxviii. 11) were large (Acts xxvii. 37) and handsome (Luc. Na vig. p. 668, ed. Bened.); and even Vespasian made a voyage in one (Joseph. B. J. vii. 2). They generally sailed direct to Puteoli (*Dicaearchia*, Strab. p. 793); Senec. Ep. 77, 1; cf. Suet. Aug. 98, Acts xxviii. 13; but, from stress of weather, often sailed under the Asiatic coast (Acts xxvii.; cf. Luc. I. c. p. 970 f.; Smith, *Voyage of St. Paul*, pp. 70 ff.).

The fate of the later colony was far different. The numbers and importance of the Egyptian Jews were rapidly increased under the Ptolemies by fresh immigrations and untiring industry. Philo estimates them in his time at little less than 1,000,000 (*In Flacc.* §6, p. 971); and adds, that two of the five districts of Alexandria were called "Jewish districts;" and that many Jews lived scattered in the remaining three (*id.* §8, p. 973). Julius Caesar (Joseph. Ant. xiv. 10, §1) and Augustus confirmed to them the privileges which they had enjoyed before, and they retained them with various interruptions, of which the most important, A.D. 38, is described by Philo (*l. c.*), during the tumults and persecutions of later reigns (Joseph. c. Ap. ii. 4; B. J. xii. 3, 2). They were represented, at least for some time (from the time of Cleopatra to the reign of Claudius; Jost, *Gesch. d. Judenth.* 353) by their own officer (*ἐθνάρχης*, Strab. ap. Joseph. Ant. xiv. 7, 2; *ἀλαβάρχης*, Joseph. Ant. xviii. 7, 3; 9, 1; xix. 5, 1; cf. Rup. ad Juv. Sat. i. 130; *γενάρχης*, Philo, *In Flacc.* §10, p. 975), and Augustus appointed a council (*γερονσία* i. e. *Sanhedrin*: Philo *l. c.*) "to superintend the affairs of the Jews," according to their own laws. The establishment of Christianity altered the civil position of the Jews, but they maintained their relative prosperity; and when Alexandria was taken by Amrou 40,000 tributary Jews were reckoned among the marvels of the city (Gibbon, cli.).

For some time the Jewish Church in Alexandria was in close dependence on that of Jerusalem. Both were subject to the civil power of the first Ptolemies, and both acknowledged the high-priest as their religious head. The persecution of Ptolemy Philopator (217 B.C.) occasioned the first political separation between the two bodies. From that time the Jews of Palestine attached themselves to the fortunes of Syria [ANTIOCHUS the Great]; and the same policy which alienated the Palestinian party gave unity and decision to the Jews of Alexandria. The Septuagint translation which strengthened the barrier of language between Palestine and Egypt, and the temple at Leontopolis (161 B.C.) which subjected the Egyptian Jews to the charge of schism, widened the breach which was thus opened. But the division though marked was not complete. At the beginning of the Christian era the Egyptian Jews still paid the contributions to the temple-service (Raphall, *Hist. of Jews*, ii. 72). Jerusalem, though its name was fashioned to a Greek shape, was still the Holy City, the metropolis not of a country but of a people (*ἱερόπολις*, Philo, *In Flacc.* §7; *Leg. ad Cai.* §36), and the Alexandrians had a synagogue there (Acts vi. 9). The internal administration of the Alexandrine Church was independent of the Sanhedrin at Jerusalem; but respect survived submission.

There were, however, other causes which tended to produce at Alexandria a distinct form of the Jewish character and faith. The religion and philosophy of that restless city produced an effect upon

<sup>b</sup> Polybius (xxxiv. 14; ap. Strab. p. 797) speaks of the population as consisting of "three races (*τρία γένη*), the native Egyptian . . . the mercenary, . . . and the Alexandrine . . . of Greek descent." The Jews might receive the title of "mercenaries," from the service which they originally rendered to Alexander (Joseph. B. J. ii. 18, 7) and the first Ptolemios (Joseph. c. Ap. ii. 4).

the people more powerful than the influence of politics or commerce. Alexander himself symbolised the spirit with which he wished to animate his new capital by founding a temple of Isis side by side with the temples of the Grecian gods (Arr. iii. 1). The crowds of the East and West were to coexist in friendly union; and in after-times the mixed worship of Serapis (comp. Gibbon, c. xxviii.; *Dict. of Geogr.* i. p. 98) was characteristic of the Greek kingdom of Egypt (August. *De Civ. Dei*, xviii. 5; *S. marinus Aegyptiorum Deus*). This catholicity of worship was further combined with the spread of universal learning. The same monarchs who favoured the worship of Serapis (Clem. Al. *Protr.* iv. §48) founded and embellished the Museum and Library; and part of the Library was deposited in the Serapeum. The new faith and the new literature led to a common issue; and the Egyptian Jews necessarily imbibed the spirit which prevailed around them.

The Jews were, indeed, peculiarly susceptible of the influences to which they were exposed. They presented from the first a capacity for Eastern or Western development. To the faith and conservatism of the Oriental they united the activity and energy of the Greek. The mere presence of Hellenic culture could not fail to call into play their powers of speculation which were hardly repressed by the traditional legalism of Palestine (comp. Jost, *Gesch. d. Judenth.*, pp. 293 ff.); and the unchanging element of divine revelation which they always retained, enabled them to harmonize new thought with old belief. But while the intercourse of the Jew and Greek would have produced the same general consequences in any case, Alexandria was peculiarly adapted to ensure their full effect. The result of the contact of Judaism with the many creeds which were current there must have been speedy and powerful. The earliest Greek fragment of Jewish writing which has been preserved (about 180 B.C.) [ARISTOBELUS] contains large Orphic quotations, which had been already moulded into a Jewish form (comp. Jost, *Gesch. d. Judenth.* 370); and the attempt thus made to connect the most ancient Hellenic traditions with the Law was often repeated afterwards. Nor was this done in the spirit of bold forgery. Orpheus, Musaeus, and the Sibyls appeared to stand in some remote period anterior to the corruptions of polytheism, as the witnesses of a primeval revelation and of the teaching of nature, and thus it seemed excusable to attribute to them a knowledge of the Mosaic doctrines. The third book of the Sibyllines (c. B.C. 150) is the most valuable relic of this pseudo-Hellenic literature, and shows how far the conception of Judaism was enlarged to meet the wider views of the religious condition of heathendom which was opened by a more intimate knowledge of Greek thought; though the later Apocalypse of Ezra [ESDRAS iv.] exhibits a marked reaction towards the extreme exclusiveness of former times.

But the indirect influence of Greek literature and philosophy produced still greater effects upon the Alexandrine Jews than the open conflict and combination of religious dogmas. The literary school of Alexandria was essentially critical and not creative. For the first time men laboured to collect, revise, and classify all the records of the past. Poets trusted to their learning rather than to their imagination. Language became a study; and the legends of early mythology are transformed into philosophic mysteries. The Jews took a vigorous

share in these new studies. The caution against writing, which became a settled law in Palestine, found no favour in Egypt. Numerous authors adapted the history of the Patriarchs, of Moses, and of the Kings to classical models (Euseb. *Praep. Ev.* ix. 17-39. Enpolemus, Artapanus (?), Demetrius, Aristaeus, Cleodemus or Malchas, "a prophet.") A poem which bears the name of Phocylides gives in verse various precepts of Leviticus (*Daniel, sec. lxx. Apolog.* p. 512 f. Romae, 1772); and several large fragments of a "tragedy" in which Ezekiel (c. B.C. 110) dramatized the Exodus, have been preserved by Eusebius (*l. c.*), who also quotes numerous passages in heroic verse from the elder Philo and Theodotus. This classicalism of style was a symptom and a cause of classicism of thought. The same Aristobulus who gave currency to the Judaeo-Orphic verses endeavoured to show that the Pentateuch was the real source of Greek philosophy (Euseb. *Praep. Ev.* xiii. 12; Clem. Al. *Strom.* vi. 98).

The proposition thus enunciated was thoroughly congenial to the Alexandrine character; and henceforth it was the chief object of Jewish speculation to trace out the subtle analogies which were supposed to exist between the writings of Moses and the teaching of the schools. The circumstances under which philosophical studies first gained a footing at Alexandria favoured the attempt. For some time the practical sciences reigned supreme; and the issue of these was scepticism (Matter, *Hist. de l'École d'Alex.* iii. 162 ff.). Then at length the clear analysis and practical morality of the Peripatetics found ready followers; and in the strength of the reaction men eagerly trusted to those splendid ventures with which Plato taught them to be content till they could gain a surer knowledge (*Phaed.* p. 85). To the Jew this surer knowledge seemed to be already given; and the belief in the existence of a spiritual meaning underlying the letter of Scripture was the great principle on which all his investigations rested. The facts were supposed to be essentially symbolic: the language the veil (or sometimes the mask) which partly disguised from common sight the truths which it enwrapped. In this way a twofold object was gained. It became possible to withdraw the Supreme Being (τὸ θεῖον, ὁ θεὸς) from immediate contact with the material world; and to apply the narratives of the Bible to the phenomena of the soul. It is impossible to determine the process by which these results were embodied; but, as in parallel cases, they seem to have been shaped gradually in the minds of the mass, and not fashioned at once by one great teacher. Even in the LXX. there are traces of an endeavour to interpret the anthropomorphic imagery of the Hebrew text [SEPTUAGINT]; and there can be no doubt that the Commentaries of Aristobulus gave some form and consistency to the allegoric system. In the time of Philo (B.C. 20—A.C. 50) the theological and interpretative systems were evidently fixed even in many of their details, and he appears in both cases only to have collected and expressed the popular opinions of his countrymen.

In each of these great forms of speculation—the theological and the exegetical—Alexandrianism has an important bearing upon the Apostolic writings. But the doctrines which are characteristic of the Alexandrine school were by no means peculiar to it. The same causes which led to the formation of wider views of Judaism in Egypt, acting under

greater restraint, produced corresponding results in Palestine. A doctrine of the Word (*Memra*), and a system of mystical interpretation grew up within the Rabbinic schools, which bear a closer analogy to the language of St. John and to the "allegories" of St. Paul than the speculations of Philo.

But while the importance of this Rabbinic element in connexion with the expression of Apostolic truth, is often overlooked, there can be no doubt that the Alexandrine teaching was more powerful in furthering its reception. Yet even when the function of Alexandrianism with regard to Christianity is thus limited, it is needful to avoid exaggeration. The preparation which it made was indirect and not immediate. Philo's doctrine of the Word (*Logos*) led men to accept the teaching of St. John, but not to anticipate it; just as his method of allegorizing fitted them to enter into the arguments of the Epistle to the Hebrews, though they could not have foreseen their application.

The first thing, indeed, which must strike the reader of Philo in relation to St. John is the similarity of phrase without a similarity of idea. His treatment of the *Logos* is vague and inconsistent. He argues about the term and not about the reality, and seems to delight in the ambiguity which it involves. At one time he represents the *Logos* as the reason of God in which the archetypal ideas of things exist (*λόγος ἐνδιάθετος*), at another time as the Word of God by which he makes himself known to the outward world (*λόγος προφορικός*); but he nowhere realizes the notion of One who is at once Revealer and the Revelation, which is the essence of St. John's teaching. The idea of the active *Logos* is suggested to him by the necessity of withdrawing the Infinite from the finite, God from man, and not by the desire to bring God to man. Not only is it impossible to conceive that Philo could have written as St. John writes, but even to suppose that he could have admitted the possibility of the Incarnation of the *Logos*, or of the personal unity of the *Logos* and the Messiah. But while it is right to state in its full breadth the opposition between the teaching of Philo and St. John,<sup>e</sup> it is impossible not to feel the important office which the mystic theology, of which Philo is the representative, fulfilled in preparing for the apprehension of the highest Christian truth. Without any distinct conception of the personality of the *Logos*, the tendency of Philo's writings was to lead men to regard the *Logos*, at least in some of the senses of the term, as a person; and while he maintained with devout earnestness the indivisibility of the divine nature, he described the *Logos* as divine. In this manner, however unconsciously, he prepared the way for the recognition of a two-fold personality in the Godhead, and performed a work without which it may well appear that the language of Christianity would have been unintelligible (comp. Dorner, *Die Lehre von der Person Christi*, i. pp. 23 ff.).

The allegoric method stands in the same relation to the spiritual interpretation of Scripture as the mystic doctrine of the Word to the teaching of St. John. It was a preparation and not an anticipation of it. Unless men had been familiarized in some such way with the existence of an inner meaning in

<sup>e</sup> The closest analogy to the teaching of Philo on the *Logos* occurs in the Epistle to the Hebrews, which is throughout Hellenistic rather than Rabbinic. Compare Heb. iv. 12. with Philo, *Quis rec. die. haeres.* §26.

the Law and the Prophets, it is difficult to understand how an Apollon "mighty in the Scriptures" (Acts xviii. 24-28) could have convinced many, or how the infant Church could have seen almost unmoved the ritual of the Old Covenant swept away, strong in the conscious possession of its spiritual antitypes. But that which is found in Philo is isolated fragments combines in the New Testament to form one great whole. In the former the truth is affirmed in casual details, in the latter it is laid down in its broad principles which admit of infinite application; and a comparison of patristic interpretations with those of Philo will show how powerful an influence the Apostolic example exercised in curbing the imagination of later writers. Nor is this all. While Philo regarded that which was positive in Judaism as the mere symbol of abstract truths, in the Epistle to the Hebrews it appears as the shadow of blessings realized (Hebr. x. 11, *γενεμένων*) in the presence of a personal Saviour. History in the one case is the enunciation of a riddle; in the other it is the record of a life.

The speculative doctrines which thus worked for the general reception of Christian doctrine were also embodied in a form of society which was afterwards transferred to the Christian Church. Numerous bodies of ascetics (*Therapeutae*), especially on the borders of Lake Mareotis, devoted themselves to a life of ceaseless discipline and study. Unlike the Essenes, who present the corresponding phase in Palestinian life, they abjured society and labour, and often forgot, as it is said, the simplest wants of nature in the contemplation of the hidden wisdom of the Scriptures (Philo, *De Vit. Contempl.* throughout). The description which Philo gives of their occupation and character seemed to Eusebius to present so clear an image of Christian virtues that he claimed them as Christians; and there can be no doubt that some of the forms of monasticism were shaped upon the model of the *Therapeutae* (Euseb. *H. E.* ii. 16).

According to the common legend (Euseb. *l. c.*) St. Mark first "preached the Gospel in Egypt, and founded the first Church in Alexandria." At the beginning of the second century the number of Christians at Alexandria must have been very large, and the great leaders of Gnosticism who arose there (Basilides, Valentinus) exhibit an exaggeration of the tendency of the Church. But the later forms of Alexandrine speculation, the strange varieties of Gnosticism, the progress of the catechetical school, the development of Neo-Platonism, the various phases of the Arian controversy, belong to the history of the Church and to the history of philosophy. To the last Alexandria fulfilled its mission; and we still owe much to the spirit of its great teachers, which in later ages struggled, not without success, against the sterner systems of the West.

The following works embody what is valuable in the earlier literature on the subject, with copious references to it: Matter, *Histoire de l'École d'Alexandrie*, 2nd edit., Paris, 1840. Dähne, A. F., *Geschichtliche Darstellung der Jüdisch-Alexandrinischen Religions-Philosophie*, Halle, 1834. Gfrörer, A. F., *Philo, und die Jüdisch-Alexandrinische Theosophie*, Stuttgart, 1835. To these may be added, Ewald, H., *Gesch. des Volkes Israel*, Göttingen, 1852, iv. 250 ff., 393 ff. Jost, J. M., *Gesch. des Judenthums*, Leipzig, 1857, i. 344 ff., 388 ff. Neander, A., *History of Christian Church*, vol. i. 66 ff. Eng. Tr. 1847. Prof. Jowett, *Philo and St. Paul*



*St. Paul's Epistles to the Thessalonians, &c.*, London, 1855, i. 363 ff. And for the later Christian history: Guerike, H. F., *De Schola Alexandrina Catechetica*, Halis, 1825.<sup>a</sup> [B. F. W.]

ALIAH. [ALVAH.]

ALIAN. [ALVAN.]

**ALLIANCES.** On the first establishment of the Jews in Palestine, no connexions were formed between them and the surrounding nations. The geographical position of their country—the peculiarity of their institutions—and the prohibitions against intercourse with the Canaanites and other heathen nations, alike tended to promote an exclusive and isolated state. But with the extension of their power under the kings, the Jews were brought more into contact with foreigners, and alliances became essential to the security of their commerce. Solomon concluded two important treaties exclusively for commercial purposes; the first with Hiram, king of Tyre, originally with the view of obtaining materials and workmen for the erection of the Temple, and afterwards for the supply of ship-builders and sailors (1 K. v. 2-12, ix. 27): the second with a Pharaoh, king of Egypt, which was cemented by his marriage with a princess of the royal family; by this he secured a monopoly of the trade in horses and other products of that country (1 K. x. 28, 29). After the division of the kingdom, the alliances were of an offensive and defensive nature: they had their origin partly in the internal disputes of the kingdoms of Judah and Israel, and partly in the position which these countries held relatively to Egypt on the one side, and the great eastern monarchies of Assyria and Babylonia on the other. The scantiness of the historical records at our command makes it probable that the key to many of the events that occurred is to be found in the alliances and counter-alliances formed between these peoples, of which no mention is made. Thus the invasion of Shishak in Rehoboam's reign was not improbably the result of an alliance made with Jeroboam, who had previously found an asylum in Egypt (1 K. xii. 2, xiv. 25). Each of these monarchs sought a connexion with the neighbouring kingdom of Syria, on which side Israel was particularly assailable (1 K. xv. 19): but Asa ultimately succeeded in securing the active co-operation of Benhadad against Baasha (1 K. xv. 16-20). Another policy, induced probably by the encroaching spirit of Syria, led to the formation of an alliance between the two kingdoms under Ahab and Jehoshaphat, which was maintained until the end of Ahab's dynasty: it occasionally extended to commercial operations (2 Chr. xx. 36). The alliance ceased in Jehu's reign: war broke out shortly after between Amaziah and Jeroboam II.: each nation looked for foreign aid, and a coalition was formed between Rezin, king of Syria, and Pekah on the one side, and Ahaz and Tiglath-Pileser, king of Assyria, on the other (2 K. xvi. 5-9). By this means an opening was afforded to the advances of the Assyrian power; and the kingdoms of Israel and Judah, as they were successively attacked, sought the alliance of the Egyptians, who were strongly interested in maintaining the independence of the Jews as a barrier against the encroachments of the Assyrian power. Thus Hoshea made a treaty with So (Sabaco, or Sevechus), and rebelled against

Shalmaneser (2 K. xvii. 4): Hezekiah adopted the same policy in opposition to Sennacherib (Is. xxx. 2): in neither case was the alliance productive of much good: the Israelites were abandoned by So: it appears probable that his successor Sethos, who had offended the military caste, was unable to render Hezekiah any assistance: and it was only when the independence of Egypt itself was threatened, that the Assyrians were defeated by the joint forces of Sethos and Tirhakah, and a temporary relief afforded thereby to Judah (2 K. xix. 9, 36; Herod. ii. 141). The weak condition of Egypt at the beginning of the 26th dynasty left Judah entirely at the mercy of the Assyrians, who under Esarhaddon subdued the country, and by a conciliatory policy secured the adhesion of Manasseh and his successors to his side against Egypt (2 Chr. xxxiii. 11-13). It was apparently as an ally of the Assyrians that Josiah resisted the advance of Necho (2 Chr. xxxv. 20). His defeat, however, and the downfall of the Assyrian empire again changed the policy of the Jews, and made them the subjects of Egypt. Nebuchadnezzar's first expedition against Jerusalem was contemporaneous with and probably in consequence of the expedition of Necho against the Babylonians (2 K. xxiv. 1; Jer. xlv. 2): and lastly Zedekiah's rebellion was accompanied with a renewal of the alliance with Egypt (Ez. xvii. 15): a temporary relief appears to have been afforded by the advance of Hophrah (Jer. xxxvii. 11), but it was of no avail to prevent the extinction of Jewish independence.

On the restoration of independence, Judas Maccabaeus sought an alliance with the Romans, who were then gaining an ascendancy in the East, as a counterpoise to the neighbouring state of Syria (1 Mac. viii.; Joseph. *Ant.* xii. 10, §6): this alliance was renewed by Jonathan (1 Mac. xii. 1; *Ant.* xiii. 5, §8), and by Simon (1 Mac. xv. 17; *Ant.* xiii. 7, §3): on the last occasion the independence of the Jews was recognized and formally notified to the neighbouring nations B.C. 140 (1 Mac. xv. 22, 23). Treaties of a friendly nature were at the same period concluded with the Lacedaemonians under an impression that they came of a common stock (1 Mac. xii. 2, xiv. 20; *Ant.* xii. 4, §10, xiii. 5, §8). The Roman alliance was again renewed by Hyrcanus, B.C. 128 (*Ant.* xiii. 9, §2), after his defeat by Antiochus Sidetes, and the losses he had sustained were repaired. This alliance, however, ultimately proved fatal to the independence of the Jews: the rival claims of Hyrcanus and Aristobulus having been referred to Pompey, B.C. 63, he availed himself of the opportunity of placing the country under tribute (*Ant.* xiv. 4, §4). Finally, Herod was raised to the sovereignty by the Roman Senate, acting under the advice of M. Antony (*Ant.* xiv. 14, §5).

The formation of an alliance was attended with various religious rites: a victim was slain and divided into two parts, between which the contracting parties passed involving imprecations of a similar destruction upon him, who should break the terms of the alliance (Gen. xv. 10; cf. Liv. i. 24); hence the expression פָּרַת בְּרִית (= *ἄρκια τέμνειν*, *foedus icere*) to make (lit. *to cut*) a treaty; hence also the use of the term אֲלֵה (lit. *imprecation*) for a covenant. That this custom was maintained to a late period appears from Jer. xxxiv. 18-20. Generally speaking, the oath alone is mentioned in the contracting of alliances, either

<sup>a</sup> Alexandria occurs in the Vulgate by an error for No-Ammon [No-AMMON], Jer. xli. 25; Ez. xxx. i., 15, 16; Neh. iii. 8.

between nations (Josh. ix. 15) or individuals (Gen. xvi. 28, xxxi. 53; 1 Sam. xv. 17; 2 K. xi. 4). The event was celebrated by a feast (Gen. i. c.; Ex. xxiv. 11; 2 Sam. iii. 12, 20). Salt, as symbolical of fidelity, was used on these occasions; it was applied to the sacrifices (Lev. ii. 13), and probably used, as among the Arabs, at hospitable entertainments; hence the expression "covenant of salt" (Numb. xviii. 19; 2 Chr. xiii. 5). Occasionally a pillar or a heap of stones was set up as a memorial of the alliance (Gen. xxxi. 52). Presents were also sent by the party soliciting the alliance (1 K. xv. 18; Is. xxx. 3; 1 Macc. xv. 18). The fidelity of the Jews to their engagements was conspicuous at all periods of their history (Josh. ix. 18), and any breach of covenant was visited with very severe punishment (2 Sam. xx. 1; Ez. xvii. 16). [W. L. B.]

AL/LON (אֵלֹן or אֵלֹן), a large strong tree of some description, probably an oak (see Ges. Thes. 51, 103; Stanley, App. §76). The word is found in two names in the topography of Palestine.

1. ALLON, more accurately ELON (אֵלֹן) (עֵלֶיךָ עֵלֹן); *Mawlá*: *Elon*, a place named among the cities of Naphtali (Josh. xix. 33). Probably the more correct construction is to take it with the following word, i. e. "the oak by Zaanannim," or "the oak of the loading of tents," as if deriving its name from some nomad tribe frequenting the spot. Such a tribe were the Kenites, and in connexion with them the place is again named in Judg. iv. 11,<sup>b</sup> with the additional definition of "by Kedesh (Naphtali)." Here, however, the A. V. following the Vulgate, renders the words "the plain of Zaanaim." [ELON.] (See Stanley, 340, note.)

2. ALLON-BAC'HUTH (אֵלֹן בַּחֹת) = "oak of weeping;" and so *βάλανος πένθους*; *querous fletus*, the tree under which Rebekah's nurse, Deborah, was buried (Gen. xxxv. 8). Ewald (*Gesch.* iii. 29) believes the "oak of Tabor" (1 Sam. x. 3, A. V. "plain of T.") to be the same as, or the successor of, this tree, "Tabor" being possibly a merely dialectical change from "Deborah," and he would further identify it with the "palm-tree of Deborah" (Judg. iv. 5). See also Stanley, 143, 223. [G.]

ALMO'DAD (אֵלְמוֹדָד; *Ἐλμοδῶδ*; *Elmodad*), the first, in order, of the descendants of Joktan (Gen. x. 26; 1 Chr. i. 20), and the progenitor of an Arab tribe. His settlements must be looked for, in common with those of the other descendants of Joktan, in the Arabian peninsula; and his name appears to be preserved in that of Mudád (or El-Mudád, the word being one of those proper names that admit of the article's being prefixed), a famous personage in Arabian history, the reputed father of Ishmael's Arab wife (*Mir-át ez-Zemán*, &c.), and the chief of the Joktanite tribe Jurhum (not to be confounded with the older, or first, Jurhum), that, coming from the Yemen, settled in the neighbourhood of Mekkeh, and intermarried with the Ishmaelites. The name of Mudád was

<sup>a</sup> אֵלֹן, *Allon*, is the reading of V. d. Hooght, and of Walton's Polyglott; but most MSS. have as above (Davidson's *Hebr. Text*, 46).

<sup>b</sup> It must be remarked that the Targum Jonathan renders this passage by words meaning "the plain of the swamp" (see Schwarz, 181). This is Ewald's

peculiar to Jurhum, and borne by several of its chiefs (Caussin de Perceval, *Essai sur l'Hist. des Arabes avant l'Islamisme*, &c., i. 33, seq., 168, and 194, seq.). Gesenius (*Lex. ed. Tregelles, in loc.*) says, "If there were an ancient error in reading

(for אֵלְמוֹדָד), we might compare *Morad*, مراد

or בני مراد, the name of a tribe living in a mountainous region of Arabia Felix, near Zabid." (For this tribe see Abulfedae *Hist. Anteislamica*, ed.

Fleischer, p. 190.) Others have suggested

but the well-known tribes of this stock are of Ishmaelite descent. Bochart (*Phaleg*, li. 16) thinks that Almodad may be traced in the name of the Ἰαλλουμαῖῶται of Ptolemy (vi. 7, §24), a people of the interior of Arabia Felix, near the sources of the river Lar [ARABIA]. [E. S. F.]

ALMON (אֵלְמוֹן; *Γάμαλα*; *Almon*), a city within the tribe of Benjamin, with "suburbs" given to the priests (Josh. xxi. 18). Its name does not occur in the list of the towns of Benjamin in Josh. xviii. In the parallel list in 1 Chr. vi. it is found as Alemeth—probably a later form, and that by which it would appear to have descended to us. [ALEMETH.] [G.]

ALMON-DIBLATHA'IM (accurately Diblathamah, אֵלְמוֹן דִּבְלַתְיָיִם; *Γελμὼν Δεβλαθαίμ*; *Helmon-diblathaim*), one of the latest stations of the Israelites, between Dibon-gad and the mountains of Abarim (Num. xxxiii. 46, 47). Dibon-gad is doubtless the present *Dhibán*, just to the north of the Arnon; and there is thus every probability that Almon-diblathaim was identical with Beth-diblathaim, a Moabite city mentioned by Jeremiah (xlviii. 22) in company with both Dibon and Nebo, and that its traces will be discovered on further exploration. [G.]

ALMOND-TREE; ALMOND (אֵלְמוֹן). In Jer. i. 11, *Shágél* signifies the tree, which was so called because it is the first of all trees which buds, and as it were awakes out of sleep, after the winter season (root אֵלְמוֹן, *vigilavit*; Comp. Plin. xvi. 25, s. 42: "floreit prima omnium amygdala mense Januario, Martio verò pomum maturat"). The LXX. render אֵלְמוֹן, by βακτηριαν καρύνην. In Gen. xliii. 11, Num. xvii. 8, אֵלְמוֹן signifies the fruit, and the LXX. have *κάρνα* in both places, the Vulg. *amygdala*. In Eccl. xii. 5, אֵלְמוֹן הַשֵּׁקֶר, is rendered by the LXX. *καὶ ἀνθήσει τὸ ἀμύγδαλον*, a rendering followed by the Vulg. and A. V., but rejected by Gesenius on the ground that the flower of the almond-tree is pink, not white; and therefore has no reference to the hoariness of old age. Gesenius suggests "spernit seu fastidit (senex dentibus carens) amygdalam," vel "fastidium creat amygdala seni."

In Ex. xxv. 33, 34, xxxvii. 19, 20, the Pual participle of the root אֵלְמוֹן occurs, signifying "made

explanation also (*Gesch.* ii. 492, note). For other interpretations see Fürst (*H. W. B.* 91).

<sup>c</sup> The Sam. Version, according to its customary rendering of Allon, has here בְּכִיתָהּ, "the plain of Bakith." See this subject more fully examined under ELON.

in the form of the almond-flower." "In the canonical shall be four bowls made like unto almonds, with their knops and flowers." [W. D.]

**ALMS** (Chald. ܐܠܡܝܢܐ), beneficence towards the poor, from Anglo-Sax. *almesse*, probably, as well as Germ. *almosen*, from *ελεημοσύνη*; *eleemosyna*, Vulg. (but see Bosworth, *A. S. Dict.*). The word "alms" is not found in our version of the canonical books of O. T., but it occurs repeatedly in N. T., and in the Apocryphal books of Tobit and Ecclesiasticus. The Heb. ܐܠܡܝܢܐ, *righteousness*, the usual equivalent for *alms* in O. T., is rendered by LXX. in Deut. xxiv. 13, Dan. iv. 24, and elsewhere, *ελεημοσύνη*, whilst some MSS., with Vulg. and Rhem. Test., read in Matt. vi. 1, *δικαιοσύνη*.

The duty of almsgiving, especially in kind, consisting chiefly in portions to be left designedly from produce of the field, the vineyard, and the oliveyard (Lev. xix. 9, 10, xxiii. 22; Deut. xv. 11, xxiv. 19, xxvi. 2-13; Ruth ii. 2), is strictly enjoined by the Law. After his entrance into the land of promise, the Israelite was ordered to present yearly the first-fruits of the land before the Lord, in a manner significant of his own previously destitute condition. Every third year also (Deut. xiv. 28) each proprietor was directed to share the tithes of his produce with "the Levite, the stranger, the fatherless, and the widow." The theological estimate of almsgiving among the Jews is indicated by the following passages:—Job xxxi. 17; Prov. x. 2, xi. 4; Esth. ix. 22; Ps. cxli. 9; Acts ix. 36, the case of Dorcas; x. 2, of Cornelius: to which may be added, Tob. iv. 10, 11, xiv. 10, 11; and Ecclus. iii. 30, xl. 24. And the Talmudists went so far as to interpret *righteousness* by almsgiving in such passages as Gen. xviii. 19; Is. liv. 14; Ps. xvii. 15.

In the women's court of the Temple there were 13 receptacles for voluntary offerings (Mark xii. 41), one of which was devoted to alms for education of poor children of good family. Before the Captivity there is no trace of permission of mendicancy, but it was evidently allowed in later times (Matt. xx. 30; Mark x. 46; Acts iii. 2).

After the Captivity, but at what time it cannot be known certainly, a definite system of almsgiving was introduced, and even enforced under penalties. In every city there were three collectors. The collections were of two kinds; 1. of money for the poor of the city only, made by two collectors, received in a chest or box (קופה) in the synagogue on the Sabbath, and distributed by the three in the evening; 2. for the poor in general, of food and money, collected every day from house to house, received in a dish (מחנה), and distributed by the three collectors. The two collections obtained the names respectively of "alms of the chest," and "alms of the dish." Special collections and distributions were also made on fast-days.

The Pharisees were zealous in almsgiving, but too ostentatious in their mode of performance, for which our Lord finds fault with them (Matt. vi. 2). But there is no ground for supposing that the expression *μὴ σαλπίζετε* is more than a mode of denouncing their display, by a figure drawn from the frequent and well-known use of trumpets in religious and other celebrations, Jewish as well as heathen. Winer, *s. v. Carpzus. Eleem. Jud.* 32. Yttinga, *De Syn. Vet.* iii. 1, 13. Elzey, *On Gospels. Mar. xiv. 10*, *De Jure Pauperis*, vii 10; ix. 1, 6; x.

(Prideaux). *ahn, Arch. Bibl.* iv. 371. (Upham.) Lightfoot, *Horae Hebr.*, on Matt. vi. 2, and *Descr. Templi*, 19. *Dict. of Antiq.* s. v. 'Tuba.' [See OFFERINGS; POOR; TITHES; TEMPLE.]

The duty of relieving the poor was not neglected by the Christians (Matt. vi. 1-4; Luke xiv. 13; Acts xx. 35; Gal. ii. 10). Every Christian was exhorted to lay by on the Sunday in each week some portion of his profits, to be applied to the wants of the needy (Acts xi. 30; Rom. xv. 25-27; 1 Cor. xvi. 1-4). It was also considered a duty specially incumbent on widows to devote themselves to such ministrations (1 Tim. v. 10). [H. W. P.]

**ALMUG** or **ALGUM TREE** (אֲמוֹגָה and אֲמוֹגָהּ); the former occurring in 1 K. x. 11, 12, and the latter in 2 Chr. ii. 8, ix. 10, 11). From these passages we learn that these trees were brought from Ophir and from Lebanon, and that the timber was used for pillars for the house of the Lord and for the king's house, for terraces or stairs (תֵּימָה), and for harps and psalteries for singers. Most of the Rabbins take the words to signify corals, and in this sense אֲמוֹגָה is used in the Talmud; but there can be little doubt that some kind of wood is meant, and that this Rabbinical meaning is due to similarity of colour between the two substances. Most later writers follow Celsius (*Hierobot.* i. p. 171, *seq.*), who take it to mean the red sandal-wood of China and the Indian Archipelago (*Pterocarpus santalinus* of Linnaeus), of which to this day in India costly utensils are made. The statement in 2 Chr. ii. 8, ascribing the growth of almug-trees to Mount Lebanon, is adverse to this identification; but Gesenius suggests with great probability that this statement is due to the fact of this timber being exported from Tyre, after having been brought thither from the East. The ancient versions afford no certain clue as to what tree is meant. The LXX. in 1 K. i. c. have *πελεκηρά* al. *ἀπελέκητα*, in 2 Chr. i. c. *πέβκινα*. The Vulgate has *thyina*, from *θύον*, *θυία*—an African tree with sweet-smelling wood used for making costly furniture, and variously identified with the cedar, the savin, and the African *arbor vitæ*. (See Hom. *Od.* v. 60; Voss. *ad Virg. Georg.* ii. 126.) Some authors take the almug-tree to be a kind of cedar, relying on the passage in 2 Chr.; and Dr. Shaw supposes it to have been the cypress, because the wood of that tree is still used in Italy and elsewhere for violins, harpsichords, and other stringed instruments. Hiller (*Hierophyt.* xiii. § 7) supposes a gummy or resinous wood to be meant, but this would be unfit for the uses to which the almug-tree is said to have been applied. Josephus (*Ant.* viii. 7) describes the wood as that of a kind of pine, which he distinguishes from the pine of his own days. [W. D.]

**ALOE** or **LIGN ALOE** (אֵילָנֹה or אֵילָנֹהּ), a species of odoriferous tree, called by the Greeks *ἀγαλλοχον*, and by later writers *ξυλαλόη*. The word occurs four times in A. V., viz. Num. xxiv. 6; Prov. vii. 17; Ps. xlv. 9; Cant. iv. 14. In the first two passages the LXX. have no direct rendering of the word, as they have confused it with the plur. of *λίπην*, *tentorium*; in the third passage they represent it by *στακτή*; and in the fourth by *ἀλώη*, which is merely the Hebrew word in Greek characters. The *agalochus* is the aloe-wood of later

authors, called also paradise-wood and eagle-wood. It is agreed that there are two sorts of agallochus, the one true and very excellent, the other spurious, or at any rate inferior. The former grows in Cochinchina, in the kingdom of Siam and in China, is never exported, and is so rare in India as to be worth its weight in gold. Pieces of the wood, resinous, blackish, heavy, and perforated as by worms, are called *Calambac*. The people of Siam call the tree itself *Kissina*; the Japanese *Kancoriki*, or scented-tree; and the Chinese *Sü'-hianj*. The aroma of the tree is said to arise when it becomes old from the thickening of the oily particles into resin within the trunk. See description and figure of the tree in Rumphii *Herb. Amboinensi*, v. ii. p. 29-40. The inferior sort is called *Garo* in Eastern India, and is the wood of a tree growing in the Moluccas, *Excoecaria Agallocha* of Linnaeus. The native name of this tree is *aghil*, *käraghil*, or *kalagarit*, from which both the Greek and Heb. names would seem to be derived. The Portuguese, the first Europeans who visited India, on account of the similarity of sound, called the *aghil*, eagle-wood, whence we have the French *bois d'aigle*, and the Germ. *Adlerholz*. De Sacy suggests a connexion between אֲלוֹתִים and the Arabic هَيْل or قافلة ("quod more Aegyptiorum pronunciat *habula*") = *cardamomum*, Avicenn. *Op. Arab.* v. i. p. 163, 243, 275; but Gesenius demurs to this as too bold.

The aloë-wood is used in the East for perfuming garments and rooms, and is also administered as a cordial in fainting and epileptic fits. The flower of the *Excoecaria* is highly fragrant. See Cels. *Hierobot.* v. i. p. 134-170; Dioscorid. i. v. 21; and De Lamarck, *Encycl. Method.* i. 422-429. [W. D.]

**AL'LOTH** (אֲלוֹתִים; Βααλόθ; *Baloth*), a place or district, forming with Asher the jurisdiction of the ninth of Solomon's commissariat officers (1 K. iv. 16). It is read by the LXX. and later scholars as *Bealoth*, though the A. V. treats the א as a prefix. In the former case see **BEALOTH**. Josephus has τὴν περὶ Ἀρκῆν παραλίαν, Ἀρκῆ being the name which he elsewhere gives to Eodippa (Achzib) on the sea-coast in Asher. [G.]

**ALPHAËUS** (Ἀλφαῖος; אֲלֵפָיִם), the father of the lesser St. James the Apostle (Matt. x. 3; Mark iii. 18; Luke vi. 15; Acts i. 13), and husband of that Mary (called in Mark xv. 40, mother of James the less and of Joseph) who, with the mother of Jesus and others, was standing by the cross during the crucifixion (John xix. 25). [MARY.] In this latter place he is called *Cleopas* (not, as in the A. V., *Cleophas*); a variation arising from the double pronunciation of the letter פ; and found also in the LXX. rendering of Hebrew names. Winer compares Ἀγγαῖος from אֲנָפִי, Ἐραδ from עֲרָפִי, פֶּזֶזֶק from פֶּזֶזֶק (2 Chr. xxx. 1), Ταβέκ from תַּבְבֵּק (Gen. xxii. 24), and says that although no reliable example appears in the LXX. of the hardening of פ at the beginning of a word, yet such are found, as in *Kilikia* from קִלְקִי. Whether the fact of this variety existing gives us a further right to identify Alphaeus with the Cleopas of Luke xxiv. 18, can never be satisfactorily determined. If, as commonly, the ellipsis in Ἰουδᾶς Ἰακώβου in Luke vi. 15, Acts i. 13, is to be filled up by inserting ἀδελφός, then the apostle St. Jude was another son of Alphaeus. And in Mark ii. 14, Levi (or Matthew)

is also said to have been the son of Alphaeus. No can any satisfactory reason be given why we should suppose this to have been a different person, as is usually done. For further particulars, see **JAMES THE LESS**, and **BRETHREN OF JESUS**. [H. A.]

**ALTAR** (מִזְבֵּחַ; θυσιαστήριον, βωμός; altar). (A.) The first altar of which we have any account is that built by Noah when he left the ark (Gen. viii. 20). The Targumists indeed assert that Adam built an altar after he was driven out of the garden of Eden, and that on this Cain and Abel, and afterwards Noah and Abraham, offered sacrifices (Pseudo Jonath. Gen. viii. 20, xxii. 9). According to the tradition the First Man was made upon an altar which God himself had prepared for the purpose, and on the site of this altar were reared both those of the Patriarchs and that in the Temple of Solomon. This tradition, if no other way valuable, at least shows the great importance which the Jews attached to the altar as the central point of their religious worship (Bähr, *Symbol.* ii. 350).

In the early times altars were usually built in certain spots hallowed by religious associations, e. g. where God appeared (Gen. xii. 7, xiii. 18, xxvi. 25, xxxv. 1). Generally of course they were erected for the offering of sacrifice; but in some instances they appear to have been only memorial. Such was the altar built by Moses and called *Jehovah Nissi*, as a sign that the Lord would have war with Amalek from generation to generation (Ex. xvii. 15, 16). Such too was the altar which was built by the Reubenites, Gadites, and half-tribe of Manasseh, "in the borders of Jordan," and which was erected "not for burnt offering nor for sacrifice," but that it might be "a witness" between them and the rest of the tribes (Josh. xxii. 10-29). Altars were most probably originally made of earth. The Law of Moses allowed them to be made either of earth or unhewn stones (Ex. xx. 26): any iron tool would have profaned the altar—but this could only refer to the body of the altar and that part on which the victim was laid, as directions were given to make a casing of shittim-wood overlaid with brass for the altar of burnt offering. (See below.)

In later times they were frequently built on high places, especially in idolatrous worship (Dent. xii. 2; for the pagan notions on this subject, see Tac. *Ann.* xiii. 57). The altars so erected were themselves sometimes called "high places" (בָּמוֹת, 2 K. xxiii. 8; 2 Chr. xiv. 3, &c.). By the Law of Moses all altars were forbidden except those first in the Tabernacle and afterwards in the Temple (Lev. xvii. 8, 9; Deut. xii. 13, &c.). This prohibition, however, was not strictly observed, at least till after the building of the Temple, even by pious Israelites: Thus Gideon built an altar (Judg. vi. 24). So likewise did Samuel (1 Sam. vii. 9, 10), David (2 Sam. xxiv. 25), and Solomon (1 K. iii. 4).

The sanctity attaching to the altar led to its being regarded as a place of refuge or asylum (Ex. xxi. 14; 1 K. i. 50).

(B.) The Law of Moses directed that two altars should be made, the one the Altar of Burnt-offering (called also the Altar *κατ' ἔξοχην*, see Hävernick in Ez. xlili. 13 ff.) and the other the Altar of Incense.

1. The Altar of Burnt offering (מִזְבֵּחַ הָעֹלָה), called in Malach. i. 7, 12, "the table of the Lord," perhaps also in Ez. xlv. 16. This differed in construction at different times. (1.) In the Tabernacle

(Ex. xxvii. 1 ff., xxxviii. 1 ff.) it was comparatively small and portable. In shape it was square. It was five cubits in length, the same in breadth, and three cubits high. It was made of planks of shittim (or acacia)-wood overlaid with brass. (Josephus says gold instead of brass, *Ant.* iii. 6, §8).

The interior was hollow (חֲתוּם, נְבוּב, Ex. xxvii. 8). But as nothing is said about a covering to the altar on which the victims might be placed, Jarchi is probably correct in supposing that whenever the tabernacle for a time became stationary, the hollow core of the altar was filled up with earth. In support of this view he refers to Ex. xx. 24, where the command is given, "make me an altar of earth," &c., and observes: "Altare terreum est hoc ipsum mensum altare cujus concavum terra implebatur, cum castra metarentur."

At the four corners were four projections called horns, made, like the altar itself, of shittim-wood overlaid with brass. It is not quite certain how the words in Ex. xxvii. 2, כַּמְנֹנֵי הַתְּהוֹן הַרְנָתָיו, should be explained. According to Mendelssohn they mean that these horns were of one piece with the altar. So also Knobel (*Comm.* in loc.). And this is probably right. By others they are understood to describe only the projection of the horns from the altar. These probably projected upwards; and to them the victim was bound when about to be sacrificed (Ps. cxviii. 27). On the occasion of the consecration of the priests (Ex. xxix. 12) and the offering of the sin-offering (Lev. iv. 7 ff.) the blood of the victim was sprinkled on the horns of the altar. (See the symbolism explained by Baumgarten, *Commentar zum Pentateuch*, ii. 63.) Round the altar midway between the top and bottom (or, as others suppose, at the top) ran a projecting ledge (כַּרְבֵּב, A. V. "Compass") on which perhaps the priests stood when they officiated. To the outer edge of this, again, a grating or net-work of brass (מַכְבֵּר מַעֲשֵׂה רֶשֶׁת נְחֹשֶׁת) was affixed, and reached to the bottom of the altar, which thus presented the appearance of being larger below than above. Others have supposed this grating to adhere closely to the boards of which the altar was composed, or even to have been substituted for them half-way up from the bottom.

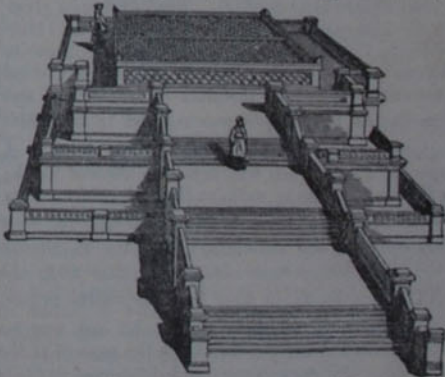
At any rate there can be little doubt that the grating was perpendicular, not horizontal as Jonathan supposes (Targum on Ex. xxvii. 5). According to him it was intended to catch portions of the sacrifice or coals which fell from the altar, and which might thus be easily replaced. But it seems improbable that a net-work or grating should have been constructed for such a purpose (cf. Joseph. *Ant.* iii. 6, §8). At the four corners of the network were four brassen rings into which were inserted the staves by which the altar was carried. These staves were of the same materials as the altar itself. As the priests were forbidden to ascend the altar by steps (Ex. xx. 26), it has been conjectured that a slope of earth led gradually up to the כַּרְבֵּב, or ledge from which they officiated. This must have

\* Knobel (*in loc.*) is of opinion that the object of the net-work was to protect the altar from being injured by the feet and knees of the officiating priests. כַּרְבֵּב, he thinks, was merely an ornament by way of finish, at the top of this.

been either on the north or south side; for on the east was "the place of the ashes" (Lev. i. 16) and on the west at no great distance stood the laver of brass. According to the Jewish tradition it was on the south side. The place of the altar was at "the door of the tabernacle of the tent of the congregation" (Ex. xl. 29). The various utensils for the service of the altar (Ex. xxvii. 3) were: (1.) סִירוֹת, pans to clear away the fat (לְרִשְׁנָה) and ashes with: elsewhere the word is used of the pots in which the flesh of the sacrifices was put to seethe (cf. Zech. xiv. 20, 21, and 2 Chr. xxxv. 13, with 1 Sam. ii. 14). (2.) יָעִים, shovels, Vulg. forcipes, Gesen. *palas cineri renovendo*. (3.) מַזְקוֹת, basins. LXX. *φιάλαί*, vessels in which the blood of the victims was received, and from which it was sprinkled (זֶרֶק). (4.) מַזְלָגוֹת, flesh-hooks, LXX. *κρέαγγαι*, by means of which the flesh was removed from the caldron or pot. (See 1 Sam. ii. 13, 14, where they are described as having three prongs.) (5.) מַחֲתֹת, fire-pans, or perhaps censers.

These might either be used for taking coals from the fire on the altar (Lev. xvi. 12); or for burning incense (Num. xvi. 6, 7). There is no reason to give the word a different meaning in Ex. xxv. 38, where our version, following the Vulgate, translates it "snuff-dishes." All these utensils were of brass.

(2.) In Solomon's Temple the altar was considerably larger in its dimensions, as might have been expected from the much greater size of the building in which it was placed. Like the former it was square: but the length and breadth were now twenty cubits, and the height ten (2 Chr. iv. 1). It differed, too, in the material of which it was made, being entirely of brass (1 K. viii. 64; 2 Chr. vii. 7). It had no grating: and instead of a single gradual slope, the ascent to it was probably made by three successive platforms, to each of which it has been supposed that steps led (Surenhus. *Mishna*, vol. ii. p. 261, as in the figure annexed).



Altar of Burnt Offering, from Surenhusius' *Mishna*.

Against this may be urged the fact that the Law of Moses positively forbade the use of steps (Ex. xx. 26) and the assertion of Josephus that in Herod's temple the ascent was by an inclined plane. On the other hand steps are introduced in the ideal, or symbolical, temple of Ezekiel (xliii. 17), and the prohibition in Ex. xx. has been interpreted as applying to a continuous flight of stairs and not to a broken ascent. But the Biblical account is so brief that we are necessarily unable to determine the

question. Asa, we read, renewed (יִחְדָּשׁ) this altar (2 Chr. xv. 8). This may either mean that he repaired it, or more probably perhaps that he reconsecrated it after it had been polluted by idol-worship (*εὐκαιρίαισε*, LXX.). Subsequently Ahaz had it removed from its place to the north side of the new altar which Urijah the priest had made in accordance with his direction (2 K. xvi. 14). It was "cleansed" by command of Hezekiah (טְהַרְנֵהוּ, 2 Chr. xxix. 18), and Manasseh, after renouncing his idolatry, either repaired (Chetib, יִכַּן) or rebuilt it (Keri, יִבְנֵהוּ). It may finally have been broken up and the brass carried to Babylon, but this is not mentioned (Jer. lii. 17 ft.). According to the Rabbinical tradition, this altar stood on the very spot on which man was originally created.

(3.) The Altar of Burnt-offering in the second (Zerubbabel's) temple. Of this no description is given in the Bible. We are only told (Ezr. iii. 2) that it was built before the foundations of the Temple were laid. According to Josephus (*Ant.* xi. 4, § 1) it was placed on the same spot on which that of Solomon had originally stood. It was constructed, as we may infer from 1 Macc. iv. 47, of unhewn stones (*λίθους δλοκλήρους*). Antiochus Epiphanes desecrated it (*φικαδόμησαν βδέλυγμα ἐρημάσεως ἐπὶ το θυσιαστήριον*, 1 Macc. i. 54): and according to Josephus (*Ant.* xii. 5, § 4) removed it altogether. In the restoration by Judas Maccabæus a new altar was built of unhewn stone in conformity with the Mosaic Law (1 Macc. iv. 47).

(4.) The altar erected by Herod, which is thus described by Josephus (*B. J.* v. 5, § 6):—"In front of the Temple stood the altar, 15 cubits in height, and in breadth and length of equal dimensions, viz. 50 cubits: it was built foursquare, with horn-like corners projecting from it; and on the south side a gentle acclivity led up to it. Moreover it was made without any iron tool, neither did iron ever touch it at any time." Rufin. has 40 cubits square instead of 50. The dimensions given in the Mishna are different. It is there said (Midoth, 3, 1) that the altar was at the base 32 cubits square; at the height of a cubit from the ground 30 cubits square; at 5 cubits higher (where was the circuit, סוּבְבָה) it was reduced to 28 cubits square, and at the horns still further to 26. A space of a cubit each way was here allowed for the officiating priests to walk, so that 24 cubits square were left for the fire on the altar (הַמְשֵׁכָה). This description is not very clear. But the Rabbinical and other interpreters consider the altar from the סוּבְבָה upwards to have been 28 cubits square, allowing at the top, however, a cubit each way for the horns, and another cubit for the passage of the priests. Others, however (as L'Empereur *in loc.*), suppose the ledge on which the priests walked to have been 2 cubits lower than the surface of the altar on which the fire was placed.

The Mishna further states, in accordance with Josephus (see above), and with reference to the law already mentioned (Ex. xx. 25), that the stones of which the altar was made were unhewn; and that twice in the year, viz. at the Feast of the Passover and the Feast of Tabernacles they were whitewashed afresh. The way up (פְּרָשׁ) was on the south side, 32 cubits long and 16 broad, constructed

of unhewn stones. In connexion with the horn on the south-west was a pipe intended to receive the blood of the victims which was sprinkled on the left side of the altar: the blood was afterwards carried by means of a subterranean passage into the brook Kidron. Under the altar was a cavity into which the drink-offering passed. It was covered over with a slab of marble and emptied from time to time. On the north side of the altar were a number of brassen rings, to secure the animals which were brought for sacrifice. Lastly, round the middle of the altar ran a scarlet thread (חוּט שֵׁל בִּיכָרָה) to mark where the blood was to be sprinkled, whether above or below it.

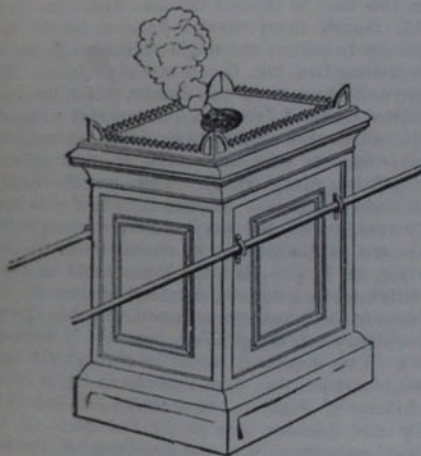
According to Lev. vi. 12, 13, a perpetual fire was to be kept burning on the altar. This, as Bähr (*Symbol.* ii. 350) remarks, was the symbol and token of the perpetual worship of Jehovah. For inasmuch as the whole religion of Israel was concentrated in the sacrifices which were offered, the extinguishing of the fire would have looked like the extinguishing of the religion itself. It was therefore, as he observes, essentially different from the perpetual fire of the Persians (Curt. iii. 3, Amm. Marc. xxiii. 6; Hyde, *Rel. Vet. Pers.* vii. p. 148), or the fire of Vesta to which it has been compared. These were not sacrificial fires at all, but were symbols of the Deity, or were connected with the belief which regarded fire as one of the primal elements of the world. This fire, according to the Jews, was the same as that which came down from heaven (*πῦρ οὐρανοπέτῆς*) "and consumed upon the altar the burnt-offering and the fat" (Lev. ix. 24). It couched upon the altar they say, like a lion; it was bright as the sun, the flame thereof was solid and pure; it consumed things wet and dry alike; and, finally, it emitted no smoke. This was one of the five things existing in the first temple which tradition declares to have been wanting in the second (Tract. Joma, c. i. and *fin.* fol. 21, col. b.). The fire which consumed the sacrifices was kindled from this: and besides this there was the fire from which the coals were taken to burn incense with. (See Carpov, *Apparat. Hist. Crit. Annot.* p. 286.)

II. The Altar of Incense (מִזְבֵּחַ הַקְּטֹרֶת, מִקְטֹרֶת קְטָרָה, Ex. xxx. 1; *θυσιαστήριον θυμιάματος*, LXX.), called also the golden altar (מִזְבֵּחַ הַזָּהָב, Ex. xxxix. 38; Num. iv. 11) to distinguish it from the Altar of Burnt-offering, which was called the *brassen* altar (Ex. xxxviii. 30). Probably this meant by the "altar of wood" spoken of Ezek. xl. 22, which is further described as the "table that is before the Lord," precisely the expression used for the altar of incense. (See Delitzsch, *Brief an die Hebr.* p. 678.) The name מִזְבֵּחַ, "altar," was not strictly appropriate, as no sacrifices were offered upon it; but once in the year, on the great day of atonement, the high-priest sprinkled upon the horns of it the blood of the sin-offering (Ex. xxx. 10).

(a.) That in the Tabernacle was made of acacia-wood, overlaid with pure gold. In shape it was square, being a cubit in length and breadth, and 2 cubits in height. Like the Altar of Burnt-offering it had horns at the four corners, which were of one piece with the rest of the altar. (See Rashi, *Levi ben Gerson*:—"Discimus inde quod non conveniat facere cornua separatim, et altari deinde

ponere, sed quod cornua debeant esse ex corpore altaris" (*Comment. in Leg.* fol. 109, col. 4).

It had also a top or roof (22; ἑσχαρά, LXX.), on which the incense was laid and lighted. Many, following the interpretation of the Vulgate *craticulam ejus*, have supposed a kind of grating to be meant; but for this there is no authority. Round the altar was a border or wreath (7; στρεπτήν στεφάνην χρυσήν, LXX.). Josephus says: ἐπὶ τῆς ἑσχαρᾶς χρυσῆς ὑπερ ἀνεστῶσα, ἔχουσα κατὰ γωνίας ἐκάστην στέφανον (*Ant.* iii. 7). "Erat itaque enctorium, ex solido conflatum auro, quod tecto ita adhaerebat, ut in extremitate illud cingeret, et prohiberet, ne quid facile ab altari in terram deolveretur." (*Carpzov. Appar. Hist. Crit. Annot.* p. 273.) Below this were two golden rings which were to be "for places for the staves to bear it withal." The staves were of acacia-wood overlaid with gold. Its appearance may be illustrated by the following figure:—



Supposed form of the Altar of Incense.

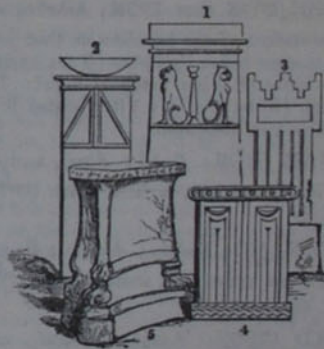
This altar stood in the Holy Place, "before the vail that is by the ark of the testimony" (*Ex.* xxx. 6, xl. 5). Philo too speaks of it as ἔσω τοῦ προτέρου καταπέτασματος, and as standing between the candlestick and the table of shew-bread. In apparent contradiction to this, the author of the Epistle to the Hebrews enumerates it among the objects which were within the second vail (μετὰ τὸ δεύτερον καταπέτασμα), i. e. in the Holy of Holies. It is true that by θυματήριον in this passage may be meant "a censor," in accordance with the usage of the LXX., but it is better understood of the Altar of Incense which by Philo and other Hellenists is called θυματήριον. It is remarkable also that in 1 K. vi. 22, this same altar is said to belong to "the oracle" (הַפְּנוּבָה אֲשֶׁר לְדָבִיר) or most Holy Place. This may perhaps be accounted for by the great typical and symbolical importance attached to this altar, so that it might be considered to belong to the δευτέρα σκηπή. (See Bleek on *Heb.* ix. 4, and Delitzsch *in loc.*)

(b.) The Altar in Solomon's Temple was similar (*1 K.* vi. 48; *1 Chr.* xxviii. 18), but was made of cedar overlaid with gold. The altar mentioned in *Is.* vi. 6 is clearly the Altar of Incense, not the Altar of Burnt-offering. From this passage it would seem that heated stones (רָצְפָה) were laid

upon the altar, by means of which the incense was kindled. Although it is the heavenly altar which is there described, we may presume that the earthly corresponded to it.

(c.) The Altar of Incense is mentioned as having been removed from the Temple of Zerubbabel by Antiochus Epiphanes (*1 Macc.* i. 21). Judas Maccabaeus restored it, together with the holy vessels, &c. (*1 Macc.* iv. 49). On the arch of Titus no Altar of Incense appears. But that it existed in the last Temple, and was richly overlaid, we learn from the Mishna (*Hagiga* 3, 8). From the circumstance that the sweet incense was burnt upon it every day, morning and evening (*Ex.* xxx. 7, 8), as well as that the blood of atonement was sprinkled upon it (*v.* 10), this altar had a special importance attached to it. It is the only altar which appears in the Heavenly Temple (*Is.* vi. 6; *Rev.* viii. 3, 4).

C. Other Altars. (1.) Altars of brick. There seems to be an allusion to such in *Is.* lxx. 3. The words are: מִקְטָרִים עַל הַלְבְּנִים, "offering incense on the bricks," generally explained as referring to altars made of this material, and probably situated in the "gardens" mentioned just before. Rosenmüller suggests, however, that the allusion is to some Babylonish custom of burning incense on bricks covered over with magic formulae or cuneiform inscriptions. This is also the view of Gesenius and Maurer.



Various Altars.

1. Egyptian, from bas-reliefs. (Rossellini.)
2. Assyrian, found at Khorsabad. (Layard.)
3. Babylonian, *Bibliothèque Nationale.* (Layard.)
4. Assyrian, from Khorsabad. (Layard.)

(2.) An Altar to an Unknown God (Ἀγνώστου Θεοῦ, *Acts* xvii. 22). What altar this was has been the subject of much discussion. St. Paul mentions in his speech on the Areopagus that he had himself seen such an altar in Athens. His assertion, as it happens, is confirmed by other writers. Pausanias says (*i.* §4), ἐν ταῦθα καὶ βωμοὶ θεῶν τε ὀνομαζομένων ἀγνώστων καὶ ἥρώων καὶ παιδων τῶν Θήσεως καὶ Φαλήρου. And Philostratus (*Vit. Apollon.* vi. 3), σωφρονέστερον τὸ περὶ παντῶν θεῶν εἰ λέγειν, καὶ ταῦτα Ἀθηναίων, οὐ καὶ ἀγνώστων δαιμόνων βωμοὶ ἴδρυνται. This, as Winer observes, need not be interpreted as if the several altars were dedicated to a number of ἄγνωστοι θεοί, but rather that each altar had the inscription Ἀγνώστου Θεοῦ. It is not at all probable that such inscription referred to the God of the Jews, as One whose Name it was unlawful to utter (as Wolf and others have supposed). As to the origin of these altars, Eichhorn suggests that they may

have been built before the art of writing was known (*βαμολ ἀνώνυμοι*), and subsequently inscribed *ἀγν. θεῶ*. Neander's view, however, is probably more correct. He quotes Diog. Laertius, who, in his *Life of Epimenides*, says that in the time of a plague, when they knew not what God to propitiate in order to avert it, he caused black and white sheep to be let loose from the Areopagus, and wherever they lay down, to be offered to the respective divinities (*τῶ προσήκοντι θεῶ*). *ὁθεν*, adds Diogenes, *ἔτι καὶ νῦν ἔστιν εὐρεῖν κατὰ τοὺς δῆμους τῶν Ἀθ. βαμολοὺς ἀνώνυμους*. On which Neander remarks that on this or similar occasions altars might be dedicated to an Unknown God, since they knew not what God was offended and required to be propitiated. [J. J. S. P.]

### AL-TASCHITH (תַּשְׁחִית לָא, *Al Tashchéth*),

found in the introductory verse to the four following Psalms: lvii., lviii., lix., lxxv. Literally rendered, the import of the words is "destroy not;" and hence some Jewish commentators, including Rashi (רש"י) and Kimchi (קמ"י), have regarded תַּשְׁחִית לָא as a compendium of the argument treated in the above-mentioned Psalms. Modern expositors, however, have generally adopted the view of Aben-Ezra (Comment. on Psalm lvii.), agreeably to which "Al Tashchéth" is the beginning of some song or poem to the tune of which those psalms were to be chanted. [D. W. M.]

### ALUSH (אַלּוּשׁ, Sam. שׁוֹלָא; *Alous; Alus*),

one of the stations of the Israelites on their journey to Sinai, the last before Rephidim (Num. xxxiii. 13, 14). No trace of it has yet been found. In the *Seder Olam* (Kitto, *Cyc. s. v.*) it is stated to have been 8 miles from Rephidim. [G.]

ALVAH (אַלְוָה; Γωλάδ; *Alva*), a duke of Edom (Gen. xxxvi. 40), written Aliah (אַלְיָה) in 1 Chr. i. 51.

ALVAN (אַלְוָן; Γωλάμ; *Alvan*), a Horite, son of Shobal (Gen. xxxvi. 23), written Alian (אַלְיָן) in 1 Chr. i. 40.

A'MAD (אַמָּאד; Ἀμιάλ; *Amaad*), an unknown place in Asher between Alammelech and Misheal (Josh. xix. 26 only).

AMAD'ATHA (Esth. xvi. 10, 17); and AMAD'ATHUS (Esth. xii. 6). [HAMMEDATHA.]

A'MAL (אַמָּל; Ἀμάλ; *Amal*), name of a man (1 Chr. vii. 35).

AMALEK (אַמָּלֶק; Ἀμαλήκ; *Amalek*), son of Eliphaz by his concubine Timnah, grandson of Esau, and one of the chieftains ("dukes" A. V.) of Edom (Gen. xxxvi. 12, 16). His mother came of the Horite race, whose territory the descendants of Esau had seized: and, although Amalek himself is represented as of equal rank with the other sons of Eliphaz, yet his posterity appear to have shared the fate of the Horite population, a "remnant" only being mentioned as existing in Edom in the time of Hezekiah, when they were dispersed by a band of the tribe of Simeon (1 Chr. v. 43). [W. L. B.]

AMALEKITES (אַמָּלֶקִּיטַי; Ἀμαληκίται; *Amalecites*), a nomadic tribe, which occupied the peninsula of Sinai and the wilderness intervening

between the southern hill-ranges of Palestine and the border of Egypt (Num. xiii. 29; 1 Sam. xv. 7, xxvii. 8). Arabian historians represent them as originally dwelling on the shores of the Persian Gulf, whence they were pressed westwards by the growth of the Assyrian empire, and spread over a portion of Arabia at a period antecedent to its occupation by the descendants of Joktan. This account of their origin harmonizes with Gen. xiv. 7, where the "country" ("princes" according to the reading adopted by the LXX.) of the Amalekites is mentioned several generations before the birth of the Edomite Amalek: it throws light on the traces of a permanent occupation of central Palestine in their passage westward, as indicated by the names Amalek and Mount of the Amalekites (Judg. v. 14, xii. 15); and it accounts for the silence of Scripture as to any relationship between the Amalekites on the one hand, and the Edomites or the Israelites on the other. That a mixture of the two former races occurred at a later period, would in this case be the only inference from Gen. xxxvi. 16, though many writers have considered that passage to refer to the origin of the whole nation, explaining Gen. xiv. 7, as a case of *prolepsis*. The physical character of the district, which the Amalekites occupied [ARABIA], necessitated a nomadic life, which they adopted to its fullest extent, taking their families with them even on their military expeditions (Judg. vi. 5). Their wealth consisted in flocks and herds. Mention is made of a "town" (1 Sam. xv. 5), and Josephus gives an exaggerated account of the capture of several towns by Saul (*Ant. vi. 7, §2*); but the towns could have been little more than stations, or nomadic enclosures. The kings or chieftains were perhaps distinguished by the hereditary title Agag (Num. xxiv. 7; 1 Sam. xv. 8). Two important routes led through the Amalekite district, viz., from Palestine to Egypt by the *Isthmus of Suez*, and to southern Asia and Africa by the Aelanitic arm of the Red Sea. It has been conjectured that the expedition of the four kings (Gen. xiv.) had for its object the opening of the latter route; and it is in connexion with the former that the Amalekites first came in contact with the Israelites, whose progress they attempted to stop, adopting a *guerilla* style of warfare (Deut. xxv. 18), but were signally defeated at REPHIDIM (Ex. xvii.). In union with the Canaanites they again attacked the Israelites on the borders of Palestine, and defeated them near Hormah (Num. xiv. 45). Thenceforward we hear of them only as a secondary power, at one time in league with the Moabites (Judg. iii. 13), when they were defeated by Ehud near Jericho; at another time in league with the Midianites (Judg. vi. 3) when they penetrated into the plain of Esdraelon, and were defeated by Gideon. Saul undertook an expedition against them, overrunning their whole district "from Havilah to Shur," and inflicting an immense loss upon them (1 Sam. xv.). Their power was thenceforth broken, and they degenerated into a horde of banditti, whose style of warfare is well expressed in the Hebrew term *גִּבְרֵי* (*Gesai. Lex.*) frequently applied to them in the description of their contests with David in the neighbourhood of Ziklag, when their destruction was completed (1 Sam. xxvii., xxx.; comp. Numb. xxiv. 20). [W. L. B.]

A'MAM (אַמָּם; Ἀμὰμ; *Amam*), a city in the south of Judah, named with Shema and Moladah (*el-Milhi*) in Josh. xv. 26, only. In the *Alex. LXX*



the name is joined to the preceding—*ἄσραμδα*. Nothing is known of it. [G.]

**AMAN.** [HAMAN.]

**AMA'NA** (אֲמָנָה), apparently a mountain in or near Lebanon,—"from the head of Amana" (Cart. iv. 8). It is commonly assumed that this is the mountain in which the river Abana (2 K. v. 12; Keri, Targum Jonathan, and margin of A. V. "Amana") has its source, but in the absence of further research in the Lebanon this is mere assumption. The LXX. translate ἀπὸ ἀρχῆς πίστεως. [G.]

**AMARIAH** (אֲמַרְיָהוּ and אֲמַרְיָהוּ; *Ἀμαρία* and *Ἀμαρίας*; *Amaris*; *whom God promised*, Sam., Gesen., i. q. *Θεόφραστος*). Father of Ahitub, according to 1 Chr. vi. 7, 52, and son of Meraioth, in the line of the high-priests. In Josephus's Hist. (Ant. viii. 1, §3) he is transformed into *Ἀροφαῖος*.

2. The high-priest in the reign of Jehoshaphat (2 Chr. xix. 11). He was the son of Azariah, and the fifth high-priest who succeeded Zadok (1 Chr. vi. 11). Nothing is known of him beyond his name, but from the way in which Jehoshaphat mentions him he seems to have succeeded that pious king in his endeavours to work a reformation in Israel and Judah (see 2 Chr. xvii. xix.). Josephus, who calls him *Ἀμασίαν τὸν ἱερέα*, "Amaziah the priest," unaccountably says of him that he was of the tribe of Judah, as well as Zedariah, as the text now stands. But if *ἐκατέρωθεν* is struck out this absurd statement will disappear (Ant. ix. 1, §1). It is not easy to recognise him in the wonderfully corrupt list of high-priests given in the Ant. x. 8, §6. But he seems to be concealed under the strange form **ΑΞΙΩΡΑΜΟΣ**, Axioramus. The syllable **ΑΞ** is corrupted from **ΑΣ**, the termination of the preceding name, Azarias, which has accidentally adhered to the beginning of Amariah, as the final **Σ** has to the very same name in the text of Nicephorus (ap. Seld. *de Success.* p. 103), producing the form **Σαμαρίας**. The remaining *ἱωραμος* is not far removed from *Ἀμαρίας*. The successor of Amariah in the high-priesthood must have been Jehoiah. In Josephus *φιδέας*, which is a corruption of *ἱωδέας*, follows Axioramus. There is not the slightest support in the sacred history for the names *Ahitub* and *Zadok*, who are made to follow *Amariah* in the genealogy, 1 Chr. vi. 11, 12.

3. The head of a Levitical house of the Kohathites in the time of David (1 Chr. xxiii. 19, xxiv. 23).

4. The head of one of the twenty-four courses of priests, which was named after him, in the time of David, of Hezekiah, and of Nehemiah (1 Chr. xiv. 14; 2 Chr. xxxi. 15; Neh. x. 3, xii. 2, 13). In the first passage the name is written **אֲמַרְיָהוּ**, *Immer*, but it seems to be the same name. Another form of the name is **אֲמַרְיָהוּ**, *Imri* (1 Chr. ix. 4, 5), a man of Judah, of the sons of Bani. Of the same family we find,

5. Amariah in the time of Ezra (Ezr. x. 42; Neh. xi. 4).

6. An ancestor of Zephaniah the prophet (Zeph. i. 1).

**AMASA** (אֲמַסָּא, *a burden*; *Ἀμασσαί*; *Amassai*). 1. Son of Ithra or Jether, by Abigail, David's sister (2 Sam. xvii. 25). He joined Absalom

in his rebellion, and was by him appointed commander-in-chief in the place of Joab, by whom he was totally defeated in the forest of Ephraim (2 Sam. xviii. 6). When Joab incurred the displeasure of David for killing Absalom, David forgave the treason of Amasa, recognized him as his nephew, and appointed him Joab's successor (xix. 13). Joab afterwards, when they were both in pursuit of the rebel Sheba, pretended to salute Amasa, and stabbed him with his sword (xx. 10), which he held concealed in his left hand. Whether Amasa be identical with **עֲמַשִּׁי** who is mentioned among David's commanders (1 Chr. xii. 18), is uncertain (Ewald, *Gesch. Israel*, ii. 544).

2. A prince of Ephraim, son of Hadlai, in the reign of Ahaz (2 Chr. xxviii. 12). [R. W. B.]

**AMAS'AI.** [AMASA.]

**AMASH'AI** (אֲמַשָּׁאִי; *Ἀμασία*; *Anassai*), name of a man (Neh. xi. 13).

**AMASIAH** (אֲמַסְיָהוּ; *Ἀμασίας*; *Amasis*), name of a man (2 Chr. xvii. 16).

**A'MATH.** [HAMATH.]

**AM'ATHEIS** (Ἀμαθίας; *Emeus*), 1 Esd. ix. 29. [ATHLAI.]

**AM'ATHIS** (in some copies **AMATHAS**), "THE LAND OF" (*ἡ Ἀμαθίτις χώρα*); a district to the north of Palestine, in which Jonathan Maccabaeus met the forces of Demetrius (1 Macc. xii. 25). From the context it is evidently **HAMATH**. [G.]

**AMAZIAH** (אֲמַזְיָהוּ, or אֲמַזְיָהוּ, *strength of Jehovah*; *Ἀμασσίας*, *Ἀμασίας*; *Amasias*, son of Joash, and eighth king of Judah, succeeded to the throne at the age of 25 on the murder of his father, and punished the murderers; sparing, however, their children, in accordance with Deut. xxiv. 16, as the 2nd book of Kings (xiv. 6) expressly informs us, thereby implying that the precept had not been generally observed. In order to restore his kingdom to the greatness of Jehoshaphat's days, he made war on the Edomites, defeated them in the valley of Salt, south of the Dead Sea (the scene of a great victory in David's time, 2 Sam. viii. 13; 1 Chr. xviii. 12; Ps. lx. title), and took their capital, Selah or Petra, to which he gave the name of Jokteel, i. e. *praemium Dei* (Gesenius in voce), which was also borne by one of his own Jewish cities (Josh. xv. 38). We read in 2 Chr. xxv. 12-14, that the victorious Jews threw 10,000 Edomites from the cliffs, and that Amaziah performed religious ceremonies in honour of the gods of the country; an exception to the general character of his reign (cf. 2 K. xiv. 3, with 2 Chr. xxv. 2). In consequence of this he was overtaken by misfortune. Having already offended the Hebrews of the northern kingdom by sending back, in obedience to a prophet's direction, some mercenary troops whom he had hired from it, he had the foolish arrogance to challenge Joash king of Israel to battle, despising probably a sovereign whose strength had been exhausted by Syrian wars, and who had not yet made himself respected by the great successes recorded in 2 K. xiii. 25. But Judah was completely defeated, and Amaziah himself was taken prisoner, and conveyed by Joash to Jerusalem, which, according to Josephus (Ant. ix. 9, 3), opened its gates to the conqueror under a threat that otherwise he would put Amaziah to

death. We do not know the historian's authority for this statement but it explains the fact that the city was taken apparently without resistance (2 K. xiv. 13). A portion of the wall of Jerusalem on the side towards the Israelitish frontier was broken down, and treasures and hostages were carried off to Samaria. Amaziah lived 15 years after the death of Joash; and in the 29th year of his reign was murdered by conspirators at Lachish, whither he had retired for safety from Jerusalem. The chronicler seems to regard this as a punishment for his idolatry in Edom, though his language is not very clear on the point (2 Chr. xxv. 27); and doubtless it is very probable that the conspiracy was a consequence of the low state to which Judah must have been reduced in the latter part of his reign, after the Edomitish war and humiliation inflicted by Joash king of Israel. His reign lasted from B.C. 837 to 809. (Clinton, *Fasti Hellenici*, i. p. 325.)

2. Priest of the golden calf at Bethel, who endeavoured to drive the prophet Amos from Israel into Judah, and complained of him to king Jeroboam II. (Am. vii. 10).

3. A descendant of Simeon (1 Chr. iv. 34).

4. A Levite (1 Chr. vi. 45). [G. E. L. C.]

**AMBASSADOR.** Sometimes **צַר** and sometimes **מַלְאָךְ** is thus rendered; and the occurrence of both terms in the parallel clauses of Prov. xiii. 17 seems to show that they approximate to synonyms. The office, like its designation, was not definite nor permanent, but *pro re nata* merely. The precept given Deut. xx. 10, seems to imply some such agency; rather, however, that of a mere nuncio, often bearing a letter (2 K. v. 5, xix. 14) than of a legate empowered to treat. The inviolability of such an officer's person may perhaps be inferred from the only recorded infraction of it being followed with unusual severities towards the vanquished, probably designed as a condign chastisement of that offence (2 Sam. x. 2-5; cf. xii. 26-31). The earliest examples of ambassadors employed occur in the cases of Edom, Moab, and the Amorites (Num. xx. 14, xxi. 21; Judg. xi. 17-19), afterwards in that of the fraudulent Gibeonites (Josh. ix. 4, &c.), and in the instances of civil strife mentioned Judg. xi. 12 and xx. 12. (See Cuneus *de Rep. Hebr.* ii. 20, with notes by J. Nicholaus. Ugol. iii. 771-4.) They are mentioned more frequently during and after the contact of the great adjacent monarchies of Syria, Babylon, &c. with those of Judah and Israel, e. g. in the invasion of Sennacherib. They were usually men of high rank; as in that case the chief captain, the chief cupbearer, and chief of the eunuchs were deputed, and were met by delegates of similar dignity from Hezekiah (2 K. xviii. 17, 18; see also Is. xxx. 4). Ambassadors are found to have been employed, not only on occasions of hostile challenge or insolent menace (2 K. xiv. 8; 1 K. xx. 2, 6), but of friendly compliment, of request for alliance or other aid, of submissive deprecation, and of curious inquiry (2 K. xiv. 8, xvi. 7, xviii. 14; 2 Chr. xxxii. 31). The dispatch of ambassadors with urgent haste is introduced as a token of national grandeur in the obscure prophecy Is. xviii. 2.

[H. H.]

**AMBER**, the A. V. rendering of **חֲשֵׁמֶל** (*Chashmal*) which occurs three times in Ezekiel, i. 4, 27, viii. 2, and is rendered by the LXX. by

**ἤλεκτρον**; *electrum*, Vulg. It is certain from the context of these passages that the bituminous substance which we call amber is not meant. According to Pliny (xxxiii. 4. s. 23), the **ἤλεκτρον** was a metallic substance compounded of four parts gold and one silver. Passow claims this meaning for the word in those passages of Hom. and Hesiod where it occurs, and also in Soph. *Antig.* 1038, where he speaks of **τὸν πρὸς Σαρδέων ἤλεκτρον**.

The Heb. **חֲשֵׁמֶל** is certainly a metal. Its derivation is not so certain. Bochart (*Hieroz.* iii. 876-893, Lips.) thinks that it is compounded of **חֶשֶׁת** = **נְחָשֶׁת**, brass, and the Talmudic word **מְלֵא** = **מְלֵא**, gold, so that **חֲשֵׁמֶל** = **נְחָשֶׁת מְלֵא**, mixed with gold, **χαλκοχρῦσον**, or at any rate brass having the splendour and colour of gold. **χαλκὸς χρυσοειδής** = **נְחָשֶׁת מְלֵא**, Ezr. viii. 27. Gesenius dissents from this derivation, and prefers to consider **חֲשֵׁמֶל** = **מֶל** + **נְחָשֶׁת**, the syllable **מֶל** implying smoothness, as in the words **מֶלֶךְ**, **מֶלֶץ**, **מַלְדָּסוֹ**, *mulceo*, &c. He therefore takes it to mean smooth polished brass, comparing Ez. i. 7, **נְחָשֶׁת קָלָה**. The Rabbins have a fanciful derivation of the word from **חַיִּית אִשׁ מְמַלְלֹת**, *animalis ignea loquentia*, and assert it to be the name of an angel. [W. D.]

**AMETHYST** (**אֲמֶתֶשְׁט**), the name of a precious stone mentioned in Ex. xxviii. 19, xxxix. 12, which the LXX. have translated **ἀμέθυστος**, and the Vulg. *amethystus*. The Heb. word is a verbal from the root **לָמַד**, *to dream*, and hence it was believed that it caused those who wore it to dream, whilst the Greek name of this stone arose from its supposed ability to protect the wearer of it from drunkenness (Der. a and **μέθω**). Pliny (xxxvii. 9) mentions the opinion that it was so designated because it imitates the colour of wine without reaching it. The amethyst was the third jewel in the third row of the breastplate of judgment. It is mentioned also in Rev. xxi. 20, as the twelfth of the precious stones with which the foundations of the city wall were garnished. The amethyst is a sub-species of quartz, generally of a violet colour, but those from the East are sometimes deep red. The best amethysts are found in India, Armenia and Arabia. Pliny calls them *sculpturæ faciles*; and they were very extensively used for rings and seals. See Kalisch on Ex. xxviii. 19. [W. L.]

**A'MI** (**אָמִי**; *Hmei*; *Ami*), name of one of "Solomon's servants" (Ezr. ii. 57); called **Amos** (**אֲמוֹן**) in Neh. vii. 59. *Ami* is probably a corrupted form of *Amon*.

**AMITTAI** (**אֲמִיטַי**; *'Amathi*; *Amathi*), father of the prophet Jonah (2 K. xiv. 25; Jon. i. 1).

**AM'MAH**, the hill of (**אֲמָה עַתְּמָה**; *εὐνοίας Ἀμάν*; *collis aquæ ductus*), a hill 'facing' Gihon by the way of the wilderness of Gibeon, named as the point to which Joab's pursuit of Abner after the death of Asahel extended (2 Sam. ii. 24). Josephus (*Ant.* vii. i. §3) *τόπος τις, ὃν Ἀμμάταν καλοῦσι* (comp. Targ. Jon. **אֲמָתָה**). Both Symmachus (*ῥάπη*), and Theodotion (*ὄραγωγὸν*), agree with the Vulgate in

an allusion to some watercourse here. Can this point to the "excavated fountain," "under the high rock," described as near Gibeon (*El-Jib*) by Robinson (i. 455)? [G.]

AMMIDOI, in some copies AMMIDIOI (Ἀμμίδοι or Ἀμμίδιοι), named in 1 Esdr. v. 20 among those who came up from Babylon with Zerobabel. The three names Pyra, Chadias, and A, are inserted between Beeroth and Ramah with out any corresponding words in the parallel lists of Ezra or Nehemiah.

AMMIEL (אָמִיֶּל; Ἀμιάλ; *Ammiel*), name of four men. 1. (Num. xiii. 12). 2. (2 Sam. ix. 4, 5, xvii. 27). 3. Father of Bathsheba (1 Chr. iii. 5), called Eliam (אֱלִיָּאָם) in 2 Sam. xi. 3. 4. (1 Chr. xxvi. 5).

AMMIHUD (אָמִיֶּהוּד; Ἐμιοῦδ; *Ammihud*), name of five men. 1. (Num. i. 10, ii. 18, vii. 48, 53, x. 22; 1 Chr. vii. 26). 2. (Num. xxxiv. 20). 3. (Num. xxxiv. 28). 4. (2 Sam. xiii. 37). 5. (1 Chr. ix. 4).

AMMINADAB (אָמִיֶּנָדָב; Ἀμινὰδὰβ; *Aminadab*; one of the people, i. e. family, of the prince (*famulus principis*), Gesen.; man of generosity, Fürst, who ascribes to אָמִי the sense of "homo" as its primitive meaning: the passages, Ps. cx. 3, Cant. vi. 12, margin, seem however rather to suggest the sense *my people is willing*). 1. Son of Ram or Aram, and father of Nahshon, or Naasson (as it is written, Matt. i. 4; Luke iii. 32), who was the prince of the tribe of Judah, at the first numbering of Israel in the second year of the Exodus (Num. i. 7, ii. 3; Ruth iv. 19, 20; 1 Chr. ii. 10). We gather hence that Amminadab died in Egypt before the Exodus, which accords with the mention of him in Ex. vi. 23, where we read that "Aaron took him Elisheba daughter of Amminadab, sister of Nahshon, to wife, and she bare him Nadab and Abihu, Eleazar and Ithamar." This also indicates that Amminadab must have lived in the time of the most grievous oppression of the Israelites in Egypt. He is the fourth generation after Judah the patriarch of his tribe, and one of the ancestors of JESUS CHRIST. Nothing more is recorded of him; but the marriage of his daughter to Aaron may be marked as the earliest instance of alliance between the royal line of Judah and the priestly line of Aaron. And the name of his grandson Nadab may be noted as probably given in honour of Ammi-nadab his grandfather.

2. The chief of the 112 sons of Uzziel, a junior Levitical house of the family of the Kohathites (Ex. vi. 18), in the days of David, whom that king sent for, together with Uriel, Asaiah, Joel, She-maiah, and Eliel, other chief fathers of Levitical houses, and Zadok and Abiathar the priests, to bring the ark of God to Jerusalem (1 Chr. xv. 10-12), to the tent which he had pitched for it. The passage last quoted is instructive as to the mode of naming the houses; for besides the sons of Kohath, 120, at v. 5, we have the sons of Elizaphan, 200, at v. 8, of Hebron, 80, at v. 9, and of Uzziel, 112, at v. 10, all of them Kohathites (Num. iii. 27, 30).

\* The expression most commonly employed for this nation is "Bene-Ammon;" next in frequency comes "Ammonii" or "Ammonim;" and least often "Am-mec." The translators of the Auth. Version have, as usual, neglected these minute differences, and have

3. At 1 Chr. vi. 22 (7, Heb. E.) Izhar, the son of Kohath, and father of Korah, is called Amminadab, and the Vatican LXX. has the same reading. (The Alexandrine has Izhar.) But it is probably only a clerical error. 4. In Cant. vi. 12 it is uncertain whether we ought to read אָמִיֶּנָדָב, *Aminadab*, with the A. V., or אָמִי נָדָב, *my willing people*, as in the margin. If Amminadab is a proper name, it is thought to be either the name of some one famous for his swift chariots, מְרַכְבּוֹת, or that there is an allusion to Abinadab, and to the new cart on which they made to ride (רִכְבּוֹת) the ark of God (2 Sam. vi. 3). But this last, though perhaps intended by the LXX. version of Cant., which has Ἀμινὰδὰβ, is scarcely probable. In vii. 2 (1 A. V.) the LXX. also render בַּת־נָדָב, "oh! prince's daughter," by θυγατὲρ ναδὰβ, and in the Cod. Alex. θυγατὲρ Ἀμινὰδὰβ. [A. C. H.]

AMMISHAD'DAI (אָמִיֶּשַׁדָּאִי; Ἀμισαδάδ; *Ammisaddai*), name of a man (Num. i. 12, ii. 25, vii. 66, 71, x. 25).

AMMIZ'ABAD (אָמִיֶּזָבָד; Ζαβὰδ; *Amizabad*), name of a man (1 Chr. xxvii. 6).

AM'MON, AM'MONITES, CHILDREN OF AMMON (אָמּוֹן (only twice), אָמּוֹנִים; אָמּוֹנִי; אָמּוֹנִי; Ἀμμών, Ἀμμωνῖται, LXX. in Pent.; elsewhere Ἀμμών, υἱοὶ Ἀμμών; Joseph. Ἀμμωνῖται; *Ammon*, Vulg.), a people descended from Ben-Ammi, the son of Lot by his younger daughter (Gen. xix. 38; comp. Ps. lxxxiii. 7, 8), as Moab was by the elder; and dating from the destruction of Sodom.

The near relation between the two peoples indicated in the story of their origin continued throughout their existence: from their earliest mention (Deut. ii.) to their disappearance from the biblical history (Jud. v. 2) the brother-tribes are named together (comp. Judg. x. 10; 2 Chr. xx. 1, Zeph. ii. 8, &c.). Indeed, so close was their union, and so near their identity, that each would appear to be occasionally spoken of under the name of the other. Thus the "land of the children of Ammon" is said to have been given to the "children of Lot," i. e. to both Ammon and Moab (Deut. ii. 19). They are both said to have hired Balaam to curse Israel (Deut. xxiii. 4), whereas the detailed narrative of that event omits all mention of Ammon (Num. xxi. xxiii.). In the answer of Jephthah to the king of Ammon the allusions are continually to Moab (Judg. xi. 15, 18, 25), while Chemosh, the peculiar deity of Moab (Num. xxi. 29), is called "thy god" (24). The land from Arnon to Jabbok, which the king of Ammon called "my land" (13), is elsewhere distinctly stated to have once belonged to a "king of Moab" (Num. xxi. 26).

Unlike Moab the precise position of the territory of the Ammonites is not ascertainable. In the earliest mention of them (Deut. ii. 20) they are said to have destroyed those Rephaim, whom they called the Zamzummim, and to have dwelt in their place, Jabbok being their border (Num. xxi. 24; Deut.

employed the three terms, Children of Ammon, Ammonites, Ammon, indiscriminately.

b Josephus says in two places (*Ant. i. 11, §5, and xi. 5, §8*), that Moab and Ammon were in Coele-Syria.

ii. 16, ii. 37). "Land" or "country" is, however, but rarely ascribed to them, nor is there any reference to those habits and circumstances of civilisation—the "plentiful fields," the "hay," the "summer-fruits," the "vineyards," the "presses," and the "songs of the grape-treaders"—which so constantly recur in the allusions to Moab (Is. xv. xvi.; Jer. xlviii.); but, on the contrary, we find everywhere traces of the fierce habits of marauders in their incursions—thrusting out the right eyes of whole cities (1 Sam. xi. 2), ripping up the women with child (Am. i. 13), and displaying a very high degree of crafty cruelty (Jer. xli. 6, 7; Jud. vii. 11, 12) to their enemies, as well as a suspicious discourtesy to their allies, which on one occasion (2 Sam. x. 1-5) brought all but extermination on the tribe (xii. 31). Nor is the contrast less observable between the one city of Ammon, the fortified hold of Rabbah (2 Sam. xi. 1; Ez. xxv. 5; Am. i. 13), and the "streets," the "house-tops," and the "high-places," of the numerous and busy towns of the rich plains of Moab (Jer. xlviii.; Is. xv. xvi.). Taking the above into account it is hard to avoid the conclusion that, while Moab was the settled and civilised half of the nation of Lot, the Bene-Ammon formed its predatory and Bedouin section. A remarkable confirmation of this opinion occurs in the fact that the special deity of the tribe was worshipped, not in a house or on a high place, but in a booth or tent designated by the very word which most keenly expressed to the Israelites the contrast between a nomadic and a settled life (Am. v. 26; Acts vii. 43) [SUCCOTH]. (See Stanley, App. §89.)

On the west of Jordan they never obtained a footing. Among the confusions of the times of the Judges we find them twice passing over; once with Moab and Amalek seizing Jericho, the "city of palm-trees" (Judg. iii. 13), and a second time "to fight against Judah and Benjamin, and the house of Ephraim;" but they quickly returned to the freer pastures of Gilead, leaving but one trace of their presence in the name of Chephar ha-Ammonai, "the hamlet of the Ammonites" (Josh. xviii. 24), situated in the portion of Benjamin somewhere at the head of the passes which lead up from the Jordan-valley, and form the natural access to the table-land of the west country.

The hatred in which the Ammonites were held by Israel, and which possibly was connected with the story of their incestuous origin, is stated to have arisen partly from their opposition, or, rather, their want of assistance (Deut. xxiii. 4), to the Israelites on their approach to Canaan. But it evidently sprang mainly from their share in the affair of Balaam (Deut. xxiii. 4; Neh. xiii. 1). At the period of Israel's first approach to the south of Palestine the feeling towards Ammon is one of regard. The command is then "distress not the Moabites . . . distress not the children of Ammon, nor meddle with them" (Deut. ii. 9, 19; and comp. 37), and it is only from the subsequent transaction that we can account for the fact that Edom, who had also refused passage through his land but had taken no part with Balaam, is punished with the ban of exclusion from the congregation for three generations, while Moab and Ammon is to be kept out for ten generations (Deut. xxiii. 2), a sentence which acquires peculiar significance from its being the same pronounced on "bastards" in the preceding verse, from its collocation amongst those

pronounced in reference to the most loathsome physical deformities, and also from the emphatic recapitulation (ver. 6), "thou shalt not seek their peace or their prosperity all thy days for ever."

But whatever its origin it is certain that the animosity continued in force to the latest date. Subdued by Jephthah (Judg. xi. 33), and scattered with great slaughter by Saul (1 Sam. xi. 11)—and that not once only, for he "vexed" them "whithersoever he turned" (xiv. 47)—they enjoyed under his successor a short respite, probably the result of the connexion of Moab with David (1 Sam. xxii. 3) and David's town, Bethlehem—where the memory of Ruth must have been still fresh. But this was soon brought to a close by the shameful treatment to which their king subjected the friendly messengers of David (2 Sam. x. 1; 1 Chr. xix. 1), and for which he destroyed their city and inflicted on them the severest blows (2 Sam. xii.; 1 Chr. xx.). [RABBAH.]

In the days of Jehoshaphat they made an incursion into Judah with the Moabites and the Maonites, but were signally repulsed, and so many killed that three days were occupied in spoiling the bodies (2 Chr. xx. 1-25). In Uzziah's reign they made incursions and committed atrocities in Gilead (Am. i. 13); Jotham had wars with them, and exacted from them a heavy tribute of "silver (comp. "jewels," 2 Chr. xx. 25), wheat, and barley" (2 Chr. xxvii. 5). In the time of Jeremiah we find them in possession of the cities of Gad from which the Jews had been removed by Tiglath-Pileser (Jer. xlix. 1-6); and other incursions are elsewhere alluded to (Zeph. ii. 8, 9). At the time of the captivity many Jews took refuge among the Ammonites from the Assyrians (Jer. xl. 11), but no better feeling appears to have arisen, and on the return from Babylon, Tobiah the Ammonite and Sanballat a Moabite (of Chorozaim, Jer. xlix.), were foremost among the opponents of Nehemiah's restoration.

Amongst the wives of Solomon's harem are included Ammonite women (1 K. xi. 1), one of whom, Naamah, was the mother of Rehoboam (1 K. xiv. 31; 2 Chr. xii. 13), and henceforward traces of the presence of Ammonite women in Judah are not wanting (2 Chr. xxiv. 26; Neh. xiii. 23; Ezr. ix. 1; see Geiger, *Urschrift*, &c. 47, 49, 299).

The last appearances of the Ammonites in the biblical narrative are in the books of Judith (v. vi. vii.) and of the Maccabees (1 Mac. v. 6, 30-43), and it has been already remarked that their chief characteristics—close alliance with Moab, hatred of Israel, and cunning cruelty—are maintained to the end. By Justin Martyr (Dial. Tryph.) they are spoken of as still numerous ( $\nu\upsilon\tau\ \pi\omicron\lambda\delta\ \pi\lambda\eta\theta\omicron\varsigma$ ) but notwithstanding this they do not appear again.

The tribe was governed by a king (Judg. xi. 12, &c.; 1 Sam. xii. 12; 2 Sam. x. 1; Jer. xl. 14) and by "princes,"  $\text{מְלָכִים}$  (2 Sam. x. 3; 1 Chr. xix. 3). It has been conjectured that Nahaah (1 Sam. xi. 1; 2 Sam. x. 2) was the official title of the king as Pharaoh was of the Egyptian monarchs; but this is without any clear foundation.

The divinity of the tribe was Molech, generally named in the O. T. under the altered form of Milcom—"the abomination of the children of Ammon;" and occasionally as Malcham. In more

<sup>e</sup> There can be no doubt that instead of "Ammonites" in 1 Chr. xx. 1, and xxvi. 8, we should read, with the LXX. "Maonites" or "Mehunim." The reasons for this will be given under MEHUNIM.

than one passage under the word rendered "their king" in the A. V. an allusion is intended to this idol. [MOLECH.]

The Ammonite names preserved in the sacred text are as follow. It is open to inquiry whether these words have reached us in their original form (certainly those in Greek have not), or whether they have been altered in transference to the Hebrew records.

Achior, Ἀχιάωρ, quasi אַחִי אֹר, *brother of light*, Jud. v. 5, &c.

Baalis, בַּעֲלִים, *joyful*, Jer. xl. 14.

Hannu, הַנְּנִי, *pitiabla*, 2 Sam. x. 1, &c.

Molech, מֹלֶךְ, *king*.

Naamah, נַעֲמָה, *pleasant*, 1 K. xiv. 21, &c.

Nachaash, נָחָשׁ, *serpent*, 1 Sam. xi. 1, &c.

Johbi, יָבֹי, *return*, 2 Sam. xvii. 27.

Timotheus, Τιμόθεος, 1 Mac. v. 6, &c.

Tebijah, טֹבִיָּה, *god*, Neh. ii. 10, &c.

Zelek, זֶלֶק, *scar*, 2 Sam. xxiii. 37.

The name Zamzumim, applied by the Ammonites to the Rephaim whom they dispossessed, should not be omitted. [G.]

AMNON (אַמְנוֹן; once אַמְנוֹן; 'Amón; Amnon).

1. Eldest son of David by Ahinoam the Jezreelitess, born in Hebron while his father's royalty was only acknowledged in Judah. He dishonoured his half-sister Tamar, and was in consequence murdered by her brother (2 Sam. xiii. 1-29). [ATHALOM.]

2. Son of Shimon (1 Chr. iv. 20). [G. E. L. C.]

A'MOK (עֲמוֹק; 'Amék; Amoc), name of a man (Neh. xii. 7, 20).

AMON (אַמּוֹן; 'Amuón), an Egyptian divinity, whose name occurs in that of אֱמּוֹן נֹחַ (Nah. iii. 8), or Thebes, also called נֹחַ [No]. It has been supposed that Amon is mentioned in Jer. xlvi. 25, but the A. V. is most probably correct in rendering אֱמּוֹן כּוֹנֵן "the multitude of No," as in

the parallel passage, Ez. xxx. 15, where the equivalent אֱמּוֹן is employed. Comp. also Ez. xxx. 4, 10, for the use of the latter word with reference to Egypt.

These cases, or at least the two former, seem therefore to be instances of paronomasia (comp. Is. xxx. 7, lxx. 11, 12). The Greeks called this divinity Ἀμμων, whence the Latin Ammon and Hammon;

but their writers give the Egyptian pronunciation as Ἀμμουῖν (Herod. ii. 42), Ἀμουν (Plut. de Isid. et Osir. 9), or Ἀμῶν (Iamb. de Myst. viii. 3). The ancient Egyptian name is Amen, which must signify "the hidden," from the verb armen, "to enwrap, conceal" (Champollion, *Dictionnaire Egyptien*, p. 197), Copt. ⲁⲙⲟⲛⲓ.

This interpretation agrees with that given by Plutarch, on the authority of a supposition of Manetho. (Μαρθὸς μὲν δὲ Σαβαρότης τὸ κεκρυμμένον οἶεται καὶ τὴν κρύψιν ἐν τῷ ταύτης δηλοῦσθαι τῆς φωνῆς, de Isid. et Osir. l. c.) Amen was one of the eight gods of the first order, and chief of the triad of Thebes. He was worshipped at that city as Amen-Ra, or "Amen the

sun," represented as a man wearing a cap with two

high plumes, and Amen-Ra ka mut-ef, "Amen-Ra who is both male and female," represented as the generative principle. In the latter form he is accompanied by the figures of trees or other vegetable products, like the "groves" mentioned in the Bible [EGYPT], and is thus connected with Baal. In the Great Oasis, and the famous one named after him, he was worshipped in the form of the ram-headed god Num, and called either Amen, Amen-Ra, or Amen-Num, and thus the Greeks came to suppose him to be always ram-headed, whereas this was the proper characteristic of Num (Wilkinson, *Modern Egypt and Thebes*, vol. ii. pp. 367, 375). The worship of Amen spread from the Oases along the north coast of Africa, and even penetrated into Greece. The Greeks identified Amen with Zeus, and he was therefore called Zeus Ammon and Jupiter Ammon. [R. S. P.]

A'MON (אַמּוֹן; 'Amós, Kings; 'Amón, Chr.; Joseph. 'Amwos; Amon). 1. King of Judah, son and successor of Manasseh. The name may mean *skilful in his art*, or *child* (verbal from אָמַן, to nurse). Yet it sounds Egyptian, as if

connected with the Theban god, and possibly may have been given by Manasseh to his son in an idolatrous spirit. Following his father's example, Amon devoted himself wholly to the service of false gods, but was killed in a conspiracy after a reign of two years.

Probably by insolence or tyranny he had alienated his own servants, and fell a victim to their hostility, for the people avenged him by putting all the conspirators to death, and secured the succession to his son Josiah. To Amon's reign we must refer the terrible picture which the prophet Zephaniah gives of the moral and religious state of Jerusalem: idolatry supported by priests and prophets (i. 4, iii. 4), the poor ruthlessly oppressed (iii. 3), and shameless indifference to evil (iii. 11). According to Clinton (*F. H. i. p. 328*), the date of his accession is B. C. 642; of his death, B. C. 640 (2 K. xxi. 19; 2 Chr. xxxiii. 20).

2. A contemporary of Ahab (1 K. xxii. 26; 2 Chr. xix. 25).

3. See AMI.

[G. E. L. C.]

AMORITE, THE AMORITES (אַמּוֹרִי, אַמּוֹרִי).

(always in the singular), accurately "the Amorite"—the dwellers on the summits—mountain-tainers; 'Amorhāi; Amorrhæi), one of the chief nations who possessed the land of Canaan before its conquest by the Israelites.

In the genealogical table of Gen. x. "the Amorite" is given as the fourth son of Canaan, with "Zidon, Heth [Hittite], the Jebusite," &c. The interpretation of the name as "mountain-tainers" or "highlanders"—due to Simonis (see his *Onomasticon*), though commonly ascribed to Ewald—is quite in accordance with the notices of the text, which, except in a few instances, speak of the Amorites as dwelling on the elevated portions of the country. In this respect they are contrasted with the Canaanites, who were the dwellers in the lowlands; and the two thus formed the main broad divisions of the Holy Land. "The Hittite, and the Jebusite, and the Amorite, dwell in the mountain [of Judah and Ephraim], and the Canaanite dwells by the sea [the lowlands of Philistia and Sharon] and by the 'side' of Jordan" [in the valley of the Arabah],—was the report of the first Israelites who entered the country (Num. xiii. 29; an<sup>1</sup> see Josh

<sup>1</sup> Compare the soubriquet of "Le Balafre."

r. 1, x. 6, xi. 3; Deut. i. 6, 2; "Mountain of the A." 44). This we shall find borne out by other notices. In the very earliest times (Gen. xiv. 7) they are occupying the barren heights west of the Dead Sea, at the place which afterwards bore the name of En-gedi; hills in whose fastnesses, the "rocks of the wild goats," David afterwards took refuge from the pursuit of Saul (1 Sam. xxiii. 29; xxiv. 2). [HAZEON-TAMAR]. From this point they stretched west to Hebron, where Abram was then dwelling under the "oak-grove" of the three brothers, Aner, Eshcol, and Mamre (Gen. xiv. 13; comp. xiii. 18). From this, their ancient seat, they may have crossed the valley of the Jordan, tempted by the high table-lands on the east, for there we next meet them at the date of the invasion of the country. Sihon, their then king, had taken the rich pasture-land south of the Jabbok, and had driven the Moabites, its former possessors, across the wide chasm of the Arnon (Num. xxi. 26; 13), which thenceforward formed the boundary between the two hostile peoples (Num. xxi. 13). The Israelites apparently approached from the south-east, keeping "on the other side" (that is on the east) of the upper part of the Arnon, which there bends southwards, so as to form the eastern boundary of the country of Moab. Their request to pass through his land to the fords of Jordan was refused by Sihon (Num. xxi. 21; Deut. ii. 26); he "went out" against them (xxi. 23; ii. 32), was killed with his sons and his people (ii. 33), and his land, cattle, and cities taken possession of by Israel (xxi. 24, 25, 31, ii. 34-56). This rich tract, bounded by the Jabbok on the north, the Arnon on the south, Jordan on the west, and "the wilderness" on the east (Judg. xi. 21, 22)—in the words of Josephus "a land lying between three rivers after the manner of an island" (*Ant.* iv. 5, §2)—was, perhaps, in the most special sense the "land of the Amorites" (Num. xxi. 31; Josh. xii. 2, 3, xiii. 9; Judg. xi. 21, 22); but their possessions are distinctly stated to have extended to the very feet of Hermon (Deut. iii. 8, iv. 48), embracing "all Gilead and all Bashan" (iii. 10), with the Jordan valley on the east of the river (iv. 49), and forming together the land of the "two kings of the Amorites," Sihon and Og (Deut. xxxi. 4; Josh. ii. 10, ix. 10, xxiv. 12).

After the passage of the Jordan we again meet with Amorites disputing with Joshua the conquest of the west country. But although the name generally denotes the mountain-tribes of the centre of the country, yet this definition is not always strictly maintained, varying probably with the author of the particular part of the history, and the time at which it was written. Nor ought we to expect that the Israelites could have possessed very accurate knowledge of a set of small tribes whom they were called upon to exterminate—with whom they were forbidden to hold any intercourse—and, moreover, of whose general similarity to each other we have convincing proof in the confusion in question.

Some of these differences are as follows:—Hebron is "Amorite" in Gen. xiii. 18, xiv. 13, though "Hittite" in xxiii. and "Canaanite" in Judg. i. 10. The "Hivites" of Gen. xxxiv. 2, are "Amorites" in xlviii. 22; and so also in Josh. ix. 7, xi. 19, as compared with 2 Sam. xxi. 12. Jerusalem is "Amorite" in Josh. x. 5, 6,<sup>a</sup> but in xvii.

63, xviii. 28; Judg. i. 21, xix. 11, 2 Sam. v. 6, &c., it is "Jebusite." The "Canaanites" of Num. xiv. 45 (comp. Judg. i. 17), are "Amorites" in Deut. i. 44. Jarmuth, Lachish and Eglon were in the low country of the *Shefelah* (Josh. xv. 35, 39), but in Josh. x. 5, 6, they are "Amorites" who dwell in the mountains; and it would appear as if the "Amorites" who forced the Danites into the mountain (Judg. i. 34, 35) must have themselves remained on the plain.

Notwithstanding these few differences, however, from a comparison of the passages previously quoted it appears plain that "Amorite" was a local term, and not the name of a distinct tribe. This is confirmed by the following facts. (1) The wide area over which the name was spread. (2) The want of connexion between those on the east and those on the west of Jordan—which is only once hinted at (Josh. ii. 10). (3) The existence of kings like Sihon and Og, whose territories were separate and independent, but who are yet called "the two kings of the Amorites," a state of things quite at variance with the habits of Semitic tribes. (4) Beyond the three confederates of Abram, and these two kings, no individual Amorites appear in the history (unless Araunah or Ornan the Jebusite be one). (5) There are no traces of any peculiar government, worship, or customs, different from those of the other "nations of Canaan."

One word of the "Amorite" language has survived—the name Senir (not "Shenir") for Mount Hermon (Deut. iii. 9); but may not this be the Canaanite name as opposed to the Phœnician (*Sirion*) on the one side and the Hebrew on the other?

All mountaineers are warlike; and, from the three confederate brothers who at a moment's notice accompanied "Abram the Hebrew" in his pursuit of the five kings, down to those who, not depressed by the slaughter inflicted by Joshua and the terror of the name of Israel, persisted in driving the children of Dan into the mountain, the Amorites fully maintained this character.

After the conquest of Canaan nothing is heard in the Bible of the Amorites, except the occasional mention of their name in the usual formula for designating the early inhabitants of the country. [G.]

AMOS (אָמֹס, a *burden*; ἄμωσ; Ἄμωσ), a native of Tekoah in Judah, about six miles S. of Bethlehem, originally a shepherd and dresser of sycomore-trees, was called by God's Spirit to be a prophet, although not trained in any of the regular prophetic schools (i. 1, vii. 14, 15). He travelled from Judah into the northern kingdom of Israel or Ephraim, and there exercised his ministry, apparently not for any long time. His date cannot be later than the 15th year of Uzziah's reign (B.C. 808, according to Clinton, *F. H.*, i. p. 325); for he tells us that he prophesied "in the reigns of Uzziah king of Judah, and Jeroboam the son of Joash king of Israel, two years before the earthquake." This earthquake (also mentioned Zech. xiv. 5) cannot have occurred after the 17th year of Uzziah, since Jeroboam II. died in the 15th of that king's reign, which therefore is the latest year fulfilling the three chronological indications furnished by the prophet himself. But his ministry probably took place at an earlier period of Jeroboam's reign, perhaps about the middle of it, for on the one hand Amos speaks of the conquests of this warlike king as completed (vi. 13, cf. 2 K. xiv. 25), on the other the Assyrians, who towards the end of his

<sup>a</sup> The LXX. has here τῶν Ἰβουραίων.

reign was approaching Palestine (Hos. x. 6, xi. 5), do not seem as yet to have caused any alarm in the country. Amos predicts indeed that Israel and other neighbouring nations will be punished by certain wild conquerors from the North (i. 5, v. 27, vi. 14), but does not name them, as if they were still unknown or unheeded. In this prophet's times Israel was at the height of power, wealth, and security, but infected by the crimes to which such a state is liable. The poor were oppressed (viii. 4), the ordinances of religion thought burdensome (viii. 5), and idleness, luxury, and extravagance were general (iii. 15). The source of these evils was idolatry, of course that of the golden calves, not of Baal, since Jehu's dynasty occupied the throne, though it seems probable from 2 K. xiii. 6, which passage must refer to Jeroboam's reign [BENHADAD III.], that the rites even of Astarte were tolerated in Samaria, though not encouraged. Calf-worship was especially practised at Bethel, where was a principal temple and summer palace for the king (vii. 13; cf. iii. 15), also at Gilgal, Dan, and Beersheba in Judah (iv. 4, v. 5, viii. 14), and was offensively united with the true worship of the Lord (v. 14, 21-23; cf. 2 K. xvii. 33). Amos went to rebuke this at Bethel itself, but was compelled to return to Judah by the high-priest Amaziah, who procured from Jeroboam an order for his expulsion from the northern kingdom. The book of the prophecies of Amos seems divided into four principal portions closely connected together. (1) From i. 1 to ii. 3 he denounces the sins of the nations bordering on Israel and Judah, as a preparation for (2) in which, from ii. 4 to vi. 14, he describes the state of those two kingdoms, especially the former. This is followed by (3) vii. 1—ix. 10, in which, after reflecting on the previous prophecy, he relates his visit to Bethel, and sketches the impending punishment of Israel which he predicted to Amaziah. After this in (4) he rises to a loftier and more evangelical strain, looking forward to the time when the hope of the Messiah's kingdom will be fulfilled, and His people forgiven and established in the enjoyment of God's blessings to all eternity. The chief peculiarity of the style consists in the number of allusions to natural objects and agricultural occupations, as might be expected from the early life of the author. See i. 3, ii. 13, iii. 4, 5, iv. 2, 7, 9, v. 8, 19, vi. 12, vii. 1, ix. 3, 9, 13, 14. The book presupposes a popular acquaintance with the Pentateuch (see Hengstenberg, *Beiträge zur Einleitung ins Alte Testament*, i. p. 83-125), and implies that the ceremonies of religion, except where corrupted by Jeroboam I., were in accordance with the law of Moses. The references to it in the New Testament are two: v. 25, 26, 27 is quoted by St. Stephen in Acts vii. 42, and ix. 11 by St. James in Acts xv. 16. As the book is evidently not a series of detached prophecies, but logically and artistically connected in its several parts, it was probably written by Amos as we now have it after his return to Tekoah from his mission to Bethel. (See Ewald, *Propheten des Alten Bundes*, i. p. 84 ff.)

[G. E. L. C.]

**AMOZ** (אַמֹּז; 'Amós; Amos), father of the prophet Isaiah (2 K. xix. 2, 20, xx. 1; 2 Chr. xxvi. 22, xxxii. 20, 32; Is. i. 1, ii. 1, xiii. 1, xx. 2).

**AMPHIPOLIS** (Ἀμφίπολις), a city of Macedonia, through which Paul and Silas passed in their way from Philippi to Thessalonica (Acts xvii.

1). It was distant 33 Roman miles from Philippi (*Itin. Anton.* p. 320). It was called Amphipolis, because the river Strymon flowed almost round the town (Thuc. iv. 102). It stood upon an eminence on the left or eastern bank of this river, just below its egress from the lake Cercinitis, and at the distance of about three miles from the sea. It was a colony of the Athenians, and was memorable in the Peloponnesian war for the battle fought under its walls, in which both Brasidas and Cleon were killed (Thuc. v. 6-11). Its site is now occupied by a village called *Neokhório*, in Turkish *Jeni-Keni*, or "New-Town."

**AMPLIAS** (Ἀμπλίας), a Christian at Rome (Rom. xvi. 8).

**AMRAM** (אַמְרָם; 'Ambrám; Amram). 1. A Levite, father of Moses, Aaron, and Miriam (Ex. vi. 18, 20; Num. iii. 19). Hence the patronymic *Amramites* (Num. iii. 27; 1 Chr. xxvi. 23). 2. A contemporary of Ezra (Ezr. x. 34). [R. W. B.]

**AMRAPHEL** (אַמְרָפֶּל; 'Amrapál; Amraphe), perhaps a Hamite king of Shinar or Babylonia, who joined the victorious incursion of the Élamite Chedorlaomer against the kings of Sodom and Gomorrah and the cities of the plain (Gen. xiv.). The meaning of the name is uncertain; some have connected it with the Sanskrit *amarapála*, "the guardian of the immortals." (Comp. Rawlinson's *Herodotus*, i. 446.) [S. L.]

**AMULETS** were ornaments, gems, scrolls, &c., worn as preservatives against the power of enchantments, and generally inscribed with mystic forms or characters. The "earrings" in Gen. xxxv. 4 (אֲמֻלִּים; *énómia*; *inaures*) were obviously connected with idolatrous worship, and were probably amulets taken from the bodies of the slain Shechemites. They are subsequently mentioned among the spoils of Midian (Judg. viii. 24), and perhaps their objectionable character was the reason why Gideon asked for them. Again, in Hos. iii. 13, "decking herself with earrings" is mentioned as one of the signs of the "days of Baalim." Hence in Chaldee an earring is called אֲמֻלָּה.

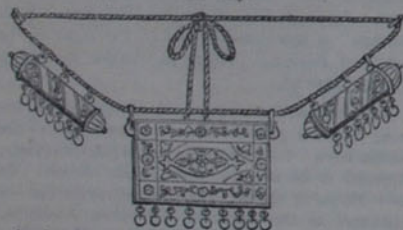
But amulets were more often worn round the neck, like the golden bulla or leather lorum of the Roman boys. Sometimes they were precious stones, supposed to be endowed with peculiar virtues. In the "Mirror of stones" the strangest properties are attributed to the amethyst, Kinocetus, Alectoria, Ceraunium, &c.; and Pliny, talking of succia, says "Infantibus alligari amuleti ratione prodest" (xxxvii. 12, s. 37). They were generally suspended as the centre-piece of a necklace, and among the Egyptians often consisted of the emblems of various deities, or the symbol of truth and justice ("Thmei"). A gem of this kind, formed of sapphires, was worn by the chief judge of Egypt (Diod. i. 48, 75), and a similar one is represented as worn by the youthful deity Harpocrates (Wilkinson, *An. Egypt.* iii. 364). The Arabs hang round their children's necks the figure of an open hand; a custom which, according to Shaw, arises from the *unluckiness* of the number 5. This principle is often found in the use of amulets. Thus the basilisk is constantly engraved on the talismanic scarabaei of Egypt, and according to Jahn (*Arch. Bibl.* §131, Engl. tr.), the אֲמֻלֵּי of Is. iii. 23, were "figures of serpents carried in the

hawk" (more probably worn in the ears) "by Hebrew women." The word is derived from  $\psi\eta\lambda\lambda\iota$ , sibilavit, and means both "enchantments" (cf. Is. iii. 3), and the magical gems and formularies used to avert them (Gesen. s. v.). It is doubtful whether the LXX. intends  $\pi\epsilon\rho\iota\delta\acute{\epsilon}\lambda\iota\alpha$  as a translation of this word; "pro voce  $\pi\epsilon\rho\iota\delta$ . nihil est in textu Hebraico" (Schleusner's *Thesaurus*). For a like reason the phallus was among the sacred emblems of the Vestals (*Dict. of Ant.*, Art. "Fascinum").

The commonest amulets were sacred words (the tetragrammaton, &c.) or sentences, written in a peculiar manner, or inscribed in some cabalistic figure like the shield of David, called also Solomon's Seal. Another form of this figure is the pentangle (or pentacle, c. Scott's *Antiquary*), which "consists of three triangles intersected, and made of five lines, which may be so set forth with the body of man as to touch and point out the places where our Saviour was wounded" (Sir Thos. Brown's *Vulg. Errors*, i. 10). Under this head fall the  $\text{Ἐφέσια γράμματα}$  (Acts xix. 19), and in later times the Abraxic gems of the Basilidians; and the use of the word "Abracadabra," recommended by the physician Serenus Samonicus as a cure of the hemitritæus. The same physician prescribes for quartan ague

"Mæoniæ Iliados quartum suppone timentî."

Charms "consisting of words written on folds of papyrus tightly rolled up and sewed in linen," have been found at Thebes (Wilkinson, l. c.), and our English translators possibly intended something of the kind when they rendered the curious phrase (in Is. iii.)  $\text{כְּתִי הַנִּפְשֵׁי}$  by "tablets." It was the danger of idolatrous practices arising from a knowledge of this custom that probably induced the sanction of the use of phylacteries (Deut. vi. 8; ix. 18,  $\text{טוֹטְפוֹת}$ ). The modern Arabs use scraps of the Koran (which they call "telesmes" or "alakakirs") in the same way.



Amulet. Modern Egyptian. (From Lane's *Modern Egyptians*.)

A very large class of amulets depended for their value on their being constructed under certain astronomical conditions. Their most general use was to avert ill-luck, &c., especially to nullify the effect of the  $\delta\phi\alpha\lambda\mu\delta\ \beta\acute{\alpha}\sigma\kappa\alpha\nu\omicron\varsigma$ , a belief in which is found among all nations. The Jews were particularly addicted to them, and the only restriction placed by the Rabbis on their use was, that none but approved amulets (i. e. such as were known to have cured three persons) were to be worn on the Sabbath (Lightfoot's *Hor. Hebr.* in Mat. xxiv. 24). It was thought that they kept off the evil spirits who caused disease. Some animal substances were considered to possess such properties, as we see from Tobit. Pliney (xviii. 47) mentions a fox's tongue worn on an amulet as a charm against blar eyes, and says (xxx. 15) "Scarabæorum cornua alligata amuleti naturam obtinent;" perhaps an Egyptian

fancy. In the same way one of the Roman emperors wore a sea-skin as a charm against thunder. Among plants, the white bryony and the Hypericum, or Fuga Daemonum, are mentioned as useful (Sir T. Brown, *Vulg. Errors*, i. 10). He attributes the whole doctrine of amulets to the devil, but still throws out a hint that they may work by "imponderous and invisible emissions".

Amulets are still common. On the Mod. Egyptian "Hegab" see Lane, *Mod. Egypt*, c. 11, and on the African "pieces of medicine," a belief in which constitutes half the religion of the Africans, see Livingstone's *Travels*, p. 285 et passim. [TALISMAN; TALISMAN.] [F. W. F.]

AM'ZI ( $\text{אַמְצִי}$ ;  $\text{Ἀμείζια}$ ,  $\text{Ἀμαίσι}$ ; *Amazai*, *Amsi*), name of two men, both Levites. 1. (1 Chr. vi. 46). 2. (Neh. xi. 12).

A'NAB ( $\text{אַנָּב}$ ;  $\text{Ἀναβάθ}$ ,  $\text{Ἀνάβ}$ ; *Alex.*  $\text{Ἀνάβ}$ ), a town in the mountains of Judah (Josh. xv. 50), named, with Debir and Hebron, as once belonging to the Anakim (Josh. xi. 21). It has retained its ancient name, and lies among the hills about 10 miles S.S.W. of Hebron, close to Shoco and Eshtemoa (Rob. i. 494). The conjecture of Eus. and Jerome (*Onom.* *Anob*, *Anab*) is evidently inadmissible. [G.]

AN'ÆEL, ANAN'ÆEL ( $\text{Ἀναήλ}$ ,  $\text{Ἀνανήλ}$ ), i. e.  $\text{אֲנָנִיָּהּ}$ , *God hath given*), Tob. i. 1; 21. Cf. Jer. xxxi. 38; Zech. xiv. 10; Neh. iii. 1, xii. 39. [B. F. W.]

A'NAH ( $\text{עֲנָה}$ ;  $\text{Ἀνά}$ ; *Ana*), the son of Zibeon, the son of Seir, the Horite (Gen. xxxvi. 20, 24), and father of Aholibamah, one of the wives of Esau (Gen. xxxvi. 2, 14). We are no doubt thus to understand the text, with Winer, Hengstenberg, Tuch, Knobel, and many others, though the Hebrew reads "Aholibamah, daughter of Anah, daughter of Zibeon ( $\text{בְּתִילְטָה בַת־צִבְעוֹן}$ );" nor is there any necessity to correct the reading in accordance with the Sam., which has  $\text{בִּן}$  instead of the second  $\text{בַּת}$ ; it is better to refer the second  $\text{בַּת}$  to Aholibamah instead of to its immediate antecedent Anah: the word is thus used in the wider sense of descendant (here granddaughter), as it is apparently again in this chapter, v. 39. We may further conclude with Hengstenberg (*Pent.* ii. 287; Eng. transl. ii. 229) that the Anah mentioned amongst the sons of Seir in v. 20 in connexion with Zibeon, is the same person as is here referred to, and is therefore the grandson of Seir. The intention of the genealogy plainly is not so much to give the lineal descent of the Seirites as to enumerate these descendants, who, being heads of tribes, came into connexion with the Edomites. It would thus appear that Anah, from whom Esau's wife sprang, was the head of a tribe independent of his father, and ranking on an equality with that tribe. Several difficulties occur in regard to the race and name of Anah. By his descent from Seir he is a Horite (Gen. xxxvi. 20), whilst in v. 2 he is called a Hivite, and again in the narrative (Gen. xxvi. 34) he is called Beerite the Hittite. Hengstenberg's explanation of the first of these difficulties is far-fetched; and it is more probable that the word Hivite ( $\text{חִיטִּי}$ ) is a mistake of transcribers for Horite ( $\text{חֹרִיטִי}$ ). With regard to the identification



of Ash the Horite with Beeri the Hittite, see BEERI. [F. W. G.]

ANAHARATH (אַנְחָרַת; 'Αναχαράθ), a place within the border of Issachar, named with Shechem and Rabbith (Jos. xix. 19). Nothing is yet known of it. [G.]

ANATAH (אַנְיָה; 'Ανατά; 'Ανατά; Ania, Anais), name of a man (Neh. viii. 4, x. 22), called ANANIAS ('Αναβίας) in 1 Esd. ix. 43.

ANAK. [ANAKIM.]

ANAKIM (אַנְקִים; 'Ενακίμ; 'Enakim), a race of giants (so called either from their stature (*longicollis*, Gesen.), or their strength (Fürst), (the root אַנְק being identical with our word neck), descendants of Arba (Josh. xv. 13, xxi. 11), dwelling in the southern part of Canaan, and particularly at Hebron, which from their progenitor received the name of קְרִית אַרְבַּע, city of Arba.

Besides the general designation Anakim, they are variously called אַנְקֵי בְנֵי עֲנַק, sons of Anak (Num. xiii. 33), אַנְקֵי יִלְדֵי הָעֲנַק, descendants of Anak (Num. xiii. 22), and אַנְקֵי בְנֵי עֲנַקִּים, sons of Anakim (Deut. i. 28). These designations serve to show that we must regard Anak as the name of the race rather than that of an individual, and this is confirmed by what is said of Arba, their progenitor, that he "was a great man among the Anakim" (Josh. xiv. 15). The race appears to have been divided into three tribes or families, bearing the names Sheshai, Ahiman, and Talmi. Though the warlike appearance of the Anakim had struck the Israelites with terror in the time of Moses (Num. xiii. 28; Deut. ix. 2), they were nevertheless dispossessed by Joshua, and utterly driven from the land, except a small remnant that found refuge in the Philistine cities, Gaza, Gath, and Ashdod (Josh. xi. 21). Their chief city Hebron became the possession of Caleb, who is said to have driven out from it the three sons of Anak mentioned above, that is the three families or tribes of the Anakim (Josh. xv. 14; Judg. i. 20). After this time they vanish from history. [F. W. G.]

ANAMIM (אַנְמִים; 'Ενεμιεμ; 'Anamim), a Mizraite people or tribe, respecting the settlements of which nothing certain is known (Gen. x. 13; 1 Chr. i. 11). Judging from the position of the other Mizraite peoples, as far as it has been determined, this one probably occupied some part of Egypt, or of the adjoining region of Africa, or possibly of the south-west of Palestine. No name bearing any strong resemblance to Anamim has been pointed out in the geographical lists of the Egyptian monuments, or in classical or modern geography. [R. S. P.]

ANAMMELECH (אַנְמֵלֶךְ; 'Ανημελέχ; 'Anammelech), one of the idols worshipped by the colonists introduced into Samaria from Spharvaim (2 K. xvii. 31). He was worshipped with rites resembling those of Molech, children being burnt in his honour, and is the companion-god to ADAMMELECH. As Adammelech is the male power of the sun, so Anammelech is the female power of the sun (Rawlinson's *Herodotus*, i. p. 61). The etymology of the word is uncertain. Rawlinson connects it with the name Anunit. Gesenius derives the name from words meaning idol and

king. but Reland (*de vet. ling. Pers.* ix.) deducts the first part of it from the Persian word for grief. Winer advocates a derivation connecting the idol with the constellation Cepheus, some of the stars in which are called by the Arabs "the shepherd and the sheep." [G. E. L. C.]

ANAN (אַנָּן; 'Ανάμ; 'Anan), name of a man (Neh. x. 26).

ANANI (אַנָּי; 'Ανάμ; 'Anani), name of a man, one of the royal line of Judah (1 Chr. iii. 24).

ANANIAH (אַנְנִיָּה; 'Αναβία; 'Anania), name of a priest (Neh. iii. 23).

ANANIAH (אַנְנִיָּה; 'Αναβία; 'Anania), a place, named between Nob and Hazor, in which the Benjamites lived after their return from captivity (Neh. xi. 32). The LXX. omits all mention of this and the accompanying names. [G.]

ANANIAS (אַנְנִיָּאס, or אַנְנִיָּה; 'Αναβίας).

1. A high-priest in Acts xxiii. 2 ff. xxiv. 1. He was the son of Zebadæus (Joseph. *Ant.* x. 5, §2), succeeded Joseph son of Camydu (Ant. xx. 1, §3, 5, §2), and preceded Ismael son of Phabi (Ant. xx. 8, §§8, 11). He was nominated to the office by Herod king of Chalcis, in A.D. 48 (Ant. xx. 5, §2); and in A.D. 52 sent to Rome by the prefect Ummidius Quadratus to answer before the Emperor Claudius a charge of oppression brought by the Samaritans (Ant. xx. 6, §2). He appears, however, not to have lost his office, but to have resumed it on his return. This has been doubted: but Wieseler (*Chronol. d. Apostol. Zeitalters*, p. 76, note) has shown that it was so in all probability, seeing that the procurator Cumanus, who went to Rome with him as his adversary, was unsuccessful, and was condemned to banishment. He was deposed from his office shortly before Felix left the province (Ant. xx. 8, §8); but still had great power, which he used violently and lawlessly (Ant. xx. 9, §2). He was at last assassinated by the sicarii (B. J. ii. 17, §9) at the beginning of the last Jewish war.

2. A disciple at Jerusalem, husband of Sapphira (Acts v. 1 ff.). Having sold his goods for the benefit of the church, he kept back a part of the price, bringing to the apostles the remainder, as if it were the whole, his wife also being privy to the scheme. St. Peter, being enabled by the power of the Spirit to see through the fraud, denounced him as having lied to the Holy Ghost, i. e. having attempted to pass upon the Spirit resident in the apostles an act of deliberate deceit. On hearing this, Ananias fell down and expired. That this incident was no mere physical consequence of St. Peter's severity of tone, as some of the German writers have maintained distinctly appears by the direct sentence or a similar death pronounced by the same apostle upon his wife Sapphira a few hours after. [SAPPHIRA.] It is of course possible that Ananias's death may have been an act of divine justice unlooked for by the apostle, as there is no mention of such an intended result in his speech: but in the case of the wife, such an idea is out of the question. Niemeyer (*Charakteristik der Bibel*, i. p. 574) has well stated the case as regards the blame which some have endeavoured to cast on St. Peter in this matter, when he says that not man, but God, is thus inadvertently on: the apostle is but the organ and announcer of the divine justice, which was pleased by

this act of deserved severity to protect the morality of the infant church, and strengthen its power for good.

3. A Jewish disciple at Damascus (Acts ix. 10 ff.), of high repute, "a devout man according to the law, having a good report of all the Jews which dwelt there" (Acts xxii. 12). Being ordered by the Lord in a vision, he sought out Saul during the period of blindness and dejection which followed his conversion, and announced to him his future commission as a preacher of the Gospel, conveying to him at the same time, by the laying on of his hands, the restoration of sight, and commanding him to arise, and be baptized, and wash away his sins, calling on the name of the Lord. Tradition makes him to have been afterwards bishop of Damascus, and to have died by martyrdom (*Menolog. Græcorum*, i. p. 79 f.). [H. A.]

ANANIAS (*Ἀναβίας*), name of eight men. 1. (1 Esd. v. 16) (*Ἀναβίς*). 2. (1 Esd. ix. 21). 3. (1 Esd. ix. 29). 4. (1 Esd. ix. 43). [*ΑΝΑΒΙΑΗ*.] 5. (1 Esd. ix. 48). [*ΑΝΑΒΙΑΗ*.] 6. "An. the great" (Tob. v. 12, 13). 7. Ancestor of Judith (Jud. viii. 1, Vulg. only). 8. Song of 3 Ch. 59; 1 Macc. ii. 59. [*ΑΝΑΝΙΑΗ*; *SHADRACH*.]

ANANIEL (*Ἀναβία*; *Ananiel*), forefather of Tobias (Tob. i. 1).

A'NATH (*Ἀνάθ*; *Ἀνάθ*, *Ἀνάθ*; *Anath*), father of Shamgar (Judg. iii. 31, v. 6).

ANATH'EMA (*ἀνάθεμα*, in LXX., the equivalent for *נִדְּבָה*, a thing or person devoted: in N. T.

generally translated *accursed*. The more usual form is *ἀνάθημα* (*ἀνατίθημι*), with the sense of an offering suspended in a temple (Luke xxi. 5; 2 Mac. ix. 16): the Alexandrine writers preferred the short penultimate in this and other kindred words (e. g. *ἐπίθεμα*, *σύνθεμα*): but occasionally both forms occur in the MSS., as in Jud. xvi. 19; 2 Mac. xiii. 15; Luke xxi. 5: no distinction therefore existed originally in the meanings of the words, as has been supposed by many early writers. The Hebrew *נִדְּבָה* is derived from a verb signifying primarily to *shut up*, and hence to (1) *consecrate or devote*, and (2) *exterminate*. Any object so devoted to the Lord was irredeemable: if an inanimate object, it was to be given to the priests (Num. xviii. 14); if a living creature or even a man, it was to be slain (Lev. xxvii. 28, 29); hence the idea of *extermination* as connected with *devoting*. Generally speaking a vow of this description was taken only with respect to the idolatrous nations who were marked out for destruction by the special decree of Jehovah, as in Num. xxi. 2; Josh. vi. 17: but occasionally the vow was made indefinitely, and involved the death of the innocent, as is illustrated in the cases of Jephthah's daughter (Judg. xi. 31), and Jonathan (1 Sam. xiv. 24) who was only saved by the interposition of the people. The breach of such a vow on the part of any one directly or indirectly participating in it was punished with death (Josh. vii. 25). In addition to these cases of spontaneous devotion on the part of individuals, the word *נִדְּבָה* is frequently applied to the extermination of idolatrous nations: in such cases

the idea of a *vow* appears to be dropped, and the word assumes a purely secondary sense (*ἐξολοθρευτικός*, LXX.): or, if the original meaning is still to be retained, it may be in the sense of Jehovah (Is. xxxiv. 2) *shutting up*, i. e. *placing under ban*, and so necessitating the *destruction* of them, in order to prevent all contact. The extermination being the result of a positive command (Ex. xxii. 20), the idea of a *vow* is excluded, although doubtless the instances already referred to (Num. xxi. 2; Josh. vi. 17) show how a *vow* was occasionally superadded to the command. It may be further noticed that the degree to which the work of destruction was carried out, varied. Thus it applied to the destruction of (1) men alone (Deut. xx. 13); (2) men, women, and children (Deut. ii. 34); (3) virgins excepted (Num. xxxi. 17; Judg. xxi. 11); (4) all living creatures (Deut. xx. 16; 1 Sam. xv. 3); the spoil in the former cases were reserved for the use of the army (Deut. ii. 35, xx. 14; Josh. xiii. 8), instead of being given over to the priesthood, as was the case in the recorded vow of Joshua (Josh. vi. 19). Occasionally the town itself was utterly destroyed, the site rendered desolate (Josh. vi. 26), and the name Hormah (*Ἀνάθεμα*, LXX.) applied to it (Num. xxi. 3).

We pass on to the Rabbinical sense of *נִדְּבָה* as referring to *excommunication*, premising that an approximation to that sense is found in Ezr. x. 8, where forfeiture of goods is coupled with separation from the congregation. Three degrees of excommunication are enumerated (1) *נִדְּבָה*, involving various restrictions in civil and ecclesiastical matters for the space of 30 days: to this it is supposed that the terms *ἀφορίζω* (Luke vi. 22) and *ἀποσυνάγωγος* (John ix. 22) refer. (2) *נִדְּבָה*, a more public and formal sentence, accompanied with curses, and involving severer restrictions for an indefinite period. (3) *נִדְּבָה*, rarely, if ever, used—complete and irrevocable excommunication. *נִדְּבָה* was occasionally used in a generic sense for any of the three (Carpuz. *Appar.* p. 557). Some expositors refer the terms *δνειδίζω* and *ἐκβάλλω* (Luke vi. 22) to the second species, but a comparison of John ix. 22 with 34 shows that *ἐκβάλλω* is synonymous with *ἀποσυνάγωγος ποιεῖν*, and there appears no reason for supposing the latter to be of a severer character.

The word *ἀνάθεμα* frequently occurs in St. Paul's writing, and many expositors have regarded his use of it as a technical term for judicial excommunication. That the word was so used in the early Church, there can be no doubt (Bingham, *Antiq.* xvi. 2, §16): but an examination of the passages in which it occurs shows that, like the cognate word *ἀναθεματίζω* (Matt. xxvi. 74; Mark xiv. 71; Acts xxiii. 12, 21), it had acquired a more general sense as expressive either of strong feeling (Rom. ix. 3; cf. Ex. xxxii. 32), or of dislike and condemnation (1 Cor. xii. 3, xvi. 32; Gal. i. 9). [W. L. B.]

AN'ATHOTH (*ענתות*; *Ἀναθώθ*; *Anathoth*), name of two men. 1. A Benjamite (Chr. vii. 8). 2. (Neh. x. 19).

AN'ATHOTH (*ענתות*), possibly = "echoes;

\* There are some variations in the orthography of this name, both in Hebrew and the A. V., which must be noticed. 1. Hebrew: In 1 K. ii. 26, and Jer. xxxii. 9, it is *ענתות*, and similarly in 2 Sam. xxiii. 27,

*ענתות*. 2. English: Anethothite, 2 Sam. xxiii. 27; Anethothite, 1 Chr. xxvii. 12; Antothite, 1 Chr. x. 28, xii. 3. "Jeremiah of A." Jer. xxix. 27, should be "J. the Anathothite."

Anchor of **אָנְכֹר**, by which name the place is called a the famous *Joma*, 10; *Ἀναθόθ*; *Anathoth*), a city of Benjamin, omitted from the list in Josh. xviii., but a Benjaminite city; with "suburbs" (Josh. xxi. 18; 1 Chr. vi. 60 (45)). Hither, to his "fields," Abiathar was banished by Solomon after the failure of his attempt to put Adonijah on the throne (1 K. ii. 26). This was the native place of Abiezer, one of David's 30 captains (2 Sam. xxiii. 27; 1 Chr. xi. 28, xxvii. 12), and of Jehu, another of the mighty men (1 Chr. xii. 3); and here, "of the priests that were in Anathoth," Jeremiaah was born (Jer. i. 1; xi. 21, 23; xxix. 27; xxxiii. 7, 8, 9).

The "men" (**אָנְכֹר**, next **אָנְכֹר**, as in most of the other cases; comp. however, Netophah, Michmash, &c.) of A. returned from the captivity with Zerubbabel (Ezra ii. 23; Neh. vii. 27; 1 Esdr. v. 18).

Anathoth lay on or near the great road from the north to Jerusalem (Is. x. 30); by Eusebius it is placed at 3 miles from the city (*Onom.*), and by Jerome (*turris Anathoth*) at the same distance *contra septentrionem Jerusalem* (ad Jerem. cap. i.). The traditional site at *Kuriet el-Enab* does not fulfil these conditions, being 10 miles distant from the city, and nearer W. than N. But the real position has no doubt been discovered by Robinson at *Anata*, on a broad ridge  $\frac{1}{2}$  hour N.N.E. from Jerusalem. The cultivation of the priests survives in tilled fields of grain, with figs and olives. There are the remains of walls and strong foundations, and the quarries still supply Jerusalem with building stone (Rob. i. 437, 438). [G.]

## ANCHOR. [SHIP.]

ANDREW, ST. (*Ἀνδρέας*; *Andreas*; the name *Andreas* occurs in Greek writers; e.g. Athen. vii. p. 312, and xv. p. 675; it is found in Dion Cass. lxxviii. 32, as the name of a Cyrenian Jew, in the reign of Trajan), one among the first called of the Apostles of our Lord (John i. 41; Matt. iv. 18); brother (whether elder or younger is uncertain) of Simon Peter (ibid.). He was of Bethsaida, and had been a disciple of John the Baptist. On hearing Jesus a second time designated by him as the Lamb of God, he left his former master, and, in company with another of John's disciples, attached himself to our Lord. By his means his brother Simon was brought to Jesus (John i. 41). The apparent discrepancy in Matt. iv. 18 ff. Mk. iii. 16 ff., where the two appear to have been called together, is no real one, St. John relating the first introduction of the brothers to Jesus, the other Evangelists their formal call to follow Him in his ministry. In the catalogue of the Apostles, Andrew appears, in Matt. x. 2, Luke vi. 14, second, next after his brother Peter; but in Mark iii. 16, Acts i. 14, fourth, next after the three, Peter, James, and John, and in company with Philip. And this appears to have been his real place of dignity among the apostles; for in Mark xiii. 3, we find Peter, James, John, and Andrew, inquiring privately of our Lord about His coming; and in John xii. 22, when certain Greeks wished for an interview with Jesus, they applied through Andrew, who consulted Philip, and in company with him made the request known to our Lord. This last circumstance, combined with the Greek character of both their names, may perhaps point to some slight shade of Hellenistic connexion on the part of the two apostles; though it is extremely improbable that any of the Twelve were Hellenists in the proper sense. On

the occasion of the five thousand in the wilderness wanting nourishment, it is Andrew who points out the little lad with the five barley loaves and the two fishes. Scripture relates nothing of him beyond these scattered notices. Except in the catalogue (i. 14), his name does not occur once in the Acts. The traditions about him are various. Eusebius (iii. 1) makes him preach in Scythia; Jerome (Ep. 148, ad Marc.) and Theodoret (*ad Psalm. cxvi.*), in Achaia (Greece); Nicephorus (ii. 39), in Asia Minor and Thrace. He is said to have been crucified, at Patrae in Achaia, on a *crux decussata* (X); but this is doubted by Lipsius (*de Cruce*, i. 7), and Saggiarius (*de Cruciatibus Martyrum*, viii. 12). Eusebius (*H. E.* iii. 25) speaks of an apocryphal Acts of Andrew; and Epiphanius (*Haer.* xvi. 1) states that the Encratites accounted it among their principal Scriptures; and (lxiii. 2) he says the same of the Origenians. (See Fabric. *Cod. Apoc.* i. 456 ff., *Menolog. Graecor.* i. 221 f.; Perion. *Vit. Apostol.* i. p. 82 ff.) [H. A.]

ANDRONICUS (*Ἀνδρόνικος*). 1. An officer left as viceroy (*διαδεχόμενος*, 2 Macc. iv. 31) in Antioch by Antiochus Epiphanes during his absence (B.C. 171). Menelaus availed himself of the opportunity to secure his good offices by offering him some golden vessels which he had taken from the temple. When Onias (ONTAS III.) was certainly assured that the sacrilege had been committed, he sharply reprov'd Menelaus for the crime, having previously taken refuge in the sanctuary of Apollo and Artemis at Daphne. At the instigation of Menelaus, Andronicus induced Onias to leave the sanctuary and immediately put him to death in prison (*παρέκλεισεν*, 2 Macc. iv. 34 ?). This murder excited general indignation; and on the return of Antiochus, Andronicus was publicly degraded and executed (2 Macc. iv. 30-38). Josephus places the death of Onias before the High-Priesthood of Jason (*Ant.* xii. 5. 1), and omits all mention of Andronicus; but there is not sufficient reason to doubt the truthfulness of the narrative, as Wernsdorf has done (*De fide libr. Macc.* pp. 90, f.).

2. Another officer of Antiochus Epiphanes who was left by him on Garizim (*ἐν Γαριζ*, 2 Macc. v. 23), probably in occupation of the temple there. As the name was common, it seems unreasonable to identify this general with the former one, and so to introduce a contradiction into the history (Wernsdorf, *l. c.*; Ewald, *Gesch. d. Volkes Isr.* iv. 335 n.; comp. Grimm, 2 Macc. iv. 38). [B. F. W.]

ANDRONICUS (*Ἀνδρόνικος*; *Andronicus*), a Christian at Rome, saluted by St. Paul (Rom. xvi. 7), together with Junias. The two are called by him his relations (*συγγενεῖς*) and fellow-captives, and of note among the apostles, using that term probably in the wider sense; and he describes them as having been converted to Christ before himself. According to Hippolytus he was bishop of Pannonia; according to Dorotheus, of Spain. [H. A.]

ANEM (**אַנֶם**; *τῆν Ἀνάμ*, Alex. A.  $\alpha\mu$ ), a city of Issachar, with "suburbs," belonging to the Gershonites, 1 Chr. vi. 73 (Heb. 58). It is omitted in the lists in Josh. xix. and xxi., and instead of it we find En-gannim. Possibly the one is a contraction of the other, as Kartan of Kirjatshaim. [G.]

ANER (**אַנֶר**; *ἡ Ἀνὰρ*; *Aner*), a city of Manasseh west of Jordan, with "suburbs" *givaz*

ω the Keathites (1 Chr. vi. 70 (55)). By comparison with the parallel list in Josh. xxi. 25, it would appear to be a corruption of Taanach (אנח) for אנח).

ANER (אנר; *Anan*; *Aner*), one of the three Hebronite chiefs who aided Abraham in the pursuit after the four invading kings (Gen. xiv. 13, 24). [R. W. B.]

ANGAREUO (ἄγγαρεύω; *Angario*, Vulg., Matt. v. 41, Mark xv. 21), simply translated "compel" in the A. V., is a word of Persian, or rather of Tatar, origin, signifying to compel to serve as an ἄγγελος or mounted courier. The words *ankarié* or *anharié*, in Tatar, mean compulsory work without pay. Herodotus (viii. 98) describes the system of the ἄγγαρεία. He says that the Persians, in order to make all haste in carrying messages, have relays of men and horses stationed at intervals, who hand the despatch from one to another without interruption either from weather or darkness, in the same way as the Greeks in their λαμπαδηφορία. This horse-post the Persians called ἄγγαρήιον. In order to effect the object, license was given to the couriers by the government to press into the service men, horses, and even vessels. Hence the word came to signify "press," and ἄγγαρεία is explained by Suidas δημοσία καὶ ἀναγκαιὰ δουλεία, and ἄγγαρεύεσθαι, εἰς φορτηγίαν ἀγεσθαι. Persian supremacy introduced the practice and the name into Palestine; and Lightfoot says the Talmudists used to call any oppressive service אַנְגָרֵי. Among the proposals made by Demetrius

Soter to Jonathan the high-priest, one was μὴ ἄγγαρεύεσθαι τὰ τῶν Ἰουδαίων ἐποζύγια. The system was also adopted by the Romans, and thus the word "angario" came into use in later Latin. Pliny alludes to the practice, "festinationem tabellarum diplomate adjuvi." Sir J. Chardin and other travellers make mention of it. The ἄγγαροί were also called ἀστάνδαι. (Liddell and Scott, and Stephens; and Scheller, *Lex. s. v.*; Xen. *Cyrop.* viii. 6, §§17, 18; Athen. iii. 94, 122; Aesch. *Ag.* 282, *Pers.* 217 (Dind.); Esth. viii. 14; Joseph. *A. J.* xiii. 2, §3; Pliny, *Ep.* x. 14, 121, 122; Lightfoot *On Matt.* v. 41; Chardin, *Travels*, p. 257; Plut. *De Alex. Mag.* p. 326.) [H. W. P.]

ANGELS (ἄγγελοι; *oi ἄγγελοι*; often with the addition of ἁγῶν, or ἁγῶν. In later books the word ἁγῶν is used as an equivalent term.) By the word "angels" (*i. e.* "messengers" of God) we ordinarily understand a race of spiritual beings, of a nature exalted far above that of man, although infinitely removed from that of God, whose office is "to do Him service in heaven, and by His appointment to succour and defend men on earth." The object of the present article is threefold: 1st, to refer to any other Scriptural uses of this and similar words; 2ndly, to notice the revelations of the nature of these spiritual beings given in Scripture; and 3rdly, to derive from the same source, a brief description of their office towards man. It is to be noticed that its scope is purely Biblical, and that, in consequence, it does not enter into any extra-Scriptural speculations on this mysterious subject.

(1.) In the first place, there are many passages in which the expression the "angel of God," "the angel of Jehovah," is certainly used for a manifesta-

tion of God himself. This is especially the case in the earlier books of the Old Testament, and may be seen at once, by a comparison of Gen. xxii. 11 with 12, and of Ex. iii. 2 with 6, and 14; where He who is called the "angel of God" in one verse, is called "God," and even "Jehovah" in those which follow, and accepts the worship due to God alone. (Contrast Rev. xix. 10 xxi. 9.) See also Gen. xvi. 7, 13, xxxi. 11, 13, xlvi. 15, 16; Num. xxii. 22, 32, 35, and comp. Is. lxiii. 9 with Ex. xxxiii. 14, &c. &c. The same expression (it seems) is used by St. Paul, in speaking to heathens. See Acts xxvii. 23 comp. with xxxiii. 11.

It is to be observed also, that, side by side with these expressions, we read of God's being manifested in the form of man; as to Abraham at Mamre (Gen. xviii. 2, 22 comp. xix. 1), to Jacob at Peniel (Gen. xxxii. 24, 30), to Joshua at Gilgal (Josh. v. 13, 15), &c. It is hardly to be doubted, that both sets of passages refer to the same kind of manifestation of the Divine Presence.

This being the case, since we know that "no man hath seen God" (the Father) "at any time," and that "the only-begotten Son, which is in the bosom of the Father He hath revealed Him" (John i. 18), the inevitable inference is that by the "Angel of the Lord" in such passages is meant He, who is from the beginning the "Word," *i. e.* the Manifestor or Revealer of God. These appearances are evidently "foreshadowings of the Incarnation." By these (that is) God the Son manifested Himself from time to time in that human nature, which He united to the Godhead for ever in the Virgin's womb.

This conclusion is corroborated by the fact, that the phrases used as equivalent to the word "Angels" in Scripture, viz. the "sons of God," or even in poetry, the "gods" (Elohim), the "holy ones," &c., are names, which in their full and proper sense are applicable only to the Lord Jesus Christ. As He is "the Son of God," so also is He the "Angel," or "messenger" of the Lord. Accordingly it is to His Incarnation, that all angelic ministrations are distinctly referred, as to a central truth, by which alone its nature and meaning can be understood. (See John i. 51, comparing it with Gen. xxviii. 11-17, and especially with v. 13.)

Besides this, which is the highest application of the word "angel," we find the phrase used of any messengers of God, such as the prophets (Is. xlii. 19; Hag. i. 13; Mal. iii. 1), the priests (Mal. ii. 7), and the rulers of the Christian churches (Rev. i. 20); much as, even more remarkably, the word "Elohim" is applied, in Ps. lxxxii. 6, to those who judge in God's name.

These usages of the word are not only interesting in themselves, but will serve to throw light on the nature and the method of the ministration of those whom we more especially term "the angels."

(II.) In passing on to consider what is revealed in Scripture as to the angelic nature, we are led at once to notice, that the Bible deals with this and with kindred subjects exclusively in their practical bearings, only so far (that is) as they conduce to our knowledge of God and of ourselves, and more particularly as they are connected with the one great subject of all Scripture, the Incarnation of the Son of God. Little therefore is said of the nature of angels as distinct from their office.

They are termed "spirits" (as *e. g.* in Heb. i. 14), although this word is applied more commonly, not so much to themselves, as to their power

jewelling in man (e.g. 1 Sam. xviii. 10; Matt. viii. 16, &c. &c.). The word is the same as that used of the soul of man, when separate from the body (e.g. Matt. xiv. 26; Luke xxiv. 37, 39; 1 Pet. iii. 19); but, since it properly expresses only that super-sensuous and rational element of man's nature, which is in him the image of God (see John iv. 24), and by which he has communion with God (Rom. viii. 16); and since also we are told, that there is a "spiritual body," as well as a "natural ( $\psi\upsilon\chi\alpha\kappa\omicron\delta\omicron\nu$ ) body" (1 Cor. xv. 44), it does not assert that the angelic nature is incorporeal. The contrary seems expressly implied by the words, in which our Lord declares, that, after the Resurrection, men shall be "like the angels" ( $\text{ὡς ἄγγελοι}$ ) (Luke xi. 36); because (as is elsewhere said, Phil. ii. 21) their bodies, as well as their spirits, shall have been made entirely like His. It may also be noticed that the glorious appearance, ascribed to the angels in Scripture (as in Dan. x. 6) is the same as that which shone out in our Lord's Transfiguration, and in which St. John saw Him clothed in heaven (Rev. i. 14-16); and moreover, that, whenever angels have been made manifest to man, it has always been in human form (as e.g. in Gen. xviii., xix.; Luke xxiv. 4; Acts i. 10, &c. &c.). The very fact that the titles "sons of God" (Job i. 6, xxviii. 7; Dan. iii. 25 comp. with 28<sup>a</sup>), and "gods" (Ps. viii. 5; xvii. 7), applied to them, are also given to men (see Luke iii. 38; Ps. lxxxii. 6, and comp. our Lord's application of this last passage in John x. 34-37), points in the same way to a difference only of degree, and an identity of kind, between the human and the angelic nature.

The angels are therefore revealed to us as beings, such as man might be and will be when the power of sin and death is removed, partaking in their measure of the attributes of God, Truth, Purity, and Love, because always beholding His face (Matt. xviii. 10), and therefore being "made like Him" (1 John iii. 2). This, of course, implies finiteness, and therefore (in the strict sense) "imperfection" of nature, and constant progress, both moral and intellectual, through all eternity. Such imperfection, contrasted with the infinity of God, is expressly ascribed to them in Job iv. 18; Matt. xxiv. 36; 1 Pet. i. 12; and it is this, which emphatically points them out to us as creatures, fellow-servants of man, and therefore incapable of usurping the place of gods.

This finiteness of nature implies capacity of temptation (see Butler's *Anal.* Part i. c. 5); and accordingly we hear of "fallen angels." Of the nature of their temptation and the circumstances of their fall, we know absolutely nothing. All that is certain is, that they "left their first estate" ( $\text{τὴν ἑαυτῶν ἀρχὴν}$ ); and that they are now "angels of the devil" (Matt. xxv. 41; Rev. xii. 7, 9), partaking therefore of the falsehood, uncleanness, and hatred, which are his peculiar characteristics (John viii. 44). All that can be conjectured must be based on the analogy of man's own temptation and fall.

On the other hand, the title especially assigned to the angels of God, that of the "holy ones" (see e.g. Dan. iv. 13, 23, viii. 13; Matt. xxv. 31), is

precisely the one which is given to those men who are renewed in Christ's image, but which belongs to them in actuality and in perfection only hereafter. (Comp. Heb. ii. 10, v. 9, xii. 23.) Its use evidently implies that the angelic probation is over, and their crown of glory won.

Thus much then is revealed of the angelic nature, as may make it to us an ideal of human goodness (Matt. vi. 10), or beacon of warning as to the tendency of sin. It is obvious to remark, that in such revelation is found a partial satisfaction of that craving for the knowledge of creatures, higher than ourselves and yet fellow-servants with us of God, which in its diseased form becomes Polytheism.<sup>b</sup> Its full satisfaction is to be sought in the Incarnation alone, and it is to be noticed, that after the Revelation of God in the flesh, the angelic ministrations recorded are indeed fewer, but the reference to the angels are far more frequent—as though the danger of Polytheistic idolatry had, comparatively speaking, passed away.

(III.) The most important subject, and that on which we have the fullest revelation, is the office of the angels.

Of their office in heaven, we have, of course, only vague prophetic glimpses (as in 1 K. xxii. 19; Is. vi. 1-3; Dan. vii. 9, 10; Rev. vi. 11, &c.), which show us nothing but a never-ceasing adoration, proceeding from the vision of God, through the "perfect love, which casteth out fear."

Their office towards man is far more fully described to us. They are represented as being, in the widest sense, agents of God's Providence, natural and supernatural, to the body and to the soul. Thus the operations of nature are spoken of, as under angelic guidance fulfilling the Will of God. Not only is this the case in poetical passages, such as Ps. civ. 4 (commented upon in Heb. i. 7), where the powers of air and fire are referred to them, but in the simplest prose history, as where the pestilences which slew the firstborn (Ex. xii. 23; Heb. xi. 28), the disobedient people in the wilderness (1 Cor. x. 10), the Israelites in the days of David (2 Sam. xxiv. 16; 1 Chr. xxi. 16), and the army of Sennacherib (2 K. xix. 35), as also the plague which cut off Herod (Acts xii. 23) are plainly spoken of as the work of the "Angel of the Lord." Nor can the mysterious declarations of the Apocalypse, by far the most numerous of all, be resolved by honest interpretation into mere poetical imagery. (See especially Rev. viii. and ix.) It is evident that angelic agency, like that of man, does not exclude the action of secondary, or (what are called) "natural" causes, or interfere with the directness and universality of the Providence of God. The personifications of poetry, and legends of mythology are obscure witnesses of its truth, which, however, can rest only on the revelations of Scripture itself.

More particularly, however, angels are spoken of as ministers of what is commonly called the "supernatural," or perhaps more correctly, the "spiritual" Providence of God; as agents in the great scheme of the spiritual redemption and sanctification of man, of which the Bible is the record. The representations of them are different in different books of Scripture, in the Old Testament and in the

<sup>a</sup> Gen. vi. 2, is omitted here and below, as being a controverted passage; although many MSS. of the LXX. have οὐ ἄγγελοι instead of οὐ υἱοὶ here.

<sup>b</sup> The inordinate subjectivity of German philosophy on this subject (see, e.g., Winer's *Realw.*), of course,

hastens to the conclusion that the belief in angels is a mere consequence of this craving, never (it would seem) so entering into the analogy of God's providence as to suppose it possible that this inward craving should correspond to some outward reality.

New; but the reasons of the differences are to be found in the differences of scope attributable to the books themselves. As different parts of God's Providence are brought out, so also arise different views of His angelic ministers.

In the Book of Job, which deals with "Natural Religion," they are spoken of but vaguely, as surrounding God's throne above, and rejoicing in the completion of His creative work (Job i. 6, ii. 1, xxxviii. 7). No direct and visible appearance to man is even hinted at.

In the Book of Genesis, there is no notice of angelic appearance till after the call of Abraham. Then, as the book is the history of the *chosen family*, so the angels mingle with and watch over its family life, entertained by Abraham and by Lot (Gen. xviii., xix.), guiding Abraham's servant to Padan-Aram (xxiv. 7, 40), seen by the fugitive Jacob at Bethel (xxviii. 12), and welcoming his return at Mahanaim (xxxii. 1). Their ministry hallows domestic life, in its trials and its blessings alike, and is closer, more familiar, and less awful than in aftertimes. (Contrast Gen. xviii. with Judg. vi. 21, 22, xiii. 16, 22.)

In the subsequent history, that of a *chosen nation*, the angels are represented more as ministers of wrath and mercy, messengers of a King, rather than common children of the One Father. It is, moreover, to be observed, that the records of their appearance belong especially to two periods, that of the Judges, and that of the captivity, which were transition periods in Israelitish history, the former one destitute of direct revelation or prophetic guidance, the latter one of special trial and unusual contact with heathenism. During the lives of Moses and Joshua there is no record of the appearance of created angels, and only obscure reference to angels at all. In the Book of Judges angels appear at once to rebuke idolatry (ii. 1-4), to call Gideon (vi. 11, &c.) and consecrate Samson (xiii. 3, &c.) to the work of deliverance.

The prophetic office begins with Samuel, and immediately angelic guidance is withheld, except when needed by the prophets themselves (1 K. xix. 5; 2 K. vi. 17). During the prophetic and kingly period, angels are spoken of only (as noticed above) as ministers of God in the operations of nature. But in the captivity, when the Jews were in the presence of foreign nations, each claiming its tutelary deity, then to the prophets Daniel and Zechariah, angels are revealed in a fresh light, as watching, not only over Jerusalem, but also over heathen kingdoms, under the Providence, and to work out the designs, of the Lord. (See Zech. passim, and Dan. iv. 13, 23, x. 10, 13, 20, 21, &c.) In the whole period, they, as truly as the prophets and kings themselves, are seen as God's ministers, watching over the *national life* of the subjects of the Great King.

The Incarnation marks a new epoch of angelic ministrations. "The Angel of Jehovah," the Lord of all created angels, having now descended from heaven to earth, it was natural that His servants should continue to do Him service there. Whether to predict and glorify His birth itself (Matt. i. 20; Luke i. ii.) to minister to Him after his temptation and agony (Matt. iv. 11; Luke xxii. 43), or to

<sup>e</sup> The notion of special guardian angels, watching over individuals, is consistent with this passage, but not necessarily deduced from it. The belief of it among the early Christians is shown by Acts xii. 15.

declare His resurrection and triumphant ascension (Matt. xxviii. 2; John xx. 12; Acts i. 10, 11)—they seem now to be indeed "ascending and descending on the Son of Man," almost as though transferring to earth the ministrations of heaven. It is clearly seen, that whatever was done by them for men in earlier days, was but typical of and flowing from their service to Him. (See Ps. xcii. 11, comp. Matt. iv. 6.)

The New Testament is the history of the *Church of Christ*, every member of which is united to Him. Accordingly, the angels are revealed now, as "ministering spirits" to each *individual* member of Christ for his spiritual guidance and aid (Heb. i. 14). The records of their visible appearance are but unfrequent (Acts v. 19, viii. 26, x. 3, xii. 7, xxvii. 23); but their presence and their aid are referred to familiarly, almost as things of course, ever after the Incarnation. They are spoken of as watching over Christ's little ones<sup>c</sup> (Matt. xviii. 10), as rejoicing over a penitent sinner (Luke xv. 10), as present in the worship of Christians (1 Cor. xi. 10),<sup>d</sup> and (perhaps) bringing their prayers before God (Rev. viii. 3, 4), and as bearing the souls of the redeemed into Paradise (Luke xvi. 22). In one word they are Christ's ministers of grace now, as they shall be of judgment hereafter (Matt. xiii. 39, 41, 49, xvi. 27, xxiv. 31, &c.). By what method they act we cannot know of ourselves, nor are we told, perhaps lest we should worship them, instead of Him, whose servants they are (see Col. ii. 18; Rev. xxii. 9); but of course their agency, like that of human ministers, depends for its efficacy on the aid of the Holy Spirit.

Such is the action of God's angels on earth, as disclosed to us in the various stages of Revelation; that of the evil angels may be better spoken of elsewhere [SATAN]: here it is enough to say that it is the direct opposite of their true original office, but permitted under God's overruling providence to go until the judgment day.

That there are degrees of the angelic nature, fallen and unfallen, and special titles and agencies belonging to each, is clearly declared by St. Paul (Eph. i. 21; Rom. viii. 38), but what their general nature is, it is needless for us to know, and therefore useless to speculate. For what little is known of this special nature see CHERUBIM, SERAPHIM, MICHAEL, GABRIEL. [A. B.]

#### ANGLING. [FISHING.]

AN'AM (אַנָּם; *Aniam*), name of a man (1 Chr. vii. 19).

A'NIM (אָנִים; *Anim*), a city in the mountains of Judah, named with Eshtemoh (*Esh-Semuch*) and Goshen (Josh. xv. 50). Eusebius and Jerome (Onom. *Ἀνομή, Anim*) mention a place of this name in Daroma, 9 miles south of Hebron (comp. also *Anoa*, s. v. *Anab*). [G.]

ANISE (ἀνίσον, Matt. xxiii. 23; *Anethum*) properly the common dill (*Anethum graveolens*, Linn.), described by the Talmudists as אַנְתָּן. The *anise* has its specific name, ἀνίσον, and though similar to the dill in properties, is an entirely distinct plant. The dill is an umbelliferous plant.

<sup>d</sup> The difficulty of the passage has led to its being questioned, but the wording of the original and the usage of the N. T. seem almost decisive on the point.

producing a small flower of a bright brown colour, and a flattened elliptical fruit or seed. Both the plant and the seed were used by the ancients (Plin. *ix.* 61, *xx.* 74; Apic. *vi.* 5) as a condiment, the latter having a warm aromatic flavour resembling that of caraway seed. Its use with us is medicinal, as a carminative. It is still extensively cultivated in the East. [W. L. B.]

**ANKLET** (*περισκελίδες, πέδα περισφύριοι*, Clem. Alex.). This word only occurs in *Is.* *iii.* 18, *סִפְסִפִּי* (and as a proper name, *Josh.* *xiii.* 16); unless such ornaments are included in *הַיָּצָן*, Num. *xxx.* 36, which word etymologically would mean rather an anklet than a bracelet. Indeed, the same word is used in *Is.* *iii.* 20 (without the Aleph prosthetic) for the "stepping-chains worn by Oriental women, fastened to the ankle-band of each leg, so that they were forced to walk elegantly with short steps" (Ges. *s. v.*). They were as common as bracelets and armlets, and made of much the same materials; the pleasant jingling and tinkling which they made as they knocked against each other, was no doubt one of the reasons why they were admired (*Is.* *iii.* 18, 18, "the bravery of their tinkling ornaments.") To increase this pleasant sound pebbles were sometimes enclosed in them (Calmet. *s. v.* *Periscelis* and *Bella*). The Arabic name "khulkhāl" seems to be onomatopoean, and Lane (*Mod. Egypt.* App. A.) quotes from a song, in allusion to the pleasure caused by their sound, "the ringing of thine anklets has deprived me of reason." Hence Mohammed forbade them in public; "let them not make a noise with their feet, that their ornaments which they hide may [thereby] be discovered" (*Koran*, *xxiv.* 31, quoted by Lane); no doubt Tertullian's discouragements them for similar reasons: "Nescio an crus de periscelio in nervum se patiat arctari. . . . Pedes domi figite et plus quam in auro placeant" (*De cult. fem.* *ii.* 13).

They were sometimes of great value. Lane speaks of them (although they are getting uncommon) as "made of solid gold or silver" (*Mod. Egypt.* *l. c.*); but he says that the poorer village children wear them of iron. For their use among the ancient Egyptians see Wilkinson, *iii.* 374, and among the ancient Greeks and Romans, *Dict. of Ant. Art.* "Periscelis." They do not, we believe, occur in the Nineveh sculptures.

Livingstone writes of the favourite wife of an African chief, "she wore a profusion of iron rings on her ankles, to which were attached little pieces of sheet iron to enable her to make a tinkling as she walked in her mincing African style" (*p.* 273). On the weight and inconvenience of the copper rings worn by the chiefs themselves, and the odd walk it causes them to adopt, see *id.* *p.* 276. [F. W. F.]

**ANNA** (*הַנָּה*; *Avva*; *Anna*): the name occurs in Punic as the sister of Dido. 1. The mother of Samuel (*1 K.* *i.* 2 ff.). [HANNAH.] 2. The wife of Tobit (*Tob.* *i.* 9 ff.). 3. The wife of Raguel (*Tob.* *vii.* 2 ff.). 4. A "prophetess" in Jerusalem at the time of our Lord's birth (*Luke* *ii.* 36). [B. F. W.]

**ANNAAS** (*Σανδας*; *Anaas*), *1 Esd.* *v.* 23. [SENAAH.]

**ANNAS** (*Αβνας*, in Josephus *Αβανος*), a Jewish high-priest. He was son of one Seth, and was appointed high-priest in his 37th year (A. D. 7), after the death of Actium, by Quirinus, the imperial governor of Syria (*Joseph. Ant.* *xviii.* 2, § 1); but was obliged

to give way to Ismael, son of Phabi, by Valerius Gratus, procurator of Judaea, at the beginning of the reign of Tiberius, A. D. 14 (*ib.* *xviii.* 2, § 2). But soon Ismael was succeeded by Eleazar, son of Annas; then followed, after one year, Simon, son of Camithus, and then, after another year (about A. D. 25), Joseph Caiaphas, son-in-law of Annas (*John* *xviii.* 13; *Joseph. l. c.*). He remained till the passover, A. D. 37, and is mentioned in *Luke* *iii.* 2, as officiating high-priest, but after Annas, who seems to have retained the title, and somewhat also of the power of that office. Our Lord's first hearing (*John* *xviii.* 13) was before Annas, who then sent him bound to Caiaphas. In *Acts* *iv.* 6, he is plainly called the high-priest, and Caiaphas merely named with others of his family. It is no easy matter to give an account of the seemingly capricious applications of this title. Winer supposes that Annas retained it from his former enjoyment of the office; but to this idea St. Luke's expressions seem opposed, in which he clearly appears as bearing the high-priest's dignity at the time then present in each case. Wieseler, in his *Chronology*, and more recently in an article in *Herzog's Real-cyclopædie*, maintains that the two, Annas and Caiaphas, were together at the head of the Jewish people, the latter as actual high-priest, the former as president of the Sanhedrim (*אֲבִיבֵי*); and so also Selden, *De Synedriis et praefecturis juridicis veterum Ebraeorum*, *ii.* 655: except that this latter supposes Caiaphas to have been the second praefect of the Sanhedrim. Some again suppose that Annas held the office of *גִּבּוֹר*, or substitute of the high-priest, mentioned by the later Talmudists. He lived to old age, having had five sons high-priests (*Joseph. Ant.* *xx.* 9, § 1). [H. A.]

**AN'NAS** (*Ανάνας*; *Nuas*), name of a man (*1 Esd.* *ix.* 32).

**ANNU'US** (*Αννοῦς*; *Amin*), *1 Esd.* *viii.* 48; comp. *Ezr.* *viii.* 19.

**ANOINT** (*חֲמִישׁ; חֲמִישׁ; חֲמִישׁ; חֲמִישׁ*; *ungo*). Anointing in Holy Scripture is either 1. Material, with oil [OIL], or 2. Spiritual, with the Holy Ghost.

1. MATERIAL.—1. *Ordinary*. Anointing the body or head with oil was a common practice with the Jews, as with other Oriental nations (*Deut.* *xxviii.* 40; *Ruth* *iii.* 3; *Mic.* *vi.* 15). Abstinence from it was a sign of mourning (*2 Sam.* *xiv.* 2; *Dan.* *x.* 3; *Matt.* *vi.* 17). Anointing the head with oil or ointment seems also to have been a mark of respect sometimes paid by a host to his guests (*Luke* *vii.* 46 and *Ps.* *xxiii.* 5), and was the ancient Egyptian custom at feasts. Observe, however, that in *Ps.* *xxiii.* the Hebrew is *חֲמִישׁ*, "thou hast made fat;" *LXX.*, *ἐλάπνας*; Vulg., *impinguasti*; and in *Luke* *vii.* *ἀλείφω* is used as it is in the similar passages (*John* *xi.* 2; *xii.* 3). The word anoint (*ἀλείφω*) also occurs in the sense of preparing a body with spices and unguents for burial (*Mark* *xvi.* 1. Also *xiv.* 8, *μυρίτω*). From the custom of discontinuing the use of oil in times of sorrow or disaster, to be anointed with oil comes to signify metaphorically, to be in the enjoyment of success or prosperity (*Ps.* *xcii.* 10; comp. *Ecl.* *ix.* 8).

2. *Official*. Anointing with oil was a rite of inauguration into each of the three typical offices of the Jewish commonwealth, whose tenants, so anointed, were types of the Anointed One (*חֲמִישׁ*,

**ἁγιασμοῦ.** (a) *Prophets* were occasionally anointed to their office (1 K. xix. 16), and are called messiahs, or anointed (1 Chr. xvi. 22; Ps. cv. 15). (b) *Priests*, at the first institution of the Levitical priesthood, were all anointed to their offices, the sons of Aaron as well as Aaron himself (Ex. xl. 15; Num. iii. 3); but afterwards, anointing seems not to have been repeated at the consecration of ordinary priests, but to have been especially reserved for the high-priest (Ex. xxix. 29; Lev. xvi. 32); so that "the priest that is anointed" (Lev. iv. 3) is generally thought to mean the high-priest, and is rendered by the LXX.  $\delta \alpha\rho\chi\iota\epsilon\rho\epsilon\upsilon\varsigma$ ,  $\delta \kappa\epsilon\chi\rho\iota\sigma\mu\epsilon\upsilon\varsigma$  (הַכֹּהֵן הַמְשִׁיחַ). See also vv. 5, 16, and c. vi. 22 (vi. 15, Heb.) (c) *Kings*. The Jews were familiar with the idea of making a king by anointing, before the establishment of their own monarchy (Judg. ix. 8, 15). Anointing was the principal and divinely-appointed ceremony in the inauguration of their own kings (1 Sam. ix. 16, x. 1; 1 K. i. 34, 39); indeed, so pre-eminently did it belong to the kingly office, that "the Lord's anointed" was a common designation of the theocratic king (1 Sam. xii. 3, 5; 2 Sam. i. 14, 16). The rite was sometimes performed more than once. David was thrice anointed to be king: first, privately by Samuel, before the death of Saul, by way of conferring on him a right to the throne (1 Sam. xvi. 1, 13); again over Judah at Hebron (2 Sam. ii. 4), and finally over the whole nation (2 Sam. v. 3). After the separation into two kingdoms, the kings both of Judah and of Israel seem still to have been anointed (2 K. ix. 3, xi. 12). So late as the time of the captivity the king is called "the anointed of the Lord" (Ps. lxxxix. 38, 51; Lam. iv. 20). Some persons, however, think, that after David, subsequent kings were not anointed except when, as in the cases of Solomon, Joash and Jehu, the right of succession was disputed or transferred (Jahn, *Archaeol. Bibl.* §223). Beside Jewish kings, we read that Hazael was to be anointed king over Syria (1 K. xix. 15). Cyrus also is called the Lord's anointed, as having been raised by God to the throne for the special purpose of delivering the Jews out of captivity (Is. xlv. 1). (d) *Inanimate objects* also were anointed with oil in token of their being set apart for religious service. Thus Jacob anointed a pillar at Bethel (Gen. xxxi. 13); and at the introduction of the Mosaic economy, the tabernacle and all its furniture were consecrated by anointing (Ex. xxx. 26-28). The expression "anoint the shield" (Is. xxi. 5) ( $\epsilon\tau\omicron\iota\mu\delta\sigma\alpha\tau\epsilon \theta\upsilon\rho\epsilon\omicron\upsilon\delta\varsigma$ , LXX.; *arripite clypeum*, Vulg.) refers to the custom of rubbing oil into the hide, which, stretched upon a frame, formed the shield, in order to make it supple and fit for use.

3. *Ecclesiastical*. Anointing with oil in the name of the Lord is prescribed by St. James to be used together with prayer, by the elders of the church, for the recovery of the sick  $\alpha\lambda\epsilon\iota\psi\mu\alpha\tau\epsilon\varsigma$  (James v. 14). Analogous to this is the anointing with oil practised by the twelve (Mark ix. 13), and our Lord's anointing the eyes of a blind man with clay made from saliva, in restoring him miraculously to sight ( $\epsilon\pi\epsilon\chi\rho\iota\sigma\tau\epsilon$ , John ix. 6, 11).

II. *SPIRITUAL*.—1. In the O. T. a Deliverer is promised under the title of Messiah, or Anointed (Ps. ii. 2; Dan. ix. 25, 26); and the nature of his anointing is described to be spiritual, with the Holy Ghost (Is. lxi. 1; see Luke iv. 18). As anointing with oil betokened prosperity, and produced a cheer-

ful aspect (Ps. civ. 15), so this spiritual unction is figuratively described as anointing "with the oil of gladness" (Ps. xlv. 7; Heb. i. 9). In the N. T. Jesus of Nazareth is shown to be the Messiah, or Christ, or Anointed of the Old Testament (John i. 41; Acts ix. 22, xvii. 2, 3, xviii. 5, 28); and the historical fact of his being anointed with the Holy Ghost is recorded and asserted (John i. 32, 33; Acts iv. 27, x. 38). 2. Spiritual anointing with the Holy Ghost is conferred also upon Christians by God (2 Cor. i. 21), and they are described as having an unction ( $\chi\rho\iota\sigma\mu\alpha$ ) from the Holy One, by which they know all things (1 John ii. 20, 27). To anoint the eyes with eyesalve is used figuratively to denote the process of obtaining spiritual perception (Rev. iii. 18).

[T. T. P.]

A'NOS (*'Avos*; *Jonas*), 1 Esd. ix. 34. [VANIAH.]

ANT ( $\aleph$ ); an insect twice mentioned in the book of Proverbs (vi. 6, xxx. 25). In both passages its provident habits are referred to, especially its providing its meat in the summer. This has generally been supposed to imply that the store was laid up against winter, and among the ancients this belief was universal. It may suffice to refer to Her. *Sat.* 1, 1, v. 33-38. But observation of the habits of ants does not confirm this belief, and as certainly it does not necessarily follow from the statements of Scripture. (See Kirby and Spence's *Entomology*, p. 313, Ed. 7, London, 1856, where the question is fully discussed.) The particular species of ant referred to by Solomon has not been identified; and we find no mention of ants in modern accounts of Palestine. The LXX. render the word  $\aleph$  by  $\mu\upsilon\beta\rho\mu\eta\tau\epsilon\iota$ , in Prov. vi. 6. The derivation of  $\aleph$  is supposed to be from the root  $\aleph$ , which again is connected with  $\aleph$  and  $\aleph$ , *abscondit vel abscescus est*, and hence perhaps the idea that the ants bite off the end of the grain they gather to prevent its germinating. It seems more reasonable to connect  $\aleph$  with the Arabic root  $\aleph$ , *conscendit prorepando arborem*: so that  $\aleph$  is properly a climber by creeping. See Bochart, *Hieroz.* iii. 478, seq. Lips. [W. D.]

ANTIOCH (*'Αντιοχεια*). 1. In SYRIA. The capital of the Greek kings of Syria, and afterwards the residence of the Roman governors of the province which bore the same name. This metropolis was situated where the chain of Lebanon, running northwards, and the chain of Taurus, running eastwards, are brought to an abrupt meeting. Hence the Orontes breaks through the mountains; and Antioch was placed at a bend of the river, partly on an island, partly on the level which forms the left bank, and partly on the steep and craggy ascent of Mount Silpius, which rose abruptly to the south. In the immediate neighbourhood was Daphne, the celebrated sanctuary of Apollo (2 Macc. iv. 33); whence the city was sometimes called ANTIOCH BY DAPHNE, to distinguish it from other cities of the same name.

No city, after Jerusalem, is so intimately connected with the history of the apostolic church. Certain points of close association between these two cities, as regards the progress of Christianity, may be noticed in the first place. One of the



seven lepers, or almoners appointed at Jerusalem, was Nicolinus, a proselyte of Antioch (Acts vi. 5). The Christians, who were dispersed from Jerusalem at the death of Stephen, preached the gospel at Antioch (ibid. xi. 19). It was from Jerusalem that Agabus and the other prophets, who foretold the famine, came to Antioch (ibid. xi. 27, 28); and Barnabas and Saul were consequently sent on a mission of charity from the latter city to the former (ibid. xi. 30, xii. 25). It was from Jerusalem again that the Judaizers came, who disturbed the church at Antioch (ibid. xv. 1); and it was at Antioch that St. Paul rebuked St. Peter for conduct into which he had been betrayed through the influence of emissaries from Jerusalem (Gal. ii. 11, 12).

The chief interest of Antioch, however, is connected with the progress of Christianity among the heathen. Here the first Gentile church was founded (Acts xi. 20, 21); here the disciples of Jesus Christ were first called Christians (xi. 26); here St. Paul exercised (so far as is distinctly recorded) his first systematic ministerial work (xi. 22-26; see xiv. 26-28; also xv. 35 and xviii. 23); hence he started at the beginning of his first missionary journey (xiii. 1-3), and hither he returned (xiv. 26). So again after the apostolic council (the decrees of which were specially addressed to the Gentile converts at Antioch, xv. 23), he began and ended his second missionary journey at this place (xv. 36, xviii. 22). This too was the starting point of the third missionary journey (xviii. 23), which was brought to a termination by the imprisonment at Jerusalem and Caesarea. Though St. Paul was never again, so far as we know, at Antioch, it did not cease to be an important centre for Christian progress; but it does not belong to this place to trace its history as a patriarchate, and its connexion with Ignatius, Chrysostom, and other eminent names.

Antioch was founded in the year 300 B.C., by Seleucus Nicator, with circumstances of considerable display, which were afterwards embellished by fabre. The situation was well chosen, both for military and commercial purposes. Jews were settled there from the first in large numbers, were governed by their own ethnarch, and allowed to have the same political privileges with the Greeks (Joseph. Ant. xii. 3, §1; c. Ap. ii. 4). Antioch grew under the successive Seleucid kings, till it became a city of great extent and of remarkable beauty. Some of the most magnificent buildings were on the island. One feature, which seems to have been characteristic of the great Syrian cities, — a vast street with colonnades, intersecting the whole from end to end, — was added by Antiochus Epiphanes. Some lively notices of the Antioch of this period, and of its relation to Jewish history, are supplied by the books of Maccabees. (See especially 1 Macc. iii. 37, xi. 13; 2 Macc. iv. 7-9, v. 21, xi. 36.)

It is the Antioch of the Roman period with which we are concerned in the N. T. By Pompey it had been made a free city, and such it continued till the time of Antoninus Pius. The early Emperors raised there some large and important structures, such as aqueducts, amphitheatres and baths. Herod the Great contributed a road and a colonnade (Joseph. Ant. xvi. 5, §3; B. J., i. 21, §11). Here should be mentioned that the citizens of Antioch under the Empire were noted for scurrilous wit and the invention of nicknames. This perhaps was the origin of the name by which the disciples of Jesus Christ are designated, and which

was probably given by Romans to the despised sect, and used by Christians to themselves.

The great authority for all that is known of ancient Antioch is C. O. Müller's *Antiquitates Antiochenae* (Gött. 1839). Modern Antakia is a shrunken and miserable place. Some of the walls, shattered by earthquakes, have a striking appearance on the crags of Mount Silpius. They are described in Chesney's account of the *Euphrates Expedition*, where also is given a view of a gateway which still bears the name of St. Paul. One error, however, should be pointed out, which has found its way into these volumes from Calmet, namely, Jerome's erroneous identification of Antioch with the Lüblah of the Old Testament.



Gate of St. Paul, Antioch.

2. ANTIOCH IN PISIDIA (Acts xiii. 14, xiv. 19, 21; 2 Tim. iii. 11). The position of this town is clearly pointed out by Strabo in the following words (xii. p. 577):—"In the district of Phrygia called Paroreia, there is a certain mountain-ridge, stretching from E. to W. On each side there is a large plain below this ridge; and it has two cities in its neighbourhood: Philomelium on the north, and on the other side Antioch, called Antioch near Pisidia. The former lies entirely in the plain; the latter (which has a Roman colony) is on a height." The relations of distance also between Antioch and other towns are known by the Peutingerian table. Its site, however, has only recently been ascertained. It was formerly supposed to be *Ak-sheer*, which is now known to be Philomelium on the north side of the ridge. Even Winer (1847) gives this view, the difficulties of which were seen by Leake, and previously by Mannert. Mr. Arundell, the British chaplain at Smyrna, undertook a journey in 1833 for the express purpose of identifying the Pisidian Antioch, and he was perfectly successful (Arundell's *Asia Minor*, ch. xii., xiii., xiv.). The ruins are very considerable. This discovery was fully confirmed by Mr. Hamilton (*Res. in Asia Minor*, vol. i. ch. 27). Antioch corresponds to *Yalobatch*, which is distant from *Ak-sheer* six hours over the mountains.

This city, like the Syrian Antioch, was founded by Seleucus Nicator. Under the Romans it became a *colonia*, and was also called Caesarea, as we learn from Pliny (v. 24). The former fact is confirmed

by the Latin inscriptions and other features of the coins of the place; the latter by inscriptions discovered on the spot by Mr. Hamilton.

The occasion on which St. Paul visited the city for the first time (Acts xiii. 14) was very interesting and important. His preaching in the synagogue led to the reception of the gospel by a great number of the Gentiles: and this resulted in a violent persecution on the part of the Jews, who first, using the influence of some of the wealthy female residents, drove him from Antioch to Iconium (ib. 50, 51), and subsequently followed him even to Lystra (Acts xiv. 19). St. Paul, on his return from Lystra, revisited Antioch for the purpose of strengthening the minds of the disciples (ib. 21). These events happened when he was on his first missionary journey, in company with Barnabas. He probably visited Antioch again at the beginning of his second journey, when Silas was his associate, and Timothy, who was a native of this neighbourhood, had just been added to the party. The allusion in 2 Tim. iii. 11 shows that Timothy was well acquainted with the sufferings which the apostle had undergone during his first visit to the Pisidian Antioch. [PHRYGIA; PISIDIA.] [J. S. H.]

**ANTIOCHUS II.** (*Ἀντίοχος*, the *withstander*), king of Syria, surnamed the *God* (*Θεός*), "in the first instance by the Milesians, because he overthrew their tyrant Timarchus" (App. Syr. 65), succeeded his father Antiochus (*Σωτήρ*, the *Saviour*) in B.C. 261. During the earlier part of his reign he was engaged in a fierce war with Ptolemaeus Philadelphus, king of Egypt (*totis viribus dimicavit*, Hieron. *ad Dan.* xi. 6), in the course of which Parthia and Bactria revolted and became independent kingdoms. At length (B.C. 250) peace was made, and the two monarchs "joined themselves together" (Dan. xi. 6), and Ptolemy ("the king of the south") gave his daughter Berenice in marriage to Antiochus ("the king of the north") who set aside his former wife, Laodice, to receive her. After some time, on the death of Ptolemy (B.C. 247), Antiochus recalled Laodice and her children Seleucus and Antiochus to court. Thus Berenice was "not able to retain her power;" and Laodice, in jealous fear lest she might a second time lose her ascendancy, poisoned Antiochus (him "that supported her," i.e. Berenice), and caused Berenice and her infant son to be put to death, B.C. 246 (Dan. xi. 6; Hieron. *ad Dan.* l. c. App. Syr. 65).

After the death of Antiochus, Ptolemaeus Evergetes, the brother of Berenice ("out of a branch of her root"), who succeeded his father Ptol. Philadelphus, exacted vengeance for his sister's death by an invasion of Syria, in which Laodice was killed, her son Seleucus Callinicus driven for a time from the throne, and the whole country plundered (Dan. xi. 7-9; Hieron. l. c.; hence his surname "*the benefactor*"). The hostilities thus renewed continued for many years; and on the death of Seleucus B.C. 226, after his "return into his own land" (Dan. xi. 9), his sons Alexander (Seleucus) Keraunos, and Antiochus "assembled a great multitude of forces" against Ptol. Philopator the son of Evergetes, and "one of them" (Antiochus) threatened to overthrow the power of Egypt (Dan. xi. 9, 10; Hieron. l. c., [B. F. W.]

**ANTIOCHUS III.**, surnamed the *Great* (*μέγας*), succeeded his brother Seleucus Keraunos, who was assassinated after a short reign in B.C. 223. He prosecuted the war against Ptol. Philo-

pator with vigour, and at first with success. In B.C. 218 he drove the Egyptian forces to Sidon, conquered Samaria and Gilead, and wintered at Ptolemais, but was defeated next year at Raphia, near Gaza (B.C. 217), with immense loss, and in consequence made a peace with Ptolemy, in which he ceded to him the disputed provinces of Coele Syria, Phoenicia and Palestine (Dan. xi. 11, 12, Polyb. v. 40 ff.; 53 ff.). During the next thirteen years Antiochus was engaged in strengthening his position in Asia Minor, and on the frontiers of Parthia, and by his successes gained his surname of the *Great*. At the end of this time, B.C. 209, Ptolemaeus Philopator died, and left his kingdom to his son Ptol. Epiphanes, who was only five years old. Antiochus availed himself of the opportunity which was offered by the weakness of a minority and the unpopularity of the regent, to unite with Philip III. of Macedon for the purpose of conquering and dividing the Egyptian dominions. The Jews, who had been exasperated by the conduct of Ptol. Philopator both in Palestine and Egypt, openly espoused his cause, under the influence of a short-sighted policy ("the factions among thy people shall rise," i. e. against Ptolemy: Dan. xi. 14). Antiochus succeeded in occupying the three disputed provinces, but was recalled to Asia by a war which broke out with Attalus, king of Pergamus; and his ally Philip was himself embroiled with the Romans. In consequence of this diversion Ptolemy, by the aid of Scopas, again made himself master of Jerusalem (Joseph. *Ant.* xii. 3, 3) and recovered the territory which he had lost (Hieron. *ad Dan.* xi. 14). In B.C. 198 Antiochus reappeared in the field and gained a decisive victory "near the sources of the Jordan" (Joseph. *Ant.* xii. 3, 3; Hieron. l. c. ubi *Pomana nunc condita est*); and afterwards captured Scopas and the remnant of his forces who had taken refuge in Sidon (Dan. xi. 15). The Jews, who had suffered severely during the struggle (Joseph. l. c.), welcomed Antiochus as their deliverer, and "he stood in the glorious land which by his hand was to be consumed" (Dan. xi. 16). His further designs against Egypt were frustrated by the intervention of the Romans; and his daughter Cleopatra (Polyb. xxviii. 17), whom he gave in marriage to Ptol. Epiphanes, with the Phoenician provinces for her dower (Joseph. *Ant.* xii. 4, 1), favoured the interests of her husband rather than those of her father (Dan. xi. 17; Hieron. l. c.). From Egypt Antiochus turned again to Asia Minor, and after various successes in the Aegean crossed over to Greece, and by the advice of Hannibal entered on a war with Rome. His victorious course was checked at Thermopylae (B.C. 191), and after subsequent reverses he was finally defeated at Magnesia in Lydia, B.C. 190.\* By the peace which was concluded shortly afterwards (B.C. 188) he was forced to cede all his possessions "on the Roman side of M. Taurus," and to pay in successive instalments an enormous sum of money to defray the expenses of the war (15,000 Euboic talents: App. Syr. 38). This last condition led to his ignominious death. In B.C. 187 he attacked a rich temple of Belus in Elymais, and was slain by the people who rose in his defence (Strab. xvi. 744; Just. xxxii. 2). Thus "he stumbled and fell, and was not found" (Dan. xi. 19):

\* The statement in 1 Mace. viii. 6, that Antiochus was taken prisoner by the Romans, is not supported by any other testimony.

The policy of Antiochus towards the Jews was liberal and conciliatory. He not only assured to them perfect freedom and protection in the exercise of their worship, but according to Josephus (*Ant.* xii. 3, 3), in consideration of their great sufferings and services in his behalf, he made splendid contributions towards the support of the temple ritual, and gave various immunities to the priests and other inhabitants of Jerusalem. At the same time imitating the example of Alexander and Seleucus, and appreciating the influence of their fidelity and unity, he transported two thousand families of Jews from Mesopotamia to Lydia and Phrygia, to repress the tendency to revolt which was manifested in those provinces (*Joseph. Ant.* i. c.).

Two sons of Antiochus occupied the throne after him, Seleucus Philopator, his immediate successor, and Antiochus IV., who gained the kingdom upon the assassination of his brother. [B. F. W.]



Tetradrachm (Attic talent) of Antiochus III.

(Opp.) Head of King to right. Rev. i. ΒΑΣΙΛΕΥΣ ΑΝΤΙΟΧΟΥ. In field, Apollo, naked, seated on cithara, to left.

**ANTIOCHUS IV. EPIPHANES** (Ἐπιφανής, the *Illustrious*, also called Θεός, and in sneering εὐφρανής, the *frantic*: Athen. x. 438; Polyb. xxvi. 10) was the youngest son of Antiochus the Great. He was given as a hostage to the Romans (B.C. 188) after his father's defeat at Magnesia. In B.C. 175 he was released by the intervention of his brother Seleucus, who substituted his own son Demetrius in his place. Antiochus was at Athens when Seleucus was assassinated by Heliodorus. He took advantage of his position, and, by the assistance of Eumenes and Attalus, easily expelled Heliodorus who had usurped the crown, and himself "obtained the kingdom by flatteries" (*Dan.* xi. 21; cf. *Liv.* xli. 20), to the exclusion of his nephew Demetrius (*Dan.* viii. 7).

The accession of Antiochus was immediately followed by desperate efforts of the Hellenizing party at Jerusalem to assert their supremacy. Jason (*Joseph. Jos. Ant.* xii. 5, 1, see JASON), the brother of Onias III., the high priest, persuaded the king to transfer the high priesthood to him, and at the same time bought permission (2 Macc. iv. 9) to carry out his design of habituating the Jews to Greek customs (2 Macc. iv. 7, 20). Three years afterwards Menelaus, of the tribe of Benjamin [SITMON], who was commissioned by Jason to carry to Antiochus the price of his office, supplicated Jason by offering the king a larger bribe, and was himself appointed high priest, while Jason was obliged to take refuge among the Ammonites (2 Macc. iv. 23-26). From these circumstances and from the marked honour with which Antiochus was received at Jerusalem very early in his reign (c. B.C. 173; 2 Macc. iv. 23), it appears that he found no difficulty in regaining the border provinces which had been given as the dower of his sister

Cleopatra to Ptol. Epiphanes. But his ambition led him still further, and he undertook four campaigns against Egypt, B.C. 171, 170, 169, 168, with greater success than had attended his predecessor, and the complete conquest of the country was prevented only by the interference of the Romans (*Dan.* xi. 24; 1 Macc. i. 16 ff.; 2 Macc. v. 11 ff.). The course of Antiochus was everywhere marked by the same wild prodigality as had signalised his occupation of the throne (*Dan.* i. c.). The consequent exhaustion of his treasury, and the armed conflicts of the rival high priests whom he had appointed, furnished the occasion for an assault upon Jerusalem on his return from his second Egyptian campaign (B.C. 170), which he had probably planned in conjunction with Ptol. Philometor, who was at that time in his power (*Dan.* xi. 26). The Temple was plundered, a terrible massacre took place, and a Phrygian governor was left with Menelaus in charge of the city (2 Macc. v. 1-22; 1 Macc. i. 20-28). Two years afterwards, at the close of the fourth Egyptian expedition (Polyb. xxix. 1, 11; *App. Syr.* 66; cf. *Dan.* xi. 29, 30), Antiochus detached a force under Apollonius to occupy Jerusalem and fortify it, and at this time he availed himself of the assistance of the ancestral enemies of the Jews (1 Macc. iv. 61; v. 3 ff.; *Dan.* xi. 41). The decrees then followed which have rendered his name infamous. The Temple was desecrated, and the observance of the law was forbidden. "On the fifteenth day of Cisleu [the Syrians] set up the abomination of desolation (i. e. an idol altar: v. 59) on the altar" (1 Macc. i. 54). Ten days afterwards an offering was made upon it to Jupiter Olympian.

At Jerusalem all opposition appears to have ceased; but Mattathias and his sons organised a resistance ("holpen with a little help," *Dan.* xi. 34), which preserved inviolate the name and faith of Israel. Meanwhile Antiochus turned his arms to the East, towards Parthia (*Tac. Hist.* v. 8) and Armenia (*App. Syr.* 45; *Diod. ap. Muller, Fragm.* ii. p. 10; *Dan.* xi. 40). Hearing not long afterwards of the riches of a temple of Nanea ("the desire of women," *Dan.* xi. 37) in Elymais, hung with the gifts of Alexander, he resolved to plunder it. The attempt was defeated; and though he did not fall like his father in the act of sacrilege, the event hastened his death. He retired to Babylon, and thence to Tabae in Persia, where he died B.C. 164, the victim of superstition, terror, and remorse (Polyb. xxxi. 2; *Joseph. Ant.* xi. 8, 1 ff.), having first heard of the successes of the Maccabees in restoring the temple-worship at Jerusalem (1 Macc. vi. 1-16; cf. 2 Macc. i. 7-17). "He came to his end and there was none to help him" (*Dan.* xi. 45). Cf. *App. Syr.* 45; *Liv.* xli. 24-5, xlii. 6, xlii. 19, xli. 11-13; *Joseph. Ant.* xii. 5, 8.

The reign of Antiochus, thus shortly traced, was the last great crisis in the history of the Jews before the coming of our Lord. The prominence which is given to it in the book of Daniel fitly accords with its typical and representative character (*Dan.* vii. 8, 25, viii. 11 ff.). The conquest of Alexander had introduced the forces of Greek thought and life into the Jewish nation, which was already prepared for their operation [ALEXANDER]. For more than a century and a half these forces had acted powerfully both upon the faith and upon the habits of the people; and the time was come when an outward struggle alone could decide whether Judaism was

to be merged in a rationalised Paganism, or to rise not only victorious from the conflict, but more vigorous and more pure. There were many symptoms which betokened the approaching struggle. The position which Judaea occupied on the borders of the conflicting empires of Syria and Egypt, exposed equally to the open miseries of war and the treacherous favours of rival sovereigns, rendered its national condition precarious from the first, though these very circumstances were favourable to the growth of freedom. The terrible crimes by which the wars of "the North and South" were stained, must have alienated the mind of every faithful Jew from his Gracian lords, even if persecution had not been superadded from Egypt first and then from Syria. Politically nothing was left for the people in the reign of Antiochus but independence, or the abandonment of every prophetic hope. Nor was their social position less perilous. The influence of Greek literature, of foreign travel, of extended commerce, had made itself felt in daily life. At Jerusalem the mass of the inhabitants seem to have desired to imitate the exercises of the Greeks; and a Jewish embassy attended the games of Hercules at Tyre (2 Macc. iv. 9-20). Even their religious feelings were yielding; and before the rising of the Maccabees no opposition was offered to the execution of the king's decrees. Upon the first attempt of Jason the "priests had no courage to serve at the altar" (2 Macc. iv. 14; cf. 1 Macc. i. 43); and this not so much from wilful apostasy, as from a disregard to the vital principles involved in the conflict. Thus it was necessary that the final issues of a false Hellenism should be openly seen that it might be discarded for ever by those who cherished the ancient faith of Israel.



Tetradrachm (Attic talent) of Antiochus IV. Epiphanes.

Obv.: Head of King, to right. Rev.: ΒΑΣΙΛΕΥΣ ΑΝΤΙΟΧΟΥ  
ΘΕΟΥ ΕΠΙΦΑΝΟΥΣ ΝΙΚΗΦΟΡΟΥ. Jupiter seated to left, holding a Victory. In field monogram.

The conduct of Antiochus was in every way suited to accomplish this end; and yet it seems to have been the result of passionate impulse rather than of any deep-laid scheme to extirpate a strange creed. At first he imitated the liberal policy of his predecessors; and the occasion for his attacks was furnished by the Jews themselves. Even the motives by which he was finally actuated were personal, or at most only political. Able, energetic (Polyb. xxvii. 17) and liberal to profusion, Antiochus was reckless and unscrupulous in the execution of his plans. He had learnt at Rome to court power and to dread it. He gained an empire, and he remembered that he had been a hostage. Regardless himself of the gods of his fathers (Dan. xi. 37), he was incapable of appreciating the power of religion in others; and like Nero in later times, he became a type of the enemy of God, not as the Roman emperor by the perpetration of unnatural crimes, but by the disregard of every higher feel-

ing. "He magnified himself above all." The deity whom he recognised was the Roman war-god, and fortresses were his most sacred temples (Dan. xi. 38 ff.; Ewald, *Gesch. des Volkes Isr.* iv. 340). Confronted with such a persecutor the Jew realised the spiritual power of his faith. The evils of heathendom were seen concentrated in a personal shape. The outward forms of worship became invested with something of a sacramental dignity. Common life was purified and ennobled by heroic devotion. An independent nation asserted the integrity of its hopes in the face of Egypt, Syria, and Rome.

[B. F. W.]

**ANTIOCHUS V. EUPATOR** (Εὐπάτωρ, of noble descent), succeeded his father Antiochus IV. B.C. 164, while still a child, under the guardianship of Lysias (App. *Syr.* 46; 1 Macc. iii. 32, f. vi. 17), though Antiochus had assigned this office to Philip, his own foster-brother on his death-bed (1 Macc. vi. 14 f. 55; 2 Macc. ix. 29). Shortly after his accession he marched against Jerusalem with a large army, accompanied by Lysias, to relieve the Syrian garrison, which was hard pressed by Judas Maccabaeus (1 Macc. vi. 19 ff.). He repulsed Judas at Bethzacharia, and took Bethsur (Bethzur) after a vigorous resistance (1 Macc. vi. 31-50). But when the Jewish force in the temple was on the point of yielding, Lysias persuaded the king to conclude a hasty peace that he might advance to meet Philip, who had returned from Persia and made himself master of Antioch (1 Macc. vi. 51 ff.; Joseph. *Ant.* xii. 9, 5 f.). Philip was speedily overpowered (Joseph. l. c.); but in the next year (B.C. 162) Antiochus and Lysias fell into the hands of Demetrius Soter, the son of Seleucus Philopator, who caused them to be put to death in revenge for the wrongs which he had himself suffered from Antiochus Epiphanes (1 Macc. vii. 2-4; 2 Macc. xiv. 1, 2; Joseph. *Ant.* xii. 10, 1. Polyb. xxxi. 19). [B. F. W.]

**ANTIOCHUS VI.** (Ἀλέξανδρος Ἀλεξάνδρου τοῦ νόθου, App. *Syr.* 68; surnamed Θεός, Joseph. *Ant.* xiii. 7, 1; and ἐπιφανής Διόνυσος on coins), was the son of Alexander Balas and Cleopatra (App. *Syr.* l. c.). After his father's death (146 B.C.) he remained in Arabia; but though still a child (παῖδιον, App. l. c., παῖδιον νεώτερον, 1 Macc. xi. 54), he was soon afterwards brought forward (c. 145 B.C.) as a claimant to the throne of Syria against Demetrius Nicator by Tryphon or Diodotus (1 Macc. xi. 39; App. *Syr.* 68; Strab. xiv. p. 668; xvi. p. 752), who had been an officer of his father. Tryphon succeeded in gaining Antioch (1 Macc. xi. 56); and afterwards the greater part of Syria submitted to the young Antiochus. Jonathan, who was confirmed by him in the high priesthood (1 Macc. xi. 57) and invested with the government of Judaea, contributed greatly to his success [ALEXANDER BALAS], occupying Ascalon and Gaza, and reducing the country as far as Damascus (1 Macc. xi. 60-2). He afterwards defeated the troops of Demetrius at Hazor (1 Macc. xi. 67) near Cadash (v. 73); and repulsed a second attempt which he made to regain Palestine (1 Macc. xii. 24 ff.). Tryphon having now gained the supreme power in the name of Antiochus, no longer concealed his design of usurping the crown. As a first step he took Jonathan by treachery and put him to death, B.C. 143 (1 Macc. xii. 40 ff.); and afterwards murdered the young king, and ascended

the throne (1 Macc. xiii. 31; Joseph. *Ant.* xiii. 3, 6; App. *Syr.* 68. Livy (Epit. 55) says incorporation *decem annos admodum habens* . . . Diod. ap. Müller, *Fragm.* ii. 19. Just. xxxvi. 1). [B.F.W.]



Tetradrachm (Attic talent) of Antiochus VI.

Chr.: Head of King, radiate, to right. Rev.: ΒΑΣΙΛΕΥΣ ΑΝΤΙΟΧΟΥ ΕΥΦΡΑΝΟΥΣ ΔΙΟΝΥΣΟΥ. In field, ΤΡΥΦ (Tryphon), and date 42P (169 *Ar.* Seleucid).

ANTIOCHUS VII. SIDETES (Σιδήτης, of Side, in Pamphylia: not from שׂוּף, a hunter:

Plat. *Apophth.* p. 34; called also Εὐσεβής, the pious, Joseph. *Ant.* xiii. 8, 2; Euseb. *Chron. Arm.* i. 349), king of Syria, was the second son of Demetrius I. When his brother, Demetrius Nicator, was taken prisoner (c. 141 B.C.) by Mithridates I. (Arsaces VI., 1 Macc. xiv. 1) king of Parthia, he married his wife Cleopatra (App. *Syr.* 68; Just. xxxvi. 1), and obtained possession of the throne (137 B.C.), having expelled the usurper Tryphon (1 Macc. xv. 1 ff.; Strab. xiv. p. 668). At first he made a very advantageous treaty with Simon, who was now "high priest and prince of the Jews," but when he grew independent of his help, he withdrew the concessions which he had made and demanded the surrender of the fortresses which the Jews held, or an equivalent in money (1 Macc. xv. 26 ff.; Joseph. *Ant.* xiii. 7, 3). As Simon was unwilling to yield to his demands, he sent a force under Cendebeaus against him, who occupied a fortified position at Cedron (? 1 Macc. xv. 41), near Azotus, and harassed the surrounding country. After the defeat of Cendebeaus by the sons of Simon and the destruction of his works (1 Macc. xvi. 1-10), Antiochus, who had returned from the pursuit of Tryphon, undertook an expedition against Judaea in person. He laid siege to Jerusalem, but according to Josephus granted honourable terms to John Hyrcanus (B.C. 133), who had made a vigorous resistance (Joseph. *Ant.* xiii. 8; yet comp. Porphyr. ap. Euseb. *Chron. Arm.* i. 349, *muris urbis demolitur atque electissimos eorum trucidat*). Antiochus next turned his arms against the Parthians, and Hyrcanus accompanied him in the campaign. But after some successes, he was entirely defeated by Phraortes II. (Arsaces VII.), and fell in the battle c. B.C. 127-6 (Joseph. l. c.; Just. xxxvi.; xxxviii. 10; App. *Syr.* 68, *ἔκτειλεν ἑαυτὸν*). For the year of his death cf. Niebuhr, *Kl. Schrift.* i. 251. f.; Clinton, *F. H.* ii. 332, ff.). [B. F. W.]

ANTIPAS. [HEROD.]

ANTIPATER (Ἀντίπατρος; Antipater), son of Jason, ambassador from the Jews to the Lacedaemonians (1 Macc. xii. 16, xiv. 22).

ANTIPATRIS (Ἀντίπατρος). Our means of identifying this town are due, partly to the fortu-

nate circumstance that the old Semitic name of the place has lingered among the present Arabic population, and partly to a journey specially undertaken by Dr. Eli Smith, for the purpose of illustrating the night march of the soldiers who conveyed St. Paul from Jerusalem to Caesarea (Acts xxiii. 31). Dr. Robinson was of opinion, when he published his first edition, that the road which the soldiers took on this occasion led from Jerusalem to Caesarea by the pass of Beth-Horon, and by Lydda, or Diospolis. This is the route which was followed by Cestius Gallus, as mentioned by Josephus (*B. J.* ii. 19, §1); and it appears to be identical with that given in the Jerusalem Itinerary, according to which Antipatris is 42 miles from Jerusalem, and 26 from Caesarea. Even on this supposition it would have been quite possible for troops leaving Jerusalem on the evening of one day, to reach Caesarea on the next, and to start thence, after a rest, to return to (it is not said that

they arrived at) their quarters at Jerusalem before nightfall. But the difficulty is entirely removed by Dr. Smith's discovery of a much shorter road, leading by Gophna direct to Antipatris. On this route he met the Roman pavement again and again, and indeed says "he does not remember observing anywhere before so extensive remains of a Roman road." (See *Bibliotheca Sacra*, vol. i. pp. 478-498; *Life and Epistles of St. Paul*, vol. ii. pp. 330-334, 2nd ed.)

It may be difficult to fix the precise spot where the ancient city stood, but the Arabic name, *Kefr-Saba*, determines the general situation. Josephus tells us that the old name was Capharsaba (Καφαρσάβα or Χαβαρσάβα), and that Herod, when he rebuilt the city, changed it to Antipatris, in honour of his father Antipater (*Ant.* xiii. 15, §1, xvi. 5, §2; *B. J.* i. 21, §9). The position of Kefr-Saba is in sufficient harmony with what the Jewish historian says of the position of Antipatris, which he describes as a well-watered and well-wooded plain, near a hilly ridge, and with his notices of a trench dug from thence for military purposes to the sea near Joppa, by one of the Asmonean princes (*Ant.* xiii. 15, §1; *B. J.* i. 4, §7). At a later period he mentions the place again in connexion with a military movement of Vespasian from Caesarea towards Jerusalem (*B. J.* iv. 8, §1). No remains of ancient Antipatris have been found; but the ground has not been fully explored. [J. S. H.]

ANTO'NIA, a fortress, built by Herod on the site of the more ancient Baris, on the N.W. of the Temple, and so named by him after his friend Antonius. [JERUSALEM.] The word nowhere occurs in the Bible.

ANTOTHIAH (עַנְתְּיָה; Ἀναθὼβ καὶ Ἰαθίς; *Anathothia*, name of a man (1 Chr. viii. 24).

ANUB (עֲנֹב; Ἐνὼβ; *Anob*), name of a man (1 Chr. iv. 8).

ANUS (Ἀννίουθ; *Banaeus*), a Levite (1 Esd. ix. 48). [BANI.]

AP'AME (Ἀπᾶμη; *Apeme*), concubine of Darius (1 Esd. iv. 29).

APE (אֵפֶה; *Kôph*). An animal of the monkey tribe mentioned ג' 1 K. x. 22, and in the parallel passage in 2 Chr. ii. 21, among the merchant

brought by the fleets of Solomon and Hiram once in every three years. The LXX. render the word by  $\pi\theta\eta\kappa\omicron\varsigma$ , which is equivalent to the Latin *Simia*. The Greeks have the word  $\kappa\eta\beta\omicron\varsigma$ , or  $\kappa\eta\pi\omicron\varsigma$ , for a long-tailed species of monkey (Arist. *H. A.* ii. 8, 9), and Pliny (viii. 19, s. 28) uses *cephus*. Both Greeks and Hebrews received the word with the animal from India, for the ape, both in Sansc. and Malabar, is called *Kāpi* = swift, active. Hence also the Germ. *Affe*, the Anglosaxon *Apa*, and the Engl. *Ape*, the initial guttural being dropped, just as the Latins got *Amare* from the Sansc. *Kām*. (See Bopp. *Sansc. Gloss.* p. 65.) The *Cepus* of Aethiopia are described and figured in I. Ludolfi *Historia Aethiopica*, i. 10, §52-54. They are represented as tailless animals, climbing rocks, eating worms and ants, and protecting themselves from the attack of lions by casting sand into their eyes. In a mosaic pavement found at Praeneste, and figured in Shaw's *Travels*, p. 423, an ape or monkey is represented, having inscribed near it the word  $\text{KHIPEN}$ . [W. D.]

**APEL/LES** ( $\text{Ἀπελλῆς}$ ), a Christian saluted by St. Paul in Rom. xvi. 10, and honoured by the designation  $\delta\acute{o}\kappa\iota\mu\omicron\varsigma \epsilon\upsilon \chi\rho\iota\sigma\tau\acute{o}\varsigma$ . Origen (*in loc.*) suggests that he may have been identical with Apollis; but there seems no ground for supposing it, and we learn from Horace (*Sat.* i. 5, 100) that Apella was a common name among the Jews. Tradition makes him bishop of Smyrna, or Heraclea (Fabric. *Lux Evangel.* p. 116). [H. A.]

**APHAR'SATHCHITES, APHAR'SITES, APHAR'SACITES** ( $\text{אַפְרַסְתִּיכִי, אַפְרַסְתִּי, אַפְרַסְתִּי}$ ;  $\text{Ἀφάρσαθαχάιτι, Ἀφάρσαχάιτι, Ἀφάρσαῖτι, Ἀφάρσαθαχάει, Ἀφάρσαχάει}$ ), the names of certain tribes, colonies from which had settled in Samaria under the Assyrian leader Asnapper (Ezr. iv. 9, v. 6). The first and last are regarded as the same. Whence these tribes came is entirely a matter of conjecture: the initial  $\text{N}$  is regarded as *prosthetic*: if this be rejected, the remaining portion of the two first names bears some resemblance (a very distant one, it must be allowed) to Paratacae, or Paratacei, significant of *mountaineers*, applied principally to a tribe living on the borders of Media and Persia; while the second has been referred to the Parrhasii, and by Gesenius, to the Persae, to which it certainly bears a much greater affinity, especially in the prolonged form of the latter name found in Dan. vi. 29 ( $\text{פְּרַסְתִּי}$ ). The presence of the proper name of the Persians in Ezr. i. 1, iv. 3, must throw some doubt upon Gesenius' conjecture; but it is very possible that the *local* name of the tribe may have undergone alteration, while the official and general name was correctly given. [W. L. B.]

**APHEK** ( $\text{אֶפְעַק}$ , from a root signifying tenacity or firmness, Ges.;  $\text{Ἀφῆκ}$ ), the name of several places in Palestine.

1. A royal city of the Canaanites, the king of which was killed by Joshua (Josh. xii. 18). As this is named with Tappuah and other places in the mountains of Judah, it is very probably the same as the Aphekah of Josh. xv. 53.

2. A city, apparently in the extreme north of Asher (Josh. xix. 30), from which the Canaanites were not ejected (Judg. i. 31; though here it is Aphik,  $\text{אֶפְיִק}$ ). This is probably the same place as the Aphek (Josh. xiii. 4), on the extreme north

"border of the Amorites," and apparently beyond Sidon, and which is identified by Gesenius (*Thes.* 140 a) with the Aphaca of classical times, famous for its temple of Venus, and now *Afka* (Rob. ii. 606; Porter, ii. 295-6). *Afka*, however, lies beyond the ridge of Lebanon, on the north-western slopes of the mountain, and consequently much further up than the other towns of Asher which have been identified. On the other hand it is hardly more to the north of the known limits of the tribe, than Kadesh and other places named in Judah were to the south; and Aphek may, like many other sanctuaries, have had a reputation as a very early date, sufficient in the days of Joshua to cause its mention in company with the other northern sanctuary of Baal-gad.

3. (With the article,  $\text{אֶפְעַק}$ ), a place at which the Philistines encamped, while the Israelites pitched at Eben-ezer, before the fatal battle in which the son of Eli were killed and the ark taken (1 Sam. iv. 1). This would be somewhere to the N.W. of, and at no great distance from, Jerusalem.

4. The scene of another encampment of the Philistines, before an encounter not less disastrous than that just named,—the defeat and death of Saul (1 Sam. xxix. 1). By comparison with ver. 11, it seems as if this Aphek were not necessarily near Shunem, though on the road thither from the Philistine district. It is possible that it may be the same place as the preceding; and if so, the Philistines were marching to Jezreel by the present road along the "backbone" of the country.

5. A city on the military road from Syria to Israel (1 K. xx. 26). It was walled (30), and was apparently a common spot for engagements with Syria (2 K. xiii. 17; with the article). The use of the word  $\text{הַבְּשֵׁרֶת}$  (A. V. "the plain") in 1 K. xx. 25, fixes the situation of A. to have been in the level down-country east of the Jordan [*MISHOR*]; and there, accordingly, it is now found in *Fik*, at the head of the *Wady Fik*, 6 miles east of the Sea of Galilee, the great road between Damascus, *Nabulus*, and Jerusalem, still passing (Kiepert's map, 1857), with all the permanence of the East, through the village, which is remarkable for the number of inns that it contains (Burckh. 280). By Josephus (viii. 14, §4) the name is given as  $\text{Ἀφῆκ}$ . Eusebius (*Onom.*  $\text{Ἀφῆκ}$ ) says that in his time there was, beyond Jordan, a  $\text{κ\acute{o}\mu\eta \mu\epsilon\gamma\acute{\alpha}\lambda\eta}$  (*Jer. castellum grande*) called Aphaca by ( $\text{περὶ}$ ) Hippus (*Jer. Hippus*); but he apparently confounds it with (1). Hippus was one of the towns which formed the Decapolis. *Fik*, or *Feik*, has been visited by Burckhardt, Seetzen, and others (*Bitter, Pal.* 348-353), and is the only one of the places bearing this name that has been identified with certainty. [G.]

**APHE'KAH** ( $\text{אֶפְעַק}$ ;  $\text{Ἀφῆκα}$ ;  $\text{Ἀφῆκα}$ ), a city of Judah, in the mountains (Josh. xv. 53), probably the same as APHEK (1).

**APHE'REMA** ( $\text{Ἀφῆρεμα}$ ;  $\text{Ἀφῆρεμά}$ ), Jos. one of the three "governments" ( $\text{νόμους}$ ) added to Judaea from Samaria (and Galilee, x. 30) by Demetrius Soter, and confirmed by Nicanor (1 Mac. xi. 34) (see Jos. *Ant.* xiii. 4, §9, and Reland, 178). The word is omitted in the Vulgate. It is probably the same as Ephraim (Ophrah, *Taiyibeh*).

**APHER'RA** ( $\text{Ἀφῆρρά}$ ;  $\text{Ἐφῆρα}$ ), one of the "servants of Solomon" (1 Esd. v. 34).

ΑΡΗΙΑΗ (אַרְיָא; Ἀρέκ; Αρήια), name of one of the forefathers of king Saul (1 Sam. ix. 1).

ΑΨΗΚ (אַשְׁכּ; Αψεκ), a city of Asher from which the Canaanites were not driven out (Judg. i. 31). Probably the same place as ΑΨΕΚ (2).

ΑΡΗΡΑΗ, the house of (אַרְרַעִל תִּיבִי), a place mentioned in Mic. i. 10, and supposed by some (Winer, 172) to be identical with Ophrah. But this can hardly be, inasmuch as all the towns named in the context are in the low country to the west of Judah, while Ophrah would appear to lie E. of Bethel [ΟΡΗΡΑΗ]. The LXX. translate the word ἡ οἴκου κατα γέλωτα. [G.]

ΑΨΗΣΕΣ (אַשְׁשֵׁט; Ἀφεςή; Αψήσε), chief of the 18th of the 24 courses in the service of the temple (1 Chr. xxiv. 15).

ΑΠΟΚΑΛΥΨΕ. [REVELATION.]

ΑΠΟΚΡΥΦΑ (Βιβλία Ἀπόκρυφα). The collection of Books to which this term is popularly applied includes the following. The order given is that in which they stand in the English version.

- I. 1 Esdras.
- II. 2 Esdras.
- III. Tobit.
- IV. Judith.
- V. The rest of the chapters of the Book of Esther, which are found neither in the Hebrew nor in the Chaldee.
- VI. The Wisdom of Solomon.
- VII. The Wisdom of Jesus the Son of Sirach or Ecclesiasticus.
- VIII. Baruch.
- IX. The Song of the Three Holy Children.
- X. The History of Susanna.
- XI. The History of the destruction of Bel and the Dragon.
- XII. The Prayer of Manasseh, king of Judah.
- XIII. 1 Maccabees.
- XIV. 2 Maccabees.

The separate books of this collection are treated in distinct Articles. Their relation to the canonical books of the Old Testament is discussed under CANON. In the present article it is proposed to consider:—I. The meaning and history of the word. II. The history and character of the collection as a whole in its relation to Jewish literature.

I. The primary meaning of ἀπόκρυφος, "hidden, secret" (in which sense it is used in Hellenistic as well as classical Greek, cf. Ecclus. xxiii. 19; Luke vii. 17; Col. ii. 13), seems, towards the close of the 2nd century, to have been associated with the signification "spurious," and ultimately to have settled down into the latter. Tertullian (*de Anim. c. 2*) and Clement of Alexandria (*Strom.* i. 19, 69, in. 4, 29) apply it to the forged or spurious books which the heretics of their time circulated as authoritative. The first passage referred to from the *Stromata* however may be taken as an instance of the transition stage of the words. The followers of Prodicus, a Gnostic teacher, are said there to boast that they have βιβλους ἀποκρύφους of Zoroaster. In Athanasius (*Ep. Fest.* vol. ii. p. 38; *Synopsis Sac. Scrip.* vol. ii. p. 154, ed. Colon. 1686), Augustine (*c. Faust.* xi. 2, *de Civ. Dei.* xv. 23), Jerome (*Ep. ad Latam.* and *Prolog. Gal.*) the word is used uniformly with the bad meaning which had become attached to it. The writers of that period

however do not seem to have seen clearly how the word had acquired this secondary sense; and hence we find conjectural explanations of its etymology. The remark of Athanasius (*Synops. S. Scr. l. c.*) that such books are ἀποκρυφῆς μᾶλλον ἢ ἀναγνώσεως ἕξια is probably meant rather as a play upon the word than as giving its derivation. Augustine is more explicit: "Apocryphae nuncupantur eo quod earum occulta origo non claruit patribus" (*de Civ. Dei.* l. c.). "Apocryphi non quod habendi sunt in aliqua auctoritate secretâ sed quia nullâ testificationis luce declarati, de nescio quo secreto, nescio quorum praesumptione prolati sunt" (*c. Faust.* l. c.). Later conjectures are (1), that given by the translation of the English Bible (ed. 1539, Pref. to Apocr.), "because they were wont to be read not openly and in common, but as it were in secret and apart;" (2) one, resting on a misapprehension of the meaning of a passage in Epiphanius (*de Mens. ac Pond. c. 4*) that the books in question were so called because, not being in the Jewish canon, they were excluded ἀπὸ τῆς κρυπτῆς from the ark in which the true Scriptures were preserved; (3) that the word ἀπόκρυφα answers to the Heb. סִּיגְגִי, libri absconditi, by which the

later Jews designated those books which, as of doubtful authority or not tending to edification, were not read publicly in the synagogues; (4) that it originates in the κρυπτά or secret books of the Greek mysteries. Of these it may be enough to say, that (1) is, as regards some of the books now bearing the name, at variance with fact; that (2), as has been said, rests on a mistake; that (3) wants the support of direct evidence of the use of ἀπόκρυφα as the translation for the Hebrew word, and that (4), though it approximates to what is probably the true history of the word, is so far only a conjecture. The data for explaining the transition from the neutral to the bad meaning, are to be found, it is believed, in the quotations already given, and in the facts connected with the books to which the epithet was in the first instance applied. The language of Clement implies that it was not altogether disclaimed by those of whose books he uses it. That of Athanasius is in the tone of a man who is convicting his opponents out of their own mouth. Augustine implicitly admits that a "secreta auctoritas" had been claimed for the writings to which he ascribes merely an "occulta origo." All these facts harmonise with the belief that the use of the word as applied to special books originated in the claim common to nearly all the sects that participated in the Gnostic character, to a secret esoteric knowledge deposited in books, which were made known only to the initiated. It seems not unlikely that there is a reference in Col. ii. 13, to the pretensions of such teachers. The books of our own Apocrypha bear witness both to the feeling and the way in which it worked. The inspiration of the Pseudo-Esdras (2 Esdr. xiv. 40-47) leads him to dictate 204 books, of which the 70 last are to be "delivered only to such as are wise among the people." Assuming the var. lect. of 94 in the Arabic and Ethiopian versions to be the true reading, this indicates the way in which the secret books, in which was the "spring of understanding, the fountain of wisdom, and the stream of knowledge," were set up as of higher value than the twenty-four books acknowledged by the Jewish canon, which were for "the worthy and unworthy alike." It was almost a matter of course that these secret

books should be pseudonymous, ascribed to the great names in Jewish or heathen history that had become associated with the reputation of a mysterious wisdom. So books in the existing Apocrypha bear the names of Solomon, Daniel, Jeremiah, Ezra. Beyond its limits the creation of spurious documents took a yet bolder range, and the list given by Athanasius (*Syn. S. Script.*) shows at once the variety and extent of the mythical literature which was palmed off upon the unwary as at once secret and sacred.

Those whose faith rested on the teaching of the Christian Church, and who looked to the O. T. Scriptures either in the Hebrew, or the LXX. collection, were not slow to perceive that these productions were destitute of all authority. They applied in scorn what had been used as a title of honour. The secret book (*libri secretiores. Orig. Comm. in Matt. ed. Lomm. iv. p. 237*) was rejected as *spurious*. The word Apocryphal was degraded to the position from which it has never since risen. So far as books like the Testament of the Twelve Patriarchs and the Assumption of Moses were concerned, the task of discrimination was comparatively easy, but it became more difficult when the question affected the books which were found in the LXX. translation of the Old Testament, and recognised by the Hellenistic Jews; but were not in the Hebrew text or in the Canon acknowledged by the Jews of Palestine. The history of this difficulty, and of the manner in which it affected the reception of particular books, belongs rather to the subject of CANON than to that of the present article, but the following facts may be stated as bearing on the application of the word. (1.) The teachers of the Greek and Latin Churches accustomed to the use of the Septuagint or versions resting on the same basis, were naturally led to quote freely and reverently from all the books which were incorporated in it. In Clement of Alexandria, Origen, Athanasius, *e. g.*, we find citations from the books of the present Apocrypha, as "Scripture," "divine Scripture," "prophecy." They are very far from applying the term ἀπόκρυφος to these writings. If they are conscious of the difference between them and the other books of the O. T., it is only so far as to lead them (cf. Athan. *Synops. S. Scr. l. c.*) to place the former in the list of οὐ κανονίζόμενα, ἀντιλεγόμενα, books which were of more use for the ethical instruction of catechumens than for the edification of mature Christians. Augustine in like manner applies the word "Apocrypha" only to the spurious books with false titles which were in circulation among heretics, admitting the others, though with some qualifications, under the title of Canonical (*de doctr. Chr. ii. 8*). (2.) Wherever, on the other hand, any teacher came in contact with the feelings that prevailed among the Christians of Palestine, there the influence of the rigorous limitation of the old Hebrew canon is at once conspicuous. This is seen in its bearing on the history of the Canon in the list given by Melito, bishop of Sardis (Euseb. *H. E. iv. 26*), and obtained by him from Palestine. Of its effects on the application of the word, the writings of Cyril of Jerusalem and Jerome give abundant instances. The former (*Catech. iv. 33*) gives the Canonical list of the

\* The books enumerated by Athanasius, besides writings falsely ascribed to authors of canonical books, as Zephaniah, Habakkuk, Ezekiel, and Daniel, included others which have the names of Enoch, of the

22 books of the O. T. Scriptures, and rejects the introduction of all "apocryphal" writings. The latter in his Epistle to Laeta warns the Christian mother in educating her daughter against "omnis apocrypha." The Prologus Galeatus shows that he did not shrink from including under that title, the books which formed part of the Septuagint, and were held in honour in the Alexandrian and Latin Churches. In dealing with the several books he discusses each on its own merits, admiring some, speaking unhesitatingly of the "dreams," "fables" of others. (3.) The teaching of Jerome influenced, though not decidedly, the language of the Western Church. The old spurious heretical writings, the "Apocrypha" of Tertullian and Clement, fell more and more into the back ground, and were almost utterly forgotten. The doubtful books of the Old Testament were used publicly in the service of the Church, quoted frequently with reverence as Scripture, sometimes however with doubts or limitations, as to the authority of individual books according to the knowledge or critical discernment of this or that writer (cf. Bp. Cosins's *Scholastic History of the Canon*). During this period the term by which they were commonly described was not apocryphal but "ecclesiastical." So they had been described by Rufinus (*Expos. in Symb. Apost. p. 26*), who practically recognised the distinction drawn by Jerome, though he would not use the more opprobrious epithet of books which were held in honour: "libri qui non canonici sed Ecclesiastici a majoribus appellati sunt" . . . . "quae omnia (the contents of these books) legi quidem in Ecclesiis voluerunt non tamen proferri ad auctoritatem ex his fidei confirmandam. Caeteras vero scripturas apocryphas nominantur quas in Ecclesiis legi noluerunt:" and this offered a *mezzo termine* between the language of Jerome and that of Augustine, and as such found favour. (4.) It was reserved for the age of the Reformation to stamp the word Apocrypha with its present signification. The two views which had hitherto existed together, side by side, concerning which the Church had pronounced no authoritative decision, stood out in sharper contrast. The Council of Trent closed the question which had been left open, and deprived its theologians of the liberty they had hitherto enjoyed—extending the Canon of Scripture so as to include all the hitherto doubtful or deuterocanonical books, with the exception of the two books of Esdras and the Prayer of Manasseh, the evidence against which seemed too strong to be resisted (*Sess. IV. de Can. Script.*). In accordance with this decree, the editions of the Vulgate published by authority contained the books which the Council had pronounced canonical, as standing on the same footing as those which had never been questioned, while the three which had been rejected were printed commonly in smaller type and stood after the New Testament. The Reformers of Germany and England on the other hand, influenced in part by the revival of the study of Hebrew and the consequent recognition of the authority of the Hebrew Canon, and subsequently by the reaction against this stretch of authority, maintained the opinion of Jerome and pushed it to its legitimate results. The principle which had been asserted by Carlstadt dogmatically in his "de Canonici Scrip-

Patriarchs, of Zechariah the father of the Baptist, the Prayer of Joseph, the testament (διαθήκη) and assumption of Moses, Abraham, Eldad and Medai and Elijah.



trix libellus" (1520) was acted on by Luther. He spoke of individual books among those in question with a freedom as great as that of Jerome, judging each on its own merits, praising Tobit as a "pleasant comedy," and the Prayer of Manasseh as a "good model for penitents," and rejecting the two books of Esdras as containing worthless fables. The example of collecting the doubtful books in a separate group had been set in the Strasburg edition of the Septuagint, 1526. In Luther's complete edition of the German Bible accordingly (1534) the books (Judith, Wisdom, Tobias, Sirach, 1 and 2 Maccabees, Additions to Esther and Daniel, and the Prayer of Manasseh) were grouped together under the general title of "Apocrypha, i. e. Books which are not of like worth with Holy Scripture, yet are good and useful to be read." In the history of the English Church, Wicliff showed himself in this as in other points the forerunner of the Reformation, and applied the term Apocrypha to all but the "twenty-five" Canonical Books of the Old Testament. The judgment of Jerome was formally asserted in the sixth Article. The disputed books were collected and described in the same way in the printed English Bible of 1539 (Cramer's), and since then there has been no fluctuation as to the application of the word. The books to which the term is ascribed are in popular speech, not merely apocryphal, but the Apocrypha.

II. Whatever questions may be at issue as to the authority of these books, they have in any case an interest of which no controversy can deprive them as connected with the literature, and therefore with the history, of the Jews. They represent the period of transition and decay which followed on the return from Babylon, when the prophets who were then the teachers of the people had passed away and the age of scribes succeeded. Uncertain as may be the dates of individual books, few, if any, can be thrown further back than the commencement of the 3rd century B.C. The latest, the 2nd Book of Esdras, is probably not later than 30 B.C., 2 Esdr. vii. 28 being a subsequent interpolation. The alterations of the Jewish character, the different phases which Judaism presented in Palestine and Alexandria, the good and the evil which were called forth by contact with idolatry in Egypt, and by the struggle against it in Syria, all these present themselves to the reader of the Apocrypha with greater or less distinctness. In the midst of the diversities which we might naturally expect to find in books written by different authors, in different countries, and at considerable intervals of time, it is possible to discern some characteristics which belong to the collection as a whole, and these may be noticed in the following order.

(1.) The absence of the prophetic element. From first to last the books bear testimony to the assertion of Josephus (c. Ap. i. 8), that the ἀκριβῆς βιβλίον of Prophets had been broken after the close of the O. T. canon. No one speaks because the word of the Lord had come to him. Sometimes there is a direct confession that the gift of prophecy had departed (1 Mac. ix. 27), or the utterance of a hope that it might one day return (ibid. iv. 46, xiv. 41). Sometimes a teacher asserts in words the perpetuity of the gift (Wis. vii. 27), and shows in the act of asserting it how different the illumination which he had received was from that bestowed on the Prophets of the Canonical Books. When a writer simulates the prophetic character, he repeats with slight modifications the language of the older

prophets as in Baruch, or makes a mere prediction the text of a dissertation as in the Epistle of Jeremy, or plays arbitrarily with combinations of dreams and symbols, as in 2 Esdras. Strange and perplexing as the last named book is, whatever there is in it of genuine feeling indicates a mind not at ease with itself, distracted with its own sufferings and with the problems of the universe, and it is accordingly very far removed from the utterance of a man who speaks as a messenger from God.

(2.) Connected with this is the almost total disappearance of the power which had shown itself in the poetry of the Old Testament. The Song of the Three Children lays claim to the character of a Psalm, and is probably a translation from some liturgical hymn; but with this exception the form of poetry is altogether absent. So far as the writers have come under the influence of Greek cultivation they catch the taste for rhetorical ornament which characterized the literature of Alexandria. Fictitious speeches become almost indispensable additions to the narrative of an historian, and the story of a martyr is not complete unless (as in the later Acta Martyrum of Christian traditions) the sufferer declaims in set terms against the persecutors. (Song of the Three Child., 3-22; 2 Mac. vi. vii.)

(3.) The appearance, as part of the current literature of the time, of works of fiction, resting or purporting to rest on an historical foundation. It is possible that this development of the national genius may have been in part the result of the Captivity. The Jewish exiles brought with them the reputation of excelling in minstrelsy, and were called on to sing the "songs of Zion" (Ps. cxxxvii). The trial of skill between the three young men in 1 Esdr. iii. iv. implies a traditional belief that those who were promoted to places of honour under the Persian kings were conspicuous for gifts of a somewhat similar character. The transition from this to the practice of story-telling was with the Jews, as afterwards with the Arabs, easy and natural enough. The period of the captivity with its strange adventures, and the remoteness of the scenes connected with it, offered a wide and attractive field to the imagination of such narrators. Sometimes, as in Bel and the Dragon, the motive of such stories would be the love of the marvellous mingling itself with the feeling of scorn with which the Jew looked on the idolater. In other cases, as in Tobit and Susanna, the story would gain popularity from its ethical tendencies. The singular variations in the text of the former book indicate at once the extent of its circulation and the liberties taken by successive editors. In the narrative of Judith, again, there is probably something more than the interest attaching to the history of the past. There is indeed too little evidence of the truth of the narrative for us to look on it as history at all, and it takes its place in the region of historical romance, written with a political motive. Under the guise of the old Assyrian enemies of Israel the writer is covertly attacking the Syrian invaders against whom his countrymen were contending, stirring them up by a story of imagined or traditional heroism to follow the example of Judith as she had followed that of Jael (Ewald, *Gesch. Israels*, vol. iv. p. 541). The development of this form of literature is of course compatible with a high degree of excellence, but it is true of it at all times, and was especially true of the literature of the ancient world, that it belongs rather to its later and feebler period. It is a special sign of decay in ho-

ness and discernment when such writings are passed off and accepted as belonging to actual history.

(4.) The free exercise of the imagination within the domain of history led to the growth of a purely legendary literature. The full development of this was indeed reserved for a yet later period. The books of the Apocrypha occupy a middle place between those of the Old Testament in their simplicity and truthfulness and the wild extravagances of the Talmud. As it is, however, we find in them the germs of some of the fabulous traditions which were influencing the minds of the Jews at the time of Our Lord's ministry, and have since in some instances incorporated themselves more or less with the popular belief of Christendom. So in 2 Mac. i. ii. we meet with the statements that at the time of the Captivity the priests had concealed the sacred fire, and that it was miraculously renewed—that Jeremiah had gone, accompanied by the tabernacle and the ark, "to the mountain where Moses climbed up to see the heritage of God," and had there concealed them in a cave together with the altar of incense. The apparition of the Prophet at the close of the same book (xv. 15), as giving to Judas Maccabeus the sword with which, as a "gift from God," he was to "wound the adversaries," shows now prominent a place was occupied by Jeremiah in the traditions and hopes of the people, and prepares us to understand the rumours which followed on our Lord's teaching and working that "Jeremias or one of the prophets" had appeared again (Matt. xvi. 14). So again in 2 Esdr. xiii. 40-47 we find the legend of the entire disappearance of the Ten Tribes which, in spite of direct and indirect testimony on the other side, has given occasion even in our own time to so many wild conjectures. In ch. xiv. of the same book we recognise (as has been pointed out already) the tendency to set a higher value on books of an esoteric knowledge than on those in the Hebrew Canon; but it deserves notice that this is also another form of the tradition that Ezra dictated from a supernaturally-inspired memory the Sacred Books which, according to that tradition, had been lost, and that both fables are exaggerations of the part actually taken by him and by "the men of the Great Synagogue" in the work of collecting and arranging them. So also the rhetorical narrative of the Exodus in Wisd. xvi.-xix. indicates the existence of a traditional, half-legendary history side by side with the canonical. It would seem, indeed, as if the life of Moses had appeared with many different embellishments. The form in which that life appears in Josephus; the facts mentioned in St. Stephen's speech and not found in the Pentateuch, the allusions to Jannes and Jambres (2 Tim. iii. 8), to the disputes between Michael and the devil (Jude 9), to the "rock that followed" the Israelites (1 Cor. x. 4), all bear testimony to the wide-spread popularity of this semi-apocryphal history.

(5.) As the most marked characteristic of the collection as a whole and of the period to which it belongs, there is the tendency to pass off supposititious books under the cover of illustrious names. The books of Esdras, the additions to Daniel, the letters of Baruch and Jeremiah, and the Wisdom of Solomon, are obviously of this character. It is difficult perhaps for us to measure in each instance the degree in which the writers of such books were guilty of actual frauds. In a book like the Wisdom of Solomon, for example, the form may have been adopted as a means of gaining attention

by which no one was likely to be deceived, and, in such, it does not go beyond the limits of legitimate personation. The fiction in this case need not diminish our admiration and reverence for the book any more than it would destroy the authority of Ecclesiastes were we to come to the conclusion from internal or other evidence that it belonged to a later age than that of Solomon. The habit, however, of writing books under fictitious names is, as the later Jewish history shows, a very dangerous one. The practice becomes almost a trade. Each such work creates a new demand, to be met in its turn by a fresh supply, and thus the prevalence of an Apocryphal literature becomes a sure sign of want of truthfulness on one side, and want of discernment on the other.

(6.) The absence of honesty and of the power to distinguish truth from falsehood, shows itself in a yet more serious form in the insertion of formal documents purporting to be authentic, but in reality failing altogether to establish any claim to that title. This is obviously the case with the decree of Artaxerxes in Esth. xvi. The letters with which 2 Mac. opens from the Jews at Jerusalem betray their true character by their historical inaccuracy. We can hardly accept as genuine the letter in which the king of the Lacedaemonians (1 Mac. xii. 20, 21) writes to Onias that "the Lacedaemonians and Jews are brethren, and that they are of the stock of Abraham." The letters in 2 Mac. ix. and xi., on the other hand, might be authentic so far as their contents go, but the recklessness with which such documents are inserted as embellishments and make-weights throws doubt in a greater or less degree on all of them.

(7.) The loss of the simplicity and accuracy which characterise the history of the O. T. is shown also in the errors and anachronisms in which these books abound. Thus, to take a few of the most striking instances, Haman is made a Macedonian, and the purpose of his plot is to transfer the kingdom from the Persians to the Macedonians (Esth. xvi. 10); two contradictory statements are given in the same book of the death of Antiochus Epiphanes (2 Mac. i. 15-17, ix. 5-29); Nabuchodonosor is made to dwell at Nineve as the king of the Assyrians (Judith i. 1).

(8.) In their relation to the religious and ethical development of Judaism during the period which these books embrace, we find (1.) the influences of the struggle against idolatry under Antiochus, as shown partly in the revival of the old heroic spirit, and in the record of the deeds which it called forth, as in Maccabees, partly again in the tendency of a narrative like Judith, and the protests against idol-worship in Baruch and Wisdom. (2.) The growing hostility of the Jews towards the Samaritans is shown by the Confession of the Son of Sirach (Ecclus. i. 25, 26). (3.) The teaching of Tobit illustrates the prominence then and afterwards assigned to almsgiving among the duties of a holy life (Tob. iv. 7-11, xii. 9). The classification of the three elements of such a life, prayer, fasting, alms, in xii. 8, illustrates the traditional ethical teaching of the Scribes which was at once recognized and purified from the errors that had been connected with it in the Sermon on the Mount (Matt. vi. 1-18). (4.) The same book indicates also the growing belief in the individual guardianship of angels and the germs of a grotesque demonology, resting in part on the most mysterious phenomena of man's spiritual nature, like the cases of demoniac possession in the Gospels

bet associating itself or too easily with all the frauds and superstitions of vagabond exorcists. (5.) The great Alexandrian book of the collection, the Wisdom of Solomon, breathes, as we might expect, a strain of higher mood; and though there is absolutely no ground for the patristic tradition that it was written by Philo, the conjecture that it might have been was not without a plausibility which might well commend itself to men like Basil and Jerome. The personification of Wisdom as "the unspotted mirror of the power of God and the image of his goodness" (vii. 26) as the universal teacher of all "holy souls" in "all ages" (vii. 27), as guiding and ruling God's people, approaches the teaching of Philo and foreshadows that of St. John as to the manifestation of the Unseen God through the medium of the Logos and the office of that divine Word as the light that lighteth every man. In relation again to the symbolic character of the Temple as "a resemblance of the holy tabernacle" which God "has prepared from the beginning" (ix. 8), the language of this book connects itself at once with that of Philo and with the teaching of St. Paul on Apollon in the Epistle to the Hebrews. But that which is the great characteristic of the book, as of the school from which it emanated, is the writer's apprehension of God's kingdom and the blessings connected with it as eternal, and so, as independent of men's conceptions of time. Thus chs. i. ii. contain the strong protest of a righteous man against the materialism which then in the form of a sensual selfishness, as afterwards in the developed system of the Sadducees, was corrupting the old faith of Israel. Against this he asserts that the "souls of the righteous are in the hands of God" (iii. 1); that the blessings which the popular belief connected with length of days were not to be measured by the duration of years, seeing that "wisdom is the gray hair unto men, and an unspotted life is old age." (6.) In regard to another truth also this book was in advance of the popular belief of the Jews of Palestine. In the midst of its strong protests against idolatry, there is the fullest recognition of God's universal love (xi. 23-26), of the truth that His power is but the instrument of His righteousness (xii. 16), of the difference between those who are the "less to be blamed" as "seeking God and desirous to find Him" (xiii. 6), and the victims of a darker and more debasing idolatry. Here also the unknown writer of the Wisdom of Solomon seems to prepare the way for the higher and wider teaching of the New Testament.

It does not fall within the scope of the present article to speak of the controversies which have arisen within the Church of England, or in Lutheran or Reformed communities abroad, in connexion with the authority and use of these Books. Those disputes raise questions of a very grave interest to the student of Ecclesiastical History. What has been aimed at here is to supply the Biblical student with data which will prepare him to judge fairly and impartially.

[E. H. P.]

**APOLLONIA** (Ἀπολλωνία), a city of Macedonia, through which Paul and Silas passed in their way from Philippi and Amphipolis to Thessalonica (Acts xvii. 1). It was in the district of Mygdonia (Plin. iv. 10. s. 17), and according to the *Antonine Itinerary* was distant 30 Roman miles from Amphipolis and 37 Roman miles from Thessalonica. This city must not be confounded with the more celebrated Apollonia in Illyria.

**APOLLONIUS** (Ἀπολλώνιος), the son of

Thraseus governor of Coele-Syria and Phoenice, under SELEUCUS IV. PHILOPATOR, B.C. 187 ff., a bitter enemy of the Jews (2 Macc. iv. 4), who urged the king, at the instigation of Simon the commander (στρατηγός) of the temple, to plunder the temple at Jerusalem (2 Macc. iii. 5 ff.). The writer of the Declaration on the Maccabees, printed among the works of Josephus, relates of Apollonius the circumstances which are commonly referred to his emissary Heliodorus (*De Macc.* 4, cf. 2 Macc. iii. 7 ff.).

2. An officer of Antiochus Epiphanes, governor of Samaria (Joseph. *Ant.* xii. 5, 5; 7, 1), who led out a large force against Judas Maccabaeus, but was defeated and slain B.C. 166 (1 Macc. iii. 10-12; Joseph. *Ant.* xii. 71). He is probably the same person who was chief commissioner of the revenue of Judaea (ἄρχων φορολογίας, 1 Macc. i. 29; cf. 2 Macc. v. 24), who spoiled Jerusalem, taking advantage of the Sabbath (2 Macc. v. 24-26), and occupied a fortified position there (B.C. 168) (1 Macc. i. 30 ff.).

3. The son of Menestheus (possibly identical with the former), an envoy commissioned (B.C. 173) by Antiochus Epiphanes to congratulate Ptolemaeus Philometor on his being enthroned (2 Macc. iv. 21). An ambassador of the same name was at the head of the embassy which Antiochus sent to Rome (Liv. xlii. 6).

4. The son of Gennaenus (ὁ τοῦ Γενναίου, it seems impossible that this can be *des edlen Apoll. Sohn*, Luth.), a Syrian general under Antiochus V. Eupator c. B.C. 163 (2 Macc. xii. 2).

5. **THE DALAN** (Δάλος, Joseph. *Ant.* xiii. 4, § 3, i. e. one of the Dahae or Dai, a people of Sogdiana), a governor of Coele-Syria (τὸν δυνάστη ἐπὶ κ. Σ. 1 Macc. x. 69) under Alexander Balas, who embraced the cause of his rival Demetrius Nicator, and was appointed by him to a chief command (1 Macc. i. c. κατέστησε, Vulg. *constituit ducem*). If he were the same as the Apollonius whom Polybius mentions as foster-brother and confidant of Demetrius I. (probably a son of (3) *δουὶν ὑπαρχοντοῦ ἀδελφοῦ, Μελεάγρου καὶ Μενεσθέως*, Polyb. xxxi. 21, § 2), his conduct is easily intelligible. Apollonius raised a large force and attacked Jonathan, the ally of Alexander, but was entirely defeated by him (B.C. 147) near Azotus (1 Macc. x. 70 ff.). Josephus (*Ant.* xiii. 4, § 3 f.) represents Apollonius as the general of Alexander at the time of his defeat; but this statement, though it has found advocates (Wernsdorf, *de fide libr. Macc.* p. 135, yet doubtfully), appears to be untenable on internal grounds. Cf. Grimm, 1 Macc. x. 69. [B. F. W.]

**APOLLOPHANES** (Ἀπολλοφάνης; *Apollophanes*), a Syrian, killed by Judas Maccabaeus (1 Macc. ii. 5).

**APOLLOS** (Ἀπολλῶς, i. e. Ἀπολλώνιος, as the Codex Bezae actually gives it, or perhaps Ἀπολλῶδωρος), a Jew from Alexandria, eloquent (λόγιος which may also mean *learned*), and mighty in the Scriptures: one instructed in the way of the Lord (Christ) according to the imperfect view of the disciples of John the Baptist (Acts xviii. 25), but on his coming to Ephesus during a temporary absence of St. Paul, A.D. 54, more perfectly taught by Aquila and Priscilla. After this he became a preacher of the gospel, first in Achaia, and then in Corinth (Acts xviii. 27, xix. 1), where he watered that which Paul had planted (1 Cor. iii. 9). When the apostle wrote his first Epistle to the Corinthians, Apollon was with or near him (1 Cor. xvi. 12).

probability at Ephesus in A.D. 57: we hear of him then that he was unwilling at that time to journey to Corinth, but would do so when he should have convenient time. He is mentioned but once more in the N. T. in Tit. iii. 13, where Titus is desired to "bring Zenas the lawyer and Apollos on their way diligently, that nothing may be wanting to them." After this nothing is known of him. Tradition makes him bishop of Caesarea (*Menolog. Graec.* ii. b. 17). The exact part which Apollos took in the missionary work of the apostolic age can never be ascertained: and much fruitless conjecture has been spent on the subject. After the entire amity between St. Paul and him which appears in the first Epistle to the Corinthians, it is hardly possible to imagine any important difference in the doctrines which they taught. Certainly we cannot accede to the hypothesis that the *σοφία* against which the apostle so often warns the Corinthians, was a characteristic of the teaching of Apollos. Thus much may safely be granted, that there may have been difference enough in the outward character and expression of the two to attract the lover of eloquence and philosophy rather to Apollos, somewhat perhaps to the disparagement of St. Paul.

Much ingenuity has been spent in Germany in defining the four parties in the church at Corinth, supposed to be indicated 1 Cor. i. 12: and the Apollos party has been variously characterised: see Neander, *Rhönz. u. Leitung*, p. 378 ff. 4th ed.; Conybeare and Howson, *Life and Epistles of St. Paul*, vol. i., p. 526; vol. ii. pp. 6-11, 2nd ed. Winer refers to Pfizer, *Diss. de Apollone doctore apostol.*, Altorf, 1718: Hopf., *Comm. de Apollone pseudo doctore*, Hag. 1782: and especially to Heymann, in the Saxon *Exegetische Studien*, ii. 213 ff. [H. A.]

#### APOLLYON. [ASMODEUS.]

APOSTLE (*ἀπόστολος*, one sent forth), the official name, in the N. T., originally of those Twelve of the disciples whom Jesus chose, to send forth first to preach the gospel, and to be with Him during the course of his ministry on earth. Afterwards it was extended to others who, though not of the number of the Twelve, yet were equal with them in office and dignity. The word also appears to have been used in a non-official sense to designate a much wider circle of Christian messengers and teachers (see 2 Cor. viii. 23; Phil. ii. 25). It is only of those who were officially designated apostles that we treat in this article.

The original qualification of an apostle, as stated by St. Peter, on occasion of electing a successor to the traitor Judas, was, that he should have been personally acquainted with the whole ministerial course of our Lord, from the baptism of John till the day when He was taken up into heaven. He himself describes them as "they that had continued with Him in his temptations" (Luke xxii. 28). By this close personal intercourse with Him, they were peculiarly fitted to give testimony to the facts of redemption: and we gather, from his own words in John xiv. 28, xv. 26, 27, xvi. 13, that an especial bestowal of the Spirit's influence was granted them, by which their memories were quickened, and their power of reproducing that which they had heard from Him increased above the ordinary measure of man. The apostles were from the lower ranks of life, simple and uneducated; some of them were related to Jesus according to the flesh: some had previously been disciples of John

the Baptist. Our Lord chose them early in his public career, though it is uncertain precisely at what time. Some of them had certainly partly attached themselves to Him before; but after their call as apostles, they appear to have been continuously with Him, or in his service. They seem to have been all on an equality, both during and after the ministry of Christ on earth. We find one indeed, St. Peter, from fervour of personal character, usually prominent among them, and distinguished by having the first place assigned him in founding the Jewish and Gentile churches [PETER]; but we never find the slightest trace in Scripture of any superiority or primacy being in consequence accorded to him. We also find that he and two others, James and John, the sons of Zebedee, were admitted to the inner privacy of our Lord's acts and sufferings on several occasions (Mark v. 37; Matt. xvii. 1, ff., xxvi. 37); but this is no proof of superiority in rank or office. Early in our Lord's ministry, He sent them out two and two to preach repentance, and perform miracles in his name (Matt. x.; Luke ix.). This their mission was of the nature of a solemn call to the children of Israel, to whom it was confined (Matt. x. 5, 6). There is however in his charge to the apostles on this occasion, not a word of their proclaiming his own mission as the Messiah of the Jewish people: their preaching was at this time strictly of a preparatory kind, resembling that of John the Baptist, the Lord's forerunner.

The Apostles were early warned by their Master of the solemn nature and the danger of their calling (Matt. x. 17), but were not entrusted with any esoteric doctrines, of which indeed his teaching, being eminently and entirely practical, did not admit. They accompanied Him in his journeys of teaching and to the Jewish feasts, saw his wonderful works, heard his discourses addressed to the people (Matt. v. 1 ff., xxiii. 1 ff.; Luke iv. 13 ff.) or those which he held with learned Jews (Matt. xii. 13 ff.; Luke x. 25 ff.), made inquiries of Him on religious matters, sometimes concerning his own sayings, sometimes of a general nature (Matt. xiii. 10 ff., xv. 15 ff., xviii. 1 ff.; Luke viii. 9 ff., xii. 41, xvii. 5; John ix. 2 ff., xiv. 5, 22 al.): sometimes they worked miracles (Mark vi. 13; Luke ix. 6), sometimes attempted to do so without success (Matt. xvii. 16). They recognised their Master as the Christ of God (Matt. xvi. 16; Luke ix. 20), and ascribed to Him supernatural power (Luke ix. 54), but in the recognition of the spiritual teaching and mission of Christ, they made very slow progress, held back as they were by weakness of apprehension and by natural prejudices (Matt. xv. 16, xvi. 22, xvii. 20 f.; Luke ix. 54, xxiv. 25; John xvi. 12): they were compelled to ask of Him the explanation of even his simplest parables (Mark viii. 14 ff.; Luke xii. 41 ff.), and openly confessed their weakness of faith (Luke xvii. 5). Even at the removal of our Lord from the earth they were yet weak in their knowledge (Luke xxiv. 21; John xvi. 12), though He had for so long been carefully preparing and instructing them. And when that happened of which He had so often forewarned them,—his apprehension by the chief priests and Pharisees,—they all forsook Him and fled (Matt. xxvi. 56, &c.). They left his burial to one who was not of their number and to the women, and were only convinced of his resurrection on the very plainest proofs furnished by Himself. It was first when that fact became undeniable that light seems to have

entered their minds, and not even then without his own special aid, opening their understandings that they might understand the Scriptures. Even after that, many of them returned to their common occupations (J an. xxi. 3 ff.), and it required a new direction from the Lord to recall them to their mission and re-unite them in Jerusalem (Acts i. 4). Before the descent of the Holy Spirit on the Church, Peter, at least, seems to have been specially inspired by Him to declare the prophetic sense of Scripture respecting the traitor Judas, and direct his place to be filled up. On the Feast of Pentecost, ten days after our Lord's ascension, the Holy Spirit came down on the assembled church (Acts ii. 1 ff.); and from that time the Apostles became altogether different men, giving witness with power of the life and death and resurrection of Jesus as he had declared they should (Luke xxiv. 48; Acts i. 8, 22, ii. 32, iii. 15, v. 32, xiii. 31). First of all the mother-church at Jerusalem grew up under their hands (Acts iii.-vii.), and their superior dignity and power were universally acknowledged by the rulers and the people (Acts v. 12 ff.). Even the persecution which arose about Stephen, and put the first check on the spread of the Gospel in Judaea, does not seem to have brought peril to the Apostles (Acts viii. 1). Their first mission out of Jerusalem was to Samaria (Acts viii. 5 ff. 14), where the Lord himself had, during his ministry, sown the seed of the Gospel. Here ends, properly speaking (or rather perhaps with the general visitation hinted at in Acts ix. 32), the first period of the Apostles' agency, during which its centre is Jerusalem, and the prominent figure is that of St. Peter. Agreeably to the promise of our Lord to him (Matt. xvi. 18), which we conceive it impossible to understand otherwise than in a personal sense, he among the twelve foundations (Rev. xxi. 14) was the stone on whom the Church was first built; and it was his privilege first to open the doors of the kingdom of heaven to Jews (Acts ii. 14, 42) and to Gentiles (Acts x. 11). The centre of the second period of the apostolic agency is Antioch, where a church soon was built up, consisting of Jews and Gentiles; and the central figure of this and of the subsequent period is St. Paul, a convert not originally belonging to the number of the Twelve, but wonderfully prepared and miraculously won for the high office [PAUL]. This period, whose history (all that we know of it) is related in Acts xi. 19-30, xiii. 1-5, was marked by the united working of Paul and the other apostles, in the co-operation and intercourse of the two churches of Antioch and Jerusalem. From this time the third apostolic period opens, marked by the almost entire disappearance of the Twelve from the sacred narrative, and the exclusive agency of St. Paul, the great apostle of the Gentiles. The whole of the remaining narrative of the Acts is occupied with his missionary journeys; and when we leave him at Rome, all the Gentile churches from Jerusalem round about unto Illyricum owe to him their foundation, and look to him for supervision. Of the missionary agency of the rest of the Twelve, we know absolutely nothing from the sacred narrative. Some notices we have of their respective names, together with the principal legends, trustworthy or untrustworthy, which have come down to us respecting them. See PETER, JAMES, JOHN especially. As regards the apostolic age, it seems to have been pre-eminently that of founding the churches, and upholding them by

supernatural power specially bestowed for that purpose. It ceased, as a matter of course, with its first holders: all continuation of it, from the very conditions of its existence (cf. 1 Cor. ix. 1), being impossible. The *ἐπίσκοπος* of the ancient churches co-existed with, and did not in any sense succeed, the Apostles; and when it is claimed for bishops or any church officers that they are their successors, it can be understood only chronologically, and not officially.

The work which contains the fullest account of the agency of the Apostles within the limits of the N. T. history is Neander's treatise, *Gesch. der Pflanzung und Leitung der christlichen Kirche durch die Apostel*, 4th edition, Hamburg, 1847. More ample, but far less interesting, notices may be found in Cave's *Antiq. Apost.*, or History of the Apostles, Lond. 1677. [H. A.]

ΑΡΡΑΙΜ (ΑΡΡΑΙΝ; Ἀρραϊν; *Arrahaim*), name of a man (1 Chr. ii. 30, 31).

APPEAL. The principle of appeal was recognized by the Mosaic law in the establishment of a central court under the presidency of the judge or ruler for the time being, before which all cases too difficult for the local courts were to be tried (Deut. xvii. 8-9). Winer, indeed, infers from Josephus (*Ant.* iv. 8, § 14, ἀναπεμπέτωσαν, sc. οἱ δικασταί) that this was not a proper court of appeal, the local judges and not the litigants being, according to the above language, the appellants: but these words, taken in connexion with a former passage in the same chapter (εἴ τις . . . τινὰ αἰτίαν προφέροι) may be regarded simply in the light of a general direction. According to the above regulation, the appeal lay in the time of the Judges to the judge (1 Judg. iv. 5), and under the monarchy to the king, who appears to have deputed certain persons to inquire into the facts of the case, and record his decision thereon (2 Sam. xv. 3). Jehoshaphat delegated his judicial authority to a court permanently established for the purpose (2 Chr. xix. 8). These courts were re-established by Ezra (Ezr. vii. 25). After the institution of the Sanhedrim the final appeal lay to them, and the various stages through which a case might pass are thus described by the Talmudists—from the local consistory before which the cause was first tried, to the consistory that sat in the neighbouring town: thence to the courts at Jerusalem, commencing in the court of the 23 that sat in the gate of Shushan, proceeding to the court that sat in the gate of Nicanor, and concluding with the great council of the Sanhedrim that sat in the room Gazith (Carpzov. *Appar.* p. 571).

A Roman citizen under the republic had the right of appealing in criminal cases from the decision of a magistrate to the people; and as the emperor succeeded to the power of the people, there was an appeal to him in the last resort. (See *Dict. of Ant. art.* APPELLATIO.)

St. Paul, as a Roman citizen, exercised a right of appeal from the jurisdiction of the local court at Jerusalem to the Emperor (Acts xxv. 11). But as no decision had been given, there could be no appeal, properly speaking, in his case: the language used (Acts xxv. 9) implies the right on the part of the accused of electing either to be tried by the provincial magistrate, or by the Emperor. Since the procedure in the Jewish courts at that period was of a mixed and undetermined character, the Roman and the Jewish authorities co-existing and carrying on the course of justice between them, Paul availed

himself of his undoubted privilege to be tried by the pure Roman law. [W. L. B.]

**APPHIA** ('Αφρία, a Greek form of the Latin *Appia*, written 'Απρία Acts xxviii. 15), a Christian woman addressed jointly with Philemon and Archippus in Philem. 1, apparently a member of the former's household, seeing that the letter is on a family matter, and that the church that is in her house is mentioned next to these two, and not improbably his wife (Chrys., Theodoret). Nothing more is said or known of her. [H. A.]

**APPHUS** ('Αφάυς; *Apphus*), surname of Jonathan Maccabaeus (1 Macc. ii. 5).

**APPII FORUM** ('Αππίου φόρον, Acts xxviii. 15) was a very well known station (as we learn from Hor. *Sat.* i. 5, and Cic. *ad Att.* ii. 10) on the Appian Way, the great road which led from Rome to the neighbourhood of the Bay of Naples. St. Paul, having landed at Puteoli (ver. 13) on his arrival from Malta, proceeded under the charge of the centurion along the Appian Way towards Rome, and found at Appii Forum a group of Christians, who had gone to meet him. The position of this place is fixed by the ancient Itineraries at 43 miles from Rome (*Itin. Ant.* p. 107; *Itin. Hier.* p. 611). The Jerusalem Itinerary calls it a *mutatio*. Horace describes it as full of taverns and boatmen. This arose from the circumstance that it was at the northern end of a canal which ran parallel with the road, through a considerable part of the Pomptine Marshes. There is no difficulty in identifying the site with some ruins near *Tre Ponti*; and in fact the 43rd milestone is preserved there. The name is probably due to Appius Claudius, who first constructed this part of the road: and from a passage in Suetonius, it would appear that it was connected in some way with his family, even in the time of St. Paul. [THREE TAVERNS.] [J. S. H.]

**APPLE, APPLE-TREE** (ἄπυλον), *Tappuah*.

The passages in which this fruit is mentioned are Cant. vii. 8; Prov. xxv. 11, and the same word is used for the tree in Joel i. 12; Cant. ii. 3, 5, viii. 5. The derivation is from אֵפֶל, *flavit, spiravit*, and implies a fragrance belonging to the fruit as noticed in Cant. vii. 8. The cultivation of these trees probably gave its name to Beth-Tappuah of the mountains of Judah (see Josh. xv. 34, 53; xii. 17), the modern Tefhûh (تفوح), where Robinson noticed olive-wards and vineyards, with marks of industry and thrift on every side. "Many of the former terraces," he says, "along the hill-sides are still in use, and the land looks somewhat as it may have done in ancient times" (Robins. ii. 71). Unfortunately he makes no mention of any fruit which might be identified with the ἄπυλον of Scripture.

Referring to the passages above quoted we may gather that the fruit was golden-coloured, fragrant, and sweet, and that the tree was shady and beautiful. "As the apple-tree among the trees of the wood, so is my beloved among the sons."

In all the passages the rendering of the LXX. is ἄπυλον. Vulg. *malum*.

It is said that the apple is a fruit little known in Palestine, and that this rendering of ἄπυλον is not consistent with the excellence ascribed both to the fruit and tree by Scripture. Bishop Patrick sup-

poses the word to signify all fruits that breathe a fragrant odour, such as oranges, peaches, citron pomegranates, &c.; i. e. he holds the name ἄπυλον

to be generic, not specific. Celsius (*Hierobot.* t. i. p. 255) has laboured to identify this fruit with the *mala Cydonia*, or quinces (see also Ray, *Hist. of Plants*, v. ii. c. iii. p. 1453); but the most general opinion is that the citron-tree (*Citrus medica*) is the ἄπυλον. In the character both of its foliage and its fruit, it satisfies all the above-quoted passages of Scripture, and it flourishes in Western Asia in company with the orange and the lemon. It is a large and beautiful tree, it is always green, it is very fragrant, gives a deep and refreshing shade, and is laden with golden coloured fruit. In Cant. ii. 5, the rendering of the A. V., "Comfort me with apples" should be rather "strew me a couch of citron leaves," in accordance with the Greek of the LXX., στοιβάσατέ με ἐν μήλοις. [W. D.]

**AQUILA** ('Ακύλας: Wolf, *Cyvas*, on Acts xviii. 2, believes it to have been Graecised from the Latin *Aquila*, not to have any Hebrew origin, and to have been adopted as a Latin name, as Paulus by Saul), a Jew whom St. Paul found at Corinth on his arrival from Athens (Acts xviii. 2). He is there described as Ποντικός τῷ γένει, from the connexion of which description with the fact that we find more than one Pontius Aquila in the Pontian gens at Rome in the days of the Republic (see Cic. *ad Fam.* x. 33; Suet. *Caes.* 78; *Dict. of Biogr.* art. AQUILA and PONTIUS), it has been imagined that he may have been a freedman of a Pontius Aquila, and that his being a Pontian by birth may have been merely an inference from his name. But besides that this is a point on which St. Luke could hardly be ignorant, Aquila, the translator of the O. T. into Greek, was also a native of Pontus. At the time when St. Paul met with Aquila at Corinth, he had fled, with his wife Priscilla, from Rome, in consequence of an order of Claudius commanding all Jews to leave Rome (Suet. *Claud.* 25—"Judaeos impulsore Chresto assidue tumultuantes Roma expulit:" see CLAUDIUS). He became acquainted with St. Paul, and they abode together, and wrought at their common trade of making the Cilician tent or hair-cloth [PAUL]. On the departure of the Apostle from Corinth, a year and six months after, Priscilla and Aquila accompanied him to Ephesus on his way to Syria. There they remained; and when Apollos came to Ephesus, knowing only the baptism of John, they took him and taught him the way of the Lord more perfectly. At what time they became Christians is uncertain: had Aquila been converted before his first meeting with St. Paul, the word μαθητής would hardly have been omitted (see against this view Neander, *Pf. u. Leit.* p. 333 f., and for it Herzog *Encycl.* s.v.). At the time of writing 1 Cor., Aquila and his wife were still in Ephesus (1 Cor. xvi. 19); but in Rom. xvi. 3 ff., we find them again at Rome, and their house a place of assembly for the Christians. They are there described as having endangered their lives for that of the Apostle. In 2 Tim. iv. 19, they are saluted as being with Timotheus, probably at Ephesus. In both these latter places the form *Prisca* and not Priscilla is used.

Nothing further is known of either of them. The Menolog. Graecorum gives only a vague tradition that they were beheaded; and the Martyrol. Rom. celebrates both on July 8. [H. A.]

AR (אֶרֶץ) and AR OF MOAB (אֶרֶץ מוֹאָב),<sup>a</sup> Sam. Vets. אֶרֶץ מוֹאָב; \**Ar*), one of the chief places of Moab (Is. xv. 1; Num. xxi. 28).<sup>b</sup> From the Onomasticon (*Moab*), and from Jerome's Com. on Is. xv. 1, it appears that in that day the place was known as Areopolis<sup>c</sup> and Rabbath-Moab, "id est, grandis Moab" (Reland, 577; Rob. ii. 166, note).<sup>d</sup> The site is still called *Rabba*; it lies about half-way between *Kerek* and the *Wady Mujib*, 10 or 11 miles from each, the Roman road passing through it. The remains are not so important as might be imagined (Irby, 140; Burckh. 377; De Sauley, ii. 44-46, and Map 8).

In the books of Moses *Ar* appears to be used as a representative name for the whole nation of Moab; see Deut. ii. 9, 18, 29; and also Num. xxi. 15, where it is coupled with a word rarely if ever used in the same manner, מוֹשָׁב, "the dwelling of *Ar*." In Num. xxi. 36 the almost identical words עִיר מוֹאָב are rendered "a city of Moab," following the Sam. Vets., the LXX., and Vulgate. [G.]

A'RA (אֶרָא; \**Arā*; *Ara*), name of a man (1 Chr. vii. 38).

A'RAB (אֶרָב; *Alpém*; Alex., \**Epéβ*; *Arab*), a city of Judah in the mountainous district, probably in the neighbourhood of Hebron. It is mentioned only in Josh. xv. 52, and has not yet been identified. [ARABTE.]

ARABAH (עֲרָבָה; \**Araba*; *Campestris*, *planities*), Josh. xviii. 18. Although this word appears in the Auth. Vets. in its original shape only in the verse above quoted, yet in the Hebrew text it is of frequent occurrence.

1. If the derivation of Gesenius (*Thes.* 1066) is to be accepted, the fundamental meaning of the term is "burnt up" or "waste," and thence "sterile," and in accordance with this idea it is employed in various poetical parts of Scripture to designate gene-

rally a barren, uninhabitable district,—“a desolation, a dry land, and a *desert*, land wherein no man dwelleth, neither doth any son of man pass thereby” (Jer. li. 43; see a striking remark in Martineau, 395; and amongst other passages, Job xxiv. 5, xxxix. 6; Is. xxxiii. 9, xxxv. 1).

2. But within this general signification it is plain, from even a casual examination of the topographical records in the earlier books of the Bible, that the word has also a more special and local force. In these cases it is found with the definite article (הָעֲרָבָה, *ha-Arabah*), "the Arabian," and is also so mentioned as clearly to refer to some spot or district familiar to the then inhabitants of Palestine. This district—although nowhere expressly so defined in the Bible, and although the peculiar force of the word "Arabah" appears to have been disregarded by even the earliest commentators and interpreters of the Sacred Books—has within our own times been identified with the deep-sunken valley or trench which forms the most striking among the many striking natural features of Palestine, and which extends with great uniformity of formation from the slopes of Hermon to the Elanitic Gulf of the Red Sea; the most remarkable depression known to exist on the surface of the globe (Humboldt, *Cosmos*, i. 150, ed. Bohn; see also 301). Through the northern portion of this extraordinary fissure the Jordan rushes through the lakes of Huleh and Genesareth down its tortuous course to the deep chasm of the Dead Sea. This portion, about 150 miles in length, is known amongst the Arabs by the

name of el-Ghor (الْغُور), an appellation which it has borne certainly since the days of Abulfeda. The southern boundary of the Ghor has been fixed by Robinson to be the wall of cliffs which crosses the valley about 10 miles south of the Dead Sea. Down to the foot of these cliffs the Ghor extends; from their summits, southward to the Gulf of Akabah, the valley changes its name, or, it would

words. Even the accurate Aquila has failed in this, and uses his favourite ἡ ὀμαλή indiscriminately. The Talmud, if we may trust the single reference given by Reland (365), mentions the Jordan valley under the name Bekah, a word at that time of no special import. The Samaritan Version and the Targums apparently confound all words for valley, plain, or low country, under the one term Mishor, which was originally confined strictly to the high smooth downs east of Jordan on the upper level [Mishor].

In the LXX. we frequently find the words \**Araba* and \**Arabab*; but it is difficult to say whether this has been done intelligently, or whether it is an instance of the favourite habit of these translators of transferring a Hebrew word literally into Greek when they were unable to comprehend its force. (See some curious examples of this—to take one book only—2 K. ii. 14, ἀράβω; iii. 4, ἀράβω; iv. 39, ἀράβω; v. 19 (comp. Gen. xxxv. 16), ἀράβω; vi. 8, ἀράβω; ix. 13, γαράβω, &c. &c.) In the latter case it is evidence of an equal ignorance to that which has rendered the word by *δυσμαί, καθ' ἑσπεράς, and \*Arabia*.

† By Abulfeda and Ibn Haukal the word *el-Ghor* is used to denote the valley from the Lake of Genesareth to the Dead Sea (Ritter, *Sinai*, 1059, 1060). Thus each word was originally applied to the whole extent, and each has been since restricted to a portion only (see Stanley, *Acc.* 487). The word *Ghor* is interpreted by Freytag to mean "locus depressior inter montes."

<sup>a</sup> According to Gesenius (*Jesaja*, 515), an old, probably Moabite, form of the word עִיר, a "city."

<sup>b</sup> Samaritan Codex and Version, "as far as Moab," reading עַר מוֹאָב; and so also LXX. ἕως Μ.

<sup>c</sup> We have Jerome's testimony that Areopolis was believed to be quasi Ἄρεος πόλις, "the city of Ares" (Mars). This is a good instance of the tendency which is noticed by Trench (*English Past and Present*, 218, 220) as existing in language to tamper with the derivations of words. He gives another example of it in "Hierosolyma," quasi ἱερός, "holy."

<sup>d</sup> Ritter (*Syrien*, 1212, 13) tries hard to make out that Areopolis and Ar-Moab were not identical, and that the latter was the "city in the midst of the wady" [ARAB]; but he fails to establish his point.

<sup>e</sup> The early commentators and translators seem to have overlooked or neglected the fact, that the Jordan valley and its continuation south of the Dead Sea had a special name attached to them, and to them only. By Josephus the Jordan valley is always called the *πηγά νεκρῶν*; but he applies the same name to the plain of Esdræon. Jerome, in the *Onomasticon*, states the name by which it was then known was *Αἰλίον, ἀλλῶν* (i. e. channel); but he preserves no such distinction in the Vulgate, and renders *Arabah* by *planities, solitudo, campestris, desertum*, by one or all of which he translates indiscriminately Mishor, Bekah, Midbar, Shefela, Jeshimon, equally un mindful of the special force attaching to several of these

be more accurate to say, retains its old name of Wady el-Arabah (وادي العربية).

Looking to the indications of the Sacred Text there can be no doubt that in the times of the conquest and the monarchy the name "Arabah" was applied to the valley in the entire length or both its southern and northern portions. Thus in Deut. i. 1, probably, and in Deut. ii. 8, certainly (A. V. "plain" in both cases), the allusion is to the southern portion, while the other passages in which the name occurs, point with certainty—now that the identification has been suggested—to the northern portion. In Deut. iii. 17, iv. 49; Josh. iii. 16, xi. 2, xii. 3; and 2 K. xiv. 25, both the Dead Sea and the Sea of Cinneroth (Gennesareth) are named in close connexion with the Arabah. The allusions in Deut. xi. 30; Josh. viii. 14, xii. 1, xviii. 18; 2 Sam. ii. 29, iv. 7; 2 K. xxv. 4; Jer. xxxix. 4, lii. 7, become at once intelligible when the meaning of the Arabah is known, however puzzling they may have been to former commentators. In Josh. xi. 16 and xii. 8 the Arabah takes its place with "the mountain," "the lowland" plains of Philistia and Esdraelon, "the south" and "the plain" of Coele Syria, as one of the great natural divisions of the conquered country.

3. But further the word is found in the plural and without the article (עֲרָבוֹת, *Arboth*), always in connexion with either Jericho or Moab, and therefore doubtless denoting the portion of the Arabah near Jericho; in the former case on the west, and in the latter on the east side of the Jordan; the *Arboth-Moab* being always distinguished from the *Sede-Moab*—the bare and burnt-up soil of the sunken valley, from the cultivated pasture or corn-fields of the downs on the upper level—with all the precision which would naturally follow from the essential difference of the two spots. (See Num. xxii. 1, xxvi. 3, 63, xxxi. 12, xxxiii. 48, 49, 50, xxxv. 1, xxxvi. 13; Deut. xxxiv. 1, 8; Josh. iv. 13, v. 10, xiii. 32; 2 Sam. xv. 28, xvii. 16; 2 K. xv. 5; Jer. xxxix. 5, lii. 8).

The word Arabah does not appear in the Bible until the book of Numbers. In the allusions to the valley of the Jordan in Gen. xiii. 10, &c. the curious term *Ciccar* is employed. This word and the other words used in reference to the Jordan valley, as well as the peculiarities and topography of that region—in fact of the whole of the Ghor—will be more appropriately considered under the word *JORDAN*. At present our attention may be confined to the southern division, to that portion of this singular valley which has from the most remote date borne, as it still continues to bear, the name of "Arabah."

A deep interest will always attach to this remarkable district, from the fact that it must have been the scene of a large portion of the wanderings of the children of Israel after their repulse from the south of the Promised Land. Wherever Kadesh and Hormah may hereafter be found to lie, we know with certainty, even in our present state of ignorance, that they must have been at the north of the Arabah; and therefore "the way of the Red Sea," by which they journeyed "from Mount Hor to compass the land of Edom," after the refusal of

§ See the mistakes of Michaelis, Marius, and others, who identified the Arabah with the Bekaa (i.e. the plain of Coele-Syria, the modern *el-Bukā'a*), or with the Mishor, the level down country on the east of Jordan (E. s. i., 205, 226).

the king of Edom to allow them a passage through his country, must have been southwards, down the Arabah towards the head of the Gulf, till, as is nearly certain, they turned up one of the Wadys on the left, and so made their way by the back of the mountain of Seir to the land of Moab on the east of the Dead Sea.

More accurate information will no doubt be obtained before long of the whole of this interesting country, but in the meantime as short a summary as possible is due of what can be collected from the reports of the principal travellers who have visited it.

The direction of the Ghor is nearly due north and south. The Arabah, however, slightly changes its direction to about N.N.E. by S.S.W. (Rob. i. 162, 3). But it preserves the straightness of its course, and the general character of the region is not dissimilar from that of the Ghor (Ritter, *Sinn*, 1132; Irby, 134) except that the soil is more sandy, and that from the absence of the central river and the absolutely desert character of the highland on its western side (owing to which the wadys bring down no fertilising streams in summer, and nothing but raging torrents in winter), there are very few of those lines and "circles" of verdure which form so great a relief to the torrid climate of the Ghor.

The whole length of the Arabah proper, from the cliffs south of the Dead Sea to the head of the Gulf of Akabah, appears to be rather more than 100 miles (Kiepert's Map, Rob. i.). In breadth it varies. North of Petra, that is about 70 miles from the Gulf of Akabah, it is at its widest, being perhaps from 14 to 16 miles across: but it contracts gradually to the south till at the gulf the opening to the sea is but 4, or, according to some travellers, 2 miles wide (Rob. i. 162; Martineau, 392).

The mountains which form the walls of this vast valley or trench are the legitimate successors of those which shut in the Ghor, only in every way grander and more desert-like. On the west are the long horizontal lines of the limestone ranges of the Th. "always faithful to their tabular outline and blanched desolation" (Stanley, 7, 84; also MS. Journal; and see Laborde, 262), mounting up from the valley by huge steps with level barren tracts on the top of each (Rob. ii. 125), and crowned by the vast plateau of the "Wilderness of the Wanderings." This western wall ranges in height from 1500 to 1800 feet above the floor of the Arabah (Rob. i. 162), and through it break in the wadys and passes from the desert above—unimportant towards the south, but further north larger and of more permanent character. The chief of these wadys is the *W. el-Jerfeh*, which emerges about 60 miles from Akabah, and leads its waters, when any are flowing, into the *W. el-Seib* (Rob. ii. 126, 125), and through it to the marshy ground under the cliffs south of the Dead Sea.

Two principal passes occur in this range. First, the very steep and difficult ascent close to the Akabah, by which the road of the Mecca pilgrims between the Akabah and Suez mounts from the valley to the level of the plateau of the Th. It bears apparently no other name than *en-Nābb*, "the Pass" (Rob. i. 175). The second—*es-Sufah*—has a more direct connexion with the Bible history, being probably that at which the Israelites were repulsed by the Canaanites (Deut. i. 44; Num. xiv. 43-45). It is on the road from Petra to Hebron, above *Ain el-Wābeh*, and is not like the former, from the Arabian



to the plateau but from the plateau itself to a higher level 1000 feet above it. See the descriptions of Robinson (ii. 178), Lindsay (ii. 46), Stanley (85).

The eastern wall is formed by the granite and basaltic (Schubert in Ritter, *Sinai*, 1013) mountains of Edom, which are in every respect a contrast to the range opposite to them. "At the base are low hills of limestone and argillaceous rock like promontories jutting into the sea . . . in some places thickly strewn with blocks of porphyry; above the body of the mountain; above these sandstone broken into irregular ridges and grotesque groups of cliffs, and further back and higher than all long elevated ridges of limestone without precipices" (Rob. ii. 123, 154; Laborde, 209, 210, 262; Lord Lindsay, ii. 43), rising to a height of 2000 to 2500 feet, and in Mount Hor reaching an elevation of not less than 5000 feet (Ritter, *Sinai*, 1139, 40). Unlike the sterile and desolate ranges of the Tih, these mountains are covered with vegetation, in many parts extensively cultivated and yielding good crops; abounding in "the fatness of the earth" and the "plenty of corn and wine" which were promised to the forefather of the Arab race as a compensation for the loss of his birthright (Rob. ii. 154; Laborde, 203, 263). In these mountains there is a plateau of great elevation, from which again rise the mountains—or rather the downs (Stanley, 87)—of Sherâh. Though this district is now deserted, yet the ruins of towns and villages with which it abounds show that at one time it must have been densely inhabited (Burekh. 435, 436).

The numerous wadis which at once drain and give access to the interior of these mountains are in strong contrast with those on the west, partaking of the fertile character of the mountains from which they descend. In almost all cases they contain streams which, although in the heat of summer small and losing themselves in their own beds, or in the sand of the Arabah, "in a few paces" after they forsake the shadow of their native ravines (Laborde, 141), are yet sufficient to keep alive a certain amount of vegetation, rushes, tamarisks, palms, and even oleanders, lilies, and anemones, while they form the resort of the numerous tribes of the children of Esau, who still "dwell (Stanley, 87, also *MS. Journal*; Laborde, 141; *Mart. 396*) in Mount Seir, which is Edom" (*Gen. xxxvi. 8*). The most important of these wadis are the *Wady Ithm* (*Jetoun* of Laborde), and the *Wady Abū Kusheibeh*. The former enters the mountains close above the Akabah and leads by the back of the range to Petra, and thence by Shobek and Tufleth to the country east of the Dead Sea. Traces of a Roman road exist along this route (Laborde, 203; Rob. ii. 161); by it Laborde returned from Petra, and there can be little doubt that it was the route by which the Israelites took their leave of the Arabah when they went to "compass the land of Edom" (*Num. xxi. 4*). The second, the *W. Abū Kusheibeh*, is the most direct access from the Arabah to Petra, and is that up which Laborde<sup>b</sup> and Stanley appear to have gone to the city. Besides these are *Wady Tubal*, in which the traveller from the south gains

his first glimpse of the red sandstone of Edom, and *W. Ghurundel*, not to be confounded with those of the same name north of Petra and west of Sinai<sup>c</sup>.

To Dr. Robinson is due the credit of having first ascertained the spot which forms at once the southern limit of the Ghor and the northern limit of the Arabah. This boundary is the line of chalk cliffs which sweep across the valley at about 6 miles below the S.W. corner of the Dead Sea. They are from 50 to 150 feet in height; the Ghor ends with the marshy ground at their feet, and level with their tops the Arabah begins (Rob. ii. 116, 118, 120). Thus the cliffs act as a retaining wall or buttress supporting the higher level of the Arabah, and the whole forms what in geological language might be called a "fault" in the floor of the great valley.

Through this wall breaks in the embouchure of the great main drain of the Arabah—the *Wady el-Jeib*—in itself a very large and deep watercourse which collects and transmits to their outlet at this point the torrents which the numerous wadis from both sides of the Arabah pour along it in the winter season (Rob. ii. 118, 120, 125). The furthest point south to which this drainage is known to reach is the *Wady Ghurundel* (Rob. ii. 125), which debouches from the eastern mountains about 40 miles from the Akabah and 60 from the cliffs just spoken of. The *Wady el-Jeib* also forms the most direct road for penetrating into the valley from the north. On its west bank, and crossed by the road from *Wady Musa* (Petra) to Hebron, are the springs of *Ain el-Weibeh*, maintained by Robinson to be Kadesh (Rob. ii. 175; but see Stanley, 93, 95).

Of the substructure of the floor of the Arabah very little is known. In his progress southward along the *Wady el-Jeib*, which is during part of its course over 100 feet in depth, Dr. Robinson (ii. 119) notes that the sides are "of chalky earth or marl," but beyond this there is no information.

The surface is dreary and desolate in the extreme "A more frightful desert," says Dr. Robinson (ii. 121) "it had hardly been our lot to behold . . . loose gravel and stones everywhere furrowed with the beds of torrents . . . blocks of porphyry brought down by the torrents among which the camels picked their way with great difficulty . . . a lone shrub of the *ghūdāh*, the almost only trace of vegetation." This was at the ascent from the *Wady el-Jeib* to the floor of the great valley itself. Further south, near *Ain el-Weibeh*, it is a rolling gravelly desert with round naked hills of considerable elevation (ii. 173). At *Wady Ghurundel* it is "an expanse of shifting sands, broken by innumerable undulations and low hills" (Burekh. 442), and "countersected by a hundred water-courses" (Stanley, 87). The southern portion has a considerable general slope from east to west quite apart from the undulations of the surface (Stanley, 85), a slope which extends as far north as Petra (Schubert, 1097). Nor is the heat less terrible than the desolation, and all travellers, almost without exception, bear testimony to the difficulties of journeying in a region where the *sirocco* appears to blow almost without intermission (Schub. 1016; Burekh. 444; *Mart. 394*; Rob. ii. 123).<sup>k</sup>

<sup>b</sup> Hardly recognizable, though doubtless to be recognized, under the *Pabouchebe* of Laborde (144), or the *Abou Ghahabe* of Lindsay.

<sup>c</sup> The various springs occurring both on the east and west sides of the Arabah are enumerated by Robinson (ii. 184).

<sup>k</sup> The wind in the Eilatitic arm of the Red Sea is very violent, constantly blowing down the Arabah from the north. The navigation of these waters is on that account almost proverbially dangerous and difficult. (See the notice of this in the *Eilat. Rev.* vol. ciii. 248.)

However, in spite of this heat and desolation, there is a certain amount of vegetation, even in the open Arabah, in the driest parts of the year. Schubert in March found the *Arta* (*Calligonum* com.), the *Anthia variegata*, and the *Coloquinta* (Ritter, 1014), also tamarisk-bushes (*tarfa*) lying thick in a torrent-bed<sup>m</sup> (1016); and on Stanley's road "the shrubs at times had almost the appearance of a jungle," though it is true that they were so thin as to disappear when the "waste of sand" was overlooked from an elevation (85, and see Rob. i. 163, 175).

It is not surprising that after the discovery by Burckhardt in 1812<sup>n</sup> of the prolongation of the Jordan valley in the Arabah, it should have been assumed that this had in former times formed the outlet for the Jordan to the Red Sea.<sup>o</sup> Lately, however, the levels of the Jordan and the Dead Sea have been taken, imperfectly but still with sufficient accuracy<sup>p</sup> to disprove the possibility of such a theory; and in addition there is the universal testimony of the Arabs that at least half of the district drains northward to the Dead Sea—a testimony fully confirmed by all the recorded observations of the conformation of the ground. A series of accurate levels from the Akabah to the Dead Sea, up the Arabah, are necessary before the question can be set at rest, but in the meantime the following may be taken as an approximation to the real state of the case.

1. The waters of the Red Sea and of the Mediterranean are very nearly at one level.<sup>q</sup>

2. The depression of the surface of the Sea of Galilee is 652 feet, and of the Dead Sea 1316 feet, below the level of the Mediterranean, and therefore of the Red Sea. Therefore the waters of the Jordan can never in historical times have flowed into the Gulf of Akabah, even if the formation of the ground between the Dead Sea and the Gulf would admit of it. But,

3. All testimony goes to show that the drainage of the northern portion of the Arabah is towards the Dead Sea, and therefore that the land rises southward from the latter. Also that the south portion drains to the gulf, and therefore that the land rises northward from the gulf to some point between it and the Dead Sea.<sup>r</sup> The watershed is said by the Arabs to be a long ridge of hills running across the valley at 2½ days, or say 40 miles, from the Akabah (Stanley, 85), and it is probable that this is not far wrong. By M. de Bertou it is fixed as opposite the entrance to the *Wady Tulk*, apparently the same spot.

ARABATTINE (ἡ Ἀραβαττίνη, *Acrabattonne*) in Idumaea (1 Macc. v. 3). [ACRABBIM; and see the note to that article.] [G.]

ARABIA (Ἀραβία, Gal. i. 17, iv. 25), a country known in the O. T. under two designations:—1. אֲרָץ קְדֵם, *the east country* (Gen. xxv. 6); or

perhaps קְדֵם (Gen. x. 30; Num. xxiii. 7; Is. 6); and אֲרָץ בְּנֵי קְדֵם (Gen. xxix. 1); gent. אֲרָץ בְּנֵי קְדֵם, *sons of the East* (Judg. vi. 3, Septuagint 1 K. iv. 30; Job i. 3; Is. xi. 14; Jer. xlix. 20; Ez. xxv. 4). (Translated by the LXX. and in Vulgate and sometimes transcribed (Κεδῆμ) by the former.)

From these passages it appears that אֲרָץ בְּנֵי קְדֵם indicate, primarily, the country east of Palestine, and the tribes descended from Ishmael and from Keturah; and that this original signification may have gradually extended to Arabia and its inhabitants generally, though without any strict limitation. The third and fourth passages above referred to, as Gesenius remarks (*Lex. ed. Tregelles, in voc.*), relate to Mesopotamia and Babylonia (*comp. ἡ ἀνατολή*, Matt. ii. 1, *seqq.*). Winer considers Kedem, &c., to signify Arabia and the Arabs generally (*Realwörterbuch, in voc.*); but a comparison of the passages on which his opinion is founded has led us to consider it doubtful. [BEN-KEDEM.] 2. עֲרַב (2 Chr. ix. 14) and עֲרַב (Is. xli. 13; Jer. xxv. 24; Ez. xxvii. 21); gent. n. עֲרַבִּי (Is. xlii. 20; Jer. iii. 2); and עֲרַבִּי (Neh. ii. 19); pl. עֲרַבִּים (2 Chr. xxi. 16, xxii. 1), and עֲרַבִּיָּם (2 Chr. xvii. 11, xxvi. 7). (LXX. Ἀραβία, &c.; Vulg. Arabia, &c.) These seem to have the same geographical reference as the former names to the country and tribes east of the Jordan, and chiefly north of the Arabian peninsula. In the N. T. Ἀραβία cannot be held to have a more extended signification than the Hebrew equivalents in the O. T. עֲרַב (Ex. xii. 38; Neh. xiii. 3) and עֲרַב (1 K. x. 15; Jer. xxv. 20, l. 37; Ez. xxx. 5), rendered in the A. V. "a mixed multitude" (Ex. xii. 38, here followed by רַב), "the mixed multitude," kings of "Arabia" (so in Vulg., and in Heb. in corresponding passage in 2 Chr. ix. 14), and (in the last two instances) "the mingled people," have been thought to signify the Arabs. The people thus named dwelt in the deserts of Petra.

By the Arabs, the country is called بلاد العرب (Bildād El-'Arab), "the country of the Arabs," and جزيرة العرب (Jezeeret El-'Arab), "the peninsula of the Arabs," and the people عرب ('Arab); "Bedawee" in modern Arabic, and أعراب (أعراب) in the old language, being applied to

<sup>m</sup> The bees whose hum so charmed him (1017) must from his description have been in a wide wady, not in the Arabah itself.

<sup>n</sup> See Burckhardt, 441, 442. The sagacity of Ritter had led him earlier than this to infer its existence from the remarks of the ancient Mahometan historians (Rob. ii. 187).

<sup>o</sup> This theory appears to have been first announced by Col. Leake in the preface to Burckhardt's Travels (see p. vi.). It was afterwards espoused and dilated on, amongst others, by Lord Lindsay (ii. 23), Dean Milman (*Hist. of Jews*, Allen, 241), and Stephens (*Incidents of Trav.* ii. 41).

<sup>p</sup> These observations will be stated in detail in the

account of the Jordan. Those of Lynch seem on the whole the most reliable: they give as the levels of the Sea of Galilee and the Dead Sea below the Mediterranean respectively 652 and 1316·7 feet.

<sup>q</sup> See the Report of Mr. Robert Stephenson, and of M. Bourdaloue, quoted in Allen's *Dead Sea*.

<sup>r</sup> Schubert's barometrical observations are not very intelligible, but they at least show this: at the end of the 2nd day his halting-place was 495 ft. above the water of the Gulf; 3rd day, 1017 ft.; 4th day, 2180 ft. Then, after leaving Petra, his halting-place (1 in the Arabah) was 97 ft. below the water of the Gulf (Schubert; Ritter, *Sinai*, 1097).

of the desert, as distinguished from towns-people. They give no satisfactory derivation of the name 'Arab, that from Yaarub being puerile. The Hebrew designation, 'Ereb, has been thought to be Hebrew designation, 'Ereb, has been thought to be from 'Arabah, "a desert," &c., which, with the Arabic, is the name of an extensive district in Arabia Petraea.

*Geographical Divisions.*—Arabia was divided, by the Greeks, into *Arabia Felix* (ἡ εὐδαίμων 'Αραβία), *Arabia Deserta* (ἡ ἔρημος 'Αραβία), (Strab. xvi. 767; Plin. vi. 28, §32; Diod. Sic. ii. 48, *sup.*), and *Arabia Petraea* (ἡ Περραία 'Αραβία, Pt. *sup.*, t. 17, §1). The first two divisions were those of the earlier writers; the third being introduced by Ptolemy. According to this geographer's arrangement, they included, within doubtful limits, 1, the whole peninsula; 2, the Arabian desert north of the former; and, 3, the desert of Petra, and the Peninsula of Sinai. It will be more convenient in this article to divide the country, agreeably to the natural divisions and the native nomenclature, into *Arabia Proper*, or *Jezeeret El-'Arab*, containing the whole peninsula as far as the limits of the northern deserts; *Northern Arabia*, or *El-Bádiyeh*, bounded by the peninsula, the Euphrates, Syria, and the desert of Petra, constituting properly *Arabia Deserta*, or the great desert of Arabia; and *Western Arabia*, the desert of Petra and the peninsula of Sinai, or the country that has been called *Arabia Petraea*, bounded by Egypt, Palestine, Northern Arabia, and the Red Sea.

*Arabia Proper*, or the Arabian peninsula, consists of high table-land, declining towards the north; its most elevated portions being the chain of mountains running nearly parallel to the Red Sea, and the territory east of the southern part of this chain. The high land is encircled from the 'Akabah to the head of the Persian Gulf by a belt of low littoral country; on the west and south-west the mountains fall abruptly to this low region; on the opposite side of the peninsula the fall is generally gradual. So far as the interior has been explored, it consists of mountainous and desert tracts, relieved by large districts under cultivation, well peopled, watered by wells and streams, and enjoying periodical rains. The watershed, as the conformation of the country indicates, stretches from the high land of the Yemen to the Persian Gulf. From this descend the torrents that irrigate the western provinces, while several considerable streams—there are no navigable rivers—run to the sea in the opposite direction: two of these traverse 'Omán; and another, the principal river of the peninsula, enters the Persian Gulf on the coast of El-Bahreyn, and is known to traverse the inland province called *Yemámeh*. The geological formation is in part volcanic; and the mountains are basalt, schist, granite, as well as limestone, &c.; the volcanic action being especially observable about *El-Neiseneh* on the north-west, and in the districts bordering the Indian Ocean. The most fertile tracts are those on the south-west and south. The modern Yemen is especially productive, and at the same time, from its mountainous character, picturesque. The settled regions of the interior also appear to be more fertile than is generally believed to be the case; and the deserts afford pasturage after the rains. The principal products of the soil are date-palms, tamarind-trees, vines, fig-trees, tamarisks, acacias, the bazuca, &c., and a great variety of thorny shrubs, which, with others, afford pasture for the camels; the chief kinds of pulse and cereals (except oats), coffee, spices, drugs, gums and resins cotton

and sugar. Among the metallic and mineral products are lead, iron, silver (in small quantities), sulphur, the emerald, onyx, &c. The products mentioned in the Bible as coming from Arabia will be found described under their respective heads. They seem to refer, in many instances, to merchandise of Ethiopia and India, carried to Palestine by Arab and other traders. Gold, however, was perhaps found in small quantities in the beds of torrents (comp. Diod. Sic. ii. 93, iii. 45, 47); and the spices, incense, and precious stones, brought from Arabia (1 K. x. 2, 10, 15; 2 Chr. ix. 1, 9, 14; Is. lx. 6; Jer. vi. 20; Ez. xxvii. 22), probably were the products of the southern provinces, still celebrated for spices, frankincense, ambergris, &c., as well as for the onyx and other precious stones. Among the more remarkable of the wild animals of Arabia, besides the usual domestic kinds, and of course the camel and the horse, for both of which it is famous, are the wild ass, the musk-deer, wild goat, wild sheep, several varieties of the antelope, the hare, monkeys (in the south, and especially in the Yemen); the bear, leopard, wolf, jackal, hyaena, fox; the eagle, vulture, several kinds of hawk, the pheasant, red-legged partridge (in the peninsula of Sinai), sand-grouse (throughout the country), the ostrich (abundantly in central Arabia, where it is hunted by Arab tribes); the tortoise, serpents, locusts, &c. Lions were formerly numerous, as the names of places testify. The sperm-whale is found off the coasts bordering the Indian ocean. Greek and Roman writers (Herod., Agatharch. *ap.* Muller, Strab., Diod. Sic., Q. Curt. Dion. *Periog.* Heliod. *Aethiop.* and Plin.) mention most of the Biblical and modern products, and the animals, above enumerated, with some others. (See the *Dictionary of Geography*.)

Arabia Proper may be subdivided into five principal provinces: the Yemen; the districts of Hadramáwt, Mahreh, and 'Omán, on the Indian Ocean and the entrance of the Persian Gulf; El-Bahreyn, towards the head of the Gulf just named; the great central country of Nejd and Yemámeh; and the Hijáz and Tihámeh on the Red Sea. The Arabs also have five divisions, according to the opinion most worthy of credit (*Marásid*, ed. Juynboll, *in voc.* Hijáz; comp. Strabo), Tihámeh, the Hijáz, Nejd, El-'Arood (the provinces lying towards the head of the Persian Gulf, including Yemámeh), and the Yemen (including 'Omán and the intervening tracts). They have, however, never agreed either as to the limits or the number of the divisions. It will be necessary to state in some detail the positions of these provinces, in order to the right understanding of the identifications of Biblical with Arab names of places and tribes.

The Yemen embraced originally the most fertile districts of Arabia, and the frankincense and spice country. Its name, signifying "the right hand" (and therefore "south," comp. Matt. xii. 42), is supposed to have given rise to the appellation *εὐδαίμων* (Felix), which the Greeks applied to a much more extensive region. At present, it is bounded by the Hijáz on the north, and Hadraméwt on the east, with the sea-board of the Red Sea and the Indian Ocean; but formerly, as Fresnel remarks (comp. Sale, *Prelim. Disc.*), it appears to have extended at least so as to include Hadramáwt and Mahreh (Ibn-El-Wardee M.S.; Yákoob's *Musharak*, ed. Wüstenfeld, and *Marásid*, *passim*). In this wider acceptation, it embraced the region of the first settlements of the Joktanites. Its modern limits include, on the north, the district of Kháwlán (not, as Niebuhr supposes, two distinct districts), named after Kháw

lân (*Kâmoos*), the Joktanite (*Marâsid in voc.*, and Caussin de Perceval, *Essai sur l'Hist. des Arabes avant l'Islamisme*, i. 113); and that of Nejrân, with the city of that name founded by Nejrân the Joktanite (Caussin, i. 60, and 113, *seqq.*), which is, according to the soundest opinion, the *Negra* of Aelius Gallus (Strab. xvi. 782; see Jomard, *Études géogr. et hist. sur l'Arabie*, appended to Mengin, *Hist. de l'Égypte*, &c., iii. 385-6).

Hadramâwt, on the coast east of the Yemen, is a cultivated tract contiguous to the sandy deserts called El-Ahkâf, which are said to be the original seats of the tribe of 'A'd (Ibn-El-Wardee, and others). It was celebrated for its frankincense, which it still exports (El-Idreesee, ed. Jaubert, i. 54), and formerly it carried on a considerable trade, its principal port being Zaifîri, between Mirbât and Râs Sâjîr, which is now composed of a series of villages (Fresnel, 4<sup>e</sup> Lettre, *Journ. Asiat.* iii<sup>e</sup> Série, v. 521). To the east of Hadramâwt are the districts of Shîhr, which exported ambergris (*Marâsid, in voc.*), and Mahreh (so called after a tribe of Kudâ'ah (*Id. in voc.*), and therefore Joktanite), extending from Seyhoot to Karwân (Fresnel, 4<sup>e</sup> Lettre, p. 510). 'Omân forms the easternmost corner of the south coast, lying at the entrance of the Persian Gulf. It presents the same natural characteristics as the preceding districts, being partly desert with large fertile tracts. It also contains some considerable lead-mines.

The highest province on the Persian Gulf is El-Bahreyn, between 'Omân and the head of the Gulf, of which the chief town is Hejer (according to some, the name of the province also) (*Kâmoos, Marâsid, in voc.*). It contains the towns (and districts) of Kateef and El-Ahsâ (El-Idreesee, i. 371; *Marâsid, in voc.*; *Mushtarak, in voc.* El-Ahsâ), the latter not being a province as was erroneously supposed. The inhabitants of El-Bahreyn dwelling on the coast are principally fishermen and pearl-divers. The district of El-Ahsâ abounds in wells, and possesses excellent pastures which are frequented by tribes of other parts.

The great central province of Nejd, and that of Yemâneh, which bounds it on the south, are little known from the accounts of travellers. Nejd signifies "high land," and hence its limits are very doubtfully laid down by the Arabs themselves. It consists of cultivated table-land, with numerous wells, and is celebrated for its pastures; but it is intersected by extensive deserts. Yemâneh appears to be generally very similar to Nejd. On the south lies the great desert called Er-Ruba el-Khâlee, uninhabitable in the summer, but yielding pasturage in the winter after the rains. The camels of the tribes inhabiting Nejd are highly esteemed in Arabia, and the breed of horses is the most famous in the world. In this province are said to be remains of very ancient structures, similar to those east of the Jordan.

The Hijâz, and Tihâmeh (or El-Ghór, the "low land"), are bounded by Nejd, the Yemen, the Red Sea, and the desert of Petra, the northern limit of the Hijâz being Eyleh (El-Makreezee's *Khitat, in voc.* Eyleh). The Hijâz is the holy land of Arabia, its chief cities being Mekkeh and El-Medeeneh; and it was also the first seat of the Ishmaelites in the peninsula. The northern portion is in general sterile and rocky; towards the south it gradually merges into the Yemen, or the district called El-'Aseer, which is but little noticed by either eastern or western geographers (see Jomard, 245, *seqq.*). The province of Tihâmeh extends between the mountain-chain of

the Hijâz, and the shore of the Red Sea; and is sometimes divided into Tihâmeh of the Hijâz, and Tihâmeh of the Yemen. It is a parched, sandy tract, with little rain, and fewer pasturages and cultivated portions than the mountainous country.

Northern Arabia, or the Arabian Desert

(البادية), is divided by the Arabs (who do

not consider it as strictly belonging to their country) into Bâdiyeh Esh-Shâm, "the Desert of Syria," Bâdiyeh El-Jezeerah, "the Desert of Mesopotamia" (not "— of Arabia," as Winer supposes), and Bâdiyeh El-'Irâk, "the Desert of El-'Irâk." It is so far as it is known to us, a high, undulating, parched plain, of which the Euphrates forms the natural boundary from the Persian Gulf to the frontier of Syria, whence it is bounded by the latter country and the desert of Petra on the north-west and west, the peninsula of Arabia forming its southern limit. It has few oases, the water of the wells is generally either brackish or unpalatable, and it is visited by the sand-wind called *Samoom*, of which however the terrors have been much exaggerated. The Arabs find pasture for their flocks and herds after the rains, and in the more depressed plains; and the desert generally produces prickly shrubs, &c., on which the camels feed. The inhabitants were known to the ancients as *σκηνίται*, "dwellers in tents," or perhaps so called from their town at Σκηνά (Strab. xvi. 747, 767; Diod. Sic. ii. 24; Amm. Marc. xxiii. 6; *comp. l. xiii. 20*; Jer. xlix. 31; Ezek. xxxviii. 11); and they extended from Babylonia on the east (Comp. Num. xxiii. 7; 2 Chr. xxi. 16; Is. ii. 6, xiii. 20, to the borders of Egypt on the west (Strab. iii. 748; Plin. v. 12; Amm. Marc. xiv. 4, xxii. 13). These tribes, principally descended from Ishmael and from Keturah, have always led a wandering and pastoral life. Their predatory habits are several times mentioned in the O. T. (2 Chr. xii. 16 and 17, xxvi. 7; Job. i. 15; Jer. iii. 2). They also conducted a considerable trade of merchandise of Arabia and India from the shores of the Persian Gulf (Ezek. xxvii. 20-24), whence a chain of oases still forms caravan-stations (Burckhardt, *Arabia*, Appendix vi.); and they likewise traded from the western portions of the peninsula. The latter traffic appears to be frequently mentioned in connexion with Ishmaelites, Keturahites, and other Arabian people (Gen. xxxvii. 25, 28; 1 K. x. 15, 25; 2 Chr. ii. 14, 24; Is. lx. 6; Jer. vi. 20), and probably consisted of the products of southern Arabia and of the opposite shores of Ethiopia: it seems, however, to have been chiefly in the hands of the inhabitants of Idumæa; but it is difficult to distinguish between the references to the latter people and to the tribes of Northern Arabia in the passages relating to this traffic. That certain of these tribes brought tribute to Jehoshaphat appears from 2 Chr. xvii. 11; and elsewhere there are indications of such tribute (*comp. passages referred to above*).

Western Arabia includes the peninsula of Sinai [SINAI], and the desert of Petra, corresponding generally with the limits of Arabia Petraea. The latter name is probably derived from that of the chief city; not from its stony character. It was in the earliest times inhabited by a people whose genealogy is not mentioned in the Bible, the Horites or Horim (Gen. xiv. 6, xxv. 20, 21; Deut. ii. 12, 22, xxxvi. 20-22). [HORITES.] Its later inhabitants were in part the same as those of the preceding

division of Arabia, as indeed the boundary of the two countries is arbitrary and unsettled; but it was mostly peopled by descendants of Esau, and was generally known as the land of Edom, or Idumaea (usually known as the land of Edom, or Idumaea [Edom]; as well as by its older appellation, the [Edom]; or Mount Seir [SEIR]. The commonest of Seir, or Mount Seir [SEIR]. The commonest origin of the Idumaeans from Esau and Ishmael is found in the marriage of the former with a daughter of the latter (Gen. xxviii. 9, xxxvi. 3). The Nabatheans succeeded to the Idumaeans, and Idumaea is mentioned only as a geographical designation after the time of Josephus. The Nabatheans have always been identified with Nebaioth, son of Ishmael (Gen. xlv. 13; Is. lx. 7), until Quatremère (*Mémoire sur les Nabatéens*) advanced the theory that they were of another race, and a people of Mesopotamia. [NEBAIOTH.] Petra was in the great route of the western caravan-traffic of Arabia, and of the merchandise brought up the Elanitic Gulf. See preceding section, and EDOM, ELATH, EZIONGEBER, &c.

*Inhabitants.*—The Arabs, like every other ancient nation of any celebrity, have traditions representing their country as originally inhabited by races which became extinct at a very remote period. These were the tribes of 'A'd, Thamod, Umeiyim, 'Abel, Tasm, Jedees, 'Emleek (Amalek), Jurhum (the first of this name), and Webari: some omit the fourth and the last two, but add Jásim. The majority of their historians derive these tribes from Sheu; but some, from Ham, though not through Cush.<sup>3</sup> Their earliest traditions that have any obvious relation to the Bible refer the origin of the existing nation in the first instance to Kahtán, whom they and most European scholars identify with Joktan; and secondly to Ishmael, whom they assert to have married a descendant of Kahtán, though they only carry up their genealogies to 'Adnan (said to be of the 21st generation before Mohammed). They are silent respecting Cushite settlements in Arabia; but modern research, we think, proves that Cushites were among its early inhabitants. Although Cush in the Bible usually corresponds to Ethiopia, certain passages seem to indicate Cushite peoples in Arabia; and the series of the sons of Cush should, according to recent discoveries, be sought for in order along the southern coast: exclusive of Seba (Meroë), occupying one extreme of their settlements, and Nimrod the other. The great ruins of Ma-rib or Sebà, and of other places in the Yemen and Hadramáwt, are not those of a Semitic people; and further to the east, the existing language of Mahreh, the remnant of that of the inscriptions found on the ancient remains just mentioned, is in so great a degree apparently African, as to be called by some scholars *Cushite*; while the settlements of Raamah and those of his sons Sheba and Dedan, are probably to be looked for towards the head of the Persian Gulf, bordered on the north by the descendants of Keturah, bearing the same names as the two latter. In Babylonia also, independent proofs of this immigration of Cushites from Ethiopia have, it is thought, been lately obtained. The ancient cities and buildings

of southern Arabia, in their architecture, the inscriptions they contain, and the native traditions respecting them, are of the utmost value in aiding a student of this portion of primeval history. Indeed they are the only important archaic monuments of the country; and they illustrate both its earliest people and its greatest kingdoms. Ma-rib, or Sebà (the Mariaba of the Greek geographers), is one of the most interesting of these sites. (See Michaelis' *Questions*, No. 94, &c. in Niebuhr's *Arabia*.) It was founded, according to the general agreement of tradition, by 'Abd-esh-Shems Sebà, grandson of Yaarub the Kahtánite (*Mushtarak*, in *loc.*; Abu-l-Fidà, *Hist. anteq.* ed. Fleischer, p. 114); and the Dyke of El-'Arim, which was situate near the city, and the rupture of which (A.D. 150-170 according to De Sacy; 120 according to Caussin de Perceval) formed an era in Arabian history, is generally ascribed to Lukmán the Greater, the 'A'dite, who founded the dynasty of the 2nd 'A'd (Ibn-El-Wardee, MS.; Hamza Ispahanensis, *op.* Schultens, pp. 24-5; El-Mes'oodee, cited by De Sacy, *Mém. de l'Acad.*, xviii. 484 *seqq.*; and Ibn Khaldoon in Caussin's *Essai*, i. 16). 'A'dites (in conjunction with Cushites) were probably the founders of this and similar structures, and were succeeded by a predominantly Joktanite people, the Biblical Sheba, whose name is preserved in the Arabian Sebà, and in the *Sabaei* of the Greeks. It has been argued (Caussin, *Essai*, i. 42 *seqq.*; Renan, *Langues Sémitiques*, i. 300) that the 'A'dites were the Cushite Seba; but this hypothesis, which involves the question of the settlements of the eldest son of Cush, and that of the descent of the 'A'dites, rests solely on the existence of Cushite settlements in southern Arabia, and of the name of

Sebà (سبأ) in the Yemen (by these writers inferentially identified with סבא; by the Arabs, unanimously, with Sebà the Kahtánite, or سبأ; the Hebrew *shin* being, in by far the greater number of instances, *sin* in Arabic); and it necessitates the existence of the two Biblical kingdoms of Seba and Sheba in a circumscribed province of southern Arabia, a result which we think is irreconcilable with a careful comparison of the passages in the Bible bearing on this subject. [CUSH, SEBA, SHEBA.] Neither is there evidence to indicate the identity of 'A'd and the other extinct tribes with any Semitic or Hamitic people: they must, in the present state of knowledge, be classed with the Rephaim and other peoples whose genealogies are not known to us. The only one that can possibly be identified with a Scriptural name is Amalek, whose supposed descent from the grandson of Esau seems inconsistent with Gen. xiv. 7, and Num. xxiv. 20. [AMALEK.]

The several nations that have inhabited the country are divided, by the Arabs, into extinct, and existing tribes; and these are again distinguished as 1. El-'Arab el-'A'ribeh (or — el-'Arabá, or — el-'Aribeh), the Pure or Genuine Arabs; 2. El-'Arab el-Muta'aribeh, and 3. El-'Arab el-Mustaa-

<sup>3</sup> In this section is included the history. The Arab materials for the latter are meagre, and almost purely traditional. The chronology is founded on genealogies, and is too intricate and unsettled for discussion in this article; but it is necessary to observe that "son" should often be read "descendant," and that the Arabs ascribe great length of life to the ancient people.

<sup>4</sup> This enumeration is from a comparison of Arab

authors. Caussin de Perceval has entered into some detail on the subject (*Essai*, i. 11-35), but without satisfactorily reconciling contradictory opinions; and his identifications of these with other tribes are purely hypothetical.

<sup>5</sup> Sebà was the city of Ma-rib (*Mushtarak*, in *loc.*) or the country in the Yemen of which the city was Ma-rib (*Marásid*, in *loc.*). See also SHEBA.

ribeh, the Instititious, or Naturalized, Arabs. Of many conflicting opinions respecting these races, two only are worthy of note. According to the first of these, El-'Arab el-'A'ribeh denotes the extinct tribes, with whom some conjoin Kahtán; while the other two, as synonymous appellations, belong to the descendants of Ishmael.<sup>4</sup> According to the second, El-'Arab el-'A'ribeh denotes the extinct tribes; El-'Arab el-Muta'arribeh, the unmixed descendants of Kahtán; and El-'Arab el-Mustaarribeh the descendants of Ishmael, by the daughter of Muddád the Joktanite. That the descendants of Joktan occupied the principal portions of the south and south-west of the peninsula, with colonies in the interior, is attested by the Arabs and fully confirmed by historical and philological researches. It is also asserted that they have been gradually absorbed into the Ishmaelite immigrants, though not without leaving strong traces of their former existence. Fresnel, however (1<sup>o</sup> Lettre, p. 24), says that they were quite distinct, at least in Mohammad's time, and it is not unlikely that the Ishmaelite element has been exaggerated by Mohamadan influence.

Respecting the Joktanite settlers we have some certain evidence. In Genesis (x. 30) it is said, "and their dwelling was from Mesha, as thou goest unto Sephar, a mount of the east [Kedem]." The position of Mesha is very uncertain; it is most reasonably supposed to be the western limit of the first settlers [MESHA]: Sephar is undoubtedly Dhafári, or Zafári, of the Arabs (probably pronounced, in ancient times, without the final vowel, as it is at the present day), a name not uncommon in the peninsula, but especially that of two celebrated towns—one being the seaport on the south coast, near Mirbát; the other, now in ruins, near San'a, and said to be the ancient residence of the Himyerite kings (Es-Sághbánee, MS.; *Mushtarak*, in voc.; *Marásid*, ib.; El-Idreesee, i. 148). Fresnel (4<sup>e</sup> Lettre, p. 516, seqq.) prefers the seaport, as the Himyerite capital, and is followed by Jomard (*Etudes*, p. 367). He informs us that the inhabitants call this town "Isfór." Considering the position of the Joktanite races, this is probably Sephar; it is situate near a thuriferous mountain (*Marásid*, in voc.), and exports the best frankincense (Niebuhr, p. 148): Zafári, in the Yemen, however, is also among mountains [SEPHAR]. In the district indicated above are distinct and undoubted traces of the names of the sons of Joktan mentioned in Genesis, such as Hadramáwt for Hazarmaveth, Azál for Úzal, Sebá for Sheba, &c. Their remains are found in the existing inhabitants of (at least) its eastern portion, and their records in the numerous Himyerite ruins and inscriptions.

The principal Joktanite kingdom, and the chief state of ancient Arabia, was that of the Yemen, founded (according to the Arabs) by Yaarub, the son (or descendant) of Kahtán (Joktan). Its most ancient capital was probably San'a, formerly called Azál

(أزال, or أوزال in the *Marásid*, in voc. San'a), after Azál, son of Joktan (Yákoob). [UZAL.] The other capitals were Ma-riib, or Sebá, and Zafári. This was the Biblical kingdom of Sheba. Its rulers, and most of its people, were descendants of Sebá (= Sheba), whence the classical *Sabaei* (Diod. Sic.

<sup>4</sup> El-'Arab el-'A'ribeh is conventionally applied by the lexicographers to all who spoke pure Arabic before its corruption began.

iii. 58, 46). Among its rulers was probably the Queen of Sheba who came to hear the wisdom of Solomon (2 K. x. 2). The Arabs call her Bilkees, a queen of the later Himyerites; and their traditions respecting her are otherwise not worthy of credit. [SHEBA.] The dominant family was apparently that of Himver, son (or descendant) of Sebá. A member of this family founded the more modern kingdom of the Himyerites. The testimony of the Bible, and of the classical writers, as well as native tradition, seems to prove that the latter appellation superseded the former only shortly before the Christian era: i. e. after the foundation of the later kingdom. "Himyerite," however, is now very vaguely used.—Himyer, it may be observed, is perhaps

"red" (احمر, حمرة, or حمير), and several places in Arabia whose soil is reddish derive their names from Anfar (أعفر), "reddish."

This may identify Himyer (the red man?) with Ophir, respecting whose settlements, and the position of the country called Ophir, the opinion of the learned is widely divided [ΟΦΗΡ]. The similarity of signification with φοινικῆ and ερυθρὰ lends weight to the tradition that the Phoenicians came from the Erythraean Sea (Herod. vii. 89). The maritime nations of the Mediterranean who had an affinity with the Egyptians,—such as the Philistines, and probably the primitive Cretans and Carians—appear to have been an offshoot of an early immigration from southern Arabia, which moved northwards, partly through Egypt [CAVITOR]. It is noticeable that the Shepherd invaders of Egypt are said to have been Phoenicians; but Manetho, who seems to have held this opinion, also tells us that some said they were Arabs (Manetho, ap. Cory, *Anc. Fragments*, 2nd ed., p. 171), and the hieroglyphic name has been supposed to correspond to the common appellation of the Arabs, Shasu, the "camel-riding Shasu" (*Select Papyri*, pl. liii.), an identification entirely in accordance with the Egyptian historian's account of their invasion and policy. In the opposite direction, an early Arab domination of Chaldaea is mentioned by Berosus (Cory, p. 66), as preceding the Assyrian dynasty. All these indications, slight as they are, must be borne in mind in attempting a reconstruction of the history of southern Arabia.—The early kings of the Yemen were at continual feud with the descendants of Kahlán (brother of Himyer) until the fifteenth in descent (according to the majority of native historians) from Himyer united the kingdom. The king was the first Tubba, a title also distinctive of his successors, whose dynasty represents the proper kingdom of Himyer, whence the *Homeritas* (Ptolemy vi. 7; Plin. vi. 28). Their rule probably extended over the modern Yemen, Hadramáwt, and Mahreh. The fifth Tubba, Dhu-l-Adhár, or Zuhár, is supposed (Caussin, i. 73) to be the Tubba of Aelius Gallus (B.C. 24). The kingdom of Himyer lasted until A.D. 525, when it fell before an Abyssinian invasion. Already, about the middle of the 4th century, the kings of Axum appear to have become masters of part of the Yemen (Caussin, *Essai*, i. 114; *Zeitschr. d. Deutsch Morgenländ. Gesellschaft*, vii. 17 seqq. xi. 338 seqq.), adding to their titles the names of places in Arabia belonging to Himyer. After four reigns they were succeeded by Himyerite princes.

travels of Persia, the last of whom submitted to Mohammed. Kings of Hadramiawt (the people of Hadramiawt are the classical *Chatramotitae*, Plin. *vi. 28*; *comp. Adramitae*) are also enumerated by the Arabs (Ibn-Khaldoon, *op. Causin*, i. 135, *seqq.*) and distinguished from the descendants of Yaarub, as is indicated, as is remarked by Causin (*l. c.*), of their separate descent from Hazarmaveth [HAZARMAVETH]. The Greek geographers mention a fourth people in conjunction with the Sabaei, Homeriatae, and Chatramotitae,—the *Minaei* (Strab. *vi. 768*; Ptol. *v. 7 §23*; Plin. *vi. 32*; Diod. *lib. 42*) who have not been identified with any Biblical or modern name. Some place them as high as Mekkeh, and derive their name from Minā (the sacred valley N.E. of that city), or from the goddess Manāh, worshipped in the district between Mekkeh and El-Medeeneh. Fresnel, however, places them in the Wādee Do'ān in Hadramiawt, arguing that the Yemen anciently included this tract, that the Minaei were probably the same as the Rhabanitae or Rhamanitae (Pt. *vi. 7, §24*; Strabo, *xvi. 782*), and that 'Ραμανίτων was a copyist's error for Ιεμανίτων.

The other chief Joktanite kingdom was that of the Hijāz, founded by Jurhum, the brother of Yaarub, who left the Yemen and settled in the neighbourhood of Mekkeh. The Arab lists of its kings are intricately confused; but the name of their leader and that of two of his successors was Mudād (or El-Mudād), who probably represents Almodad [ALMODAD]. Ishmael, according to the Arabs, married a daughter of the first Mudād, whence sprang 'Aduān the ancestor of Mohammed. This kingdom, situate in a less fertile district than the Yemen, and engaged in conflict with aboriginal tribes, never attained the importance of that of the south. It merged, by intermarriage and conquest, into the tribes of Ishmael. (Kutb-ed-Deen, *ed. Wustenfeld*, pp. 35, and 39 *seqq.*; *comp. authorities quoted by Causin*.) Fresnel cites an Arab author who identifies Jurhum with Hadoram [HADORAM.]

Although these were the principal Joktanite kingdoms, others were founded beyond the limits of the peninsula. The most celebrated of these were that of El-Heereh in El-Irāk, and that of Ghassān on the confines of Syria; both originated by emigrants after the Flood of El-'Arim. El-Heereh soon became Ishmaelitic; Ghassān long maintained its original stock. Among its rulers were many named El-Hācith. Respecting the presumed identity of some of these with kings called by the Greeks and Romans Aretas, and with the Aretas mentioned by St. Paul (2 Cor. *xi. 32*), see ARETAS.

The Ishmaelites appear to have entered the peninsula from the north-west. That they have spread over the whole of it (with the exception of one or two districts on the south coast which are said to be still inhabited by unmixed Joktanite tribes), and that the modern nation is predominantly Ishmaelitic, is asserted by the Arabs. They do not, however, carry up their genealogies higher than 'Adnān (as we have already said), and they have lost the names of most of Ishmael's immediate and near descendants. Such as have been identified with existing names will be found under the several articles bearing their names. [See also HAGARENES.] Arabian desert, where they mixed with Keturahites and other Abrahamitic peoples; and westward to the Tihama, where they mixed with Edomites, &c.

The tribes sprung from Ishmael have always been governed by petty chiefs or heads of families (sheykhs and emeers); they have generally followed a patriarchal life, and have not originated kingdoms, though they have in some instances succeeded to those of Joktanites, the principal one of these being that of El-Heereh. With reference to the Ishmaelites generally, we may observe, in continuation of a former remark, that although their first settlements in the Hijāz, and their spreading over a great part of the northern portions of the peninsula, are sufficiently proved, there is doubt as to the wide extension given to them by Arab tradition. Mohammed derived from the Jews whatever tradition he pleased, and silenced any contrary, by the Kur-ān or his own dicta. This religious element, which does not directly affect the tribes of Joktan (whose settlements are otherwise unquestionably identified), has a great influence over those of Ishmael. They therefore cannot be certainly proved to have spread over the peninsula, notwithstanding the almost universal adoption of their language (which is generally acknowledged to have been the Arabic commonly so called), and the concurrent testimony of the Arabs; but from these and other considerations it becomes at the same time highly probable that they now form the predominant element of the Arab nation.

Of the descendants of Keturah the Arabs say little. They appear to have settled chiefly north of the peninsula in Desert Arabia, from Palestine to the Persian Gulf; and the passages in the Bible in which mention is made of Dedan (except those relating to the Cushite Dedan, Gen. *x. 7*) refer apparently to the tribe sprung from this race (Is. *xxi. 13*; Jer. *xxv. 23*; Ez. *xxvii. 20*), perhaps with an admixture of the Cushite Dedan, who seems to have passed up the western shores of the Persian Gulf. Some traces of Keturahites, indeed, are asserted to exist in the south of the peninsula, where a king of Himeyr is said to have been a Midianite (El-Mes'odee, *op. Schultens*, pp. 158-9); and where one dialect is said to be of Midian, and another of Jokshan son of Keturah (*Moajan*); but these traditions must be ascribed to the Rabbinical influence in Arab history. Native writers are almost wholly silent on this subject; and the dialects mentioned above are not, so far as they are known to us, of the tribes of Keturah. [KETURAH, &c.]

In Northern and Western Arabia are other peoples which, from their geographical position and mode of life, are sometimes classed with the Arabs. Of these are AMALEK, the descendants of ESAU, &c.

*Religion.*—The most ancient idolatry of the Arabs we must conclude to have been fetishism, of which there are striking proofs in the sacred trees and stones of historical times, and in the worship of the heavenly bodies, or Sabaism. With the latter were perhaps connected the temples (or palace-temples) of which there are either remains or traditions in the Himeyrite kingdom; such as Beyt Ghumdān in San'ā, and those of Reydān, Beynooneh, Ru'eyn, 'Eyeyn, and Rīām. To the worship of the heavenly bodies we find allusions in Job (*xxi. 26-28*) and to the belief in the influence of the stars to give rain (*xxxviii. 31*), where the Pleiades give rain, and Orion withholds it; and again in Judges (*v. 20, 21*) where the stars fight against the host of Sisera. The names of the objects of the earlier fetishism, the stone-worship, tree-worship, &c., of various tribes, are too numerous to mention. One, that of Manāh, the goddess worshipped between Mekkeh and El

Medeenah has been compared with Meni (Is. lxxv. 11), which is rendered in the A. V. "number" [MENI]. Magianism, an importation from Chaldaea and Persia, must be reckoned among the religions of the Pagan Arabs; but it never had very numerous followers. Christianity was introduced in southern Arabia towards the close of the 2nd century, and about a century later it had made great progress. It flourished chiefly in the Yemen, where many churches were built (see Philostorg. *Hist. Eccles.* iii.; Sozomen, vi.; Evagr. vi.). It also rapidly advanced in other portions of Arabia, through the kingdom of Heerah and the contiguous countries, Ghassan, and other parts. The persecutions of the Christians, and more particularly of those of Nejrán by the Tubbáa Zu-n-Nuwás, brought about the fall of the Himyerite dynasty by the invasion of the Christian ruler of Abyssinia. Judaism was propagated in Arabia, principally by Karaites, at the captivity, but it was introduced before that time: it became very prevalent in the Yemen, and in the Hijáz, especially at Kheybar and El-Medeenah, where there are said to be still tribes of Jewish extraction. In the period immediately preceding the birth of Mohammad another class had sprung up, who, disbelieving the idolatry of the greater number of their countrymen, and not yet believers in Judaism, or in the corrupt Christianity with which alone they were acquainted, looked to a revival of what they called the "religion of Abraham" (see Sprenger's *Life of Mohammed*, i., Calcutta, 1856). The promulgation of the Mohammedan imposture overthrew paganism, but crushed while it assumed to lead the movement which had been one of the causes of its success, and almost wholly superseded the religions of the Bible in Arabia.

*Language.*—Arabic, the language of Arabia, is the most developed and the richest of the Semitic languages, and the only one of which we have an extensive literature: it is, therefore, of great importance to the study of Hebrew. Of its early phases we know nothing; while we have archaic monuments of the Himyeritic (the ancient language of southern Arabia), though we cannot fix their precise ages. Of the existence of Hebrew and Chaldee (or Aramaic) in the time of Jacob there is evidence in Gen. (xxxi. 47); and probably Jacob and Laban understood each other, the one speaking Hebrew and the other Chaldee. It seems also (Judg. vii. 9-15) that Gideon, or Phurah, both understood the conversation of the "Midianites, and the Amalekites, and all the children of the east" (בְּנֵי קֶדְמָה). It is probable, therefore, that in the 14th or 13th cent. B.C. the Semitic languages differed much less than in after times. But it appears from 2 K. xviii. 26, that in the 8th cent. B.C. only the educated classes among the Jews understood Aramaic. With these evidences before us, and making a due distinction between the archaic and the known phases of the Aramaic and the Arabic, we think that the Himyeritic is to be regarded as a sister of the Hebrew, and the Arabic (commonly so called) as a sister of the Hebrew and the Aramaic, or, in its classical phase, as a descendant of a sister of these two, but that

\* By this term is to be understood the ancient language of southern Arabia generally, not that of the Himyerites only.

† The Arabs have imposed their national charac-

the Himyeritic is mixed with an African language and that the other dialects of Arabia are in like manner, though in a much less degree, mixed with an African language. The inferred differences between the older and later phases of the Aramaic, and the presumed difference between those of the Arabic, are amply confirmed by comparative philology. The division of the Ishmaelite language into many dialects is to be attributed chiefly to the separation of tribes by uninhabitable tracts of desert, and the subsequent amalgamation of these dialects to the pilgrimage and the annual meetings of 'Okáz, a fair in which literary contests took place, and where it was of the first importance that the contending poets should deliver themselves in a language perfectly intelligible to the mass of the people congregated, in order that it might be critically judged by them; for many of the meanest of the Arabs, utterly ignorant of reading and writing, were of the highest of the authorities consulted by the lexicologists when the corruption of the language had commenced, i. e. when the Arabs, as Mohammedans, had begun to spread among foreigners.

Respecting the Himyeritic,\* until lately little was known; but monuments bearing inscriptions in the language have been discovered in the southern parts of the peninsula, principally in Hadramaut and the Yemen, and some of the inscriptions have been published by Fresnel, Arnaud, Wells, and Cruttenden; while Fresnel has found a dialect still spoken in the district of Mahreh and westwards as far as Kisheem, that of the neighbourhood of Zafári and Mirbát being the purest, and called "Ehili;" and this is supposed with reason to be the modern phasis of the old Himyeritic (4<sup>e</sup> Lettre). Fresnel's alphabet has been accepted by the learned. The dates found in the inscriptions range from 30 (on the dyke of Ma-rib) to 604 at Hisn Ghoriq, but what era these represent is uncertain.—Ewald (*Ueber die Himyarische Sprache in Hoefer's Zeitschrift*, i. 295, seqq.) thinks that they are years of the Rupture of the Dyke, while acknowledging their apparent high antiquity; but the difficulty of supposing such inscriptions on a ruined dyke, and the fact that some of them would thus be brought later than the time of Mohammad, make it probable that they belong rather to an earlier era, perhaps that of the Himyerite empire, though what point marks its commencement is not determined. The Himyeritic in its earlier phasis probably represented the first Semitic language spoken in Arabia.

The manners and customs of the Arabs† are of great value in illustrating the Bible; but supposed parallels between the patriarchal life of the Scriptures and the state of the modern Arabs must not be hastily drawn. It should be remembered that this people are in a degraded condition; that they have been influenced by Jewish contact, especially by the adoption, by Mohammad, of parts of the ceremonial law, and of rabbinical observances; and that they are not of the race of Israel. They must be regarded, 1st. as Bedawees, or people of the desert, and 2ndly, as settled tribes or townsmen.

The Bedawees acknowledge that their ancient excellence has greatly declined since the time of Mohammad, and there cannot be a doubt that this decline had commenced much earlier. Though

teristics on every people whom they have conquered, except the Tatar races. "Arab life" is therefore generally understood in a very wide sense. The modern Egyptians are essentially an Arab people.



such tribe boasts of its unadulterated blood, and their learned men candidly admit the depreciation of national character. Scriptural customs still found among them must therefore be generally regarded rather as indications of former practices, than as being identical with them. Furthermore, the Bible always draws a strong contrast between the character of the Israelites and that of the descendants of Ishmael, whom the Bedawees mostly represent. Yet they are, by comparison with other nations, an essentially unchangeable people, retaining a primitive, pastoral life, and many customs strikingly illustrating the Bible. They are not as much affected by their religion as might be supposed: many tribes disregard religious observances, and even retain some pagan rites. The Wahabees, or modern Arab reformers, found great difficulty in suppressing by persuasion, and even by force of arms, such rites; and where they succeeded, the suppression was, in most cases, only temporary. Incest, sacrifices to sacred objects, &c., were among these relics of paganism. (See Burckhardt's *Notes on the Bedouins and Wahabys*.) The less changed a tribe, however, the more difficulty is there in obtaining information respecting it: such a race is very jealous of intercourse with strangers even of its own nation. In southern Arabia, for instance, is a tribe which will not allow a guest to stay within its encampments beyond the three days demanded by the laws of hospitality. This exclusion undoubtedly tends to preserve the language from corruption, and the people from foreign influence; but it probably does not improve the national character.

To the settled Arabs, these remarks apply with the difference that the primitive mode of life is in a great degree lost, and the Jewish practices are much more observable; while intermixture with foreigners, especially with Abyssinian and Negro communities in the Yemen and the Hijáz, has tended to destroy their purity of blood. A Bedawee will scarcely marry out of his tribe, and is not addicted to concubinage; he considers himself, and is, quite distinct from a townsman, in habits, in mode of thought, and in national feeling. Again, a distinction should be made between the people of northern and those of southern Arabia; the former being chiefly of Ishmaelite, the latter of Joktanite, descent, and in other respects than settlement and intermarriage with foreigners, further removed from the patriarchal character.

Regarded in the light we have indicated, Arab manners and customs, whether those of the Bedawees or of the townspeople, afford valuable help to the student of the Bible, and testimony to the truth and vigour of the Scriptural narrative. No one can mix with this people without being constantly and forcibly reminded either of the early patriarchs or of the settled Israelites. We may instance their pastoral life, their hospitality (that most remarkable of desert virtues) [HOSPITALITY], their universal respect for age (comp. Lev. xix. 32), their familiar deference (comp. 2 K. v. 13), their superstitious regard for the beard. On the signet-ring, which is worn on the little finger of the right hand, is usually inscribed a sentence expressive of submission to God, or of his perfection, &c., explaining Ex. xxxix. 30, "the engraving of a signet, Holiness to the Lord," and the saying of our Lord (John iii. 33), "He . . . hath set to his seal that God is true." As a mark of trust, this ring is given to another person (as in Gen. xli. 42). The inkhorn worn in the girdle is also very ancient (Ex. ix. 2, 3, 11), as well as the

rod. (For these and many other illustrations, see Lane's *Modern Egyptians*, *index*.) A man has a right to claim his cousin in marriage, and he relinquishes this right by taking off his shoe, as the kinsman of Ruth did to Boaz (Ruth iv. 7, 8; see Burckhardt's *Notes on the Bedouins and Wahabys*, i. 113).

References in the Bible to the Arabs themselves are still more clearly illustrated by the manners of the modern people, in their predatory expeditions, their mode of warfare, their caravan journeys, &c. To the interpretation of the book of Job, an intimate knowledge of this people and their language and literature is essential; for many of the most obscure passages can only be explained by that knowledge.

The commerce of Arabia especially connected with the Bible has been referred to in the sections on Western and Northern Arabia, and incidentally in mentioning the products of the peninsula. Direct mention of the commerce of the south does not appear to be made in the Bible, but it seems to have passed to Palestine principally through the northern tribes. Passages relating to the fleets of Solomon and to the maritime trade, however, bear on this subject, which is a curious study for the historical inquirer. The Joktanite people of southern Arabia have always been, in contradistinction to the Ishmaelite tribes, addicted to a seafaring life. The latter were caravan-merchants; the former, the chief traders of the Red Sea, carrying their commerce to the shores of India, as well as to the nearer coasts of Africa. Their own writers describe these voyages; since the Christian era especially, as we might expect from the modern character of their literature. (See the curious *Accounts of India and China by Two Mohammadan Travellers of the 9th cent.*, trans. by Renaudot, and amply illustrated in Mr. Lane's notes to his translation of the *Thousand and One Nights*.) The classical writers also make frequent mention of the commerce of southern Arabia. (See the *Dict. of Gr. and Rom. Geography*.) It was evidently carried to Palestine by the two great caravan routes from the head of the Red Sea and from that of the Persian Gulf; the former especially taking with it African produce; the latter, Indian. It should be observed that the wandering propensities of the Arabs, or whatever descent, do not date from the promulgation of El-Islám. All testimony goes to show that from the earliest ages the peoples of Arabia formed colonies in distant lands, and have not been actuated only by either the desire of conquest or by religious impulse in their foreign expeditions; but rather by restlessness and commercial activity.

The principal European authorities for the history of Arabia, are, Schultens' *Hist. Imp. Vetus. Joctanidarum*, Hard. Gel. 1786, containing extracts from various Arab authors; and his *Monumenta Vetustiora Arabiae*, Lug. Bat. 1740; Eichhorn's *Monumenta Antiquiss. Hist. Arabum*, chiefly extracted from Ibn-Kuteybeh, with his notes, Goth. 1775; Fresnel, *Lettres sur l'Hist. des Arabes avant l'Islamisme*, published in the *Journal Asiatique*, 1838-53; Quatremère, *Mémoire sur les Nabathéens*; Caussin, *Essai sur l'Hist. des Arabes avant l'Islamisme*, Paris, 1847-8; for the geography, Niebuhr's *Description de l'Arabie*, Amst. 1774; Burckhardt's *Travels in Arabia*, Lond. 1839; Wellsted, *Narrative of a Journey to the ruins of Nakeb-al-Hojor*, in *Journ. of R. G. S.*, vii. 20; his copy of Inscription, in *Journ. of Asiatic Soc. of Fencol*, iii. 1834; and his *Journal*, Londou,

1838; Cruttenben, *Narrative of a Journey from Mokhá to San'á*; Jomard, *Études géogr. et hist.* appended to Mengin, *Hist. de l'Égypte*, vol. iii. Paris, 1839; and for Arabia Petraea and Sinai, Robinson's *Biblical Researches*; Stanley's *Sinai and Palestine*; Tuch's *Essay on the Sinaitic Inscriptions*, in the *Journal of the German Oriental Soc.* xiv. 129 seqq. Strabo, Ptolemy, Diodorus Siculus, Pliny, and the minor geographers, should also be consulted:—for the manners and customs of the Arabs, Burckhardt's *Notes on the Bedouins and Wahabys*, 8vo. 1831; and for Arab life in its widest sense, Mr. Lane's *Notes on the Thousand and One Nights*, ed. 1838; and his *Modern Egyptians*, ed. 1842.

The most important native works are, with two exceptions, still untranslated, and but few of them are edited. Abu-l-Fidá's *Hist. Antislamica* has been edited and translated by Fleischer, Lips. 1831; and El-Idreesee's *Geography* translated by Jaubert, and published in the *Recueil de Voyages et de Mémoires*, by the Geogr. Soc. of Paris, 1836; of those which have been, or are in course of being, edited, are Yákoob's Homonymous Geographical Dictionary, entitled *El-Mushtarak Wad'an, wa-l-Muf-tarak Sa'an*, ed. Wüstenfeld, Got. 1845; and the *Murásid el-Ittiláa*, probably an abridgment by an unknown hand of his larger geogr. dict. called the *Moujam*, ed. Juynboll, Lug. Bat. 1852-4; the *Histories of Mekkeh*, ed. Wüstenfeld, and now publishing by the German Oriental Society; and Ibn-Khaldoon's *Prolegomena*, ed. Quatremère, i. Paris, 1858. Of those in MS., besides the indispensable works of the Arab lexicographers, we would especially mention Ibn-Khaldoon's *History of the Arabs*; the *Khareedat el-Ajáb* of Ibn-El-Wardee; the *Mir-át ez-Zemán* of Ibn-El-Józee; the *Murooj edh-Dhahab* of El-Mes'oodee; Yákoob's *Moujam el-Buldán*; the *Kitáb-el-Aghánee* of El-Isfahánee; and the *'Ikd* of El-Kurtubee.

[E. S. P.]

**A'RAD** (אָרָד; Ἀράδ; *Arad*), name of a man (1 Chr. viii. 15).

**A'RAD** (אָרָד; Ἀράδ, Ἀράδ), a royal city of the Canaanites, named with Hormah and Libnah (Josh. xii. 14). The wilderness of Judah was to "the south of Arad" (Judg. i. 16). It is also undoubtedly named in Num. xxi. 1 (comp. Hormah in ver. 3), and xxxiii. 40, "the Canaanite king of Arad," instead of the reading of the A. V., "king Arad the Canaanite." (See the translations of Zunz, De Wette, &c.) It is mentioned in the *Onomasticon* (s. v. Ἀραα, Aral, Ἀράδ, Asason Thamar) as a city of the Amorites, near the desert of Kaddes, 4 miles from Malatha (Moladah), and 20 from Hebron. This agrees with the conjecture of Robinson, who identifies it with a hill, *Tell 'Arád*, an hour and a half N.E. by E. from *Milá* (Moladah), and 8 hours from Hebron (Rob. ii. 101, 201, 202).

[G.]

**ARADUS** (Ἀραδός; *Arados*), included in the list of places to which the decree of Lucius the consul, protecting the Jews under Simon the high priest, was addressed (1 Macc. xv. 23). The same place as ARVAD.

[G.]

**A'RAH** (אָרָח; Ὀρέχ, Ἀρες, Ἡραΐ, Ἡρά; *Aree, Aree*), name of two men. 1. (1 Chr. vii. 39). 2. (Ezr. ii. 5; Neh. vi. 18; vii. 10), given as Ares (Ἀρές) in 1 Esd. v. 10.

**A'RAM** (אָרָם, occasionally with the definite article אָרָם, and once אָרָם; probably from a root

signifying height, and which is also the base of "Ramah" (Gesenius, 151; Stanley, 129), the name by which the Hebrews designated, generally, the country lying to the north-east of Palestine; "the great mass of that high table-land which, rising with sudden abruptness from the Jordan and the very margin of the lake of Gennesareth, stretches at an elevation of no less than 2000 feet above the level of the sea, to the banks of the Euphrates itself, contrasting strongly with the low land bordering on the Mediterranean, the "land of Canaan" or the low country (Gen. xxxi. 18, xxxiii. 18, &c.). Throughout the A. V. the word is, with only a very few exceptions, rendered as in the Vulgate and LXX.—SYRIA; a name which, it must be remembered, includes far more to our ears than did Aram to the Jews. [SYRIA.]

Its earliest occurrence in the book of Genesis is in the form of Aram-naharaim, i. e. the "highland of or between the two rivers" (Gen. xxiv. 71, A. V. "Mesopotamia"), but in several succeeding chapters, and in other parts of the Pentateuch, the word is used without any addition, to designate a dweller in Aram-naharaim—Laban or Bethuel—"the Aramite" (see Gen. xxv. 20, xxviii. 2, 5, xxx. 20, 24; also Judg. iii. 10, compared with Deut. xxvi. 5, compared with xxiii. 4, and Ps. lxxv. title). Padan, or accurately Paddan, אֲרָם (פָּדָן "cultivated highland," from *paddah*, to plough, Ges. 1092; Stanley, 129, note) was another designation for the same region (Gen. xxv. 20, xxviii. 2; comp. Hos. xii. 12, where the word *Sadeh*, שָׂדֵה, is, perhaps, equivalent to *Paddan*).

[SADEH; PADAN ARAM.] A tribe of Hittites (*Khatté*) bearing the name of *Patena* is reported to have been met with in the inscriptions of Shalmaneser, B.C. 900-860. They then occupied the valley of the Orentes, and the country eastward as far as the watershed between that river and the Euphrates. The latest explorers do not hesitate to identify the name with *Padan-aram* and *Batanaea* or *Basan* (Rawlinson's *Herodotus*, i. 463); but if this be correct, the conclusion of the identity of *Padan-aram* and *Mesopotamia* arrived at above from a comparison of the statements of Scripture, must be modified.

Later in the history we meet with a number of small nations or kingdoms forming parts of the general land of Aram:—1. Aram-Zobah (2 Sam. x. 6, 8), or simply Zobah, צוֹבָה (1 Sam. xiv. 47; 2 Sam. viii. 3; 1 Chr. xviii. xix.) [ZOBAN]. Aram beth-rehob (2 Sam. x. 6), or Rehob, רְהוֹב (x. 8). [REHOB]. 3. Aram-machah (1 Chr. xix. 6), or Machah only, מַכְחָה (2 Sam. x. 6) [MAACHAH]. 4. Geshur, "in Aram" (2 Sam. xv. 8), usually named in connexion with Maschob (Deut. iii. 14; Josh. xiii. 11, 13, &c.). [GESUR]. 5. Aram-Dammeseck (Damascus) (1 Sam. viii. 6; 1 Chr. xviii. 5, 6). The whole of these petty states are spoken of collectively under the name of "Aram" (2 Sam. x. 13), but as Damascus increased in importance it gradually absorbed the smaller powers (1 K. xx. 1), and the name of Aram was at last applied to it alone (Is. vii. 18; also 1 K. xi. 25, xv. 18, &c.).

It is difficult to believe, from the narrative, that the name Aram probably appears also in the Homeric names Ἀράοι (Il. ii. 788) and Ἐσπερίοι (Od. iv. 84). Comp. Strat. xvi. 785; Grote, *Hist. of Greece*, iii. 387.

at the time of David's struggles these "kingdoms" were anything more than petty tribes located round the skirts of the possessions of Gad and Manasseh. Some writers, however (Rosenmüller and Michaelis amongst others), have attempted to show that their territory extended as far as the Euphrates on the one hand and the Mediterranean (at Berytus) on the other, in which case it would have been considerably larger than Palestine itself. This, however, will be best examined under the separate heads, including, in addition to those already noticed, ISH-TOB and HAMATH.

According to the genealogical table in Gen. x., Aram was a son of Shem, and his brethren were Elam, Asshur, and Arphaxad. It will be observed that these names occur in regular order from the east, Aram closing the list on the border of the "western sea."

In three passages Aram would seem to denote Assyria (2 K. xviii. 26; Is. xxxvi. 11; Jer. xxv. 11).

In 2 K. xvi. 6, the Syrians are said to have come to Elath (on the Red Sea). The word rendered Syrians is אַרְוֹמִים, *Aromim*, which in the Keri is corrected to *Adomim*, Edomites.

In 2 Chr. xxii. 5, the name is presented in a shortened form as *Ram*, אַרְוִים; comp. Job xxxii. 2.

2. Another Aram is named in Gen. xxii. 21, as a son of Keturah, and descendant of Nahor. From its mention with Uz and Buz it is probably identical with the tribe of Ram, to the "kindred" of which belonged "Elihu, the son of Barachel the Buzite," who was visiting Job in the land of Uz (Job xxxii. 2). It is also worthy of notice that, among the other descendants of Nahor are named Tebach (comp. Tibhath, 1 Chr. xiv. 18), and Maach; so that the tribe was possibly one of the smaller divisions of Aram described above. [G.]

ARAMITESS (אַרְמִיָּת); i. e. a female inhabitant of Aram (1 Chr. vii. 14). In other passages of the A. V. the ethnic of Aram is rendered Syrian.

ARAN (אַרָּן; Sam. אַרְן; אֲרָן; *Aran, Aram*), name of a Horite (Gen. xxxvi. 28; 1 Chr. i. 42).

ARARAT (אַרְרָט; *Aparrat; Ararat*), a mountainous district of Asia mentioned in the Bible in connexion with the following events:—(1.) As the resting-place of the ark after the Deluge (Gen. viii. 4, "upon the mountains of Ararat," A. V.; *super montes Armeniae*, Vulg.); (2.) as the asylum of the sons of Sennacherib (2 K. xix. 37; Is. xxxvii. 38; the LXX. have *eis Agavevlar* in the latter, and the Vulg. *in terram Armeniorum* in the former passage; A. V. has in both "the land of Armenia"); (3.) as the ally, and probably the neighbour, of Minni and Ashchenaz (Jer. li. 27). [ARMENIA.] In Gen. xi. 2 we have apparently an indication of its position as eastward of Mesopotamia (מִן־קֶדֶם, "from the east," A. V.; whence Bohlen (*Introd. to Gen.* ii. 139) identifies Ararat with *Aryavarta*, the "holy land" in the north of Hindostan; but the Hebrew is more correctly translated in the margin, as also in Gen. xlii. 11, *eastward* (Gesen. *Thesaurus*, p. 805), the writer, as it would seem, describing the position of Mesopotamia in reference to his own country, rather than to Ararat.

The name Ararat was unknown to the geographers of Greece and Rome, as it still is to the Armenians of the present day; but that it was an indigenous and an ancient name for a portion of Armenia,

appears from the statement of Moses of Chorene, who gives Araratia as the designation of the central province, and connects the name with an historical event reputed to have occurred B.C. 1750 (*Histor. Armen.* Whiston, p. 361). Jerome identified it with the plain of the Araxes: it would, however, be more correct to consider the name in its Biblical sense as descriptive generally of the Armenian highlands—the lofty plateau which overlooks the plain of the Araxes on the N., and of Mesopotamia on the S. We shall presently notice the characteristics of this remarkable region, which adapted it to become the cradle of the human race and the central spot whence, after the Deluge, the nations were to radiate to different quarters of the world. It is, however, first necessary to notice briefly the opinions put forth as to the spot where the ark rested, as described in Gen. viii. 4, although all such speculations, from the indefiniteness of the account, cannot lead to any certain result. Berosus the Chaldaean, contemporary with Alexander the Great, fixes the spot on the mountains of *Kurdistan* (πρὸς τῆ ὕψει τῶν Κορδύβαλων, *Joseph. Ant.* i. 3, §6), which form the southern frontier of Armenia. His opinion is followed by the Syriac and Chaldee versions, which give אַרְרָט as the equivalent for Ararat in Gen. viii. 4, and in a later age by the Koran. Tradition still points to the *Jebel Judi* as the scene of the event, and maintains the belief, as stated by Berosus, that fragments of the ark exist on its summit. The selection of this range was natural to an inhabitant of the Mesopotamian plain; for it presents an apparently insurmountable barrier on that side, hemming in the valley of the Tigris with abrupt declivities so closely that only during the summer months is any passage afforded between the mountain and river (Ainsworth's *Travels in track of the Ten Thousand*, p. 154). Josephus also quotes Nicolaus Damascus to the effect that a mountain named *Baris*, beyond *Minyas*, was the spot. This has been identified with *Varaz*, a mountain mentioned by St. Martin (*Mém. sur l'Arménie*, i. 265) as rising to the N. of *Lake Van*: but the only important mountain in the position indicated is described by recent travellers under the name *Seiban Tugh*, and we are therefore inclined to accept the emendation of Schroeder, who proposes to read *Mdosis*, the indigenous name of *Mount Ararat*, for *Bdapis*. That the scene of an event so deeply interesting to mankind had even at that early age been transferred, as was natural, to the loftiest and most imposing mountain in the district, appears from the statement of Josephus (*Ant.* i. 3, §5) that the spot, where Noah left the ark, had received a name descriptive of that event, which he renders Ἀποβατήριον, and which seems identical with *Nachdjevan*, on the banks of the Araxes. To this neighbourhood all the associations, connected with Noah are now assigned by the native Armenians, and their opinion has been so far indorsed by Europeans that they have given the name Ararat exclusively to the mountain which is called *Massis* by the Armenians, *Agri-Dagh*, i. e. *Sleep Mountain*, by the Turks, and *Kuh-i-Noah*, i. e. *Noah's Mountain*, by the Persians. It rises immediately out of the plain of the Araxes, and terminates in two conical peaks, named the Great and Less Ararat, about seven miles distant from each other, the former of which attains an elevation of 17,260 feet above the level of the sea and about 14,000 above the plain of the Araxes, while the latter is lower by 4000 feet. The summit of the higher is covered

with eternal snow for about 3000 feet of perpendicular height. That it is of volcanic origin, is evidenced by the immense masses of lava, cinders, and porphyry with which the middle region is covered; a deep cleft on its northern side has been regarded as the site of its crater, and this cleft was the scene of a terrible catastrophe which occurred July 2, 1840, when the village of *Arguri* and the *Monastery of St. James* were buried beneath the *débris* brought down from the upper heights by a violent earthquake. Clouds of reddish smoke and a strong smell of sulphur, which pervaded the neighbourhood after the earthquake, seem to indicate that the volcanic powers of the mountain are not altogether dormant. The summit of Ararat was long deemed inaccessible, and the Armenians still cling to this belief. It was first ascended in 1829 by Parrot, who approached it from the N.W.: he describes a secondary summit about 400 yards distant from the highest point, and on the gentle depression which connects the two eminences he surmises that the ark rested (*Journey to Ararat*, p. 179). The region immediately below the limits of perpetual snow is barren and unvisited by beast or bird. Wagner (*Reise*, p. 185) describes the silence and solitude that reign there as quite overpowering. *Arguri*, the only village known to have been built on its slopes, was the spot where, according to tradition, Noah planted his vineyard. Lower down, in the plain of Araxes, is *Nachdjevan*, where the patriarch is reputed to have been buried.

Returning to the broader signification we have assigned to the term "the mountains of Ararat," as co-extensive with the Armenian plateau from the base of *Ararat* in the N. to the range of *Kurdistan* in the S., we notice the following characteristics of that region as illustrating the Bible narrative:— (1.) *Its elevation.* It rises as a rocky island out of a sea of plain to a height of from 6000 to 7000 feet above the level of the sea, presenting a surface of extensive plains, whence, as from a fresh base, spring important and lofty mountain-ranges, having a generally parallel direction from E. to W., and connected with each other by transverse ridges of moderate height. (2.) *Its geographical position.* The Armenian plateau stands equidistant from the Euxine and the Caspian seas on the N., and between the Persian Gulf and the Mediterranean on the S. With the first it is connected by the *Acampsis*, with the second by the *Araxes*, with the third by the *Tigris* and *Euphrates*, the latter of which also serves as an outlet towards the countries on the Mediterranean coast. These seas were the high roads of primitive colonization, and the plains watered by these rivers were the seats of the most powerful nations of antiquity, the Assyrians, the Babylonians, the Medes, and the Colchians. Viewed with reference to the dispersion of the nations, Armenia is the true *ὀμφαλὸς* of the world: and it is a significant fact that at the present day Ararat is the great boundary-stone between the empires of Russia, Turkey, and Persia. (3.) *Its physical formation.* The Armenian plateau is the result of volcanic agencies: the plains as well as the mountains supply evidence of this. Armenia, however, differs materially from other regions of similar geological formation, as, for instance, the neighbouring range of *Caucasus*, inasmuch as it does not rise to a sharp, well-defined central crest, but expands into plains or steppes, separated by a graduated series of subordinate ranges. Wagner (*Reise*, p. 263) attributes this peculiarity to the longer period

during which the volcanic powers were at work, and the room afforded for the expansion of the molten masses into the surrounding districts. The result of this expansion is that Armenia is far more accessible, both from without, and within its own limits, than other districts of similar elevation; the passes, though high, are comparatively easy, and there is no district which is shut out from communication with its neighbours. The fall of the ground in the centre of the plateau is not decided in any direction, as is demonstrated by the early courses of the rivers—the *Araxes*, which flows into the *Caspian*, rising westward of either branch of the *Euphrates*, and taking at first a northern direction—the *Euphrates*, which flows to the rising northward of the *Araxes*, and taking a westerly direction. (4.) *The climate* is severe. Winter lasts from October to May, and is succeeded by a brief spring and a summer of intense heat. The contrast between the plateau and the adjacent countries is striking: in April, when the *Mesopotamian* plains are scorched with heat, and on the *Euxine* shore the *azalea* and *rhododendron* are in bloom, the *Armenian* plains are still covered with snow; and in the early part of September it freezes keenly at night. (5.) *The vegetation* is more varied and productive than the climate would lead us to expect. Trees are not found on the plateau itself, but grass grows luxuriantly, and furnishes abundant pasture during the summer months to the flocks of the nomad Kurds. Wheat and barley ripen at far higher altitudes than on the *Alps* and the *Pyrenees*: the volcanic nature of the soil, the abundance of water, and the extreme heat of the short summer bring the harvest to maturity with wonderful speed. At *Erz-rüm*, more than 6000 feet above the sea, the crops appear above ground in the middle of June, and are ready for the sickle before the end of August (Wagner, p. 255). The vine ripens at about 5000 feet, while in Europe its limit, even south of the *Alps*, is about 2650 feet.

The general result of these observations as bearing upon the Biblical narrative would be to show that, while the elevation of the Armenian plateau constituted it the natural resting-place of the ark after the *Deluge*, its geographical position and its physical character secured an impartial distribution of the families of mankind to the various quarters of the world. The climate furnished a powerful inducement to seek the more tempting regions on all sides of it. At the same time the character of the vegetation was remarkably adapted to the nomadic state in which we may conceive the early generations of Noah's descendants to have lived. [W. L. B.]

#### ARAUNAH (אֲרֹונָה; 'Opvā; Araunah)

Jebusite who sold his threshing-floor on *Mount Moriah* to David as a site for an altar to *Jehovah*, together with his oxen, for 50 shekels of silver (2 Sam. xxiv. 18-24), or (according to 1 Chr. xxi. 24) for 600 shekels of gold by weight. From the expression (2 Sam. xxiv. 23) "these things did Araunah, the king, give unto the king," it has been inferred that he was one of the royal race of the *Jebusites*. His name is variously written in various places: אֲרֹונָה (2 Sam. xxiv. 16); אֲרֹונָה (2 Sam. xxiv. 18); אֲרֹונָה (1 Chr. xxi. 2; 2 Chr. iii.). [ONIAH.]

[R. W. B.]

#### ARBA (אַרְבַּע, hero of Baal, so Fürst, &c.)

אַרְבַּע, like אֲרִיאל; 'Αρβὰξ; Arba), the proper name

of the ANAKIM, or sons of Anak, from whom their name of city HARBON received its name of Kirjath Arba (Josh. xiv. 15, xv. 13, xxi. 11). [F. W. G.]

ARBATHITE, THE (אַרְבַּתִּי; ὁ Γαραβαίθι; Arabathites), i. e. a native of the Arabah or Ghor. Abiathar the A. was one of David's 30 mighty men (1 Sam. xxiii. 31; 1 Chr. xi. 32).

ARBATTIS (ἐν Ἀρβάττοις, Alex. Ἀρβάκτοι; Arabatis), a district of Palestine named in 1 Mac. v. 23 only. Ewald's conjecture (Geschichte, iv. 359 note) grounded on the reading of the Peschito Syriac (ܐܪܒܬܝܐ), Ard Bot) is that the district N. of the sea of Galilee, part of which is still called Ard el-Batnah, is here intended. But it seems at least equally probable that the word is merely a corruption of Ἀκραβατινή, the province or toparchy which lay between Neapolis and Jericho (Reland, 192; Joseph. B. J. iii. 3, §4, 5, &c.). [ACRABATENE.] [G.]

ARBELA (ἐν Ἀρβήλοις; in Arbellis), mentioned in the Bible only in 1 Mac. ix. 2, and there only as defining the situation of Masaloth, a place besieged and taken by Bacchides and Alcimus at the opening of the campaign in which Judas Maccabæus was killed. According to Josephus (Ant. xii. 11, §1) this was at Arbela of Galilee, ἐν Ἀρβήλοις πόλει τῆς Γαλιλαίας, a place which he elsewhere states to be near Sephoris, on the lake of Gennesareth, and remarkable for certain impregnable caves, the resort of robbers and insurgents, and the scene of more than one desperate encounter (comp. Ant. xiv. 15, §§4, 5; B. J. i. 16, §§2, 3; ii. 20, §6; Vita, §37). These topographical requirements are fully met by the existing Irbit,\* a site with a few ruins, west of Hadyai, on the south-east side of the Wady Hamâm, in a small plain at the foot<sup>b</sup> of the hill of Kuria Hattâ. The caverns are in the opposite face of the ravine, and bear the name of Kula'at Yin Meads (Rob. ii. 398; Burekh. 331; Irby, 91).

There seems no reason to doubt the soundness of this identification.<sup>c</sup> The army of Bacchides was on its road from Antioch to the land of Judæa (γῆν Τελχί), which they were approaching "by the way that leadeth to Gaigala" (Gilgal)<sup>d</sup> that is by the valley of the Jordan in the direct line to which Irbit lies.<sup>e</sup> Ewald, however (Geschichte, iv. 370, note), insists, in opposition to Josephus, that the engagements of this campaign were confined to Judah proper, a theory which drives him to consider "Gaigala" as the Jijilia north of Gophna. (Gloss.) But he admits that no trace of an Arbela in that direction has yet come to light.

Arbela may be the Beth-arbel of Hos. x. 14, but there is nothing to ensure it. [G.]

ARBITE, THE (אַרְבִּי; de Arbi). Paarni

\* The Arbela of Alexander the Great is called Irbit by the Arabic historians (Rob. ii. 399). The change of I to d is not unfrequent. Moreover, the present Irbit is undoubtedly mentioned in the Talmuds as arbel (see Schwarz, 189; Reland, 358; Rob. iii. 343, note).

<sup>b</sup> So Irby (91). Robinson, on the contrary, says that the ruins are on the brow overlooking the enamel of the wady.

<sup>c</sup> First suggested in the Munich Gel. Anzeige, Nov. 1846, and eagerly laid hold of by Robinson.

<sup>d</sup> Some MSS. and the important version of the Syro Peschito read "Gilead;" in which case the

Arbite was one of David's guard (2 Sam. xxiii. 35). The word, according to Gesenius (145), signifies a native of ARAB. In the parallel list of Chronicles it is given as Ben-Ezbaï, by a change in letters not unfrequently occurring. [EZBAI.] The LXX. version, Οὐραιοερχί, is very corrupt. (See Kennicott, Dissert. on 2 Sam. xxiii. p. 210.) [G.]

ARBONA'I (Jud. ii. 24). [ABRONAS.]

ARCHELA'US (Ἀρχέλαος; Archelaus: in the Talmud, אַרְחֵלָאָס), son of Herod the Great, by a Samaritan woman, Malthaké (Joseph. Ant. xvii. 1, §3; B. J. i. 28, §4), and, with his brother Antipas, brought up at Rome (id. B. J. i. 31, §1). At the death of Herod (B.C. 4)<sup>f</sup> his kingdom was divided between his three sons, Herod Antipas, Archelaus, and Philip. Archelaus received the half, containing Idumea, Judæa, Samaria, and the cities on the coast, with 600 talents' income (Joseph. Ant. xvii. 11, §4). With one party among the Jews he was popular: another complained against him, but in vain, to Augustus (id. Ant. xvii. 11, 1). He never properly had the title of king (βασιλεύς) assigned to him (Matt. ii. 22), but only that of ἐθνάρχης (ibid.); so that the former word must be taken as loosely used. In the 10th year of his reign (Joseph. xvii. 13, §2, Vit. 1), or the 9th (B. J. ii. 7, §3), according to Dion Cass. (xv. 27) in the consulship of M. Aemil. Lepidus and L. Aruntius, i. e. A.D. 6, a complaint was preferred by his brothers and his subjects against him on the ground of his tyranny, in consequence of which he was deposed, and banished to Vienne in Gaul (Joseph. Ant. xvii. 13, §2; B. J. ii. 7, §3), where he is generally said to have died. But Jerome (Onomast. s. v. Bethlehem) relates that he was shown the sepulchre of Archelaus near that town. If so, he must have returned as a private man to Judæa, and there have died. The parents of our Lord turned aside from fear of him on their way back from Egypt, and went to Nazareth in Galilee, in the domain of his gentler brother Antipas. He seems to have been guilty of great cruelty and oppression. Josephus relates (Ant. xvii. 9, §3; B. J. ii. 1, 3) that he put to death 3000 Jews in the temple not long after his accession. This cruelty was exercised not only towards Jews, but towards Samaritans also (Joseph. B. J. ii. 7, §3). Archelaus wedded illegally (τὸ ὄπατρον παραβάσιν ποιησάμενος, Ant. xvii. 13, §2) Glaphyra, the former wife of his brother Alexander, who had had children by her. (There is no reason for saying with Winer that Archelaus had children by her: he has apparently mistaken Josephus's ἐξ οὗ καὶ τέκνα ἦν αὐτῆ, where οὗ refers to Alexander, not to Archelaus.) [H. A.]

ARCHERY. [ARMS.]

ARCHEVITES (אַרְכֵּוּיִם; Ἀρχυαῖοι; Er-

Arbela beyond Jordan must be thought of. But it is hardly likely that Josephus would be inaccurate in his topography, at a part of the country which he knew so thoroughly.

<sup>f</sup> The importance of the Wady Hamâm in a military point of view, as commanding the great north road, the Sea of Galilee, and the important springs in the plain of Gennesareth, is not lost sight of by Wilcox (Lands of the Bible, in Ritter, Jordan, 328).

<sup>g</sup> The death of Herod took place in the same year with the birth of Christ; but this is to be placed four years before the date in general use as the Christian era.

*chuaei*, Vulg.), perhaps the inhabitants of ERECH, some of whom had been placed as colonists in Samuria (Ezr. iv. 9).

[W. L. B.]

ARCHI (אַרְחִי; *Archi*), Josh. xvi. 2. [ARCHITE.]

ARCHIPPUS (Ἀρχιππος; *Archippus*), a Christian teacher in Colossae, called by St. Paul his *συνστρατιώτης* (Philem. 2). As the epistle, which concerns a private matter, is addressed to him jointly with Philemon and Apphia, and as "the church in their house" is also addressed, it seems necessary to infer that he was a member of Philemon's family. He had received (Col. iv. 17) a *διακονία* in the Lord, and was admonished to take heed to it, that he fulfil it. Jerome, Theodoret, and Oecumenius, suppose him to have been overseer of the church at Colossae. Others believe him to have been a teacher at Laodicea (*Const. Apostol.* vii. 46; Theodoret *ad Col.* iv. 17; and recently Wieseler, *Chronol. des apostolischen Zeitalters*, p. 452); but there does not seem to be any ground for the view. There is a legend that he was of the number of the Seventy disciples, and suffered martyrdom at Chonae, near Laodicea (*Menolog. Graec.* i. 246). There is a monograph written about him by Dietelmair, *De Archippo*, Altorf, 1751. 4to.

[H. A.]

ARCHITE, THE (אַרְחִי, as if from a place named Erech, אֶרֶךְ; ὁ Ἀραχί; *Arachites*), the usual designation of David's friend Hushai (2 Sam. xv. 32; xvii. 5, 14; 1 Chr. xxvii. 33).

The word also appears (somewhat disguised, it is true, in the A. V.) in Josh. xvi. 2, where "the borders of Archi" (i. e. 'the Archite')\* are named as on the boundary of the "children of Joseph," somewhere in the neighbourhood of Bethel. No town of the name of אֶרֶךְ appears in Palestine: is it possible that, as in the case of the Gerizi, the Zemarites and the Jebusites, we have here the last faint trace of one of the original tribes of the country?

[G.]

ARCHITECTURE. Although there are many notices, both in the Canonical Scriptures and in the Apocryphal writings, bearing reference to the architecture of other nations besides the Israelites, it is nevertheless obvious that the chief business of a work like the present, under the article of Architecture, is to examine the modes of building in use among the Jews, and to discover, if possible, how far they were influenced, directly or indirectly, by the example or the authority of foreigners. The book of Genesis (iv. 17, 20, 22) appears to divide mankind into great characteristic sections, viz. the "dwellers in tents" and the "dwellers in cities," when it tells us that Cain was the founder of a city; and that among his descendants one, Jabal, was "the father of them that dwell in tents," whilst Tubal-cain was "the instructor of every artificer in brass and iron." It is probable that the workers in metal were for the most part dwellers in towns; and thus the arts of architecture and metallurgy became from the earliest times leading characteristics of the civilized as distinguished from the nomadic tendencies of the human race.

To the race of Shem is attributed (Gen. x. 11, 12, 22, xi. 2-9) the foundation of those cities in the plain of Shinar, Babylon, Nineveh, and others; to

\* Compare Josh. xviii. 16, where "Jebusi" should be translated "the Jebusite," as it has been in xv. 8. See also GERIZIM; ZEMARAIM.

one of which, Resen, the epithet "great" sufficiently marks its importance in the time of the writer; a period at least as early as the 13th cent. B.C., if not very much earlier. (Rawlinson, *Outline of Ass. Hist.* p. 10; Layard, *Nineveh*, ii. 221, 235, 238.) From the same book we learn the account of the earliest recorded building, and of the materials employed in its construction (Gen. xi. 3, 9); and though a doubt rests on the precise site of the tower of Babel, it is long identified with the Birs Nimroud (Benjamin of Tudela, p. 100, Bohn; Newton, *On Prophecy*, p. 173, 174, 155, 156; Vaux, *Nin. and Persep.* pp. 173, 174; Keith, *On Prophecy*, p. 289), yet the nature of the soil, and the bricks found there in such abundance, though bearing mostly the name of Nebuchadnezzar, agree perfectly with the supposition of a city previously existing on the same or a closely neighbouring site. (Layard, ii. 249, 278, and *Nin. and Ass.* 531; Plin. vii. 56; Ez. iv. 1.)

In the book of Esther (i. 2) mention is made of the palace at Susa, for three months in the spring the residence of the kings of Persia (Esth. iii. 1; Xen. *Cyrop.* viii. 6, § 22); and in the books of Tobit and Judith, of Ecbatana, to which they retired for two months during the heat of summer. (Tob. iii. 7, xiv. 14; Jud. i. 12; Herod. i. 98.)

A branch of the same Syro-Arabian race as the Assyrians, but the children of Ham, was the nation, or at least the dominant caste, of the Egyptians, the style of whose architecture agrees so remarkably with the Assyrian (Layard, ii. 206, et seqq.). In connexion with Egypt that the Israelites appear first as builders of cities, compelled, in common with other Egyptian captives, to labour at the building of the Egyptian monarchs. Pithom and Rameses are said to have been built by them. (Ex. i. 11; Wilkinson, ii. 195.)

The Israelites were by occupation shepherds, and by habit dwellers in tents (Gen. xlvii. 3). The "house" built by Jacob at Succoth is probably an exception to this statement (יְבִית, Gesen.). They had therefore originally, speaking properly, no architecture. Even Hebron, a city of higher antiquity than the Egyptian Zoan (Tanis), was called originally from its founder, perhaps a Canaanite of the name Anak, Kirjath-Arba, the house of Arba (Num. xiii. 22; Josh. xiv. 15). From the time of the occupation of Canaan they became dwellers in towns and in houses of stone, for which the native limestone of Palestine supplied a ready material (Lev. xiv. 34, 45; 1 K. vii. 10; Stanley, *S. and P.* 168, 8); but the towns which they occupied were not all, nor indeed in most cases, built from the first by themselves (Deut. vi. 10; Num. xiii. 19).

The peaceful reign and vast wealth of Solomon gave great impulse to architecture; for besides the Temple and his other great works at and near Jerusalem, he built fortresses and cities in various places, among which the names and sites of Bezaia and Tadmor are in all probability represented by the more modern superstructures of Baalbec and Palmyra (1 K. ix. 15, 24). Among the succeeding kings of Israel and of Judah, more than one is recorded as a builder: Asa (1 K. xv. 23), Baasha (xvi. 17), Omri (xvi. 24), Ahab (xvi. 34, xvii. 32), Hezekiah (2 K. xx. 20; 2 Chr. xxxii. 27, 30), Jehoash, and Josiah (2 K. xii. 11, 12, xxii. 6). And, lastly, Jehoikim, whose winter palace is mentioned (Jer. xxii. 14, xxxvi. 22; see also Am. vi. 13).

On the return from captivity, the chief care of the rulers was to rebuild the Temple and the walls of Jerusalem in a substantial manner, with stones

## ARD

and with timber from Lebanon (Ezr. iii. 8, v. 8; Neh. ii. 8, iii. 1, 52). During the government of Simon Maccabeus, the fortress called Baris, and afterwards Antonia, was erected for the defence of the Temple and the city. But the reigns of Herod and of his sons and successors were especially remarkable for the great architectural works in which they delighted. Not only was the Temple restored to a large portion if not to the full degree of its former magnificence, but the fortifications and other public buildings of Jerusalem were enlarged and embellished to an extent previously unknown (Luke xii. 5; Benj. of Tudela, p. 83, Bohn). [More particular descriptions of these works will be found under JERUSALEM.] Besides these great works, the town of Caesarea was built on the site of an insignificant building called Strato's Tower; Samaria was enlarged, and received the name of Sebaste; the town of Agrippium was built; and Herod carried his love for architecture so far as to adorn with buildings cities even not within his own dominions, Berytus, Damascus, Tripolis, and many other places (Joseph. B. J. i. 21, 1, 11). His son Philip the tetrarch enlarged the old Greek colony of Paneas, giving it the name of Caesarea in honour of Tiberius; whilst his brother Antipas founded the city of Tiberias, and adorned the towns of Sepphoris and Betharamphtha, giving to the latter the name Livias, in honour of the mother of Tiberius (Reland, p. 497).

Of the original splendour of these great works no doubt can be entertained; but of their style and appearance we can only conjecture, though with nearly absolute certainty, that they were formed on Greek and Roman models. Of the style of the earlier buildings of Palestine, we can only form an idea from the analogy of the Egyptian, Assyrian, and Persian monuments now existing, and from the modes of building still adopted in Eastern countries. The connexion of Solomon with Egypt and with Tyre, and the influence of the Captivity, may have in some measure successively affected the style both of the two temples, and of the palatial edifices of Solomon. The enormous stones employed in the Assyrian, Persepolitan, and Egyptian buildings, find a parallel in the substructions of Baalbec, more ancient than the superstructure (Layard, ii. 317, 318), and in the stones of so vast a size which still remain at Jerusalem, relics of the building either of Solomon, or of Herod (Williams, pt. ii. 1). But as it has been observed again and again, scarcely any connected monuments are known to survive in Palestine by which we can form an accurate idea of its buildings, beautiful and renowned as they were throughout the East (Plin. v. 14; Stanley, 183), and even of those which do remain no trustworthy examination has yet been made. It is probable, however, that the reservoirs known under the names of the Pools of Solomon and Hezekiah contain some portions at least of the original fabrics (Stanley, 103, 165).

The domestic architecture of the Jews, so far as it can be understood, is treated under HOUSE. Tools and instruments of building are mentioned by the sacred writers; the plumb-line, Am. vii. 7; the measuring-reed, Ez. xl. 3; the saw, 1 K. vii. 9.

[H. W. P.]

ARD (אָרְדָּה; 'Ardā, 'Ardāp; Ared, Hered).

1. Son of Benjamin (Gen. xli. 21). 2. Son of Bela, and grandson of Benjamin (Num. xxvi. 40), writer Addar in 1 Chr. viii. 3. His descendants are called THE ARDITES (אֲרִדִּיתִּים), Num. xxvi. 40.

AR'DATH—"the field called Ardath"—2 Esdr. ix. 26.

AR'DON (אֲרֹדָן; 'Ardān; Ar Ion), name of a man (1 Chr. ii. 18).

ARELI (אֲרֵלִי, Sam. אֲרֵלִי; 'Arelī; Arelī), a son of Gad (Gen. xli. 16; Num. xxvi. 17). His descendants are called THE ARELITES (Num. xxvi. 17).

AREOP'AGUS or MARS' HILL (ὁ Ἄρειος πάγος, i. e. the hill of Ares or Mars; *Areopagus*, Vulg.), was a rocky height in Athens, opposite the western end of the Acropolis, from which it is separated only by an elevated valley. It rises gradually from the northern end, and terminates abruptly on the south, over against the Acropolis, at which point it is about fifty or sixty feet above the valley already mentioned. Of the site of the Areopagus, there can be no doubt, both from the description of Pausanias, and from the narrative of Herodotus, who relates that it was a height over against the Acropolis, from which the Persians assailed the latter rock (Paus. i. 28. §5; Herod. viii. 52). According to tradition it was called the hill of Mars (Ares), because this god was brought to trial here before the assembled gods by Neptune (Poseidon), on account of his murdering Halirrhothius, the son of the latter. The spot is memorable, as the place of meeting of the Council of Areopagus (ἡ ἐν Ἀρείῳ πάγῳ βουλή), frequently called the Upper Council (ἡ ἄνω βουλή) to distinguish it from the Council of Five Hundred, which held its sittings in the valley below the hill. It existed as a criminal tribunal before the time of Solon, and was the most ancient and venerable of all the Athenian courts. It consisted of all persons who had held the office of Archon, and who were members of it for life, unless expelled for misconduct. It enjoyed a high reputation, not only in Athens, but throughout Greece. Before the time of Solon the court tried only cases of wilful murder, wounding, poison, and arson; but he gave it extensive powers of a censorial and political nature. The Council is mentioned by Cicero (*ad Fam.* xiii. 1; *ad Att.* i. 14, v. 11), and continued to exist even under the Roman emperors. Its meetings were held on the south-eastern summit of the rock. There are still sixteen stone steps cut in the rock, leading up to the hill from the valley of the Agora below; and immediately above the steps is a bench of stones excavated in the rock, forming three sides of a quadrangle, and facing the south. Here the Areopagites sat as judges in the open air (ὑπαίθριοι ἐδικάζουσι, Pollux, viii. 118). On the eastern and western side is a raised block. These blocks are probably the two rude stones which Pausanias saw there, and which are described by Euripides as assigned, the one to the accuser, the other to the criminal, in the causes which were tried in the court (*Iph. T.* 961). The Areopagus possesses peculiar interest to the Christian, as the spot from which St. Paul delivered his memorable address to the men of Athens (Acts xvii. 22-31). It has been supposed by some commentators that St. Paul was brought before the Council of Areopagus; but there is no trace in the narrative of any judicial proceedings. St. Paul "disputed daily" in the "market" or Agora (xvii. 17), which was situated south of the Areopagus in the valley lying between this hill and those of the Acropolis the Pnyx and the Museum. Attracting more and

more attention, "certain philosophers of the Epicureans and Stoicks" brought him up from the valley, probably by the stone steps already mentioned, to the Areopagus above, that they might listen to him more conveniently. Here the philosophers probably took their seats on the stone benches usually occupied by the members of the Council, while the multitude stood upon the steps and in the valley below. (For details, see *Dict. of Ant.* p. 126; *Dict. of Geogr.* i. p. 281.)

ARETAS ('Αρέτας, 'Αρέτης; Arab. *Chorash*), a common appellation of many of the Arabian kings or chiefs. Two are mentioned in the Bible.

1. A contemporary of Antiochus Epiphanes (B.C. 170) and Jason (2 Macc. v. 8). [B. F. W.]

2. In 2 Cor. xi. 32, St. Paul writes, ἐν Δαμασκῷ ὁ ἐθνάρχης Ἀρέτα τοῦ βασιλέως ἐφρούρει τὴν πόλιν Δαμασκηνῶν πιδισαί με. This Aretas was father-in-law of Herod Antipas. [HEROD.] There is a somewhat difficult chronological question respecting the subordination of Damascus to this Aretas. The city under Augustus and Tiberius was attached to the province of Syria; and we have Damascene coins of both these emperors, and again of Nero and his successors. But we have none of Caligula and Claudius, and the following circumstances make it probable that a change in the rulership of Damascus took place after the death of Tiberius. There had been war for some time between Aretas, king of Arabia Nabatea, whose capital was Petra, and Antipas, on account of the divorce by Antipas of Aretas's daughter at the instance of Herodias, and also on account of some frontier disputes. A battle was fought, and the army of Antipas entirely destroyed (Joseph. *Ant.* xviii. 5, §1). On this, being a favourite with Tiberius, he sent to Rome for help: and Vitellius, governor of Syria, was commissioned to march against Aretas, and to take him dead or alive. While he was on his march (*Ant.* xviii. 5, §3) he heard at Jerusalem of the death of Tiberius (March 16, A.D. 37), and, πόλεμον ἐκφέοιν οὐκ ἐθ' ὁμοίως δυνάμενος διὰ τὸ εἰς Γαλιταίῳ μεταπεπρωκέναι τὰ πράγματα, abandoned his march, and sent his army into winter-quarters, himself remaining at Antioch. By this change of affairs at Rome a complete reversal took place in the situation of Antipas and his enemy. The former was ere long (A.D. 39) banished to Lyons, and his kingdom given to Agrippa, his foe (*Ant.* xviii. 7), who had been living in habits of intimacy with the new emperor Aretas, who had been grossly injured by Antipas, should, by this change of affairs, be received into favour; and the more so, as Vitellius had an old grudge against Antipas, of which Josephus says, *Ant.* xviii. 4, §5, ἐκρῦπτεν ὄργην, μέχρι δὲ καὶ μετῆλθε, Γαλιταίῳ τὴν ἀρχὴν παρεληφότος. Now in the year 38 Caligula made several changes in the East, granting Iturea to Soemus, Lesser Armenia and parts of Arabia to Cotys, the territory of Cotys to Rhaemetalos, and to Polemon, son of 'olemon, his father's government. These facts, coupled with that of no Damascene coins of Caligula or Claudius existing, make it probable that about this time Damascus, which belonged to the predecessor of Aretas (*Ant.* xii. 5, §2), was granted to him by Caligula. Thus the difficulty would vanish. The other hypotheses, that the ethnarch was only visiting the city (as if he could then have guarded the walls to prevent escape),—that Aretas had seized Damascus on Vitellius giving up the expedition against him (as if a

Roman governor of a province would allow one of its chief cities to be taken from him, merely because he was in uncertainty about the policy of a new emperor), are very improbable. Wieseler, *Chron. des apostolischen Zeitalters*, p. 174, and again in his art. in Herzog's *Encyclopädie*, refers to a coin βασιλέως Ἀρέτα φιλέλληνος, but it seems to belong to an earlier Aretas. See Conyb. and Howson, *Life of St. Paul*, ed. 2, vol. i. p. 132, note. See Wieseler, pp. 142 ff., 167 ff., whose view has been adopted in this article; Anger, *de Temporibus in Actis Ap. ratione*, p. 173 ff., and Conyb. and Howson, vol. i. p. 99 ff. end. [H. A.]

AREUS, a king of the Lacedaemonians, whose letter to the high priest Onias is given in 1 Macc. xii. 20, seq. He is called *Areus* in the A. V. in ver. 20 and in the margin of ver. 7; but in the Greek text he is named 'Ουιδάρης in ver. 20, and Δαρείος in ver. 7: there can be little doubt however that these are corruptions of 'Αρεus. In Josephus (*Ant.* xii. 4, §10, v. §8) the name is written 'Αρείος, and in the Vulgate *Arius*. There were two Spartan kings of the name of Aretus, of whom the first reigned B.C. 309-265, and the second, the grandson of the former, died when a child of eight years old in B.C. 257. There were three high priests of the name of Onias, of whom the first held the office B.C. 323-300. This is the one who must have written the letter to Aretus I., probably in some interval between 309 and 300. (Grimm, zu *Macc.* p. 185.) [ONIAS.]

AR'GOB (אֲרֻגוֹב), once with the def. article אֲרֻגוֹבְהָ = "the stony," from אֲרֻגוֹב, Ges. *Thes.* 1260; 'Αργόβ, *Argob*), a tract of country to the east of the Jordan, in Bashan, in the kingdom of Og, containing 60 "great" and fortified "cities" (עָרִים). Argob was in the portion allotted to the half-tribe of Manasseh, and was taken possession of by Jair, a chief man in that tribe. [JAIR; BASHAN; HAVOTH-JAIR.] It afterwards formed one of Solomon's commissariat districts, under the charge of an officer whose residence was at Ramoth-Gilead (Deut. iii. 4, 13, 14; 1 K. iv. 13). In later times Argob was called Trachonitis, apparently a mere translation of the older name. [TRACHONITIS.] In the Samaritan version it is rendered רִיגוֹבָאָה (Rigobah); but in the Targum of Onkelos and Jonathan it is טַרְכוֹנִיָּה (i. e. Trachonitis). Later on we trace it in the Arabic version of Saadiah as مَجُوب (Mujeb, with the same meaning); and it is now apparently identified with the *Lejah*, اللجاة, a very remarkable district south of Damascus, and east of the Sea of Galilee, which has been visited and described by Burckhardt (111-119), Seetzen, and Porter (vol. ii. especially 240-245). This extraordinary region—about 20 miles from N. to S. by 14 from W. to E. and of a regular, almost oval, shape—has been described as an ocean of basaltic rocks and boulders, tossed about in the wildest confusion, and intermingled with fissures and crevices in every direction. "It is," says Mr. Porter, "wholly composed of black basalt, which appears to have issued from immensurable pores in the earth in a liquid state, and to have flowed out on every side. Before cooling, its surface was violently agitated, and it was afterwards



scattered and rent by internal convulsions. The cup-like cavities from which the liquid mass was extruded are still seen, and likewise the wavy surface a thick liquid assumes which cools while flowing. The rock is filled with little pits and air-bubbles; it is as hard as flint, and emits a sharp metallic sound when struck" (241). "Strange as it may seem, this ungainly and forbidding region is thickly studded with deserted cities and villages, in all of which the dwellings are solidly built and of remote antiquity" (238). The number of these towns visited by one traveller lately returned is 50, and there were many others which he did not go to. A Roman road runs through the district from S. to N. probably between Bosra and Damascus. On the outer boundary of the *Lejah* are situated, amongst others, the towns known in Biblical history as Kenath and Edrei. In the absence of more conclusive evidence on the point, a strong presumption in favour of the identification of the *Lejah* with Argob arises from the peculiar Hebrew word constantly attached to Argob, and in this definite sense apparently to Argob only. This word is צֶבֶן (Chebel), literally "a rope" (σχολινισμα, *περίμετρον*, *funiculus*), and it designates with charming accuracy the remarkably defined boundary line of the district of the *Lejah*, which is spoken of repeatedly by its latest explorer as "a rocky shore;" "sweeping round in a circle clearly defined as a rocky shore line;" "resembling a Cyclopean wall in ruins" (Porter, ii. 19, 219, 239, &c.). The extraordinary features of this region are rendered still more extraordinary by the contrast which it presents to the surrounding plain of the Hauran, a high plateau of waving downs of the richest agricultural soil stretching from the Sea of Galilee to the *Lejah*, and beyond that to the desert, almost literally "without a stone;" and it is not to be wondered at—if the identification proposed above be correct—that this contrast should have struck the Israelites, and that their language, so scrupulous of minute topographical distinctions, should have perpetuated in the words, Mishor, Argob, and Chebel, at once the level downs of Bashan [MISHOR], the stony labyrinth which so suddenly intrudes itself on the soil (Argob), and the definite fence or boundary which encloses it [CHEBEL]. [G.]

ARG'OB (אַרְגֹב; ἄργος; *Argob*), a man killed with Pekahiah king of Israel (2 K. xv. 25).

ARIARATHES (properly Mithridates, Diod. xiii., x., p. 25, ed. Bip.) VI., PHILOPATOR (Ἀριαράθης, Ἀριάθης, probably signifying "great" or "honourable master," from the roots existing in *aryas* (Sanskrit), "honourable," and *rata* (head), "master;" Smith, *Dict. Biogr.* s. v.), king of Cappadocia B.C. 163-130. He was educated at Rome (Liv. xlii. 19); and his whole policy was directed according to the wishes of the Romans. This subservience cost him his kingdom B.C. 158; but he was shortly afterwards restored by the Romans to a share in the government (App. *Syr.* 47; cf. Polyb. xlii. 20, 23; Polyb. iii. 5); and on the capture of his rival Olophernes by Demetrius Soter, retained the supreme power (Just. xxxv. 1). Aristonius who claimed the kingdom of Pergamus on the death of Attalus III. (Just. xxxvii. 1, 2), letters were addressed to him from Rome in favour of the Jews (1 Macc. xv. 22), who, in aftertimes, seem to have been numerous in his kingdom (Act. ii. 9; comp. 1 Pet. i. 1.). [B. F. W.]

ARID'AI (אַרִידַי; Ἀρῖαῖος; *Aridai*), tenth son of Haman (Esth. ix. 9).

ARID'ATHA (אַרִידַתָּה; Ἀριδάθᾱ; *Aridatha*), sixth son of Haman (Esth. ix. 8).

A'RIEH (אַרְיֵה; Ἀρία; *Arie*), name of a man (2 K. xv. 25).

A'RIEL (אַרְיֵל; Ἀριήλ; *Ariel*), i. e. *hero, of God, or hearth of God*; Ἀριήλ; *Ariel*).

1. As the proper name of a man (where the meaning no doubt is the first of those given above) the word occurs in Ezr. viii. 16. This Ariel was one of the "chief men" who under Ezra directed the caravan which he led back from Babylon to Jerusalem.

The word occurs also in reference to two Moabites slain by Benaiah, one of David's chief captains (2 Sam. xxiii. 20; 1 Chr. xi. 22). Gesenius and many others agree with our A. V. in regarding the word as an epithet, "two lion-like men of Moab;" but it seems better to look upon it, with Thenius, Winer, Fürst, and others, as a proper name, and translate "two [sons] of Ariel," supplying the word צֶבֶן, which might easily have fallen out.

A similar word occurs in Num. xxvi. 17, Arel (אַרְיֵל) as the name of a Gadite, and head of one of the families of that tribe. Both the LXX. and the Vulg. give Ariel for this word, and Winer without remark treats it as the same name.

2. A designation given by Isaiah to the city of Jerusalem (Is. xxix. 1 (*bis*), 2 (*bis*), 7). Its meaning is obscure. We must understand by it either "Lion of God"—so Gesenius, Ewald, Hävernich, Fürst, and many others—or, with Umbreit, Knobel, and most of the ancient Jewish expositors, "Hearth of God," tracing the first com-

ponent of the word to the Arabic <sup>51</sup>أرياء, a fire-place

or hearth (Gesen. *Thes.*; Fürst, *Heb. u. Chald. Handwörter.* s. v.). This latter meaning is suggested by the use of the word in Ez. xlili. 15, 16, as a synonyme for the altar of burnt-offering, although Hävernich (*Commentar üb. Ezech.* p. 699), relying on the passage in Isaiah, insists that even here we must understand Lion of God. The difficulty is increased by the reading of the text in Ezekiel being itself doubtful. On the whole it seems most probable that the words used by the two prophets, if not different in form, are at least different in derivation and meaning, and that as a name given to Jerusalem Ariel means "Lion of God," whilst the word used by Ezekiel means "Hearth of God." [F. W. G.]

ARIMATHÆA (Ἀριμαθαία, Matt. xxvii. 57; Luke xxiii. 51; John xix. 38), the birthplace, or at least the residence of Joseph, who obtained leave from Pilate to bury our Lord in his "new tomb" at Jerusalem. St. Luke calls this place "a city of Judæa;" but this presents no objection to its identification with the prophet Samuel's birth-place, the Ramah of 1 Sam. i. 1, 19, which is named in the Septuagint Armathaim (Ἀριμαθαίμ), and by Josephus, Armatha (Ἀριμαθά, *Joseph. Ant.* v. 1C, §2). The Ramathem of the Apocrypha (Ῥαμαθέμ, 1 Macc. xi. 34) is probably the same place. [RAMAH.] [J. S. H.]

A'RIOCH (אַרְיֹחַ; Ἀριώχ; *Arioch*), probably from אֲרִי, a lion.

"lion-like," comp.  $\lambda\omicron\upsilon\sigma$ ; 'Αριώχης, LXX., in Dan. only; 'Αριώχ, Theodot.; 'Arioch, Vulg.). 1. "King of Ellasar" (Gen. xiv. 1, 9). 2. "The captain of the guard" of Nebuchadnezzar (Dan. ii. 14 ff.). [B. F. W.]

ARISAI (אַרְסַי; 'Ρουφαῖος; *Arisai*), eighth son of Haiman (Esth. ix. 9).

ARISTARCHUS (Ἀριστάρχος; *Aristarchus*), a Thessalonian (Acts xx. 4; xxvii. 2), who accompanied St. Paul on his third missionary journey, (Acts xix. 29, where he is mentioned as having been seized in the tumult at Ephesus together with Gaius, both *συνεκδήμους Παύλου*). We hear of him again as accompanying the Apostle on his return to Asia, Acts xx. 4; and again xxvii. 2, as being with him on his voyage to Rome. We trace him afterwards as St. Paul's *συναχμάλωτος* in Col. iv. 10, and Philem. 24, both these notices belonging to one and the same time of Col. iv. 7; Philem. 12 ff. After this we altogether lose sight of him. Tradition, says Winer, makes him bishop of Apamea. [H. A.]

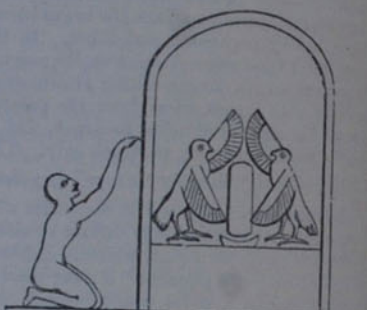
ARISTOBULUS (Ἀριστόβουλος; *Aristobolus*), a Jewish priest (2 Macc. i. 10), who resided in Egypt in the reign of Ptolemaeus VI. Philometor (comp. Grimm, 2 Macc. i. 9). In a letter of Judas Maccabaeus he is addressed (165 B.C.) as the representative of the Egyptian Jews (Ἀριστοβούλω . . . καὶ τοῖς ἐν Αἴγ. Ἰουδ. 2 Macc. i. c.), and is further styled "the teacher" (*διδάσκαλος*, i. e. counsellor?) of the king. Josephus makes no mention of him; but there can be little doubt that he is identical with the peripatetic philosopher of the name (Clem. Alex. *Str.* v. §98; Euseb. *Præp. Ev.* vii. 9), who dedicated to Ptol. Philometor his allegoric exposition of the Pentateuch (Βίβλου ἐξηγητικὰς, τοῦ Μουσεῖος νόμου, Euseb. *H. E.* vii. 32). Considerable fragments of this work have been preserved by Clement and Eusebius (Euseb. *Præp. Evang.* vii. 13, 14, viii. (8) 9, 10, xiii. 12; in which the Clementine fragments recur); but the authenticity of the quotations has been vigorously contested. It was denied by R. Simon and especially by Hody (*De bibl. text. orig.*, pp. 50 ff. Oxon. 1705) who was answered by Valckenaer (*Diatribe de Aristobulo Judæo*, Lugd. Bat. 1806) and Valckenaer's arguments are now generally considered conclusive. (Gfrörer, *Philo u. s. w.* ii. pp. 71 ff.; Daehne, *Jud. Alex. Relig.-Philos.* ii. 73 ff.; Ewald, *Gesch. des Volkes Isr.* iv. 294 n.) The object of Aristobulus was to prove that the peripatetic doctrines were based (*ἠρτήσθαι*) on the Law and the Prophets; and his work has an additional interest as showing that the Jewish doctrines were first brought into contact with the Aristotelian and not with the Platonic philosophy (comp. Matter, *Hist. de l'école d'Alex.* iii. 153 ff.). The fragments which remain are discussed at length in the works quoted above, which contain also a satisfactory explanation of the chronological difficulties of the different accounts of Aristobulus. [B. F. W.]

ARISTOBULUS (Ἀριστόβουλος), a resident at Rome, some of whose household are greeted in Rom. xvi. 10. It does not appear whether he was a Roman; or whether he believed; from the form of expression, probably not. Or he may have been dead at the time. The *Menology Græcorum*, as the usual (iii. p. 17 f.), makes him to have been one of the 70 disciples, and reports that he preached the gospel in Britain. [H. A.]

## ARK, NOAH'S. [NOAH.]

## ARK OF THE COVENANT (ἡ ἀρκ)

This, taken generally together with the mercy-seat, was the one piece of the tabernacle's furniture especially invested with sacredness and mystery, and is therefore the first for which precise directions were delivered (Ex. xxv.). The word signifies a chest or box, and is (as well as the word אֲרוֹן "ark" of Noah) rendered by the LXX. and New Testament writers by *κιβωτός*. We may remark: I. its material dimensions and fittings; II. its design and object, under which will be included its contents; and III. its history.



Egyptian Ark. (Rossellini, p. 99.)

I. It appears to have been an oblong chest of shittim (acacia) wood,  $2\frac{1}{2}$  cubits long, by  $1\frac{1}{2}$  broad and deep. Within and without gold was overlaid on the wood, and on the upper side or lid, which was edged round about with gold, the mercy seat, supporting the cherubim one at each end, and regarded as the symbolical throne of the Divine presence [CHERUBIM and MERCY SEAT], was placed. The ark was fitted with rings, one at each of the four corners, and therefore two on each side, and through these were passed staves of the same wood similarly overlaid. By these staves, which always remained in the rings, the Levites of the house of Kohath, to whose office this especially appertained, bore it in its progress. Probably, however, when removed from within the veil, in the most holy place, which was its proper position, or when taken out thence, priests were its bearers (Num. vii. 9, x. 21, iv. 5, 19, 30; 1 K. viii. 3, 6). The ends of the staves were visible without the veil in the holy place of the temple of Solomon, the staves being drawn to the ends, apparently, but not out of the rings. The ark, when transported, was enveloped in the "veil" of the dismantled tabernacle, in the curtain of badgers' skins, and in a blue cloth over all, and was therefore not seen.

II. Its purpose or object was to contain inviolate the Divine autograph of the two tables, that "covenant" from which it derived its title, the idea of which was inseparable from it, and which may be regarded as the *depositum* of the Jewish dispensation. The perpetual safe custody of the material tables no doubt suggested the moral observance of the precepts inscribed. It was also probably a reliquary for the pot of manna and the rod of Aaron. We read in 1 K. viii. 9, that "there was nothing in the ark save the two tables of stone which Moses put there at Horeb." Yet St. Paul, or the author of Heb. ix. 4, asserts that, beside the two tables of stone, the "pot of manna" and "Aaron's rod that budded" were inside the ark, which were

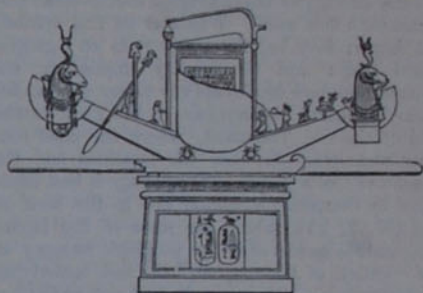
directed to be "laid up" and "kept before the testimony," i. e. before the tables of the law (Ex. xl. 20); and probably, since there is no mention of any other receptacle for them, and some would have been necessary, the statement of 1 K. viii. 9, imputed to Solomon's time these relics had disappeared. The expression אָרוֹן כִּיָּוֶה, Deut. xxx. 26, obscurely rendered "in the side of the ark" (A. V.), merely means "beside" it. The words of the A. V. in 1 Chr. xiii. 3, seem to imply an use of the ark for the purpose of an oracle; but this is probably erroneous, and "we sought it not" the meaning; so the LXX. renders it: see Gesenius, *Lex. s. v.* אָרוֹן.

Occupying the most holy spot of the whole sanctuary, it tended to exclude any idol from the centre of worship. And Jeremiah (iii. 16) looks forward to the time when even the ark should be "no more remembered," as the climax of spiritualised religion apparently in Messianic times. It was also the support of the mercy seat, materially symbolising, perhaps, the "covenant" as that on which "mercy" rested. It also furnished a legitimate vent to that longing after a material object for reverential feeling which is common to all religions. It was, however, never seen, save by the high priest, and resembled in this respect the Deity whom it symbolised, whose face none might look upon and live (Winer, *ad loc. note*). That this reverential feeling may have been impaired during its absence among the Philistines, seems probable from the example of Uzzah.

III. The chief facts in the earlier history of the ark (see Josh. iii. and vi.) need not be recited. We may notice, however, a fiction of the Rabbis that there were two arks, one which remained in the shrine, and another which preceded the camp on its march, and that this latter contained the broken tables of the law, as the former the whole ones. In the decline of religion in a later period a superstitious security was attached to its presence in battle. Yet, though this was rebuked by its permitted capture, when captured, its sanctity was vindicated by miracles, as seen in its avenging progress through the Philistine cities. From this period till David's time its abode was frequently shifted. It sojourned among several, probably Levitical, families (1 Sam. vii. 1; 2 Sam. vi. 3, 11; 1 Chr. xiii. 13, xv. 24, 25) in the border villages of Eastern Judah, and did not take its place in the tabernacle, but dwelt in curtains, i. e. in a separate tent pitched for it in Jerusalem by David. Its bringing up by David thither was a national festival, and its presence there seems to have suggested to his piety the erection of a house to receive it. Subsequently that house, when completed, received, in the installation of the ark in its shrine, the signal of its inauguration by the effulgence of Divine glory instantly manifested. Several of the Psalms contain allusions to these events (e. g. xxiv., xlvii., cxxxii.) and Ps. cv. appears to have been composed on the occasion of the first of them.

When idolatry became more shameless in the kingdom of Judah, Manasseh placed a "carved image" in the "house of God," and probably removed the ark to make way for it. This may be reinstated by the subsequent statement that it was taken by Josiah (2 Chr. xxxiii. 7. xxxv. 3). It was probably taken captive or destroyed by Nebuchadnezzar (2 Esdr. x. 22). Prideaux's argu-

ment that there must have been an ark in the second temple is of no weight against express testimony, such as that of Josephus (*B. J.* v. 5, §5) and Tacitus (*Hist.* v. 9, *inania arcana*), confirmed also by the Rabbins, who state that a sacred stone called by them אֶבֶן שֶׁתִּיה, "stone of drinking" [STONE], stood in its stead; as well as by the marked silence of those apocryphal books which enumerate the rest of the principal furniture of the sanctuary as present, besides the positive statement of 2 Esdr. as above quoted.



Egyptian Ark. (Wilkinson, *Anc. Egypt.*)

The ritual of the Etruscans, Greeks, Romans, and other ancient nations, included the use of what Clemens Alexandrinus calls κλισται μυστικαί (Protrept. p. 12); but especially that of the Egyptians, in whose religious processions, as represented on monuments, such an ark, surmounted by a pair of winged figures like the cherubim, constantly appears (Wilkinson, *Anc. Egypt.* v. p. 271, 275). The same Clemens (Strom. v. 578) also contains an allusion of a proverbial character to the ark and its rites, which seems to show that they were popularly known, where he says that "only the master (διδάσκαλος) may uncover the ark" (κιβωτός). In Latin also, the word *arcana*, connected with *arca* and *arceo*, is the recognised term for a sacred mystery. Illustrations of the same subject occur also Plut. *de Is. et Os.* c. 39; Ov. *Ars Am.* ii. 609, &c.; Euseb. *Præp. Evang.* ii. 3; Catull. lxi. 260-1; Apul. *Met.* xi. 262. [H. H.]

ARK'ITE, THE (הַעֲרִיקָה, Sam. Cod. עֲרוֹקִי; Ἄρουκαῖος; *Aracæus*), one of the families of the Canaanites (Gen. x. 17; 1 Chr. i. 15), and from the context evidently located in the north of Phœnicia. Josephus (*Ant.* i. 6, §2) gives the name as Ἄρουκαῖος, and as possessing Ἄρκην τὴν ἐν τῷ Λιβάνῳ. He also again mentions the place (Ἄρκαλα, *B. J.* vii. 5, §1) in defining the position of the Sabbatical river. The name is found in Pliny (v. 16), and Ptolemy (v. 15), and from Aelius Lampridius (*Alex. Sev.*) we learn that the *Urbs Arcana* contained a temple dedicated to Alexander the Great. It was the birthplace of Alexander Severus, and was thence called *Cæsarea Libani*. Arca was well known to the Crusaders, who under Raymond of Toulouse besieged it for two months in 1099 in vain; it was, however, afterwards taken by William of Sartanges. In 1202 it was totally destroyed by an earthquake. The site which now bears the name of *Arka* (عرقا) lies on the coast, 2 to 2½ hours from the shore, about 12 miles north of Tripoli, and 5 south of the *Nahr el-Khebis* (Eleutherus). The great coast road passes halfway

between it and the sea. The site is marked by a rocky tell rising to the height of 100 feet close above the *Nahr Arka*. On the top of the tell is an area of about two acres, and on this and on a plateau to the north the ruins of the former town are scattered. Among them are some columns of granite and syenite (Rob. iii. 579-81; Ges. 1073; Winer, s. v.; Reland, 575; Burckhardt, 162; *Dict. of Gr. and Rom. Geogr.*, art. ARCA). [G.]

**ARMAGEDDON** (*Ἀρμαγεδών*, Rev. xvi. 16). It would be foreign to the purpose of this work to enter into any of the theological controversies connected with this word. Whatever its full symbolical import may be, the image rests on a geographical basis: and the locality implied in the Hebrew term here employed (*τὸν τόπον τὸν καλούμενον Ἐβραϊστὶ Ἀρμαγεδών*) is the great battle-field of the Old Testament, where the chief conflicts took place between the Israelites and the enemies of God's people. The passage is best illustrated by comparing a similar one in the book of Joel (iii. 2, 12), where the scene of the Divine judgments is spoken of in the prophetic imagery as the "valley of Jehoshaphat," the fact underlying the image being Jehoshaphat's great victory (2 Chr. xx. 26; see Zech. xiv. 2, 4). So here the scene of the struggle of good and evil is suggested by that battle-field, the plain of Esdraelon, which was famous for two great victories, of Barak over the Canaanites (Judg. iv., v.), and Gideon over the Midianites (Judg. vii.); and for two great disasters, the death of Saul, in the invasion of the Philistines (1 Sam. xxxi. 8), and the death of Josiah in the invasion of the Egyptians (2 K. xxiii. 29, 30; 2 Chr. xxxv. 22). With the first and fourth of these events, Megiddo (*Μαγεδδών* in the LXX. and Josephus) is especially connected. Hence *Ἀρμαγεδών*, "the hill of Megiddo." (See Bähr's *Excursus* on Herod. ii. 159.) The same figurative language is used by one of the Jewish prophets (Zech. xii. 11). As regards the Apocalypse, it is remarked by Stanley (*Sinai and Palestine*, p. 330), that this imagery would be peculiarly natural to a Galilaean, to whom the scene of these battles was familiar. [MEGIDDO.] [J. S. H.]

**ARMENIA** (*Ἀρμενία*) is nowhere mentioned under that name in the original Hebrew, though it occurs in the English version (2 K. xix. 37), where our translators have very unnecessarily substituted it for Ararat (comp. marginal reading). The absence of the name, however, which was not the indigenous name of the people, by no means implies that the Hebrew writers were unacquainted with the country: they undoubtedly describe certain districts of it under the names Ararat, Minni, and Togarmah. Of these three the latter appears to have the widest signification: it is the name of a race (Gen. x. 3), and not of a locality, and is used by Ezekiel as descriptive of the whole country (xxvii. 14, xxxviii. 6), while the two former are mentioned together, and have been identified with separate localities.

Armenia is that lofty plateau whence the rivers Euphrates, Tigris, Araxes, and Acampsis, pour down their waters in different directions, the two first to the Persian Gulf, the last two respectively to the Caspian and Euxine seas. It may be termed the nucleus of the mountain system of western Asia: from the centre of the plateau rise two lofty chains of mountains, which run from E. to W., converging towards the Caspian sea, but paral-

lel to each other towards the W., the most northern named by ancient geographers Abus M<sup>a</sup>, and culminating in Mount Ararat; the other named Niphates M<sup>a</sup>. Westward these ranges may be traced in Anti-Taurus and Taurus, while in the opposite direction they are continued in Caspian M<sup>a</sup>. The climate of Armenia is severe, the degree of severity varying with the altitude of the different localities, the valleys being sufficiently warm to ripen the grape, while the high lands are bleak and only adapted for pasture. The latter supported vast numbers of mules and horses, on which the wealth of the country chiefly depended; and Strabo (xi. 529) characterizes the country as *σφόδρα ἰκπόβοτος*, and tells us that the horses were held in as high estimation as the celebrated Nisæan breed. The inhabitants were keen traders in ancient as in modern times.

The slight acquaintance which the Hebrew writers had of this country was probably derived from the Phoenicians. There are signs of their knowledge having been progressive. Isaiah, in his prophecies regarding Babylon, speaks of the host as coming from "the mountains" (xiii. 4), while Jeremiah, in connexion with the same subject, uses the specific names Ararat and Minni (li. 27). Ezekiel, who was apparently better acquainted with the country, uses a name which was familiar to its own inhabitants, Togarmah. Whether the use of the term Ararat in Is. xxxvii. 38 belongs to the period in which the prophet himself lived, is a question which cannot be here discussed. In the prophetic passages to which we shall refer, it will be noticed that Armenia is spoken of rather in reference to its geographical position as one of the extreme northern nations with which the Jews were acquainted, than for any more definite purpose. (1.) ARARAT is noticed as the place whither the sons of Sennacherib fled (Is. xxxvii. 38): in the prophecies of Jeremiah (li. 27) it is summoned along with Minni and Ashkenaz to the destruction of Babylon, the LXX. however only notice the last. It was the central district surrounding the mountain of that name. (2.) MINNI (מִנִּי) is only noticed in the passage just referred to. It is probably identical with the district Minyas, in the upper valley of the *Murad-su* branch of the Euphrates (Joseph. *Anr.* i. 3, §6). It contains the root of the name Armenia according to the generally received derivation, Har-Minni, "the mountains of Minni." It is worthy of notice that the spot where Xenophon ascertains that the name of the country through which he was passing was Armenia, coincides with the position here assigned to Minni (Xen. *An.* iv. 5; Ainsworth, *Track* of 10,000, p. 177. (3.) TOGARMAH (תּוֹגַרְמָה; *Θογαρμά*, and *Θοργομά*) is noticed in two passages of Ezekiel, both of which support the idea of its identity with Armenia. In xxvii. 14 he speaks of its commerce with the Tyrians in "horses, horsemen and mules" (A. V.), or, as the words mean, "carriage-horses, riding-horses, and mules" (Hitzig, *Comment.*), which we have already noticed as the staple productions of Armenia. That the house of Togarmah "traded in the fairs of Tyre," as the A. V. expresses it, is more than the Hebrew text seems to warrant: the words simply signify that the Armenians carried on commerce with the Tyrians in those articles. In this passage Togarmah is mentioned in connexion with Meshech and Tubal; in xxxviii. 6, it is described as "of the north quarters" in con-

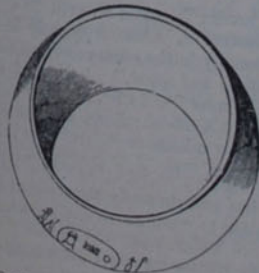
nection with Gomer. Coupling with these particulars the relationship between Togarmah, Ashkenaz, and Riphath (Gen. x. 3), the three sons of Gomer, and the nations of which these patriarchs were the progenitors, we cannot fail in coming to the conclusion that Togarmah represents Armenia. We will only add that the traditional belief of the Armenians themselves, that they are descended from Thorgomass or Tiorgarmah, strongly confirms this view. [W. L. B.]

ARMLET (πτυσσῆ; ψέλλιον; Num. xxxi. 50, χλαιδάνα or χλαιδών; 2 Sam. i. 10, βραχιδάλιον; Aquila, *brachiale armilla*;—properly a fetter, from πτυσῆ, a step; comp. Is. iii. 20, and ANKLET), an ornament universal in the East, especially among women; used by princes as one of the insignia of royalty, and by distinguished persons in general. The word is not used in the A. V., as even in 2 Sam. i. 10, they render it "by the bracelet on his arm." Sometimes only one was worn, on the right arm (Ecclus. xxi. 21). From Cant. viii. 6, it appears that the signet sometimes consisted of a jewel on the armlet.



Assyrian Armlet. From Nineven Marbles, British Museum.

These ornaments were worn by most ancient princes. They are frequent on the sculptures of Persepolis and Nineveh, and were set in rich and fantastic shapes resembling the heads of animals (Layard, *Nineveh*, ii. 298). The kings of Persia wore them, and Astyages presented a pair among other ornaments to Cyrus (Xen. *Cyr.* i. 3). The Ethiopians, to whom some were sent by Cambyses, scornfully characterised them as weak fetters (Herod. ii. 23). Nor were they confined to the kings, since Herodotus (viii. 113) calls the Persians generally ψελλιοφόροι. In the Egyptian monuments "kings are often represented with armlets and bracelets, and in the Leyden Museum is one bearing the name of the third Thothmes." [A gold bracelet figured below.] (Wilkinson's *Anc.*



Egyptian Armlet. From the Leyden Museum.

*Egypt.* iii. 375, and Plates 1, 2, 14). They were even used by the old British chiefs (Turner, *Angl. Sax.* i. 383). The story of Tarpeia shows that they were common among the ancient Sabines, but the Romans considered the use of them effeminate, although they were sometimes given as military rewards (Liv. x. 44). Finally, they

are still worn among the most splendid regalia of modern Oriental sovereigns, and it is even said that those of the king of Persia are worth a million sterling (Kitto, *Pict. Hist. of Pal.* i. 499). They form the chief wealth of modern Hindoo ladies, and are rarely taken off. They are made of every sort of material from the finest gold, jewels, ivory, coral, and pearl, down to the common glass rings and varnished earthenware bangles of the women of the Deccan. Now, as in ancient times, they are sometimes plain, sometimes enchased; sometimes with the ends not joined, and sometimes a complete circle. The arms are sometimes quite covered with them, and if the wearer be poor, it matters not how mean they are, provided only that they glitter. It is thought essential to beauty that they should fit close, and hence Harmer calls them "rather manacles than bracelets," and Buchanan says "that the poor girls rarely get them on without drawing blood, and rubbing part of the skin from the hand; and as they wear great numbers, which often break, they suffer much from their love of admiration." Their enormous weight may be conjectured from Gen. xxiv. 24. [F. W. F.]

ARMONI (אַרְמוֹנִי; Ἑρμωνί; *Armoni*), son of Saul by Rizpah (2 Sam. xxi. 8).

ARMS, ARMOUR. In the records of a people like the Children of Israel, so large a part of whose history was passed in warfare, we naturally look for much information, direct or indirect, on the arms and modes of fighting of the nation itself and of those with whom it came into contact.

Unfortunately, however, the notices that we find in the Bible on these points are extremely few and meagre, while even those few, owing to the uncertainty which rests on the true meaning and force of the terms, do not convey to us nearly all the information which they might. This is the more to be regretted because the notices of the history, scanty as they are, are literally everything we have to depend on, inasmuch as they are not yet supplemented and illustrated either by remains of the arms themselves, or by those commentaries which the sculptures, vases, bronzes, mosaics, and paintings of other nations furnish to the notices of manners and customs contained in their literature.

In remarkable contrast to Greece, Rome, Egypt, and we may now add Assyria, Palestine has not yet yielded one vestige of the implements or utensils of life or warfare of its ancient inhabitants; nor has a single sculpture, piece of pottery, coin, or jewel, been discovered of that people with whose life, as depicted in their literature, we are more familiar than with that of our own ancestors. Even the relations which existed between the customs of Israel, and those of Egypt on the one hand, and Assyria on the other, have still to be investigated, so that we are prevented from applying to the history of the Jews the immense amount of information which we possess on the warlike customs of these two nations, the former especially. Perhaps the time will arrive for investigations in Palestine of the same nature as those which have, within the last ten years, given us so much insight into Assyrian manners; but in the meantime all that can be done here is to examine the various terms by which instruments of war appear to be designated in the Bible, in the light of such help as can be got from the comparison of parallel passages, from the derivation of the words, and from the renderings of the ancient versions.

The subject naturally divides itself into—

I. Offensive weapons: Arms.

II. Defensive weapons: Armour.

I. Offensive weapons: 1. Apparently the earliest known, and most widely used, was the *Chereb* (חֶרֶב),

"SWORD," from a root signifying to lay waste.

Its first mention in the history is in the narrative of the massacre at Shechem, when "Simeon and Levi took each man his sword, and came upon the city boldly and slew all the males" (Gen. xxxiv. 25). But there is an allusion to it shortly before in a passage undoubtedly of the earliest date (Ewald, i. 446 note): the expostulation of Laban with Jacob (Gen. xxxi. 26). After this, during the account of the conquest and of the monarchy, the mention of the sword is frequent, but very little can be gathered from the casual notices of the text as to its shape, size, material, or mode of use. Perhaps if anything is to be inferred it is that the *Chereb* was not either a heavy or a long weapon. That of Ehud was only a cubit, i. e. 18 inches long, so as to have been concealed under his garment, and nothing is said to lead to the inference that it was shorter than usual, for the "dagger" of the A. V. is without any ground, unless it be a rendering of the *μάχαρα* of the LXX. But even assuming that Ehud's sword was shorter than usual, yet a consideration of the narratives in 2 Sam. ii. 16, and xx. 8-10, and also of the ease with which David used the sword of a man so much larger than himself as Goliath (1 Sam. xvii. 51; xxi. 9, 10), goes to show that the *chereb* was both a lighter and a shorter weapon than the modern sword. What frightful wounds one blow of the sword of the Hebrews could inflict, if given even with the left hand of a practised swordsman, may be gathered from a comparison of 2 Sam. xx. 8-12 with 1 K. ii. 5. A ghastly picture is there given us of the murdered man and his murderer. The unfortunate Amasa actually disembowelled by the single stroke, and "wallowing" in his blood in the middle of the road—the treacherous Joab standing over him, bespattered from his "girdle" to his "shoes" with the blood which had spouted from his victim!

The *Chereb* was carried in a sheath (חֶבֶרֶת, 1 Sam. xvii. 51; 2 Sam. xx. 8, only: חֶבֶרֶת, 1 Chr. xxi. 27, only) slung by a girdle (1 Sam. xxv. 13) and resting upon the thigh (Ps. xlv. 3; Judg. iii. 16), or upon the hips (2 Sam. xx. 8). "Girding on the sword" was a symbolical expression for commencing war, the more forcible because in times of peace even the king in state did not wear a sword (1 K. iii. 24); and a similar expression occurs to denote those able to serve (Judg. viii. 10; 1 Chr. xxi. 5). Other phrases, derived from the *chereb*, are, "to smite with the edge (literally 'mouth,' comp. *στόμα*, and comp. "devour," Is. i. 20) of the "sword"—"slain with the sword"—"men that drew sword," &c.

Swords with two edges are occasionally referred to (Judg. iii. 16; Ps. cxlix. 6), and allusions are found to "whetting" the sword (Deut. xxxii. 41; Ps. liv. 3; Ezek. xxi. 9). There is no reference to the material of which it was composed (unless it be Is. ii. 4; Joel iii. 10); doubtless it was of metal from the allusions to its brightness and "glittering" (see the two passages quoted above, and others), and the ordinary word for blade, viz. *לָהָב*, "a flame." From the expression (Josh. v. 2, 5)—"swords of rock," A. V. "sharp knives"—we may

perhaps infer that in early times the material was flint.

2. Next to the sword was the SPEAR: and of this weapon we meet with at least three distinct kinds.

a. The *Chanith* (חַנִּית), a "Spear," and that of the largest kind, as appears from various circumstances attending its mention. It was the weapon of Goliath—its staff like a weaver's beam, the iron head alone weighing 600 shekels, about 25 lbs. (1 Sam. xvii. 7, 45; 2 Sam. xxi. 19; 1 Chr. xx. 5), and also of other giants (2 Sam. xxiii. 21; 1 Chr. xi. 23) and mighty warriors (2 Sam. ii. 23, xxiii. 18; 1 Chr. xi. 11, 20). The *Chanith* was the habitual companion of King Saul—a fit weapon for one of his gigantic stature—planted at the head of his sleeping-place when on an expedition (1 Sam. xxv. 7, 8, 11, 12, 16, 22), or held in his hand when mustering his forces (xxii. 6); and on the dying king is leaning when we catch our last glimpse of his stately figure on the field of Gilboa (2 Sam. i. 6). His fits of anger or madness become even more terrible to us, when we find that it was this heavy weapon and not the lighter "javelin" (as the A. V. renders it) that he cast at David (1 Sam. xviii. 10, 11, xix. 9, 10) and at Jonathan (xx. 3). A striking idea of the weight and force of this ponderous arm may be gained from the fact that a mere back thrust from the hand of Abner was enough to drive its butt end through the body of Asahel (2 Sam. ii. 23). The *Chanith* is mentioned also in 1 Sam. xiii. 19, 22, xxi. 8; 2 K. xi. 10; 1 Chr. xxiii. 9, and in numerous passages of poetry.

b. Apparently lighter than the preceding, and in more than one passage distinguished from it, was the *Cidón* (צִדוֹן), to which the word "Javelin" perhaps best answers (Ewald, *Wurfspies*). It would be the appropriate weapon for such manoeuvring as that described in Josh. viii. 14-21, and could with ease be held outstretched for a considerable time (18, 26; A. V. "spear"). When not in action the *Cidón* was carried on the back of the warrior—between the shoulders (1 Sam. xvii. 6, "target," and margin "gorget"). Both in this passage and in verse 45 of the same chapter the *Cidón* is distinguished from the *Chanith*. In Job xxxix. 23 ("spear") the allusion seems to be to the quivering of a javelin when poised before hurling it.

c. Another kind of spear was the *Romath* (רֹמַח). In the historical books it occurs in Num. xxv. 7 ("javelin"), and 1 K. xviii. 28 ("lancets"; 1611, "lancers"). Also frequently in the later books, especially in the often recurring formula for arms, "shield and spear." 1 Chr. xii. 8 ("backler"), 24 ("spear"), 2 Chr. xi. 12, xiv. 8, xxv. 5, and Neh. iv. 13, 16-21; Ezek. xxxix. 9 &c.

d. A lighter missile or "dart" was probably the *Shelach* (שֶׁלַח). Its root signifies to project or send out, but unfortunately there is nothing beyond the derivation to guide us to any knowledge of its nature. See 2 Chr. xxiii. 10, xxxii. 5 ("darts"); Neh. iv. 17, 23 (see margin); Job xxxiii. 18, xxxv. 12; Joel ii. 8.

e. The word *Shebet* (שֵׁבֶט), the ordinary meaning of which is a rod or staff, with the deriv. force of a baton or sceptre, is used once only with a military signification, for the "darts" with which Joab dispatched Absalom (2 Sam. xviii. 14).

3. Of missile weapons of offence the chief was undoubtedly the Bow, *Kesheth* (קֶשֶׁת); it is met with

in the earliest stages of the history, in use both for the chase (Gen. xxi. 20, xxvii. 3) and war (xlvi. 22). In later times archers accompanied the armies of the Philistines (1 Sam. xxxi. 3; 1 Chr. x. 3) and of the Syrians (1 K. xxii. 34). Among the Jews its use was not confined to the common soldiers, but captains high in rank, as Jehu (2 K. ix. 24), and even kings' sons (1 Sam. xviii. 4) carried the bow, and were expert and sure in its use (2 Sam. i. 22). The tribe of Benjamin seems to have been especially addicted to archery (1 Chr. viii. 40, xii. 2; 2 Chr. xiv. 8, xvii. 7); but there were also bowmen among Reuben, Gad, Manasseh (1 Chr. v. 18), and Ephraim (Ps. lxxviii. 9).

Of the form or structure of the bow we can gather almost nothing. It seems to have been bent with the aid of the foot, as now, for the word commonly used for it is *רָרַר*, to tread (1 Chr. v. 18, viii. 40; 2 Chr. xiv. 8; Is. v. 18; Ps. vii. 12, &c.). Bows of steel (or perhaps brass, *בְּחֵיזָה*) are mentioned as if specially strong (2 Sam. xxii. 5; Ps. cviii. 34). The string is occasionally named, *יָתֵר* or *כִּיָּתֵר*. It was probably at first some bind-weed or natural cord, since the same word is used in Judg. xvi. 7—9 for "green withs."

In the allusion to bows in 1 Chr. xii. 2, it will be observed that the sentence in the original stands "could use both the right hand and the left in stones and arrows out of a bow," the words "hurling" and "shooting" being interpolated by the translators. It is possible that a kind of bow for shooting bullets or stones is here alluded to, like the pellet-bow of India, or the "stone-bow" in use in the middle ages—to which allusion is made by Shakespeare (Twelfth Night, ii. 5), and which in Wisd. v. 22 is employed as the translation of *πετροβόλος*. This latter word occurs in the LXX. text of 1 Sam. xiv. 14, in a curious variation of a passage which in the Hebrew is hardly intelligible—*ἐν βολίαις, καὶ ἐν πετροβόλοις, καὶ ἐν κόχλαξι τοῦ πεδίου*: "with things thrown, and with stone-bows, and with flints of the field." If this be accepted as the true reading, we have here by comparison with xiv. 27, 43, an interesting confirmation of the statement (xiii. 19-22) of the degree to which the Philistines had deprived the people of arms; leaving to the king himself nothing but his faithful spear, and to his son, no sword, no shield, and nothing but a stone-bow and a staff (A. V. "rod").

The ARROWS, *Chitzim* (*חִצִּים*), were carried in a quiver, *Theli* (*תֵּלִי*, Gen. xxvii. 3, only), or *Ash-pach* (*אֶשְׁפָּח*), (Ps. xxii. 6, xlix. 2, cxxvii. 5). From an allusion in Job vi. 4, they would seem to have been sometimes poisoned; and the "sharp arrows of the mighty with coals of juniper," in Ps. cxx. 4, may point to a practice of using arrows with some burning material attached to them.

4. The SLING, *Kela'* (*עֲלֵלָה*), is first mentioned in Judg. xx. 16, where we hear of the 300 Benjamites who with their left hand could "sling stones with which David killed the giant Philistine was the natural attendant of a shepherd, whose duty it was to keep at a distance and drive off anything attempting to molest his flocks. The sling would be familiar to all shepherds and keepers of sheep, and therefore the bold metaphor of Abigail has a natural propriety in the mouth of the wife of a

man whose possessions in flocks were so great as those of Nabal—"as for the souls of thine enemies them shall God sling out, as out of the middle of a sling" (1 Sam. xxv. 29).

Later in the monarchy, slingers formed part of the regular army (2 K. iii. 25), though it would seem that the slingers there mentioned must have been more ponderous than in earlier times, and that those which could break down the fortifications of so strong a place as Kir-harseth must have been more like the engines which king Uzziah contrived to "shoot great stones" (2 Chr. xxvi. 15). In verse 14 of the same chapter we find an allusion (concealed in the A. V. by two interpolated words) to stones specially adapted for slings—"Uzziah prepared throughout all the host shields and spears . . . bows and sling-stones."

II. Passing from weapons to Armour—from offensive to defensive arms—we find several references to what was apparently armour for the body.

1. The *Shir-yon* (*שִׁירְיוֹן*); or in its contracted form *שָׂרְיוֹן*, and once *שָׂרְיָה*; according to the LXX. *θώραξ*, Vulg. *lorica*,—a BREASTPLATE. This occurs in the description of the arms of Goliath—*שָׂרְיוֹן קֶשֶׁטִים*, a "coat of mail," literally a "breastplate of scales" (1 Sam. xvii. 5), and further (38), where Shiryon alone is rendered "coat of mail." It may be noticed in passing that this passage contains the most complete inventory of the furniture of a warrior to be found in the whole of the sacred history. Goliath was a Philistine, and the minuteness of the description of his equipment may be due either to the fact that the Philistines were usually better armed than the Hebrews, or to the impression produced by the contrast on this particular occasion between this fully armed champion, and the wretchedly appointed soldiers of the Israelite host, stripped as they had been very shortly before both of arms, and of the means of supplying them, so completely, that no smith could be found in the country, nor any weapons seen among the people, and that even the ordinary implements of husbandry had to be repaired and sharpened at the forges of the conquerors (1 Sam. xiv. 19-22). *Shiryon* also occurs in 1 K. xxii. 34, and 2 Chr. xviii. 33. The last cited passage is very obscure; the A. V. follows the Syriac translation, but the real meaning is probably "between the joints and the breastplate." Ewald reads "between the loins and the chest;" LXX. and Vulgate, "between the lungs and the breastbone." It is further found in 2 Chr. xxvi. 14, and Neh. iv. 16 ("habergeons"), also in Job xli. 26 and Is. lix. 17. This word has furnished one of the names of Mount Hermon (see Deut. iii. 9; Stanley, 403), a parallel to which is found in the name *θώραξ* given to Mount Sipylus in Lydia. It is possible that in Deut. iv. 48, *Sion* (*שִׁיֹן*) is a corruption of Shir-yon.

2. Another piece of defensive armour was the *Tachara* (*תַּחְרָה*), which is mentioned but twice—namely, in reference to the *Meil* or gown of the priest, which is said to have had a hole in the middle for the head with a hem or binding round the hole "as it were the 'mouth' of an *habergeon*" (*תַּחְרָה*), to prevent the stuff from tearing (Ex. xxviii. 32). The English "habergeon" was the diminutive of the "hauberk," and was a quilted shirt or doublet put on over the head.

3. The HELMET is but seldom mentioned. The word for it is *Coba'* (כובע, or twice קובע), from a root signifying to be high and round. Reference is made to it in 1 Sam. xvii. 5; 1 Chr. xxvi. 14; Ezek. xxvii. 10.

4. GREAVES, or defences for the feet (not "legs" as in the A.V.)—מִצְחָה, *Mitzchah*, made of brass, נְחֹשֶׁת—*nehosheth*—are named in 1 Sam. xvii. 6, only.

Of the defensive arms borne by the warrior the notices are hardly less scanty than those just examined.

5. Two kinds of SHIELD are distinguishable.

a. The *Tzinnah* (צִנָּה; from a root צָנַן, to protect). This was the large shield, encompassing (Ps. v. 12) and forming a protection for the whole person. When not in actual conflict, the *tzinnah* was carried before the warrior (1 Sam. xvii. 7, 41). The definite article in the former passage ('the' shield, not "a shield" as in the A.V.) denotes the importance of the weapon. The word is used with *Romach* (1 Ch. xii. 8, 14; 2 Ch. xi. 32, &c.) and *Chanith* (1 Ch. xii. 34) as a formula for weapons generally.

b. Of smaller dimensions was the *Magen* (מָגֵן; from מָגַן, to cover), a buckler or target, probably for use in hand to hand fight. The difference in size between this and the *Tzinnah* is evident from 1 K. x. 16, 17; 2 Chr. ix. 15, 16, where a much larger quantity of gold is named as being used for the latter than for the former. The portability of the *magen* may be inferred from the notice in 2 Chr. xii. 9, 10; and perhaps also from 2 Sam. i. 21. The word is a favourite one with the poets of the Bible (see Job xv. 26; Ps. iii. 3, xviii. 2, &c.). Like *Tzinnah*, it occurs in the formulaic expressions for weapons of war, but usually coupled with light weapons—the bow (2 Chr. ix. 8, xvii. 7), darts, נֶשֶׁלָה (2 Chr. xxxii. 5).

6. What kind of arm was the *Shelet* (שֵׁלֶט) it is impossible to determine. By some translators it is rendered a "quiver," by some "weapons" generally, by others a "shield." Whether either or none of these are correct, it is clear that the word had a very individual sense at the time: it denoted certain special weapons taken by David from Hahadazer king of Zobah (2 Sam. viii. 7; 1 Chr. xviii. 7), and dedicated in the temple, where they did service on the memorable occasion of Joash's proclamation (2 K. xi. 10; 2 Chr. xxiii. 9), and where their remembrance long lingered (Cant. iv. 4). From the fact that these arms were of gold it would seem that they cannot have been for offence.

In the two other passages of its occurrence (Jer. li. 11; Ezek. xxvii. 11) the word has the force of a foreign arm.

ARMY. I. JEWISH ARMY.—The military organization of the Jews commenced with their departure from the land of Egypt, and was adapted to the nature of the expedition on which they then entered. Every man above 20 years of age was a soldier (Num. i. 3): each tribe formed a regiment, with its own banner and its own leader (Num. ii. 2, x. 14): their positions in the camp or on the march were accurately fixed (Num. ii.): the whole army started and stopped at a given signal (Num. x. 5, 6): thus they came up out of Egypt ready for the fight (Ex. xiii. 18). That

the Israelites preserved the same exact order throughout their march, may be inferred from Balaam's language (Num. xxiv. 6). On the approach of an enemy, a conscription was made from the general body under the direction of a muster-master (originally named שֹׁטֵר, Deut. xx. 9, "officer," afterwards סוֹפֵר, 2 K. xiv. 19, "scribe of the host," both terms occurring, however, together in 2 Chr. xxvi. 11, the meaning of each being primarily a *writer* or *scribe*), by whom also the officers were appointed (Deut. xx. 9). From the number so selected, some might be excused serving on certain specified grounds (Deut. xx. 5, 1 Mac. iii. 56). The army was then divided into thousands and hundreds under their respective captains (שֵׂר הַמְּאוֹת, שֵׂר הָאֲלָפִים, Num. xxxi. 14, and still further into families (Num. ii. 34; 2 Chr. xxv. 5, xxvi. 12)—the family being regarded as the unit in the Jewish polity. From the time the Israelites entered the land of Canaan until the establishment of the kingdom, little progress was made in military affairs: their wars resembled *border forays*, and the tactics turned upon stratagem rather than upon the discipline and disposition of the forces. Skillfully availing themselves of the opportunities which the country offered, they gained the victory sometimes by an ambush (Josh. vii. 4; sometimes by surprising the enemy (Josh. x. 9, xi. 7; Judg. vii. 21); and sometimes by a judicious attack at the time of fording a river (Judg. iii. 24, iv. 7, vii. 24, xii. 5). No general muster was made at this period; but the combatants were summoned on the spur of the moment either by trumpet-call (Judg. iii. 27), by messengers (Judg. v. 35), by some significant token (1 Sam. xi. 7), or, as in later times, by the erection of a standard (נֹסֶה, Is. xviii. 3; Jer. iv. 21, li. 27), or a banner (Jer. vi. 1).

With the kings arose the custom of maintaining a body-guard, which formed the nucleus of a standing army. Thus Saul had a band of 3000 select warriors (1 Sam. xiii. 2, xiv. 52, xxiv. 2), and David, before his accession to the throne, 600 (1 Sam. xxiii. 13, xxv. 13). This band he retained after he became king, and added the CHERETHITES and PELETHITES (2 Sam. xv. 18, xx. 7), together with another class, whose name Shalishim (שְׁלִישִׁים; τριστάται, LXX.) has been variously interpreted to mean (1) a corps of veteran guards = *Roman triarii* (Winer, s. v., *Kriegsherr*); (2) chariot-warriors, as being three in each chariot (Ges. *Thest.* p. 1429); (3) officers of the guard, thirty in number (Ewald, *Gesch.* ii. 601). The fact that the Egyptian war-chariot, with which the Jews were first acquainted, contained but two warriors, forms an objection to the second of these opinions (Wilkinson, *Anc. Egypt.* i. 335), and the frequent use of the term in the singular number (2 K. vi. 2, ix. 25, xv. 25) to the third. Whatever be the meaning of the name, it is evident that it indicated officers of high rank, the chief of whom (שֵׂר הַשְּׁלִישִׁים, "lord," 2 K. vii. 2, or שֵׂר הַשְּׁלִישִׁים, "chief of the captains," 1 Chr. xii. 18) was immediately about the king's person, as adjutant or secretary-at-war. David further organized a national militia, divided into twelve regiments, each of which was called out for one month in the year under their respective officers (1 Chr. xvii. 1).



at the head of the army when in active service he appointed a commander-in-chief (שַׂר־צְבָאָה, "captain of the host," 1 Sam. xiv. 50).

Hitherto the army had consisted entirely of infantry (לְבָיִת, 1 Sam. iv. 10, xv. 4), the use of chariots having been restrained by divine command (Deut. xvii. 16). The Jews had, however, experienced the great advantage to be obtained by chariots, both in their encounters with the Canaanites (Josh. xvii. 16; Judg. i. 19), and at a later period with the Syrians (2 Sam. viii. 4, x. 18). The interior of Palestine was indeed generally unsuited to the use of chariots: the Canaanites had employed them only in the plains and valleys, such as Jezreel (Josh. xvii. 16), the plain of Philistia (Judg. i. 19; 1 Sam. xiii. 5), and the upper valley of the Jordan (Josh. xi. 9; Judg. iv. 2). But the border, both on the side of Egypt and Syria, was admirably adapted to their use; and accordingly we find that as the foreign relations of the kingdoms extended, much importance was attached to them. David had reserved a hundred chariots from the spoil of the Syrians (2 Sam. viii. 4): these probably served as the foundation of the force which Solomon afterwards enlarged through his alliance with Egypt (2 K. x. 28, 29), and applied to the protection of his border, stations or barracks being erected for them in different localities (1 K. ix. 19). The force amounted to 1400 chariots, 4000 horses, at the rate (in round numbers) of three horses for each chariot, the third being kept as a reserve, and 12,000 horsemen (2 K. x. 26; 2 Chr. i. 14). At this period the organization of the army was complete; and we have, in 1 K. ix. 22, apparently a list of the various gradations of rank in the service, as follow:—(1) אֲנָשֵׁי הַפּוֹלְחָמָה, "men of war" = privates; (2) עֲבָדִים, "servants," the lowest rank of officers = lieutenants; (3) שָׂרִים, "princes" = captains; (4) שְׂלֵיִשִׁים, "captains," already noticed, perhaps = staff-officers; (5) שְׂרֵי הַרְבֵּב וְשְׂרֵי הַפָּרָשִׁים, "rulers of his chariots and his horsemen" = cavalry officers.

It does not appear that the system established by David was maintained by the kings of Judah; but in Israel the proximity of the hostile kingdom of Syria necessitated the maintenance of a standing army. The militia was occasionally called out in time of peace, as by Asa (2 Chr. xiv. 8), by Jehoshaphat (2 Chr. xvii. 14), by Amaziah (2 Chr. xxv. 5), and lastly by Uzziah (2 Chr. xxvi. 11): but these notices prove that such cases were exceptional. On the other hand the incidental notices of the body-guard lead to the conclusion that it was regularly kept up (1 K. xiv. 28; 2 K. xi. 4, 11). Occasional reference is made to war-chariots (2 K. viii. 21), and it would appear that this branch of the service was maintained, until the wars with the Syrians weakened the resources of the kingdom (2 K. xiii. 7): it was restored by Jotham (Is. ii. 7), but in Hezekiah's reign no force of the kind could be maintained, and the Jews were obliged to seek the aid of Egypt for horses and chariots (2 K. xviii. 23, 24). This was an evident breach of the injunction in Deut. xvii. 16, and met with strong reprobation on the part of the prophet Isaiah (xxi. 1).

With regard to the arrangement and manœuvring of the army in the field, we know but little. A division into three bodies is frequently mentioned

(Judg. vii. 16, ix. 43; 1 Sam. xi. 11; 2 Sam. xviii. 2): such a division served various purposes: in action there would be a centre and two wings; in camp, relays for the night-watches (Judg. vii. 19); and by the combination of two of the divisions, there would be a main body and a reserve, or a strong advanced guard (1 Sam. xiii. 2, xxv. 13). Jehoshaphat divided his army into five bodies, corresponding, according to Ewald (*Geschichte*, iii. 192), to the geographical divisions of the kingdom at that time: may not, however, the threefold principle of division be noticed here also, the heavy-armed troops of Judah being considered as the proper army, and the two divisions of light-armed of the tribe of Benjamin as an appendage (2 Chr. xvii. 14-18)?

The maintenance and equipment of the soldiers at the public expense dates from the establishment of a standing army: before which, each soldier armed himself, and obtained his food either by voluntary offerings (2 Sam. xvii. 28, 29), by forced exactions (1 Sam. xxv. 13), or by the natural resources of the country (1 Sam. xiv. 27): on one occasion only do we hear of any systematic arrangement for provisioning the host (Judg. xx. 10). It is doubtful whether the soldier ever received pay even under the kings (the only instance of pay being mentioned applies to mercenaries, 2 Chr. xxv. 6): but that he was maintained, while on active service, and provided with arms, appears from 1 K. iv. 27, x. 16, 17; 2 Chr. xxvi. 14: notices occur of an arsenal or armoury, in which the weapons were stored (1 K. xiv. 28; Neh. iii. 19; Cant. iv. 4).

The numerical strength of the Jewish army cannot be ascertained with any degree of accuracy: the numbers, as given in the text, are manifestly incorrect, and the discrepancies in the various statements irreconcilable. At the Exodus the number of the warriors was 600,000 (Ex. xii. 37), or 603,350 (Ex. xxxviii. 26; Num. i. 46); at the entrance into Canaan, 601,730 (Num. xxvi. 51). In David's time the army amounted, according to one statement (2 Sam. xxiv. 9), to 1,300,000, viz. 800,000 for Israel and 500,000 for Judah; but according to another statement (1 Chr. xxi. 5, 6) to 1,470,000, viz. 1,000,000 for Israel and 470,000 for Judah. The militia at the same period amounted to 24,000 × 12 = 288,000 (1 Chr. xxvii. 1 ff.). At a later period the army of Judah under Abijah is stated at 400,000, and that of Israel under Jeroboam at 300,000 (2 Chr. xiii. 3). Still later, Asa's army, derived from the tribes of Judah and Benjamin alone, is put at 530,000 (2 Chr. xiv. 8), and Jehoshaphat's at 1,160,000 (2 Chr. xvii. 14 ff.).

Little need be said on this subject with regard to the period that succeeded the return from the Babylonish captivity until the organization of military affairs in Judaea under the Romans. The system adopted by Judas Maccabæus was in strict conformity with the Mosaic law (1 Mac. iii. 55): and though he maintained a standing army, varying from 3000 to 6000 men (1 Mac. iv. 6; 2 Mac. viii. 16), yet the custom of paying the soldiers appears to have been still unknown, and to have originated with Simon (1 Mac. xiv. 32). The introduction of mercenaries commenced with John Hyrcanus, who, according to Josephus (*Ant.* xiii. 8, §4), rifled the tombs of the kings in order to pay them: the intestine commotions that prevailed in the reign of Alexander Jannæus obliged him to increase the number to 6200 men (Joseph. *Ant.* xiii. 13, §5, 14 §1): and the same policy was followed by Alexander

(*Ant. xii. 16, §2*) and by Herod the Great, who and in his pay Thracian, German, and Gallic troops (*Ant. xvii. 8, §3*). The discipline and arrangement of the army was gradually assimilated to that of the Romans, and the titles of the officers borrowed from it (*Joseph. B. J. ii. 20, §7*).

II. ROMAN ARMY.—The Roman army was divided into legions, the number of which varied considerably, each under six tribuni (χιλιάρχος, "chief captain," Acts xxi. 31), who commanded by turns. The legion was subdivided into ten cohorts (σπεῖρα, "band," Acts x. 1), the cohort into three maniples, and the maniple into two centuries, containing originally 100 men, as the name implies, but subsequently from 50 to 100 men, according to the strength of the legion. There were thus 60 centuries in a legion, each under the command of a centurion (ἐκατόν'ρχος, Acts x. 1, 22; ἐκατόνταρχος, Matt. viii. 5, xxvii. 54). In addition to the legionary cohorts, independent cohorts of volunteers served under the Roman standards; and Biscoe (*History of Acts*, p. 220) supposes that all the Roman forces stationed in Judaea were of this class. Josephus speaks of five cohorts as stationed at Caesarea at the time of Herod Agrippa's death (*Ant. xix. 9, §2*), and frequently mentions that the inhabitants of Caesarea and Sebaste served in the ranks (*Ant. xx. 8, §7*). One of these cohorts was named the Italian (Acts x. 1), not as being a portion of the Italica legio (for this was not embodied until Nero's reign), but as consisting of volunteers from Italy ("Cohors militum voluntaria, quae est in Syria," Gruter, *Inscr. i. 434*). This cohort probably acted as the body-guard of the procurator. The cohort named "Augustus" (σπεῖρα Σεβαστή, Acts xxvii. 1) may have consisted of the volunteers from Sebaste (*B. J. ii. 12, §5*; Biscoe, p. 223). Winer, however, thinks that it was a cohort Augustae, similar to the legio Augusta (*Realw. s. v. Römer*). The head-quarters of the Roman forces in Judaea were at Caesarea. A single cohort was probably stationed at Jerusalem as the ordinary guard; at the time of the great feasts, however, and on other public occasions, a larger force was sent up, for the sake of preserving order (*B. J. ii. 12, §1, 15, §3*). Frequent disturbances arose in reference to the images and other emblems carried by the Roman troops among their military ensigns, which the Jews regarded as idolatrous: deference was paid to their prejudices by a removal of the objects from Jerusalem (*Ant. xviii. 3, §1, 5, §5*). The ordinary guard consisted of four soldiers (τετραδίων, "quaternion"), of which there were four, corresponding to the four watches of the night, who relieved each other every three hours (Acts xii. 4; cf. John xix. 23; Polyb. vi. 33, §7). When in charge of a prisoner, two watched outside the door of the cell, while the other two were inside (Acts xii. 6). The officer mentioned in Acts xxviii. 16 (στρατοεὐδάρχης, "captain of the guard") was perhaps the praefectus praetorio, or commander of the Praetorian troops, to whose care prisoners from the provinces were usually consigned (Plin. *Ep. x. 65*). The δεξιόλαβοι (lancearii, Vulg.; "spear-men," A. V.), noticed in Acts xiii. 23, appear to have been light-armed, irregular troops: the origin of the name is, however, quite uncertain (Alford, *Comm. in l. c.*).

ARNA (*Arna*), one of the forefathers of Ezra (2 *Est. i. 2*), occupying the place of Zeriah or Zarnias in his genealogy.

ARNAN (אַרְנַן; 'Opva; *Arnan*), name of a man (1 *Chr. iii. 21*).

ARNON (אַרְנוֹן; derivable, according to Gesenius, *Thes. 153*, from roots signifying "swell" or "noisy," either suiting the character of the stream; 'Αρνών; *Arnon*), the river (רְאֵי) accurately "torrent") which formed the boundary between Moab and the Amorites, on the north of Moab (*Num. xxi. 13, 14, 24, 26*; *Judg. ii. 22*), and afterwards between Moab and Issachar (Reuben) (*Deut. ii. 24, 36, iii. 8, 12, 16, iv. 44, Josh. xii. 1, 2, xiii. 9, 16*; *Judg. xi. 13, 20*). From *Judg. xi. 18*, it would seem to have been also the east border of Moab.\* See also 2 *K. x. 17*; *Jer. xlvi. 20*. In many of the above passages it occurs in the formula for the site of Aror, "which is by the brink of the river Arnon." In Numbers it is simply "Arnon," but in *Deut. and Josh.* generally "the river A." (A. V. sometimes "river of A.,"). Isaiah (xvi. 2) mentions its ford; and in *Judg. xi. 26* a word of rare occurrence (רְאֵי) comp. *Num. xiii. 29* is used for the sides of the stream. The "high places of A." (בְּמוֹת, a word which generally refers to worship) are mentioned in *Num. xxi. 28*. By Josephus (*Ant. iv. 5, §1*) it is described as rising in the mountains of Arabia and flowing through all the wilderness (ἀρῆμα) till it falls into the Dead Sea. In the time of Jerome it was still known as Arnon; but in the Samaritan-Arabic version of the Pentateuch by Ishak Saïd (10th to 12th cent.) it is given as el-Mojeb. There can be no doubt that the Wady el-Mojeb of the present day is the Arnon. It has been visited and described by Burckhardt (372-375); Lejeune (142); and Seetzen (*Reise*, 1854, ii. 347; and Ritter, *Syria*, 1195). The ravine through which it flows is still the "locum vallis in praerupta demersus satis horribilem et periculosum" which it was in the days of Jerome (*Onom.*). The Roman road from Rabba to Dhibân crosses it at about two hours' distance from the former. On the south edge of the ravine are some ruins called Mehatet el Hoj, and on the north edge, directly opposite, those still bearing the name of 'Arâ'ir [AROR]. The width across between these two spots seemed to Burckhardt to be about two miles: the descent on the south side to the water occupied 1½ hour: "extremely steep" (Jerome, *per abrupta descendens*), and almost impassable "with rocks and stones." On each face of the ravine traces of the paved Roman road are still found, with milestones; and one arch of a bridge, 31 feet 6 inches in span, is standing. The stream runs through a level strip of grass some 40 yards in width, with a few oleanders and willows on the margin. This was in June and July, but the water must often be much more swollen, many water-worn rocks lying far above its then level.

Where it bursts into the Dead Sea this stream is 82 ft. wide and 4 ft. deep, flowing through a chasm with perpendicular sides of red, brown, and yellow sandstone, 97 ft. wide (romantic-like Felsen-thor; Seetzen). It then runs through the delta in a S.W. course, narrowing as it goes, and is 10 ft. deep where its waters meet those of the Dead Sea. (*Leynch, Report*, May 3, 1847, 20.)

\* This appears to have been the branch called the Seil es-Saïdeh, which flows N.W. from Kûbat el-Katrane, joining the Wady Mojeb, two or three miles east from 'Arâ'ir.

[W. L. B.]

According to the information given to Burckhardt, its principal source is near *Katrane*, on the Haj route. Hence, under the name of *Seil es-Saideh*, it flows N.W. to its junction with the *W. Lejûm*, one hour E. of 'Ara'ir, and then, as *W. Mojeb*, more directly W. to the Dead Sea. The *W. Mojeb* receives on the North the streams of the *W. Wale*, and on the South those of *W. Shekik* and *W. Sa-ihêh* (S.).

At its junction with the *Lejûm* is a piece of pasture ground, in the midst of which stands a hill with ruins on it (Burck. 374). May not these ruins be the site of the mysterious "city that is in the midst of the river" (Josh. xiii. 9, 16; Deut. ii. 36) so often coupled with Aroer? From the above description of the ravine, it is plain that that city cannot have been situated immediately below Aroer, as has been conjectured. [G.]

AR'ROD (אַרְרֹד; *Arod*), a son of Gad (Num. xxvi. 17), called Arodi (אַרְרֹדִי) in Gen. xlvi. 17. His family are called THE AR'RODITES (Num. xxvi. 17).

AR'ROER (אַרְרֹעַר, occasionally אַרְרֹעַר, = ruins, places of which the foundations are laid bare, Gesenius; \* *Arohp*; *Aroer*), the name of several towns of Eastern and Western Palestine.

1. A city "by the brink," or "on the bank of" (both the same expression—"on the lip") or "by" the torrent Arnon, the southern tip of the territory of Sihon King of the Amorites, and afterwards of the tribe of Reuben (Deut. ii. 36, iii. 12, iv. 48; Josh. xiii. 2, xiii. 9, 16; Judg. xi. 26; 2 K. x. 33; 1 Chr. v. 8), but later again in possession of Moab (Jer. xlviii. 19). It is described in the Onomasticon (*Aroer*) as "usque hodie in vertice montis," "super ripam (χέλος) torrentis Arnon," an account agreeing exactly with that of the only traveller of modern times who has noticed the site, namely, Burckhardt, who found ruins with the name 'Ara'ir on the old Roman road, upon the very edge of the precipitous north bank of the *Wady Mojeb* [AR'RON]. Like all the topography east of the Jordan, this site requires further examination. Aroer is often mentioned in connexion with the city that is "in," or "in the midst of," "the river." The nature of the cleft through which the Arnon flows is such that it is impossible there can have been any town in such a position immediately near Aroer; but a suggestion has been made above [AR'RON], which on investigation of the spot may clear up this point.

2. Aroer "that is 'facing' (עַל-פְּנֵי) Rabbah" (Rabbah of Ammon), a town "built" by and belonging to Gad (Num. xxxii. 34; Josh. xiii. 25; 2 Sam. xxiv. 5). This is probably the place mentioned in Judg. xi. 33, which was shown in Jerome's time (*Onom. Aruir*) "in monte, vigesimo ab Aelia lapide ad septentrionem." Ritter (*Syria*, 1130) suggests an identification with *Ayra*, found by Burckhardt 2½ hours S.W. of *es-Salt*. There

\* May it not with equal probability be derived from *אַרְרֹעַר*, juniper, the modern Arabic 'Ar'ar (see Rob. ii. 124, note)? Comp. Luz, Rimmon, Tappuah, and other places deriving their names from trees.

† From the omission of the name in the remarkable fragment, Num. xxi. 27-30, where the principal places taken by the Amorites from Moab are named, Aroer would appear not to be one of the very oldest sites. Possibly it was built by the Amorites after

is considerable difference however in the radical letters of the two words, the second Ain not being present.

3. Aroer, in Is. xvii. 2, if a place at all, must be still further north than either of the two already named, and dependant on Damascus. Gesenius, however, takes it to be Aroer of Gad, and the "forsaken" state of its cities to be the result of the deportation of Galilee and Gilead by Tiglath-Pileser (2 K. xv. 29). See Ges. *Jesaia*, 556.

4. A town in Judah, named only in 1 Sam. xxx. 28. Robinson (ii. 199) believes that he has identified its site in *Wady 'Ar'arah*, on the road from Petra to Gaza, about 11 miles W.S.W. of *Bir-es-Seba*, a position which agrees very fairly with the slight indications of the text. [G.]

AR'ERITE. Hothan the Aroerite was the father of two of David's chief captains (1 Chr. xi. 44).

AR'ROM (אַרְרֹמ; *Aromus*), name of a man (1 Esd. v. 16).

AR'PAD (אַרְפַּד; *'Arphad*; *Arphad*), a city or district in Syria, apparently dependent on Damascus (Jer. xlix. 23). It is invariably named with Hamath (now *Hamah*, on the Orontes), but no trace of its existence has yet been discovered, nor has any mention of the place been found out of the Bible (2 K. xviii. 34, xix. 13; Is. x. 9, xxxvi. 19, xxxvii. 13: in the two last passages it is rendered in the A. V. *Arphad*). Arpad has been identified, but without any ground beyond the similarity in the names, with Arvad, the island on the coast of Phœnicia (Winer). [G.]

AR'PHAD. [ARPAD.]

ARPHAX'AD (אַרְפַּחְצַד; *'Arphaxad*; *'Arphaxad*; *'Arphaxad*), the son of Shem and the ancestor of Eber (Gen. x. 22, 24, xi. 10), and said to be of the Chaldeans (Joseph. i. 6, 4). Bochart (*Phaleg*, ii. 4) supposed that the name was preserved in that of the province Arrapachitis (*'Αρραπαχίτις*, Ptol. vi. 1, §2; *'Αρραπα*) in Northern Assyria (comp. Ewald, *Gesch. des Volkes Isr.*, i. 378). Different interpretations of the name have been given; but that of Ewald (*l. c.*) appears to be the best, who supposes it to mean *the stronghold of the Chaldees* (Arab. *araph*, to bind, and *Kard*, *Kurd*, pl. *Akrad*, Chald. Comp. Niebuhr, *Gesch. Assur's*, p. 414, n).

2. ARPHAXAD, a king "who reigned over the Medes in Ecbatana, and strengthened the city by vast fortifications" (Judith i. 1-4). In a war with "Nabuchodonosor, king of Assyria," he was entirely defeated "in the great plain in the borders of Ragau" (? *Rages*, *Raga*, Tobit i. 16, &c.), and afterwards taken prisoner and put to death (Jud. i. 13-15). From the passage in Judith (i. 2, *φκοδόμησεν ἐπ' Ἐκβατανῶν*) he has been frequently identified with Deioeces (Artæus, Ctes.), the founder of Ecbatana (Herod. i. 98); but as Deioeces died peaceably (Herod. i. 102), it seems better to look

their conquest, to guard the important boundary of the Arnon.

\* In this place the letters of the name are transposed, אַרְרֹעַר.

† The LXX. have καταλειμμένη εἰς τὸν αἰῶνα, apparently reading אַרְרֹעַר for אַרְרֹעַר; nor do any of the ancient versions agree with the Hebrew text.

for the original of Arphaxad in his son Phraortes (Artynes, Ctes.), who greatly extended the Median empire, and at last fell in a battle with the Assyrians, 633 B.C. (Herod. i. 102, *αὐτὸς τε διεφάρη . . . καὶ ὁ στρατός αὐτοῦ ὁ πολλός*. Niebuhr (*Gesch. Assur's*, 32) endeavours to identify the name with Astyages = Ashdabak, the common title of the Median dynasty, and refers the events to a war in the twelfth year of Nebuchadnezzar, king of Babylon, B.C. 592 (*Ibid.* pp. 212, 285). [JUDITH; NEBUCHADNEZZAR.] [B. F. W.]

## ARROWS. [ARMS.]

ARSA/CES VI., a king of Parthia, who assumed the royal title *Arsaces* (Ἀρσάκης, Armen. *Arschag*, probably containing the roots both of *Arya* and *Sacae*) in addition to his proper name, MITHRIDATES I. (Phraates, App. *Syr.* 67 from confusion with his successor) according to universal custom (Strab. xv. p. 702), in honour of the founder of the Parthian monarchy (Justin. xli. 5, 5). He made great additions to the empire by successful wars; and when Demetrius Nicator entered his dominions to collect forces or otherwise strengthen his position against the usurper Tryphon, he despatched an officer against him who defeated the great army after a campaign of varied success (Justin. xxxvi. 1), and took the king prisoner, B.C. 138 (1 Macc. xiv. 1-3; Joseph. *Ant.* xiii. 5, §11; Justin. xxvi. 1; xxxviii. 9). Mithridates treated his prisoner with respect, and gave him his daughter in marriage (App. *Syr.*, 67, 68), but kept him in confinement till his own death, c. B.C. 130. (App. *Syr.* 68; Diod. ap. Müller, *Fragm. Hist.* ii. 19.) [B. F. W.]

AR'SARETH, a region beyond Euphrates, apparently of great extent (2 Esr. xiii. 45, only). [G.]

ARTAXERXES (Ἄρταξέρξης, Ἄρταξέρξης, Ἀρταχσάστη, *Artachshasta* or *Artachshasta*; Ἀρταξέρξης; *Artaxerxes*), the name probably of two different kings of Persia mentioned in the Old Testament. The word, according to Herod. vi. 98, means ὁ μέγας ἀφίος, *the great warrior*, and is compounded of *arta*, great or honoured (cf. Ἀρταῖοι, Herod. vii. 61, the old national name of the Persians, also *Artii*, and the Sanscrit *Arya*, which is applied to the followers of the Brahminical law), and *shatra* or *hshershé*, a king, graced into Xerxes. [AHASUERUS.]

1. The first Artaxerxes is mentioned in Ezr. iv. 7, as induced by "the adversaries of Judah and Benjamin" to obstruct the rebuilding of the temple, and appears identical with Smerdis, the Magian impostor, and pretended brother of Cambyses. For there is no doubt that the Ahasuerus of Ezr. iv. 6 is Cambyses, and that the Darius of iv. 24 is Darius Hystaspis, so that the intermediate king must be the Pseudo-smerdis, who usurped the throne B.C. 522, and reigned eight months (Herod. iii. 61, 67 ff.). We need not wonder at this variation in his name. Artaxerxes may have been adopted or conferred on him as a title, and we find the true Smerdis called Tanyoxares (the younger Oxares) by Xenophon (*Cyrop.* viii. 7) and Ctesias (*Pers. fr.* 8-13), and Oropastes by Justin (*Hist.* i. 9). Oxares appears to be the same name as Xerxes, of which Artaxerxes is a compound.

2. In Neh. ii. 1, we have another Artaxerxes, who permits Nehemiah to spend twelve years at Jerusalem, in order to settle the affairs of the colony here, which had fallen into great confusion. We

may safely identify him with Artaxerxes Macrocheir or Longimanus, the son of Xerxes, who reigned B.C. 464-425. And we believe that this is the same king who had previously allowed Ezra to go to Jerusalem for a similar purpose (Ezr. vii. 1). There are indeed some who maintain that as Darius Hystaspis is the king in the sixth chapter of Ezra, the king mentioned next after him, at the beginning of the seventh, must be Xerxes, and thus they distinguish three Persian kings called Artaxerxes in the Old Testament, (1) Smerdis in Ezr. iv. (2) Xerxes in Ezr. vii., and (3) Artaxerxes Macrocheir in Nehemiah. But it is almost demonstrable that Xerxes is the Ahasuerus of the book of Esther [AHASUERUS], and it is hard to suppose that in addition to his ordinary name he would have been called both Ahasuerus and Artaxerxes in the O. T. It seems too very probable that the policy of Neh. ii. was a continuation and renewal of that of Ezr. vii., and that the same king was the author of both. Now it is not possible for Xerxes to be the Artaxerxes of Nehemiah, as Josephus asserts (*Ant.* xi. 5, §4), for Xerxes only reigned 21 years, whereas Nehemiah (xiii. 8) speaks of the 32nd year of Artaxerxes. Nor is it necessary to believe that the Artaxerxes of Ezr. vii. is necessarily the immediate successor of the Darius of Ezr. vi. The book of Ezra is not a continuous history. It is evident from the first words of ch. vii. that there is a pause at the end of ch. vi. Indeed, as ch. vi. concludes in the 6th year of Darius, and ch. vii. begins with the 7th year of Artaxerxes, we cannot even believe the latter king to be Xerxes, without assuming an interval of 36 years (B.C. 515-479) between the chapters, and it is not more difficult to imagine one of 58, which will carry us to B.C. 457, the 7th year of Artaxerxes Macrocheir. We conclude therefore that this is the king of Persia under whom both Ezra and Nehemiah carried on their work; that in B.C. 457 he sent Ezra to Jerusalem; that after 13 years he became evident that a civil as well as an ecclesiastical head was required for the new settlement, and therefore that in 444 he allowed Nehemiah to go up in the latter capacity. From the testimony of profane historians this king appears remarkable among Persian monarchs for wisdom and right feeling, and with this character his conduct to the Jews coincides (Diod. xi. 71).

It remains to say a word in refutation of the view that the Artaxerxes of Nehemiah was Artaxerxes Mnemon, elder brother of Cyrus the Younger, who reigned B.C. 404-359. As Ezra and Nehemiah were contemporaries (Neh. viii. 9) this theory transposes the whole history contained in Ezr. vii. and Neh. to this date, and it is hard to believe that in this critical period of Jewish annals there are no events recorded between the reigns of Darius Hystaspis (Ezr. vi.) and Artaxerxes Mnemon. Bebis, Eliashib, who was high-priest when Nehemiah reached Jerusalem (Neh. iii. 1), i. e. on this last supposition, B.C. 397, was grandson of Jeshua (Neh. xii. 10), high-priest in the time of Zerubbabel, B.C. 530. We cannot think that the grandfather and grandson were separated by an interval of 133 years. [G. E. L. C.]

ARTEMAS (Ἀρτεμάς, i. e. Ἀρτεμύδαρος), a companion of St. Paul (Tit. iii. 12). According to tradition, he was bishop of Lystra.

ARUBOTH (Arubboth, אַרְבּוֹת, Ἀρουβόθ, *Aruboth*), the third of Solomon's commissariat districts (1 K. iv. 10). It included Sebal.

and was therefore probably a name for the rich corn-growing country of the Shefelah. In any case, the significance of the word is entirely lost at present. Josephus omits all mention of it. [G.]

**ARUMAH** (אַרְמָה; Ἀρμὰ, *Vat.* Ἀρμὰ; in *Ruma*), a place apparently in the neighbourhood of Shechem, at which Abimelech resided (*Judg.* ix. 41). It is conjectured that the word in verse 31, בְּתַרְמָה, rendered "privily," and in the margin "at Tormah," should be read "at Arumah" by changing the ת to an א, but for this there is no support beyond the apparent probability of the change. Arumah is possibly the same place as Ruma, under which name it is given by Eusebius and Jerome in the *Onomasticon*. According to them it was then called Arimathæa (see also ARIMA). But this is not consonant with its apparent position in the story. [G.]

**ARVAD** (אַרְוַד), from a root signifying "wandering," *Gen.* 1268, a place in Phœnicia, the men of which are named in close connexion with those of Zidon as the navigators and defenders of the ship of Tyre in *Ezek.* xxvii. 8, 11. In agreement with this is the mention of "the Arvadite" (הַאֲרַוְדִי) in *Gen.* x. 18, and *1 Chr.* i. 16, as a son of Canaan, with Zidon, Hamath, and other northern localities. The LXX. have in each of the above passages Ἀραδίος, and in Josephus (*Ant.* i. 6, §2) we find Ἀρωαδίος Ἀραδὸν τῆν νῆσον ἔσχεν. There is thus no doubt that Arvad is the island of *Ruad* (رُؤَاد), which lies off Tortosa (*Tartus*), 2 or 3 miles from the Phœnician coast, (not at, but) some distance above the mouth of the river Eleutherus, now the *Nahr el-Kebir* (*Maund.* 403; *Burckh.* 161), and at the northern extremity of the great bay which stretches above Tripoli (*Kiepert's Map*, 1856). The island is high and rocky, but very small, hardly a mile in circumference (see *Maund.* 399; "800 yards in extreme length," *Allen.* ii. 178). According to Strabo (*xvi.* 2, §13) Arvad was founded by fugitives from Sidon, and he testifies to its prosperity, its likeness to Tyre, and especially to the well known nautical skill of the inhabitants.\* (See the notices by Strabo, Pliny, and others in Gesenius, 1269, and Winer, *Arvaditen*.) Opposite Arvad, on the mainland, was the city Antaradus, by which name the Targum *Jerus.* renders the name Arvad in *Gen.* x. 18. [ARADUS.] A plan of the island will be found in *Allen's Dead Sea*, end of vol. ii.; also in the Admiralty Charts, 3050, 'Island of Ruad.' [G.]

**ARZA** (אַרְצָא; Ὀσᾶ, Ἀρσᾶ; *Arsa*), name of a man (*1 K.* xvi. 9).

**ASA** (אַסָא; Ἀσᾶ, Ἀσᾶ; *Asa*), *curing, physician*; Ἀσᾶ; *Jos.* Ἀσᾶ; *Asa*), son of Abijah, and third king of Judah, was conspicuous for his earnestness in supporting the worship of God, and rooting out idolatry with its attendant immoralities; and for the vigour and wisdom with which he provided for the prosperity of his kingdom. In his zeal against heathenism he did not spare his grandmother Maachah, who occupied the special dignity of "King's Mother," to which great importance was attached in the Jewish court, as afterwards in

Persia, and to which parallels have been found in modern Eastern countries, as in the position of the Sultana Valide in Turkey (see *1 K.* ii. 19; *2 K.* xxiv. 12; *Jer.* xxix. 2; also *Calmet, Fragm.* xvi.; and *Bruce's Travels*, vol. ii. p. 537, and iv. 244). She had set up some impure worship in a grove (the word translated *idol*, *1 K.* xv. 13, is in Hebrew *horror*, while in the Vulgate we read, *ne esset (Maacha) princeps in sacris Priapi*); but Asa burnt the symbol of her religion, and threw its ashes into the brook Kidron, as Moses had done to the golden calf (*Ex.* xxxii. 20), and then deposed Maachah from her dignity. He also placed in the temple certain gifts which his father had dedicated, probably in the earlier and better period of his reign [ABIJAH], and which the heathen priests must have used for their own worship, and renewed the great altar which they apparently had desecrated (*2 Chr.* xv. 8). Besides this, he fortified cities on his frontiers, and raised an army, amounting, according to *2 Chr.* xiv. 8, to 580,000 men, but the uncertainty attaching to the numbers in our present text of *Chronicles* has been pointed out by Kennicott [ABIJAH], and by Davidson (*Introduction to the O. T.*, p. 686), who considers that the copyists were led into error by the different modes of marking them, and by confounding the different letters which denoted them, bearing as they do a great resemblance to each other. Thus Asa's reign marks the return of Judah to a consciousness of the high destiny to which God had called her, and to the belief that the Divine Power was truly at work within her. The good effects of this were visible in the enthusiastic resistance offered by the people to Zerah, an invader, who is called a Cushite or Ethiopian, and whom several authors, as Ewald (*Gesch. des V. I.* iii. p. 470), identify with Osorkon I., the second king of the 22nd dynasty of Egypt, inheritor therefore of the quarrel of his father Shishak, to whom Asa had probably refused to pay tribute. [ZERAH.] At the head of an enormous host (a million of men, we read in *2 Chr.* xiv. 9) he attacked Mareshah or Marissa in the S.W. of the country, near the later Eleutheropolis (Robinson, *B. R.*, ii. 67), a town afterwards taken by Judas Maccabæus (*1 Macc.* v. 65), and finally destroyed by the Parthians in their war against Herod (*Joseph. Ant.* xiv. 13, §9). There he was utterly defeated, and driven back with immense loss to Gerar. As Asa returned laden with spoil, he was commended and encouraged by a prophet, and on his arrival at Jerusalem convoked an assembly of his own people and of many who had come to him from Israel, and with solemn sacrifices and ceremonies renewed the covenant by which the nation was dedicated to God. The peace which followed this victory was broken by the attempt of Baasha of Israel to fortify Ramah as a kind of Deceleia, "that he might not suffer any to go out or to come in unto Asa king of Judah." To stop this he purchased the help of Benhadad I. king of Damascus, by a large payment of treasure left in the temple and palace from the Egyptian tribute in Rehoboam's time, and thus he forced Baasha to abandon his purpose, and destroyed the works which he had begun at Ramah, using the materials to fortify two towns in Benjamin, Geba (*the hill*), and Mizpeh (*the watch-tower*), as checks to any future invasion. The wells which he sunk at Mizpeh were famous in Jeremiah's time (*xli.* 9). The means by which he obtained this success were censured by the prophet Hanani, who seems even to have excited some discontent in Jerusalem, in consequence of which he

\* These nautical propensities remain in full force. (See *Allen's Dead Sea*, ii. 183.)

was imprisoned, and some other punishment inflicted (2 Chr. xvi. 9). The prophet threatened Asa with war, which appears to have been fulfilled by the continuance for some time of that with Baasha, as we infer from an allusion, in 2 Chr. xvii. 2, to the cities of Ephraim which he took, and which can hardly refer to any events prior to the destruction of Ramah.

In his old age Asa suffered from the gout, and it is mentioned that "he sought not to the Lord but to the physicians." If any blame be intended, we must suppose that he acted in an arrogant and independent spirit, and without seeking God's blessing on their remedies. He died greatly loved and honoured in the 41st year of his reign. There are difficulties connected with its chronology, arising perhaps from the reasons already mentioned as to the numbers in Chronicles. For instance, in 2 Chr. xvi. 1, we read that Baasha fortified Ramah in the 36th year of Asa's reign. In 1 K. xv. 33, Baasha is said to have died in the 26th. If the former number be genuine, it is supposed by the note in the margin of the English Bible, by Clinton, and with some little hesitation by Ewald, that the Chronicler is referring to the years not of Asa's reign, but of the separate kingdom of Judah, which would coincide with the 16th of Asa and the 13th of Baasha, and leave 11 years for the statement of 1 K. xv. 16, and for the fulfilment of Hanani's threat. According to Clinton (*F. H.*, i. p. 321) the date of Asa's accession was B.C. 956. In his 15th year (B.C. 942) was the great festival after the defeat of Zerah. In B.C. 941 was the league with Benhadad, and in B.C. 916 Asa died. The statement in 2 Chr. xv. 19, must be explained of the 35th year of the kingdom of Judah, if we adopt that view of the date in xvi. 1. Clinton, with an inconsistency very unusual in him, does adopt it in the later place, but imagines a fresh war with Ethiopia in B.C. 922 to account for the former. [G. E. L. C.]

**ASA'DIAS** (Ἀσαδίας, *i. e.* הַסַּדִּיָּה; the Lord loveth; *Hasadiah*), 1 Chr. iii. 20, where in A. V. it is written *Hasadiah*.

2. Bar. i. 1.

[B. F. W.]

**ASA'EL** (Ἀσαήλ; Vulg. omits), of the tribe of Naphtali, and forefather of Tobit (Tob. i. 1). [JAHZEEL?]

**ASA'HEL** (Ἀσαήλ, *made by God*; Ἀσαήλ; *Asael*), nephew of David, being the youngest son of his sister Zeruiah. He was celebrated for his swiftness of foot, a gift much valued in ancient times, as we see by the instances of Achilles, Antilochus (Hom. *Il.* xv. 570), Papius Cursor (1 iv. ix. 16), and others. When fighting under the command of his brother Joab against Ishbosheth's army at Gibeon, he pursued Abner, who, after vainly warning him to desist, was obliged to kill him in self-defence, though with great reluctance, probably on account of his extreme youth (2 Sam. ii. 18 ff.). [ABNER.]

Asahel was also the name of three other men (2 Chr. xvii. 8; 2 Chr. xxxi. 13; Ezr. x. 15). [G. E. L. C.]

**ASAHI'AH**, or **ASAI'AH** (Ἀσαιᾶ; Ἀσαιᾶ; *Asaia*), a servant of king Josiah, sent by him, together with others, to seek information of Jehovah respecting the book of the law which Hilkiah found in the temple (2 K. xxii. 12, 14; also called *Asaiah*, 2 Chr. xxxiv. 20). [R. W. B.]

**ASAI'AH** (Ἀσαιᾶ; Ἀσαιᾶ; Alex. *Asa*; *Asaia*) name of four men. 1. (1 Chr. ix. 5). [MAASELAH.] 2. (1 Chr. iv. 36; vi. 30). 3. (1 Chr. xv. 6). 4. (1 Chr. xv. 6, 11). See **ASAHIAH**.

**AS'ANA** (Ἀσανά; *Asana*), name of a man (1 Esd. v. 31). [ASHNAH.]

**A'SAPH** (Ἀσαφ; Ἀσαφ; *Asaph*). 1. A Levite, son of Berechiah, one of the leaders of David's choir (1 Chr. vi. 39). Psalms l. and lxxiii. to lxxxiii. are attributed to him, but probably all these, except l., lxxiii., and lxxvii., are of later origin (Vaihinger, *Vers. of Psalms*); and he was in aftertimes celebrated as a seer (חֹזֵן) as well as a musical composer, and was put on a par with David (2 Chr. xxix. 30; Neh. xii. 46). The office appears to have remained hereditary in his family, unless he was the founder of a school of poets and musical composers, who were called after him "the sons of Asaph" (comp. the Homerists) (1 Chr. xxv. 1; 2 Chr. xx. 14; Ezr. ii. 41).

2. The recorder (סֹפֵר) of Hezekiah (2 K. xviii. 18, 37; Is. xxxvi. 3, 22).

3. The controller of the royal forests of Artaxerxes (Neh. ii. 8).

4. A Levite (Neh. xi. 17).

[R. W. B.]

**ASAR'EEL** (Ἀσαρέλ; Ἐσαρήλ; *Asarad*), name of a man (1 Chr. iv. 16).

**ASARE'LAH** (Ἀσαρέλα; Ἐραήλ; *Asarela*), name of a man (1 Chr. xxv. 2), called **JESHARELAH** (יֵשַׁרְאֵל) in ver. 14.

**AS'CALON**. [ASHKELON.]

**ASE'AS** (Ἀσαιᾶ; *Aseas*), name of a man (1 Esd. ix. 32).

**ASEBE'BIA** (Ἀσεβηβία; *Sebebias*), a Levite (1 Esd. viii. 47). [SHEREBIAH.]

**ASE'BIA** (Ἀσεβία; *Asbia*), 1 Esd. viii. 48.

**AS'ENATH** (Ἀσενά; Ἀσενέθ; Alex. *Aseneth*; *Aseneth*), daughter of Potipherah, priest, or possibly prince, of On [POTIPHERAH], wife of Joseph (Gen. xli. 45), and mother of Manasseh and Ephraim (xli. 50, xli. 20). Her name has been considered to be necessarily Egyptian (Lepsius, *Chronologie d. Aegypten*, i. p. 382), and Egyptian etymologies have therefore been proposed. Gesenius (*Thes. s. v.*) suggests ἄσενεθ, "she who is of Neith," the Egyptian Minerva; but this word has not been found in the ancient Egyptian or Coptic; and it must be regarded as very doubtful. If we are guided by the custom of the Hebrews, and the only parallel case, that of Bithiah, whose Hebrew name, "daughter," that is, "servant of Jehovah," implying conversion, must have been given her on her marriage to Mered, at a time probably not long distant from that of Joseph's rule [BITHIAH], we must suppose that his Egyptian wife received a Hebrew name from Joseph, especially if her native name implied devotion to the gods of the country. Such a new name would have been preserved in preference to the other in the O. T. If Hebrew. *Asenath* may be compared to the male proper name *Asna* (Ἀσνά; Ezr. ii. 50), and derived like it from

אָסֶר of אָסֶר, in which case both names would signify *storehouse*; unless both may be cognate with אָסֶר, and mean *bramble*, a sense not repugnant to Semitic usage in proper names. The former derivation is perhaps the more probable, in connexion with Joseph's history and the name of Ephraim.

[R. S. P.]

A'SER. [ASHER.]

A'SERER (Σεράρ; *Sarce*), name of a man (1 Esd. v. 32). [SISERA.]

A'SHAN (אָשָׁן; Ἀσάν, *Aisár*; *Asan*), a city in the low country of Judah named in Josh. xv. 42, with Libnah and Ether. In Josh. xix. 7, and 1 Chr. iv. 32, it is mentioned again as belonging to Simeon, but in company with Ain and Rimmon, which (see Josh. xv. 31) appear to have been much more to the south. In 1 Chr. vi. 59, it is given as a priests' city, occupying the same place as the somewhat similar word Ain (אֵין) does in the list of Josh. xxi. 16.

In 1 Sam. xxx. 30, Chor-ashan is named with Hormah and other cities of "the South."

Eusebius and Jerome (*Onom.*) mention a village named Bethasan as 15 miles west of Jerusalem; but this, though agreeing sufficiently with the position of the place in Josh. xv. 42, is not far enough south for the indications of the other passages; and indeed Euseb. and Jer. discriminate Bethasan from "Asan of the tribe of Simeon." It has not yet been identified, unless it be the same as Ain; in which case Robinson found it at *Al Ghuceir*. [G.]

A'SH'BEA (אָשֶׁבַּע; Ἐσοβά; *domo juramenti* is the transl. of the Vulg. "of the house of Ashbea"), name of a man (1 Chr. iv. 21).

A'SH'BEL (אָשֶׁבֶל; Ἀσβήλ, Ἀσυβήρ; *Asbel*), a son of Benjamin (Gen. xlv. 21; Num. xxvi. 38; 1 Chr. viii. 1). Respecting the sons of Benjamin, see BECHER.

A'SH'DOD, or AZO'TUS (אָשְׁדוֹד; Ἀζωτος, LXX. and N. T.), one of the five confederate cities of the Philistines, situated about 30 miles from the southern frontier of Palestine, 3 from the Mediterranean Sea, and nearly midway between Gaza and Joppa. It stood on an elevation overlooking the plain, and the natural advantages of its position were improved by fortifications of great strength. For this reason it was probably selected as one of the seats of the national worship of Dagon (1 Sam. v. 5). It was assigned to the tribe of Judah (Josh. xv. 47), but was never subdued by the Israelites; it appears on the contrary to have been the point for conducting offensive operations against them, so much so, that after Uzziah had succeeded in breaking down the wall of the town, he secured himself against future attacks by establishing forts on the adjacent hills (2 Chr. xxvi. 6): even down to Nehemiah's age it preserved its distinctiveness of race and language (Neh. xiii. 23). But its chief importance arose from its position on the high-road from Palestine to Egypt, commanding the entrance to or from the latter country: it was on this acropolis king, Sargon, the general of the Assyrians, about B.C. 716, apparently to frustrate the league formed between Hezekiah and Egypt (Is. xx. 1). Its importance as well as its strength is testified by the protracted siege which it afterwards sustained under Psammetichus, about A.C. 630 (Herod. ii. 157), the effects of which

are incidentally referred to by Jer. (xxv. 20). That it recovered from this blow appears from its being mentioned as an independent power in alliance with the Arabians and others against Jerusalem (Neh. iv. 7). It was destroyed by the Maccabees (1 Macc. v. 68, x. 84), and lay in ruins until the Roman conquest of Judaea, when it was restored by Gabinius, B.C. 55 (Joseph. *Ant.* xv. 5, §3; *B. J.* i. 7, §7), and was one of the towns assigned to Salome after Herod's death (Joseph. *Ant.* xvii. 8, §1). The only notice of Azotus in the N. T. is in connexion with Philip's return from Gaza (Acts viii. 40). It is now an insignificant village, with no memorials of its ancient importance, but is still called *Esdud*. [W. L. B.]

A'SH'DOTH PIS'GAH (אֲשְׁדוֹת הַפִּסְגָּה; from אָשָׁן, "to pour forth;" Ἀσθηδὸν πασγά·

*radices Pisgae*), a curious and (since it occurs in none of the later books) probably a very ancient term, found only in Deut. iii. 17; Josh. xii. 3, xiii. 20; and in Deut. iv. 49, A. V. "springs of Pisgah." In the two passages from Deuteronomy the words form part of a formula, by which apparently the mountains which enclose the Dead Sea on the east side are defined. Thus in iii. 17, we read, "the 'Arabah' also (i. e. the Jordan valley) and the 'border,' from Cinnereth (Sea of Galilee) unto the sea of the 'Arabah,' the Salt Sea, under Ashdod hap-Pisgah eastward;" and so also in iv. 49, though here our translators have chosen to vary the formula for English readers. The same intention is evident in the passages quoted from Joshua; and in x. 40, and xii. 8 of the same book, Ashdod is used alone—"the springs," to denote one of the main natural divisions of the country. The only other instance of the use of the word is in the highly poetical passage, Num. xxi. 15, "the 'pouring forth' of the 'torrents,' which extendeth to Shebeth-Ar." This undoubtedly refers also to the east of the Dead Sea.

What the real significance of the term may be, it is impossible in our present ignorance of the country east of the Dead Sea to determine. Doubtless, like the other topographical words of the Bible, it has a precise meaning strictly observed in its use; but whether it be the springs poured forth at the base of the mountains of Moab, or the roots or spurs of those mountains, or the mountains themselves, it is useless at present to conjecture. [G.]

A'SH'ER, Apocr. and N. T. A'SER (אָשֶׁר; Ἀσῆρ; *Aser*), the 8th son of Jacob, by Zilpah, Leah's handmaid (Gen. xxx. 13). The name is interpreted as meaning "happy," in a passage full of the paronomastic turns which distinguish these very ancient records: "And Leah said, 'In my happiness am I (אֲשֶׁרִי), for the daughters will call me happy' (אֲשֶׁרִינִי), and she called his name Asher" (אָשֶׁר), i. e. "happy." A similar play occurs in the blessing of Moses (Deut. xxxiii. 24). Gad was Zilpah's other and elder son, but the fortunes of the brothers were not at all connected. Of the tribe descended from Asher no action is recorded during the whole course of the sacred history. Its name is found in the various lists of the tribes which occur throughout the earlier books, as Gen. xxxv. xvi. Ex. i. Num. i. ii. xiii. &c., and like the rest Asher sent his chief as one of the spies from Kadesh-barnea (Num. xiii.). During the march through the desert his

place was between Dan and Naphtali on the north side of the tabernacle (Num. ii. 27); and after the conquest he took up his allotted position without any special mention.

The limits of the territory assigned to Asher are, like those of all the tribes, and especially of the northern tribes, extremely difficult to trace. This is partly owing to our ignorance of the principle on which these ancient boundaries were drawn and recorded, and partly from the absence of identification of the majority of the places named. The general position of the tribe was on the sea-shore from Carmel northwards, with Manasseh on the south, Zebulun and Issachar on the south-east, and Naphtali on the north-east (Jos. Ant. v. 1, §22). The boundaries and towns are given in Josh. xix. 24-31, xvii. 10, 11, and Judg. i. 31, 32. From a comparison of these passages it seems plain that Dor (*Tantura*) must have been within the limits of the tribe, in which case the southern boundary was probably one of the streams which enter the Mediterranean south of that place—either *Nahr el-Defneh* or *Nahr Zurka*. Following the beach round the promontory of Carmel, the tribe then possessed the maritime portion of the rich plain of Esdraelon, probably for a distance of eight or ten miles from the shore. The boundary would then appear to have run northwards, possibly bending to the east to embrace Ahlab, and reaching Zidon by Kanah (a name still attached to a site six miles inland from *Said*), whence it turned and came down by Tyre to Achzib (*Ecdippa*, now *es-Zib*.)

This territory contained some of the richest soil in all Palestine (Stanley, 265; Kenrick, *Phoen.* 35), and in its productiveness it well fulfilled the promise involved in the name "Asher," and in the blessings which had been pronounced on him by Jacob and by Moses. Here was the oil in which he was to "dip his foot," the "bread" which was to be "fat," and the "royal dainties" in which he was to indulge;<sup>a</sup> and here in the metallic manufactures of the Phoenicians (Kenrick, 38) were the "iron and brass" for his "shoes." The Phoenician settlements were even at that early period in full vigour;<sup>c</sup> and it is not surprising that Asher was soon contented to partake their luxuries, and to "dwell among them" without attempting the conquest and extermination enjoined in regard to all the Canaanites (Judg. i. 31, 32). Accordingly he did not drive out the inhabitants of Acho, nor Dor;<sup>d</sup> nor Zidon, nor Ahlab, nor Achzib, nor Helbah, nor Aphik, nor Rehob (Judg. i. 31), and the natural consequence of this inert acquiescence is immediately visible. While Zebulun and Naphtali "jeopardied their lives unto the death" in the struggle against Sisera, Asher was content to forget the peril of his fellows in the creeks and harbours of his new allies (Judg. v. 17, 18). At the numbering of Israel at Sinai, Asher was more numerous than either Ephraim, Manasseh, or Benjamin (Num. i. 32-41), but in the reign of David, so insignificant

<sup>a</sup> Achshaph (LXX. *Καράφ* or *Καράφα*) must be *Chaiifa*: Robinson's identification (iii. 55) is surely too far inland. Alammelech was probably on the *Nahr el Melech*, a tributary of the Kishon. Jiphtah-el may be *Jefit* (Rob. iii. 107). Bethlehem (*Beit Lahm*) is 10 miles inland from the shore of the bay of *Chaiifa* (Rob. 113); and as it was in Zebulun, it fixes the distance of Asher's boundary as less than that from the sea.

<sup>b</sup> For the crops, see Rob. iii. 102; for the oil, Kenrick, 31; Reland, 817.

had the tribe become, that its name is altogether omitted from the list of the chief rulers (1 Chr. xxvii. 16-22); and it is with a kind of astonishment that it is related that "divers of Asher and Manasseh and Zebulun" came to Jerusalem to the Passover of Hezekiah (2 Chr. xxx. 11). With the exception of Simeon, Asher is the only tribe west of the Jordan which furnished no hero or judge to the nation. "One name alone shines out of the general obscurity—the aged widow 'Anna the daughter of Phanuel of the tribe of Asher,' who in the very close of the history departed not from the temple, but 'served God with fastings and prayers night and day'" (Stanley, 265).

ASHERAH (אֲשֵׁרָה), the name of a Phoenician goddess, or rather of the idol itself. Our translators following the rendering of the LXX. (*Αστάρη*), and of the Vulg. (*lucus*) translate the word by "grove." Almost all modern interpreters however since Selden (*De Diis Syriis*, p. 343) agree that an idol or image of some kind must be intended, and seems sufficiently proved from such passages as 2 K. xxi. 7, xxiii. 6, in the latter of which we find that Josiah "brought out the Asherah" (or as one version reads "the grove") "from the house of the Lord." There can, moreover, be no doubt that Asherah is very closely connected with ASHTORETH and her worship, indeed the two are so placed in connexion with each other, and each of them with Baal (e.g. Judg. iii. 7, comp. ii. 3; Judg. vi. 25, 1 K. xviii. 19), that many critics have regarded them as identical. There are other passages however in which these terms seem to be distinguished from each other as 2 K. xxiii. 13, 14, 15. Moses (*Phön.* i. 561) first pointed out and established the difference between the two names, though he probably goes too far in considering them as names of distinct deities. The view maintained by Berthelemy (*Handb. d. A. T. Richt.*, p. 67) appears to be the more correct one, that Ashtoreth is the proper name of the goddess, whilst Asherah is the name of the image or symbol of the goddess. This symbolism seems in all cases to have been of wood (see e.g. Judg. vi. 25-30; 2 K. xxiii. 14), and the most probable etymology of the term (אֲשֵׁרָה = אֲשֵׁרָה) is *straight, direct* indicates that it was formed of the straight stem of a tree, whether living or not, used up for the purpose, and thus points us to the phallic rites with which no doubt the worship of Astarte was connected. [ASHTORETH.] See also [F. W. G.] EGYPT.

ASHES. The ashes on the altar of burnt offering were gathered into a cavity in its surface to a heap called the apple (פֹּחַל), from its round shape (Cramer, *de Ara exteriori*), said to have sometimes amounted to 300 Cors; but this Maimonides and others say is spoken *hyperbolice*. On the days of the three solemn festivals the ashes were not removed, and the accumulation taken away afterwards in the morning, the priests casting bolts for the office (*Mishna Temid.* i. 2, and ii. 2).

<sup>c</sup> Zidon was then distinguished by the name *Abbat* = "the Strong," Josh. xix. 28.

<sup>d</sup> This name is added by the LXX. Compare *Josh.* xvii. 11.

<sup>e</sup> This would be well compensated for if the names legend could be proved to have any foundation, that the parents of St. Paul resided at Giscala, or *Chaleb*, i. e. the Ahlab of Asher (Judg. i. 31). See Reland, 813.



of a red heifer burnt entire, according to regulations proscribed in Num. xix., had the ceremonial efficacy of purifying the unclean (Heb. ix. 13), but of polluting the clean. [SACRIFICE.] Ashes about of the person, especially on the head, were used as a sign of sorrow. [MOURNING.] [H. H.]

**ASHIMA** (אֲשִׁימָה; Ἀσιμάθ; *Asima*), a god worshipped by the people of Hamath. The worship was introduced into Samaria by the Hamathite colonists whom Shalmanezar settled in that land (2 K. xvii. 30). The name occurs only in this single instance. The Talmudists say that the word signifies a goat without hair, or rather with short hair (Buxtorf, *Lex. Talm.*), and from this circumstance Ashima has been regarded as identical with the Mendesian god of the Egyptians (considered by the Greeks to be Pan), to whom the goat was sacred. This god has also by some been identified with the Phoenician god Esmûn (see Wiener, *Beaue.*), whose name is frequently found in Phoenician inscriptions as a component of the names of persons, and who is regarded as the Phoenician Aesculapius (Ges. *Mon. Phoen.* pp. 136, 347). The two conjectures are not necessarily discrepant, since to the Phoenician Esmûn belong the characteristics both of Pan and of Aesculapius (Movers, *Philistier*, i. 532). There are many other conjectures of Jewish writers respecting this god, but they are of no authority whatever. [F. W. G.]

**ASHKELON, AS'KELON**, Apocr. **AS'CALON** (אֲשְׁקֶלוֹן; once "the Eshkalonite,"

אֲשְׁקֶלוֹן; Ἀσκαλων; Saad. عسقلان (note the change from Aleph to Ain); *Ascalon*), one of the five cities of the lords of the Philistines (Josh. xiii. 3; 1 Sam. vi. 17), but less often mentioned, and, apparently, less known to the Jews than the other four. This, doubtless, arose from its remote situation, alone, of all the Philistine towns, on the extreme edge of the shore of the Mediterranean (Jer. xlvii. 7), and, also, well down to the south. Gaza, indeed, was still further south, but then it was on the main road from Egypt to the centre and north of Palestine, while Ashkelon lay considerably to the left. The site, which retains its ancient name, fully bears out the above inference: but some indications of the fact may be traced, even in the scanty notices of Ashkelon which occur in the Bible. Thus, the name is omitted from the list in Josh. xv. of the Philistine towns falling to the lot of Judah (but comp. Jos. Ant. V. 1, §22, where it is specified), although Ekron, Ashdod and Gaza are all named; and considerable uncertainty rests over its mention in Judg. i. 18 (see Bertheau in *Exec. Handb.*). Samson went down from Timnath to Ashkelon, when he slew the thirty men and took their spoil, as if to a remote place whence his exploit was not likely to be heard of; and the only other mention of it in the historical books is in the formulistic passages, Josh. xiii. 3, and 1 Sam. vi. 17, and in the casual notices of Jud. ii. 28; 1 Mac. x. 86, xi. 60, xii. 33. The other Philistine cities are each distinguished by some special occurrence or fact connected with it, but except the one exploit of Samson, Ashkelon is to us no more than a name. In

the poetical books it occurs 2 Sam. i. 20 Jer. xxv. 20, xlv. 5, 7; Am. i. 8; Zeph. ii. 4, 7 Zech. ix. 5.

In the post-biblical times Ashkelon rose to considerable importance. Near the town—though all traces of them have now vanished—were the temple and sacred lake of Derceto, the Syrian Venus; and it shared with Gaza an infamous reputation for the steadfastness of its heathenism and for the cruelties there practised on Christians by Julian (Reland, 588, 590). "The soil around the town was remarkable for its fertility; the wine of Ascalon was celebrated, and the *Al-henna* plant flourished better than in any other place except Canopus" (Kenrick, 28). It was also celebrated for its cypresses, for figs, olives, and pomegranates, and for its bees, which gave their name to a valley in the neighbourhood (Kenrick, 28; Edrisi and Ibn Batuta in Ritter, *Palästina*, 88). Its name is familiar to us in the "Eschalot" or "Shallot," a kind of onion, first grown there, and for which this place was widely known. "The sacred doves of Venus still fill with their cooings the luxuriant gardens which grow in the sandy hollow within the ruined walls" (Stanley, 257). Ascalon played a memorable part in the struggles of the Crusades. "In it was entrenched the hero of the last gleam of history which has thrown its light over the plains of Philistia, and within the walls and towers now standing Richard held his court" (Stanley, *Ibid.*). By the Mahomedan geographers it was called "the bride of Syria" (Schultens, *Index Geogr.*).

"The position of the town is naturally very strong: the walls are built on a ridge of rock which winds in a semicircular curve around the town and terminates at each end in the sea. There is no bay or shelter for ships, but a small harbour towards the east advanced a little way into the town, and anciently bore, like that of Gaza, the name of Majumas" (Kenrick, 28).

In the time of Origen some wells of remarkable shape were shown near the town, which were believed to be those dug by Isaac, or at any rate, to be of the time of the patriarchs. In connexion with this tradition may be mentioned the fact that in the Samaritan version of Gen. xx. 1, 2, and xxvi. 1, Askelon (אֲשְׁקֶלוֹן) is put for the "Gerar" of the Hebrew text. [G.]

**ASH'KENAZ** (אֲשְׁכַנַּז; Ἀσκανάζ; *Ascenez*), one of the three sons of Gomer, son of Japhet (Gen. x. 3), that is, one of the peoples or tribes belonging to the great Japhetic division of the human race, and springing immediately from that part of it which bears the name of GOMER. The original seat of the people of Ashkenaz was undoubtedly in the neighbourhood of Armenia, since they are mentioned by Jeremiah (li. 27) in connexion with the kingdoms of Ararat and Minni. We are not, however, on this account to conclude that they, any more than the Gomerites in general, were confined to this locality. Assuming here, what will be more properly discussed under the word JAPHET, that the Japhetic tribes migrated from their original seats westward and northward, thus peopling Asia Minor and Europe, we may probably recognise the tribe of Ashkenaz or the northern shore of Asia Minor, in the name of Lake Ascanus, and in Europe in the name *Scand-a-*

\* The usual form would be אֲשְׁקֶלוֹן, *Ashkal*. Rössiger (in Gesenius, 1476) suggests that the uncommon termination is a Philistine form.

<sup>b</sup> Note here, as in the Arabic, the substitution of *Ain* for *Aleph*.

*Scand-inavia*. Knobel (*Völkertafel*, p. 35) regards the word as a compound (אֲשֵׁנָה), the latter element being equivalent to the Gr. γένος, Lat. gens, Eng. kind, kin; the meaning therefore being the As-race. If this be so, it would seem that we here find the origin of the name Asia, which has subsequently been extended to the whole eastern part of the world. Knobel considers that Ashkenaz is to be identified with the German race. It is worthy of notice, though possessing little weight as evidence for this view, that the rabbins, even to the present day, call Germany אֲשֵׁנָה. The opinion of Gorres (*Völkertafel*, p. 92) that Ashkenaz is to be identified with the Cymry or Gaelic race seems less probable than that of Knobel. [F. W. G.]

**ASH'NAH** (אֲשֵׁנָה), the name of two cities of Judah, both in the Shefelah or Lowland; (1) named between Zorea and Zanoah, and therefore probably N.W. of Jerusalem (Josh. xv. 33; 'Asna; Asena); and (2) between Jiphthah and Nezib, and therefore to the S.W. of Jerusalem (Josh. xv. 43; Esna). Each, according to Robinson's Map (1857), would be about 16 miles from Jerusalem, and therefore corresponding to the Bethsan of the Onomast. Eusebius names another place, 'Asna, but with no indication of position. [G.]

**ASH'PENAZ** (אֲשֵׁפְנָז), of uncertain origin, yet see Hitzig on Dan. i. 3, and compare the form אֲשֵׁפְנָז, Gen. x. 3; LXX., 'Αβισδρόφι = עֲבִי נְבִי (?); 'Ασφανεξ, Theodot.; *Asphaz, Abiezer*, Syr., the master of the eunuchs of Nebuchadnezzar (Dan. i. 3). [B. F. W.]

**ASHTAROTH**, and (once) **ASTAROTH** (עֲשְׁתָּרוֹת; 'Ashtaroth; *Astartoth*), a city on the E. of Jordan, in Bashan, in the kingdom of Og, doubtless so called from being a seat of the worship of the goddess of the same name. [ASHTORETH.] It is generally mentioned as a description or definition of Og—"who dwelt in Astartoth in Edrei" (Deut. i. 4), "at Ashtaroth and at Edrei" (Josh. xii. 4, xiii. 12), or "who was at Ashtaroth" (ix. 10). It fell into possession of the half tribe of Manasseh (Josh. xiii. 31), and was given with its suburbs or surrounding pasture-lands (מְנַרְשֵׁי) to the Gershonites (1 Chr. vi. 71 [56], the other Levitical city in this tribe being Golan. In the list in Josh. xxi. 27, the name is given as Beeshterah (quasi 'בֵּית 'א = "house of A.;" Reland, 621 Gesenius, *Theos.* 175 a, 196 uu, 1083). Nothing more is heard of Ashtaroth. It is not named in any of the lists, such as those in Chronicles, or of Jeremiah, in which so many of the trans-Jordanic places are enumerated. Jerome (*Onom. Astartoth*) states that in his time it lay six miles from Adra, which again was 25 from Bostra. Eusebius and he further (*Astartoth Carnaim*) speak of two *κωμαί*, or castella, which lay nine miles apart, "inter Adaram et Abilam civitates." One of these was possibly Ashtaroth-karnaim, and the other may have been yet recovered in these interesting districts is *Tell-Ashterah* or *Asherah* (Ritter, *Syria*, 819; Porter, ii. 212), and of this nothing more than the name is known. Uzziah the Ashterathite is named in 1 Chr. xi. 44.

**ASHTEROTH - KAR'NAIM** (עֲשְׁתָּרוֹת קַרְנַיִם) = "Ashtaroth of the two horns or peaks," Sam. Vers. עֲשְׁתָּרוֹת קַרְנַיִם; Saad. العُشْتَرِيَّة; 'Ashtaroth

καὶ (Alex. omits καὶ) *Karnain*; *Astartoth Carnain*, a place of very great antiquity, the abode of the Rephaim at the time of the invasion of Chedorlaomer (Gen. xiv. 5), while the cities of the plain were still standing in their oasis. The name reappears but once, and that in the later history of the Jews as Carnaim, or Carnaim (1 Macc. v. 26, 43, 44, 2 Macc. xii. 21, 26; *Jos. Ant.* xii. 8, §4), "a strong and great city," "hard to besiege," with a "temple (τὸ ἱερόν) of Atargatis" (τὸ 'Αταργατείον), but with no indication of its locality, beyond its being in "the land of Galaad."

It is usually assumed to be the same place as the preceding [ASHTAROTH], but the few facts that can be ascertained are all against such an identification. 1. The affix "Karnaim," which certainly indicates some distinction, and which is in the times of the Maccabees, as quoted above, appears to have superseded the other name. 2. The fact that Eusebius and Jerome in the *Onomasticon*, though not very clear on the point, yet certainly make a distinction between Ashtaroth and A-Karnaim, describing the latter as a *κωμὴ μεγίστη* τῆς 'Αραβίας, vicus grandis in angulo Batanense. 3. Some weight is due to the renderings of the Samaritan version, and of the Arabic version of Saadiah, which give Ashtaroth as in the text, but A-Karnaim by entirely different names (see above). The first of these, *Aphinit*, does not appear to have been yet recognised; but the second, *es-Sanamin*, can hardly be other than the still important place which continues to bear precisely the same name, on the Haj route, about 25 miles south of Damascus, and to the N.W. of the *Lejah* (Burckh. 55; Ritter, *Syria*, 812). Perhaps it is some confirmation of this view that while the name Karnaim refers to some double character in the deity there worshipped, *es-Sanamin* is also dual, meaning "the two idols." There accordingly we are disposed to fix the site of Ashtaroth-Karnaim in the absence of further evidence. [G.]

**ASHTORETH** (עֲשְׁתָּרוֹת; 'Astarte; *Astarte*), the principal female divinity of the Phoenicians, as Baal was the principal male divinity. It is a peculiarity of both names that they frequently occur in the plural and are associated together in this form (Judg. x. 6; 1 Sam. vii. 4, xii. 10). Gesenius (*Theos. s. vv.*) maintained that by these plurals were to be understood statues of Baal and Astarte; but the more correct view seems to be that of Movers (*Phön.* i. 175, 602), that the plurals are used to indicate different modifications of the divinities themselves. In the earlier books of the O. T., only the plural, Ashtaroth, occurs, and it is not till the time of Solomon, who introduced the worship of the Sidonian Astarte, and only in reference to that particular goddess, Ashtaroth of the Sidonians, that the singular is found in the O. T. (1 K. xi. 5, 33; 2 K. xxiii. 13). The worship of Astarte was very ancient and very

\* This was held by the Jews at the date of the Talmud to refer to its situation between two high peaked hills (see Sukkah, fol. 2), though it more probably alludes to the worship of the horned or "mooned" Ashtaroth.

widely spread. We find the plural Ashtaroth united with the adjunct Karnaim as the name of a city as early as the time of Abraham (Gen. xiv. 5), and we read of a temple of this goddess, apparently as the goddess of war, amongst the Philistines in the time of Saul (1 Sam. xxxi. 10). From the connexion of this goddess with BAAL or BEL we should moreover naturally conclude that she would be found in the Assyrian pantheon, and in fact the name Ishtar appears to be clearly identified in the list of the great gods of Assyria (Layard, *N. and B.*, 352, 629; Rawlinson, *Early History of Babylon*, Lond. 1854, p. 23; Rawlinson, *Herodotus*, i. 634). There is no reason to doubt that this Assyrian goddess is the Ashtoreth of the Old Testament and the Astarte of the Greeks and Romans. The worship of Astarte seems to have extended wherever Phœnician colonies were founded. Thus we find her name in inscriptions still existing in the island of Cyprus on the site of the ancient Citium, and also at Carthage (Ges. *Mon. Phœn.* pp. 125, 449), and not infrequently as an element in Phœnician proper names, as *Ἀστάρτος*, *Ἀβδαστάρτος*, *Δελειαστάρτος* (Jos. c. Ap. i. 18). The name occurs moreover written in Egyptian hieroglyphics, as *Astart* (Ges. *Thes. s. v.* For evidence of her wide-spread worship see also Eckhel, *Doct. Num.* iii. 369 sqq.). It is worthy of remark that Rödiger in his recently published *Addenda to Gesenius' Thesaurus* (p. 106) notices that in the inscription on the sarcophagus of a king named Esmunazar discovered in January, 1855 (see Robinson, iii. 36, note), the founding, or at least restoration, of the temple of this goddess at Sidon, is attributed to him and to his mother Amasthoreth, who is further styled priestess of Ashtoreth.

If now we seek to ascertain the character and attributes of this goddess we find ourselves involved in considerable perplexity. There can be no doubt that the general notion symbolized is that of productive power, as Baal symbolizes that of generative power, and it would be natural to conclude that as the sun is the great symbol of the latter, and therefore to be identified with Baal, so the moon is the symbol of the former and must be identified with Astarte. That this goddess was so typified can scarcely be doubted. The ancient name of the city, Ashtaroth-Karnaim, already referred to, seems to indicate a horned Astarte, that is an image with a crescent moon on her head like the Egyptian Athor. At any rate it is certain that she was by some ancient writers identified with the moon, thus Lucian (*De Syria Dea*, 4) says, *Ἀστάρτην δ' ἐγὼ δοκέω Σελήνην ἕμμεναι*. And again Herodian, v. 6, 10, *Ὀυρανίαν Φοίνικες Ἀστάρτην (a greised form of Astarte) ὀνομάζουσι, σελήνην εἶναι ἕλοντες*. On these grounds Movers, Winer, Keil, and others maintain that originally Ashtoreth was the moon-goddess. On the other hand it appears to be now ascertained that the Assyrian Ishtar was not the moon-goddess, but the planet Venus (Rawlinson, *Herod.* l. c.), and it is certain that Astarte was by many ancient writers identified with the goddess Venus (or Aphrodite) as well as also with the planet of that name. The name itself seems to be identical with our word *Star*, a word very widely spread (Sanskrit, *tara*; Zend, *starān*; Pehlevi, *setaran*; Pers. *استاره*, *astarah*; Gr. *ἀστὴρ*; Lat. *stella*). Though this derivation is regarded as doubtful by Keil, from

the absence of the initial *Y* in all the presumed representatives of the word (*Kōnige*, i. 168, Eng. tr. i. 189), it is admitted by Gesenius, Fürst, Movers, and most Hebrew critics on apparently good grounds. On the whole it seems most likely that both the moon and the planet were looked upon as symbols, under different aspects and perhaps at different periods, of the goddess, just as each of them may in different aspects of the heavens be regarded as the "queen of heaven."

The inquiry as to the worship paid to the goddess is not less perplexed than that of the heavenly body in which she was symbolized. Movers (*Phœn.* 607) distinguishes two Astartes, one Carthaginian-Sidonian, a virgin goddess symbolized by the moon, the other Syro-Phœnician symbolized by the planet Venus. Whether this be so or not, it is certain that the worship of Astarte became identified with that of Venus: thus Cicero (*de Nat. Deor.* iii. 23) speaks of a fourth Venus, "Syria Tyroque concepta, quae Astarte vocatur," and that this worship was connected with the most impure and licentious rites is apparent from the close connexion of this goddess with ASHERAH, or, as our translators rendered the word, "groves." It is not necessary that we should here enter further into the very perplexed and revolting subject of the worship of this goddess. The reader who wishes to pursue the inquiry may find ample details in Movers' *Phœnizier*, already referred to, and in *Cruzer's Symbolik*. [F. W. G.]

ASH-TREE (אֲשׁוּר, 'Oren, rendered by the LXX.

*πίτυς*, and by the Vulg. *pinus*). It is mentioned only in Is. xlv. 14, in connexion with other timber trees. The similarity of sound favours the notion that it is the Latin *ornus*, or ash-tree; and Celsius (*Hierobot.* i. 192) takes it to be the Arabic

أرن which, according to Sprengel (*Hist. rei herb.* i. 14) is the *Capparis spinosa* of Linnaeus, a thorny tree producing bitter berries. Gesenius, however, prefers to render it by *pine*, on the authority of the LXX. and Vulg., and supposes the name to have arisen from the gracefulness of its form, the root being אגל, which in Arabic signifies *agilis, gracilis fuit*. [W. D.]

ASHUR (אֲשׁוּר; 'Aschûr, 'Assûr; *Assur*, *Assur*), the "Father of Tekoa" (1 Chr. ii. 24, iv. 5).

ASHURITES, the (אֲשׁוּרִי; ἄσσυρί; Alex. *Θασούρ*; *Gessuri*). This name occurs only in the enumeration of those over whom Ishbosheth was made king (2 Sam. ii. 9). By some of the old interpreters—Arabic, Syriac, and Vulgate versions—and in modern times by Ewald (*Gesch.* iii. 145), the name is taken as meaning the Geshurites, the members of a small kingdom to the S. or S.E. of Damascus, one of the petty states which were included under the general title of Aram. [ARAM; GESHUR.] The difficulty in accepting this substitution is that Geshur had a king of its own, Talmi, whose daughter moreover was married to David somewhere about this very time (1 Chr. iii. 2, compared with 4), a circumstance not consistent with his being the ally of Ishbosheth, or with the latter being made king over the people of Geshur. Talmi was still king many years after this occurrence (2 Sam. xiii. 37). In

addition, Geshur was surely too remote from Mahanaim and from the rest of Ishbosheth's territory to be intended here.

It would therefore be perhaps safer to follow the Targum of Jonathan, which has Beth-Asher, בֵּית אֲשֶׁר, "the house of Asher," a reading supported by several MSS. of the original text, which, omitting the Vau, have הַאֲשֶׁרִי (Davidson, *Hebr. Text*, ad loc.). "The Asherites" will then denote the whole of the country west of the Jordan above Jezreel (the district of the plain of Esdraelon), and the enumeration will proceed regularly from north to south, Asher to Benjamin. The form "Asherite" occurs in Judg. i. 32.

The reading of the LXX. was evidently quite different; but what it was has not been yet recognised.

There is clearly no reference here to the Asshurim of Gen. xv. 3. [G.]

ASHVATH (עֲשׂוֹת; Ασθ; *Asoth*), name of a man (1 Chr. vii. 33).

ASIA (ἡ Ἀσία). The passages in the N. T., where this word occurs, are the following: Acts ii. 9, vi. 9, xvi. 6, xix. 10, 22, 26, 27, xx. 4, 16, 18, xxi. 27, xxvii. 2; Rom. xvi. 5 (where the true reading is Ἀσίας); 1 Cor. xvi. 19; 2 Cor. i. 8; 2 Tim. i. 15; 1 Pet. i. 1; Rev. i. 4, 11. [CHIEF OF ASIA: see ASIARCH.] In all these passages it may be confidently stated that the word is used, not for "the continent of Asia," nor for what we commonly understand by "Asia Minor," but for a Roman province which embraced the western part of the peninsula of Asia Minor, and of which Ephesus was the capital. This province originated in the bequest of Attalus, king of Pergamus, or king of Asia, who left by will to the Roman Republic his hereditary dominions in the west of the peninsula (B.C. 133). Some rectifications of the frontier were made, and "Asia" was constituted a province. Under the early Emperors it was rich and flourishing, though it had been severely plundered under the Republic. In the division made by Augustus of senatorial and imperial provinces, it was placed in

the former class, and was governed by a procurator (Hence ἀποκρίται, Acts xix. 38, and on coins). It contained many important cities, among which were the seven churches of the Apocalypse, and it was divided into assize districts for judicial business (Hence ἀγοραῖοι, i. e. ἡμέραι, Acts, *ibid.*). It is not possible absolutely to define the inland boundary of this province during the life of St. Paul, indeed the limits of the provinces were frequently undergoing change; but generally it may be said that it included the territory anciently subdivided into Aeolis, Ionia, and Doris, and afterwards Mysia, Lydia, and Caria. [MYSIA, LYCIA, THYNYIA, PHRYGIA, GALATIA.]

Meyer's comment on Acts xvi. 6 is curious, and neither necessary nor satisfactory. He supposes that the divine intimation given to St. Paul had reference to the continent of Asia, as opposed to Europe, and that the apostle supposed it might have reference simply to Asia cis Taurum, and therefore attempted to penetrate into Bithynia. The view of Meyer and De Wette on Acts xviii. 1 (and of the former on Acts xix. 10), viz. that the peninsula of Asia Minor is intended, involves a large geographical mistake: for this term "Asia Minor" does not seem to have been so applied till several centuries after the Christian era. Moreover the mistake introduces confusion into both narratives. It is also erroneous to speak of Asia in the N. T. as *A. proconsularis*; for this phrase also was of a later date, and denoted one of Constantine's subdivisions of the province of which we are speaking.

In the books of Maccabees, where reference is made to the pre-provincial period of this district (B.C. 200-150), we frequently encounter the word Asia in its earlier sense. The title "King of Asia" was used by the Seleucid monarchs of Antioch, and was claimed by them even after it more properly belonged to the immediate predecessors of Attalus (see 1 Macc. xi. 13; Conybeare and Howson's *Lives and Epistles of St. Paul*, ch. xiv.; Marquardt's *Röm. Alterthümer*, iii. pp. 130-146). [J. S. H.]

ASIARCHÆ (Ἀσιάρχαι; *principes Asiæ*; Vulg. chief of Asia, A. V.; Acts xix. 31), officers chosen annually by the cities of that part



Greek aureus. Copper coin ("medallion") of Laodicea of Phrygia; Commodus; with name of Asarch.

Obv.: ΑΥΤΟΚΡΑΤΟΡ ΚΑΙ ΣΕΒΑΣΤΟΤΑΤΟΝ ΚΑΙ ΑΝΤΩΝΙΝΟΥ. Bust of Emperor to right. Rev.: ΕΠΙΤΑΓΗΤΩΝ ΠΡΟΚΑΤΑΡΧΩΝ ΑΙΟΛΙΑΣ ΙΟΝΙΑΣ ΔΩΡΙΣ ΜΥΣΙΑΣ ΛΥΔΙΑΣ ΚΑΡΙΑΣ. Figure in triumphal quadriga of lions, to left.

of the province of Asia, of which Ephesus was, under Roman government, the metropolis. They had charge of the public games and religious theatrical spectacles, the expenses of which they bore, as was done by the holders of *λευτουργίας* at Athens, and the aediles at Rome (Niebuhr, iii. 35; Gibbon, *et* ii. 205, ed. Smith). Their office was thus, in general measure at least, religious, and they are in consequence sometimes called ἀρχιερείς, and their office *ιερωσύνη* (Mart. S. Polycarp. in *Patr. Ap. c. 21*).

probably it represented the religious element of the ancient Panionian league; to the territorial limits of which also the circle of the functions of the Asiarchs nearly corresponded. (See Herod. i. 142.) Asiarchs called *Ἀσιάρχαι* are mentioned by Strabo Officers called *Ἀσιάρχαι* are mentioned by Strabo (xiv. p. 665), who exercised judicial and civil functions, subject to the Roman government; but there is no evidence to show that the Asiarchs exercised any but the religious functions above-mentioned. Modestinus names *Βιθυνιαρχία* and *Καππαδοκαρχία* as religious offices in Bithynia and Cappadocia. The office of Asiarch was annual, and subject to the approval of the proconsul, but might be renewed; and the title appears to have been continued to those who had at any time held the office. From its costliness, it was often (*ἀεὶ*) conferred on a citizen of the wealthy city of Tralles (Strabo, xiv. p. 649). Philip, the Asiarch at the time of S. Polycarp's martyrdom, was a Trallian. Coins or inscriptions bearing the names of persons who had served the office of Asiarch, once or more times, are known as belonging to the following cities: Aphrodisias, Cyzicus, Hyraepa, Laodicea, Pergamus, Philadelphia, Sardis, Smyrna, Thyatira. (Aristid. *Or.* xvi. p. 518, ed. Dind.; Eckhel, ii. 507; iv. 207; Böckh, *Inscr.* vol. ii.; Van Dale, *Dissert.* p. 274, seq.; Krause, *Civitates Neocorae*, p. 71; Wetstein, *On Acts XIX.*; Akerman, *Numismatic Illustr.* p. 51; Herod. v. 38; Hammond, *On N. T.*) [H. W. P.]

ASIBIAS (*Ἀσιβίας*; *Zabdius*), name of a man (1 Esd. ix. 29).

ASIEL (*Ἀσιήλ*; *Asiel*), name of a man (1 Chr. iv. 35).

ASIPHA (*Ἀσιφά*; *Gaspha*), 1 Esd. v. 29. [HASUPHA.]

ASKELOON. [ASHKELON.]

ASMODEUS (*Ἀσμοδαῖος*; *Asmodaios*, Tob. iii. 8), the same as *אֲשֵׁרֵי*, which in Job xxxi. 12, &c., means "destruction," and *Ἀπολλύων*, Rev. ix. 11, where he is called "a king, the angel of the bottomless pit," and *ὁ Ὄλοθρέων*, Wisd. xviii. 25, where he is represented as the "Evil angel" (Ps. lxxviii. 49) of the plague. (Schleusner's *Thesaur.* s. v.) From the fact that the Talmud (cod. Gittin. Eccles. i. 12) calls him *מלכה דשירי* rex daemonum (cf. Lightfoot, *Hor. Hebr. et Talm.* in Luke xi. 15), some assume him to be identical with Beelzebub, and others with Azrael. The name is derived either from *אֲשֵׁרֵי*, to destroy, or, according to Reland (Winer, s. v.), from a Persian word = *παιδάειν*. In the book of Tobit this evil spirit is represented as loving Sarn, the daughter of Raguel, and causing the death of seven husbands, who married her in succession, on the bridal night; gaining the power to do so (as is hinted) through their incontinence. Tobias, instructed by Raphael, burns on "the ashes of perfume" the heart and liver of the fish which he caught in the Tigris; "the which smell when the evil spirit had smelled, he fled into the utmost parts of Egypt, and the angel bound him" (Tob. viii. 3).

It is obviously a vain endeavour to attempt to rationalise this story of

Asmodeus with the fishy fume that drove him, though enamoured, from the spouse of Tobit's son, and with a vengeance sent from Media post to Egypt, there fast bound.

since it is throughout founded on Jewish demonology, and "the loves of the angels," a strange fancy derived from Gen. vi. 2. Those however who attempt this task make Asmodeus the demon of impurity, and suppose merely that the fumes deadened the passions of Tobias and his wife. The Rabbis (among other odd fables) make this demon the offspring of the incest of Tubalcain with his sister Noema, and say (in allusion to Solomon's many wives) that Asmodeus once drove him from his kingdom, but being dispossessed was forced to serve in building the temple, which he did noiselessly, by means of a mysterious stone Shamir (Calmet, s. v. and *Fragmentes*, 271, where there is a great deal of fanciful and groundless speculation). [F. W. F.]

AS'NAH (*אֲסֵנָה*; *'Asena*; *Asena*), name of a man (Ezr. ii. 50). [See ASENATH.]

ASNAPPER (*אֲסַנְפָר*; *Syr. Espid*; *Asse-vaphar*; *Asenaphar*), mentioned in Ezr. iv. 10, with the epithets "great and noble," as the person who settled the Cuthaeans in the cities of Samaria. He has been variously identified with Shalmaneser, Sennacherib, and Esar-haddon. Of the three the third is the most probable, as Gesenius says, since in ver. 2 of the same chapter the Cuthaeans attribute their settlement to that king. But on the whole, as this is but slight evidence, it seems better to accept Patrick's view (*Comm. in loco*), that Asnapper was "some great commander, who was entrusted by one of these kings to conduct them, and bring them over the river Euphrates, and see them settled in Samaria." [G. E. L. C.]

AS'SOM (*Ἀσόμ*; *Asom*), 1 Esd. ix. 33. [HAS-SHUM.]

ASP (*אֲסַפ*; *Pethen*; *אֲסַפִּי*, LXX.; identical with the adder mentioned in Ps. lviii. 4, xci. 13. It occurs in Deut. xxxii. 33; Job xx. 14, 16; Is. xi. 8; and Rom. iii. 13. It is the Coluber Naja of Egypt, and is very poisonous. See ADDER. [W. D.]

AS'PATHA (*אֲסַפְתָּה*; *Phasga*; *Espatha*), third son of Haman (Esth. ix. 7).

AS'PHAR, THE POOL (*ἀλάκκος Ἀσφάρ*) in the "wilderness of Thecoe." By this "pool" Jonathan and Simon Maccabaeus encamped at the beginning of their struggle with Bacchides (1 Macc. ix. 33; Joseph. *Ant.* xiii. 1, §2). Is it possible that the name is a corruption of *ἀλάκκος Ἀσφαλιτῆς*? [G.]

ASPHAR'ASUS (*Ἀσφαράσος*; *Mechpsatorchor*), 1 Esd. v. 8. [MIZPAR.]

AS'RIEL (*אֲסֵרִיֵּל*; *'Esrihal*; *Asriel*, *Esriel*), a son of the patriarch Manasseh (Num. xxvi. 31; Josh. xvii. 2; 1 Chr. vii. 14).

ASS, a quadruped frequently mentioned in Scripture. The name is assigned by the A. V. to several distinct Heb. words, viz. *אֲתוֹן*, *חֲמֹר*, *עֵר*, *עֹרֹד*, and *פָּרָה*, and the Greek words *ὄνος* and *ὑποζύγιον*. It occurs also in two passages of Eccles. xiii. 19, xxxiii. 24, in the first of which it stands for *ὄναγρος*.

*'Athón* (*אֲתוֹן*), a she-ass of the domestic kind, so called from its slowness, being from the root *אָתַן*, unused in Heb., but having in Arab. the meaning, *contracto brevique passu incessit*. It is men-

tioned several times in Genesis, twice as distinguished from חמור. It occurs also in Num. xxii. where Balaam's ass is mentioned, and also in 1 Sam. ix., in the account of Saul being sent to seek his father's asses. Also in 2 K. iv. 22, 24, and 1 Chr. xxvii. 30. In the two passages of Genesis (xii. 16, xiv. 23) where אֲתוֹן contrasts with חמור, the LXX. have ἡμίλογος, but in the other passages either ἡ ὄνος, or ὄνος θηλεία. In Zech. ix. 9, only do they depart from their usual rendering, and express עֵיר בְּנֵי אֲתוֹנוֹת by πῶλον λέον.

Chamôr (חמור) is the general term for the male ass, whether domesticated or not, and is derived from the root חמר, *rubuit*, because of its reddish colour, as in Spanish they call the ass *burro*, *burrico* = *ruber*, and in Gr. from *πυρρός* comes *πύρριχος*, sc. *ἵππος*. The Hebrews used the ass as a beast of burden, for ploughing, and for riding, and held it in considerable esteem. The comparison of Issachar to a strong ass (Gen. xlix. 14) is not intended as a reproach, though with the Greeks, the Romans, the Egyptians and other nations, the stupidity of the ass became a proverb. In the law of Moses (Deut. xxii. 10) it was forbidden to plough with the ox and the ass yoked together: it was also unclean because it did not chew the cud (Lev. xi. 26); and hence the force of the statement in 2 K. vi. 25, "And there was a great famine in Samaria: and behold, they besieged it, until an ass's head was sold for fourscore pieces of silver," &c.; for there could be no stronger proof of the straits the besieged were put to than that they should eat what was unclean. The imputation cast upon the Jews in ancient times of worshipping an ass's head, has been variously explained. The conjectures on this matter are some of them ingenious, but all unsatisfactory. The LXX. usually render חמור by ὄνος.

'Aiv (עֵיר), from root עֵיר, *fervere, aestuare* signifies a young male ass. The A. V., in Judg. x. 4, xii. 14, renders it *ass colts*; in Gen. xxxii. 15, xlix. 11, *foal*; in Job xi. 12, *colt*; and in Isa. xxx. 6, 24, *young asses*. In the four first passages the LXX. have πῶλος. In Job and Isaiah ὄνος. The ass is a lascivious animal; hence the derivation of this word; and possibly also of חמור, for one meaning of חמור is *aestuavit*.

Áróð (עֵרוֹד). This animal is mentioned in Job xxxix. 5, in company with the פָּרָא, and both are rendered in A. V. by *wild ass*. The LXX. omit עֵרוֹד. Gesenius says עֵרוֹד = פָּרָא, the former being the Aramean, the latter the Heb. form; but probably two distinct animals are meant. We have the Chald. plur. emphat. עֵרְיָא, from עֵר, in Dan. v. 21, which is rendered by Theodot. *ὄναγκων*. The עֵרוֹד is probably the wild mule of Mongolia, which is superior to the onager in strength, beauty, and swiftness. The derivation is from an unused root עֵר, which in the Arab signifies *fugit* (cognate of חָרַד, *tremuit, trepidavit*). Bechart (*Hieroz.* ii. p. 218, Lips.) suspects the name עֵרוֹד to be onomatopœic, from the neighing of the animal when it sees man: and Gesenius thinks that there may be some truth in this con-

jecture, although we have no confirmation of it in the other Semitic dialects. In Sanscrit *rud* = *weep*.

Pere (פָּרָא), the wild ass of Asia, formerly found in Syria, but now very rare in Western Asia, but still found in Arabia and Persia. Gesenius refers to Ker Porter's *Travels in Georgia and Persia*, i. p. 459, for a description and figure of this animal, agreeing precisely with a living example which he saw in the Zoological Gardens in London in 1835. The chase of this animal by the soldiers of the army of Cyrus is related by Xenophon. Martial calls it *pulcher onager*; and Ovid has described its beauty, fleetness, and untameableness. The word occurs in Gen. xvi. 11, where it is said that Ishmael shall be rendered in A. V. *a wild man*, in Ps. civ. 11; in several passages of Job; Isa. xxxii. 14; Job 24, xiv. 6; and Hos. viii. 9. The LXX. usually render it by *ὄναγρος*, ὄνος ἄγριος, ὄνος ἡμίκτης, and ὄνοι ἐν ἀγρῶ. The derivation is from פָּרָא, *cito ferri, cito currere, onagram agere*. In Hos. xiii. 15, where פָּרְיָא, *onagram egit*, = *ferociter egit instar onagri*. [W. D.]

ASSA'BIAS (Ἀσαβίας; *Hasabias*), 1 Ed. ii. 9. [HASHABIAH.]

ASSALIMOTH (Σαλιμῶθ; *Salimoth* (36)), 1 Ed. viii. 36. [SHELOMITH.]

ASSA'NIAS (Σαυλάς; *Assannas*), 1 Ed. vi. 54. [HASHABIAH.]

ASSH'UR. [ASSYRIA.]

ASSIDE'ANS (Ἀσιδαῖοι; *Assidai*; ἱεροῖς, *the pious*, "puritans"; of ἐσθραῖοι, ὄσσιοι), the name assumed by a section of the orthodox Jews (1 Macc. i. 42, alii *Ioudaίων* probably by correction; 1 Macc. vii. 13; 2 Macc. xiv. 6; distinguished from "the impious" (οἱ ἀσεβῆς, 1 Macc. iii. 8, vi. 21, vii. 5, &c.), "the lawless" (οἱ ἄνομοι, 1 Macc. iii. 6, ix. 23, &c.), "the transgressors" (οἱ παράνομοι, 1 Macc. i. 11, &c.), that is, the Hellenizing faction. They appear to have existed as a party before the Maccabean rising, and were probably bound by some peculiar vow to the external observance of the Law (1 Macc. ii. 42, ἐκνούσιζεσθαι τῷ νόμῳ). They were among the first to join Mattathias (1 Macc. i. c.); and afterwards to have been merged in the general body of the faithful (2 Macc. xiv. 6, οἱ λεγόμενοι τῶν Ἰουδαίων Ἀσιδαῖοι, ὃν ἀφηγεῖται Ἰουδας ὁ Μασαβαῖος . . .). When Bacchides came against Jerusalem they used their influence (1 Macc. vii. 13, ἵνα οἱ Ἀσιδ. ἦσαν ἐν υἱοῖς Ἰσραήλ) to conclude a peace, because "a priest of the seed of Aaron" (Alcimus) was with him, and sixty of them fell by his treachery [ALCIMUS]. The name Chasidim occurs frequently in the Psalms (e. g. Ps. lxxv. 2 = 1 Macc. vii. 17; cxxxii. 9, &c.); and it has been adopted in recent times by a sect of Jewish Jews, who take as the basis of their mystical system the doctrines of the Cabbalistic book Zohar (see *Ersch und Gruber, s. v. Chasidæer*). [B. F. W.]

AS'SIR (Ἀσῖρ; *Asêp, Ashêp*; *Asêr*, *Asêr*), 1. Son of Korah (Ex. vi. 24; 1 Chr. vi. 23). 2. Son of Ebiasaph, and a forefather of Samuel (1 Chr. vi. 23, 37). 3. Son of Jeconiah (1 Chr. iii. 17), unless אֶסֶר יִבְיָהּ be translated "Jehoiachin the captive" (Bertheau *ad loc.*).

ASSOS or AS'SUS (*Ἀσσός*), a town and seaport of the Roman province of ASIA, in the district anciently called Mysia. It was situated on the northern shore of the gulf of ADAMYTTIUM, and was only about seven miles from the opposite coast of Lesbos, near Methymna (Strab. xiii. p. 618). A good Roman road, connecting the towns of the central parts of the province with Alexandria Troas [TROAS] passed through Assos, the distance between the two latter places being about 20 miles (Itin. Anton.). These geographical points illustrate St. Paul's rapid passage through the town, as mentioned in Acts xx. 13, 14. The ship in which he was to accomplish his voyage from Troas to Caesarea went round Cape Lectum, while he took the much shorter journey by land. Thus he was able to join the ship without difficulty, and in sufficient time for her to anchor off Mitylene at the close of the day on which Troas had been left.

The chief characteristic of Assos was that it was singularly Greek. Fellows found there "no trace of the Romans." Leake says that "the whole gives perhaps the most perfect idea of a Greek city that anywhere exists." The remains are numerous and remarkably well preserved, partly because many of the buildings were of granite. The citadel, above the theatre, commands a glorious view, and must itself have been a noble object from the sea. The Street of Tombs, leading to the Great Gate, is one of the most remarkable features of Assos. Illustrations of the ancient city will be found in Texier, Clerac, Fellows, and Choiseul-Gouffier. It is now utterly desolate. Two monographs on the subject are mentioned by Winer: Quandt, *De Asson*. Regiom. 1710; Amnell, *De Ἀσσοῦ*. Upsal. 1758.

It is now a matter of curiosity to refer to the interpretation which used to be given to the words *ἄσσαν παρέλεγοντο*, in Acts xxvii. 13. In the Vulgate they were rendered "cum sustulissent de Asson," and they were supposed to point to a city of this name in Crete. Such a place is actually inserted by Padre Georgi, in the map which accompanies his *Paulus Naufragus* (Venet. 1730, p. 181). The true sense of the passage was first given by Beza. [J. S. H.]

ASSUERUS (*Ἀσούρος*), Tob. xiv. 15. [AHASUERUS.]

ASSUR (*אַשּׁוּר*; *Ἀσσοῦρ*). 1. (Ezr. iv. 2; Ps. lxxxiii. 8; 2 Esd. ii. 8; Jud. ii. 14; v. 1; vi. 1, 17; vii. 20, 24; xiii. 15; xiv. 3; xv. 6; xvi. 4. [ASSHUR; ASSYRIA.] 2. (*Ἀσούρ*; Alex. *Ἀσσοῦρ*; *Assur*), 1 Esd. v. 31. [HARHUR.]

ASSYRIA, ASSHUR (*אַשּׁוּר*; *Ἀσσοῦρ*; *Assur*), was a great and powerful country lying on the Tigris (Gen. ii. 14), the capital of which was Nineveh (Gen. x. 11, &c.). It derived its name apparently from Asshur, the son of Shem (Gen. x. 22), who in later times was worshipped as their chief god by the Assyrians. The boundaries of Assyria differed greatly at different periods. Probably in the earliest times it was confined to a small tract of low country between the *Gebel Makloub* and the *Lesser Zab*, or *Zab Asfal*, lying chiefly on the left bank of the Tigris. Gradually its limits were extended, until it came to be regarded as comprising the whole region between the Armenian mountains (lat. 37° 30') upon the north, and upon the south the country about Baghdad (lat. 33° 30'). Eastward its boundary was the high range of Zagros

or mountains of *Kurdistan*; westward, it was, according to the views of some, bounded by the *Mesopotamian* desert, while, according to others, it reached the Euphrates. Taking the greatest of these dimensions, Assyria may be said to have extended in a direction from N.E. to S.W. a distance of nearly 500 miles, with a width varying from 350 to 100 miles. Its area would thus a little exceed 100,000 square miles, or about equal that of Italy.

1. *General character of the country.*—The country within these limits is of a varied character. On the north and east the high mountain-chains of Armenia and *Kurdistan* are succeeded by low ranges of limestone-hills of a somewhat arid aspect, which detach themselves from the principal ridges, running parallel to them, and occasionally inclosing, between their northern or north-eastern flank and the main mountain-line, rich plains and fertile valleys. To these ridges there succeeds at first an undulating zone of country, well watered and fairly productive, which finally sinks down with some suddenness upon the great Mesopotamian plain, the modern district of *El-Jezireh*. This vast flat, which extends in length for 250 miles from the latitude of *Mardin* (37° 20') to that of *Tekrit* (34° 33'), and which is in places of nearly equal width, is interrupted only by a single limestone-range—a narrow ridge rising abruptly out of the plain; which, splitting off from *Zagros* in lat. 33° 30', may be traced under the names of *Sarazar*, *Hamrin*, and *Sinjar*, from *Iwan* in *Luristan* nearly to *Rakkah* on the Euphrates. "From all parts of the plain the *Sinjar* is a beautiful object. Its limestone rocks, wooded here and there with dwarf oak, are of a rich golden colour; and the numberless ravines which furrow its sides form ribs of deep purple shadow" (Layard, *Nineveh and Babylon*, p. 265). Above and below this barrier, stretching southward and westward further than the eye can reach, and extending northward and eastward 70 or 80 miles to the hill-country before mentioned, is an immense level tract, now for the most part a wilderness, scantily watered on the right bank of the Tigris, but abundantly supplied on the left, which bears marks of having been in early times throughout well cultivated and thickly peopled. This plain is not alluvial, and most parts of it are even considerably raised above the level of the rivers. It is covered in spring time with the richest vegetation, presenting to the eye a carpet of flowers, varying in hue from day to day; but as the summer advances it is parched up, and gradually changes to an arid and yellow waste, except along the courses of the rivers. All over this vast flat, on both sides of the Tigris, rise "grass-covered heaps, marking the site of ancient habitations" (Layard, p. 245). Mr. Layard counted from one spot nearly a hundred (*Nineveh and its Remains*, i. p. 315); from another above 200 of these lofty mounds (*Nin. and Bab.* p. 245). Those which have been examined have been uniformly found to present appearances distinctly connecting them with the remains of Nineveh. [NINEVEH.] It may therefore be regarded as certain that they belong to the time of Assyrian greatness, and thus they will serve to mark the extent of the real Assyrian dominion. They are numerous on the left bank of the Tigris from *Bavian* to the *Diyaleh*, and on the right they thickly stud the entire country both north and south of the *Sinjar* range, extending eastward beyond the *Khabou* (Layard, chs. xii.-xiv.).

northward to *Mardin*, and southward to the vicinity of *Baghdad*.

2. *Provinces of Assyria*.—Assyria in Scripture is commonly spoken of in its entirety, and unless the *Huzzab* (הֲצַב) of Nahum (ii. 7) is an equivalent for the *Adiabene* of the geographers, no name of a district can be said to be mentioned. The classical geographers, on the contrary, divided Assyria into a number of regions—Strabo (xvi. §1 and §4) into *Aturia*, *Arbelitis*, *Artacene*, *Apolloniatis*, *Chalonitis*, *Dolomene*, *Calachene*, *Adiabene*, *Mesopotamia*, &c.; Ptolemy (vi. 1) into *Arrapachitis*, *Adiabene*, the *Garamaeon* country, *Apolloniatis*, *Arbelitis*, the country of the *Sambatae*, *Calacine*, and *Sittacene*. These regions appear to be chiefly named from cities, as *Arbelitis* from *Arbela*; *Calacene* (or *Calachine*) from *Calah* or *Halah* (Gen. x. 11; 2 K. xvii. 6); *Apolloniatis* from *Apollonia*; *Sittacene* from *Sittace*, &c. *Adiabene*, however, the richest region of all, derived its appellation from the *Zab* (*Diab*) rivers on which it lay, as *Ammianus Marcellinus* informs us (xxiii. 20). Ptolemy (v. 18) made *Mesopotamia* (which he understood literally as the whole country between the *Euphrates* and the *Tigris*) distinct from *Assyria*, just as the sacred writers distinguish אֲרָם נְהַרַיִם from אֲרָם אֲשׁוּרַיִם. Strabo (xvi. §1) extended *Assyria* to the *Euphrates*, and even across it into *Arabia* and *Syria*!

3. *Chief cities*.—The chief cities of *Assyria* in the time of its greatness appear to have been the following:—*Nineveh*, which is marked by the mounds opposite *Mosul* (*Nebbi-Yunus* and *Koyun-ik*); *Calah* or *Halah*, now *Nimrud*; *Asshur*, now *Kileh Sherghat*; *Sargina*, or *Dur-Sargina*, now *Khorsabad*; *Arbela*, still *Arbil*; *Opis* at the junction of the *Diyaleh* with the *Tigris*; and *Sittace*, a little further down the latter river, if this place should not rather be reckoned to *Babylonia*.

4. *Nations bordering on Assyria*.—Towards the north, *Assyria* bordered on the strong and mountainous region of *Armenia*, which may have been at times under *Assyrian* dominion, but was never reckoned an actual part of the country. (See 2 K. xix. 37.) Towards the east her neighbours were originally a multitude of independent tribes, scattered along the *Zagros* chain, who have their fitting representatives in the modern *Kurds* and *Lurs*—the real sovereigns of that mountain-range. Beyond these tribes lay *Media*, which ultimately subjected the mountaineers, and was thereby brought into direct contact with *Assyria* in this quarter. On the south, *Elam* or *Susiana* was the border-state east of the *Tigris*, while *Babylonia* occupied the same position between the rivers. West of the *Euphrates* was *Arabia*, and higher up *Syria*, and the country of the *Hittites*, which last reached from the neighbourhood of *Damascus* to *Anti-Taurus* and *Amanus*.

5. *History of Assyria—original peopling*.—On the subject of the original peopling and early condition of *Assyria* we have more information than is generally possessed with regard to the first beginnings of nations. Scripture informs us that *Assyria* was peopled from *Babylon* (Gen. x. 11), and both classical tradition and the monuments of the country agree in this representation. In *Herodotus* (i. 7), *Ninus*, the mythic founder of *Nineveh*, is the son (descendant) of *Belus*, the mythic founder of *Babylon*—a tradition in which the derivation of

*Assyria* from *Babylon*, and the greater antiquity and superior position of the latter in early times are shadowed forth sufficiently. That *Ctesias* (in *Diod. Sic. ii. 7*) inverts the relation, making *Semiramis* (according to him, the wife and successor of *Ninus*), found *Babylon*, is only one sort of ten thousand proofs of the untrustworthy character of his history. The researches recently carried on in the two countries clearly show, not merely by the statements which are said to have been deciphered on the historical monuments, but by the whole character of the remains discovered, that *Babylonian* greatness and civilization was earlier than *Assyrian*, and that while the former was of native growth, the latter was derived from the neighbouring country. The cuneiform writing, for instance, which is rapidly punched with a very simple instrument upon moist clay, but is not without much labour and trouble inscribed by a chisel upon rock, must have been invented in a country where men "had brick for stone" (Gen. xi. 3), and have thence passed to one where the material was unsuited for it. It may be observed also, that while writing occurs in a very rude form in the earlier *Babylonian* ruins (*Lepsius Chaldaea*, p. 169), and gradually improves in the later ones, it is in *Assyria* uniformly of an advanced type, having apparently been introduced there when it had attained to perfection.

6. *Date of the foundation of the kingdom*.—With respect to the exact date at which *Assyria* became a separate and independent country, there is an important difference between classical authorities. *Herodotus* and *Ctesias* were widely at variance on this point, the latter placing the commencement of the empire almost a thousand years before the former! Scripture does but little to determine the controversy; that little, however, is in favour of the earlier author. Geographically, as a country—*Assyria* was evidently known to *Moses* (Gen. ii. 14, xxv. 18; Num. xiv. 29, 30), but it does not appear in Jewish history as a kingdom till the reign of *Menahem* (ab. B.C. 726). In *Abraham's* time (B.C. 1900?) it is almost certain that there can have been no *Assyrian* kingdom, or its monarch would have been found among those who invaded *Palestine* with *Chedorlaomer* (Gen. xiv. 1). In the time of the early *Judges* (B.C. 1400?) *Assyria*, if it existed, can have been of no great strength; for *Chushan-Rishathaim*, the first of the foreigners who oppressed *Israel* (*Judg. iii. 8*), is master of the whole country between the rivers (*Aram-Naharaim* = "Syria between the two rivers"). These facts militate strongly against the views of *Ctesias*, whose numbers produce for the founding of the empire the date of B.C. 2386 (*Clinton, F. H. i. p. 263*). The more modest account of *Herodotus* is at once more probable in itself, more agreeable to Scripture, and more in accordance with the native writer *Berosus*. *Herodotus* relates that the *Assyrians* were "lords of Asia" for 520 years, when their empire was particularly broken up by a revolt of the subject-nations (i. 103). After a period of anarchy, the length of which he does not estimate, the Median kingdom was founded 179 years before the death of *Cyrus*, or B.C. 529. He would thus, it appears, have assigned to the foundation of the *Assyrian* empire a date not very greatly anterior to B.C. 1228. *Berosus*, who made the empire last 525 years to the reign of *Pul* (*Euseb. Chron. an. i. 4*), must have agreed nearly with this view, at least he would certainly have



placed the rise of the kingdom within the 13th century. This is, perhaps, the utmost that can be determined with any approach to certainty. If, for convenience sake, a more exact date be desired, the conjecture of Dr. Brandis has some claim to be adopted, which fixes the year B.C. 1273 as that from which the 526 years of Berosus are to be reckoned (*Rerum Assyriarum Tempora Emendata*, p. 17).

7. *Early kings, from the foundation of the kingdom to Pul.*—The long list of Assyrian kings, which has come down to us in two or three forms, only slightly varied (Clint. *F. H.* i. p. 267), and which is almost certainly derived from Ctesias, must of necessity be discarded together with his date for the kingdom. It covers a space of above 1200 years, and bears marks besides of audacious fraud, being composed of names snatched from all quarters, Arian, Semitic, and Greek—names of gods, names of towns, names of rivers—and in its estimate of time presenting the impossible average of 34 or 35 years to a reign, and the very improbable phenomenon of reigns in half the instances amounting exactly to a decimal number. Unfortunately we have no authentic list to substitute for the forgery of Ctesias. Berosus spoke of 45 kings as reigning during his period of 526 years, and mentioned all their names (Euseb. l. s. c.); but they have unluckily not been preserved to us. The work of Herodotus on Assyrian history (Herod. i. 106 and 184) has likewise entirely perished; and neither Greek nor Oriental sources are available to supply the loss, which has hitherto proved irreparable. Recently the researches in Mesopotamia have done something towards filling up this sad gap in our knowledge; but the reading of names is still so doubtful that it seems best, in the present condition of cuneiform inquiry, to treat the early period of Assyrian history in a very general way, only mentioning kings by name when, through the satisfactory identification of a cuneiform royal designation with some name known to us from sacred or profane sources, firm ground has been reached, and serious error rendered almost impossible.

The Mesopotamian researches have rendered it apparent that the original seat of government was not at Nineveh. The oldest Assyrian remains have been found at *Kileh-Sherghat*, on the right bank of the Tigris, 60 miles south of the later capital; and this place the monuments show to have been the residence of the earliest kings, as well as of the Babylonian governors who previously exercised authority over the country. The ancient name of the town appears to have been identical with that of the country, viz. *Asshur*. It was built of brick, and has yielded but a very small number of sculptures. The kings proved to have reigned there are fourteen in number, divisible into three groups; and their reigns are thought to have covered a space of nearly 350 years, from B.C. 1273 to B.C. 930. The most remarkable monarch of the series was called Tiglath-Pileser. He appears to have been king towards the close of the twelfth century, and thus can have been contemporary with Samuel. He overran the whole country between Assyria Proper and the Euphrates; swept the valley of the Euphrates from south to north, from the borders of Babylon to Mount Taurus; crossed the Euphrates, and condescended in northern Syria with the Hittites; subdued Armenia and Cappadocia; and claims to have subdued forty-two countries "from the channel of the Lower Zab (*Zab Asfal*) to the Upper Sea of the

Setting Sun." All this he accomplished in the first five years of his reign. At a later date he appears to have suffered defeat at the hands of the king of Babylon, who had invaded his territory and succeeded in carrying off to Babylon various idols from the Assyrian temples.

The other monarchs of the *Kileh-Sherghat* series, both before and after Tiglath-Pileser, are comparatively insignificant. The later kings of the series are only known to us as the ancestors of the two great monarchs, Sardanapalus the first, and his son Shalmaneser or Shalmanubar, who were among the most warlike of the Assyrian princes. Sardanapalus the first, who appears to have been the warlike Sardanapalus of the Greeks (Suidas, s. v.; comp. Hellan. *Fr.* 158), transferred the seat of government from *Kileh-Sherghat* to *Nimrud* (probably the Scriptural Calah), where he built the first of those magnificent palaces which have recently been exhumed by our countrymen. A great portion of the Assyrian sculptures now in the British Museum are derived from this edifice. A description of the building has been given by Mr. Layard (*Nin. and its Remains*, vol. ii. ch. 11). By an inscription repeated more than a hundred times upon its sculptures we learn that Sardanapalus carried his arms far and wide through Western Asia, warring on the one hand in Lower Babylonia and Chaldea, on the other in Syria and upon the coast of the Mediterranean. His son, Shalmaneser or Shalmanubar, the monarch who set up the Black Obelisk, now in the British Museum, to commemorate his victories, was a still greater conqueror. He appears to have overrun Cappadocia, Armenia, Azerbaijan, great portions of Media Magna, the Kurdish mountains, Babylonia, Mesopotamia, Syria, and Phoenicia; everywhere making the kings of the countries tributary to him. If we may trust the reading of certain names, on which cuneiform scholars appear to be entirely agreed, he came in contact with various Scriptural personages, being opposed in his Syrian wars by Benhadad and Hazael, kings of Damascus, and taking tribute from Jehu, king of Israel. His son and grandson followed in his steps, but scarcely equalled his glory. The latter is thought to be identical with the Biblical Pul, Phul, or Phaloch [PUL], who is the first of the Assyrian kings of whom we have mention in Scripture.

8. *The kings from Pul to Esarhaddon.*—The succession of the Assyrian kings from Pul almost to the close of the empire is rendered tolerably certain, not merely by the inscriptions, but also by the Jewish records. In the 2nd book of Kings we find the names of Pul, Tiglath-Pileser, Shalmaneser, Sennacherib, and Esarhaddon, following one another in rapid succession (2 K. xv. 19 and 29, xvii. 3, xviii. 13, xix. 37); and in Isaiah we have the name of "Sargon, king of Assyria" (xx. 1), who is a contemporary of the prophet, and who most evidently therefore belong to the same series. The inscriptions, by showing us that Sargon was the father of Sennacherib, fix his place in the list, and give us for the monarchs of the last half of the 8th and the first half of the 7th century B.C. the (probably) complete list of Tiglath-Pileser II., Shalmaneser II., Sargon, Sennacherib, and Esarhaddon. It is not intended in this place to enter into any detailed account of the actions of these kings, which will be more properly related in the articles specially devoted to them. [PUL, SHALMANESER, SARGON, &c.] A few remarks, however, will be

made on the general condition of the empire at this period.

9. *Establishment of the Lower Dynasty.*—It seems to be certain that at, or near, the accession of Pul, a great change of some kind or other occurred in Assyria. Berosus is said to have brought his grand dynasty of 45 kings in 526 years to a close at the reign of Pul (Polyhist. ap. Euseb. l. s. c.), and to have made him the first king of a new series. By the synchronism of Menahem (2 K. xv. 19), the date of Pul may be determined to about B.C. 770. It was only 23 years later, as we find by the Canon of Ptolemy, that the Babylonians considered their independence to have commenced (B.C. 747). Herodotus probably intended to assign nearly to this same era the great commotion which (according to him) broke up the Assyrian empire into a number of fragments, out of which were formed the Median and other kingdoms. These traditions may none of them be altogether trustworthy; but their coincidence is at least remarkable, and seems to show that about the middle of the eighth century B.C. there must have been a break in the line of Assyrian kings—a revolution, foreign or domestic—and a consequent weakening or dissolution of the bonds which united the conquered nations with their conquerors.

It was related by Bion and Polyhistor (Agathias, ii. 25), that the original dynasty of Assyrian kings ended with a certain Belochus or Beletus, who was succeeded by a usurper (called by them Beletarus or Balatorus), in whose family the crown continued until the destruction of Nineveh. The general character of the circumstances narrated, combined with a certain degree of resemblance in the names—for Belochus is close upon Phaloch, and Beletarus may represent the second element in Tiglath-Pileser (who in the inscriptions is called "Tiglath-Palatsira")—induce a suspicion that probably the Pul or Phaloch of Scripture was really the last king of the old monarchy, and that Tiglath-Pileser II., his successor, was the founder of what has been called the "Lower Empire." It may be suspected that Berosus really gave this account, and that Polyhistor, who repeated it, has been misreported by Eusebius. The synchronism between the revolution in Assyria and the era of Babylonian independence is thus brought almost to exactness, for Tiglath-Pileser is known to have been upon the throne about B.C. 740 (Clinton, *F. H.*, i. p. 278), and may well have ascended it in B.C. 747.

10. *Supposed loss of the empire at this period.*—Many writers of repute—among them Clinton and Niebuhr—have been inclined to accept the statement of Herodotus with respect to the breaking up of the whole empire at this period. It is evident, however, both from Scripture and from the monuments, that the shock sustained through the domestic revolution has been greatly exaggerated. Niebuhr himself observes (*Vorträge über alte Geschichte*, i. p. 38) that after the revolution Assyria soon "recovered herself, and displayed the most extraordinary energy." It is plain, from Scripture, that in the reigns of Tiglath-Pileser, Shalmaneser, Sargon, Sennacherib, and Esarhaddon, Assyria was as great as at any former era. These kings all warred successfully in Palestine and its neighbourhood; some attacked Egypt (Is. xx. 4); one appears as master of Media (2 K. xvii. 6); while another has authority over Babylon, Susiana, and Elymais (2 K. xvii. 24; Ezr. iv. 9). So far from our observing symptoms of weakness and curtailed

dominion, it is clear that at no time were the Assyrian arms pushed further, or their efforts more sustained and vigorous. The Assyrian annals for these representations. They exhibit to us the above-mentioned monarchs as extending their dominions further than any of their predecessors. The empire is continually rising under them, and reaches its culminating point in the reign of Esarhaddon. The statements of the inscriptions on these subjects are fully borne out by the indications of greatness to be traced in the architectural monuments. No palace of the old monarchy equalled, either in size or splendour, that of Sennacherib at Nineveh. No series of kings belonging to it left buildings at all to be compared with those which were erected by Sargon, his son, and his grandson. The magnificent remains at Eyyunjik and Khorsabad belong entirely to these later kings, while those at Nimrud are about equally divided between them and their predecessors. It is further noticeable that the writers who may be presumed to have drawn from Berosus, as Polyhistor and Abydenus, particularly expatiated upon the glories of these later kings. Polyhistor said (ap. Euseb. i. 5) that Sennacherib conquered Babylon, defeated a Greek army in Cilicia, and built there Tarsus, the capital. Abydenus related the same facts, except that he substituted for the Greek army of Polyhistor a Greek fleet; and added, that Esarhaddon (his Axerides) conquered lower Syria and Egypt (*ibid.* i. 9). Similarly Menander, the Tyrian historian, assigned to Shalmaneser an expedition to Cyprus (ap. Joseph. *Ant. Jud.* ix. 13), and Herodotus himself admitted that Sennacherib invaded Egypt (ii. 141). On every ground it seems necessary to conclude that the second Assyrian kingdom was really greater and more glorious than the first; that under it the limits of the empire reached their fullest extent, and the internal prosperity was at the highest.

The statement of Herodotus is not, however, without a basis of truth. It is certain that Babylon, about the time of Tiglath-Pileser's accession, ventured upon a revolt, which she seems afterwards to have reckoned the commencement of her independence [BABYLON]. The knowledge of this fact may have led Herodotus into his error, for he would naturally suppose that when Babylon became free there was a general dissolution of the empire. It has been shown that this is far from the truth; and it may further be observed that, even as regards Babylon, the Assyrian loss was not permanent. Sargon, Sennacherib, and Esarhaddon, all exercised full authority over that country, which appears to have been still an Assyrian fief at the close of the kingdom.

11. *Successors of Esarhaddon.*—By the end of the reign of Esarhaddon the triumph of the Assyrian arms had been so complete that scarcely an enemy was left who could cause her serious anxiety. The kingdoms of Hamath, of Damascus, and of Samaria, had been successively absorbed; Phoenicia had been conquered; Judaea had been subjected; Philistia and Idumaea had been plundered; Egypt chastised, Babylon recovered, cities planted in Media. Unless in Armenia and Susiana there was no foe left to chastise, and the consequence appears to have been that a time of profound peace succeeded to the long and bloody wars of Sargon and his immediate successors. In Scripture it is remarkable that we hear nothing of Assyria after

the reign of Esarhaddon, and profane history is equally silent until the attacks begin which brought about her downfall. The monuments show that the son of Esarhaddon, who was called Sardana-palus by Abydenus (ap. Euseb. i. 9), made scarcely any military expeditions, but occupied almost his whole time in the enjoyment of the pleasures of the chase. Instead of adorning his residence—as his predecessors had been accustomed to do—a record and representation of his conquests, Sardana-palus II. covered the walls of his palace at Nineveh with sculptures exhibiting his skill and prowess as a hunter. No doubt the military spirit rapidly decayed under such a ruler, and the advent of fresh enemies, synchronising with this decline, produced the ruin of a power which had for six centuries been dominant in Western Asia.

12. *Fall of Assyria.*—The fall of Assyria, long previously prophesied by Isaiah (x. 5-19), was effected (humanly speaking) by the growing strength and boldness of the Medes. If we may trust Herodotus, the first Median attack on Nineveh took place about the year B.C. 633. By what circumstances this people, who had so long been engaged in contests with the Assyrians, and had hitherto shown themselves so utterly unable to resist them, became suddenly strong enough to assume an aggressive attitude, and to force the Ninevites to submit to a siege, can only be conjectured. Whether mere natural increase, or whether fresh immigrations from the east, had raised the Median nation at this time so far above its former condition, it is impossible to determine. We can only say that, soon after the middle of the seventh century they began to press upon the Assyrians, and that, gradually increasing in strength, they proceeded, about the year B.C. 633, to attempt the conquest of the country. For some time their efforts were unsuccessful; but after a while, having won over the Babylonians to their side, they became superior to the Assyrians in the field, and about B.C. 625, or a little earlier, laid final siege to the capital [MEDIA]. Sarcus, the last king—probably the grandson of Esarhaddon—made a stout and prolonged defence, but at length, finding resistance vain, he collected his wives and his treasures in his palace, and with his own hand setting fire to the building, perished in the flames. This account is given in brief by Abydenus, who probably follows Berosus; and its outline so far agrees with Ctesias (ap. Diod. ii. 27) as to give an important value to that writer's details of the siege. [NINEVEH.] In the general fact that Assyria was overcome, and Nineveh captured and destroyed, by a combined attack of Medes and Babylonians, Josephus (*Ant. Jud.* x. 5) and the book of Tobit (xiv. 15) are agreed. Polyhistor also implies it (ap. Euseb. i. 5); and these authorities must be regarded as outweighing the silence of Herodotus, who mentions only the Medes in connexion with the capture (i. 106), and says nothing of the Babylonians.

13. *Fulfillment of prophecy.*—The prophecies of Nahum and Zephaniah (ii. 13-5) against Assyria were probably delivered shortly before the catastrophe. The date of Nahum is very doubtful about B.C. 645, towards the close of the reign of Manasseh. Zephaniah is even later, since he professed under Josiah, who reigned from B.C. 639 to 608. If B.C. 625 be the date of the destruction of Nineveh, we may place Zephaniah's prophecy about B.C. 630. Ezekiel, writing about B.C. 584,

bears witness historically to the complete destruction which had come upon the Assyrians, using the example as a warning to Pharaoh-Hopra and the Egyptians (ch. xxxi.).

It was declared by Nahum emphatically, at the close of his prophecy, that there should be "no healing of Assyria's bruise" (iii. 19). In accordance with this announcement we find that Assyria never rose again to any importance, nor even succeeded in maintaining a distinct nationality. Once only was revolt attempted, and then in conjunction with Armenia and Media, the latter heading the rebellion. This attempt took place about a century after the Median conquest, during the troubles which followed upon the accession of Darius Hystaspis. It failed signally, and appears never to have been repeated, the Assyrians remaining thenceforth submissive subjects of the Persian empire. They were reckoned in the same satrapy with Babylon (Herod. iii. 92; comp. i. 192), and paid an annual tribute of a thousand talents of silver. In the Persian armies, which were drawn in great part from the subject-nations, they appear never to have been held of much account, though they fought, in common with the other levies, at Thermopylae, at Cunaxa, at Issus, and at Arbela.

14. *General character of the empire.*—In considering the general character of the Assyrian empire, it is, in the first place, to be noticed, that like all the early monarchies which attained to any great extent, it was composed of a number of separate kingdoms. In the East, conquest has scarcely ever been followed by amalgamation, and in the primitive empires there was not even any attempt at that governmental centralisation which we find at a later period in the satrapal system of Persia. As Solomon "reigned over all the kingdoms from the river (Euphrates) unto the land of the Philistines and the border of Egypt," so the Assyrian monarchs bore sway over a number of petty kings—the native rulers of the several countries—through the entire extent of their dominions. These native princes—the sole governors of their own kingdoms—were feudatories of the Great Monarch, of whom they held their crown by the double tenure of homage and tribute. Menahem (2 K. xv. 19), Hoshea (ibid. xvii. 4), Ahaz (ibid. xvi. 8), Hezekiah (ibid. xviii. 14), and Manasseh (2 Chr. xxxiii. 11-3), were certainly in this position, as were many native kings of Babylon, both prior and subsequent to Nabonassar; and this system (if we may trust the inscriptions) was universal throughout the empire. It naturally involved the frequent recurrence of troubles. Princes circumstanced as were the Assyrian feudatories would be always looking for an occasion when they might revolt and re-establish their independence. The offer of a foreign alliance would be a bait which they could scarcely resist, and hence the continual warnings given to the Jews to beware of trusting in Egypt. Apart from this, on the occurrence of any imperial misfortune or difficulty, such for instance as a disastrous expedition, a formidable attack, or a sudden death, natural or violent, of the reigning monarch, there would be a strong temptation to throw off the yoke, which would lead, almost of necessity, to a rebellion. The history of the kings of Israel and Judah sufficiently illustrates the tendency in question, which required to be met by checks and remedies of the severest character. The deposition of the rebel prince, the wasting of his country, the plunder of his capital, a considerable

increase in the amount of the tribute thenceforth required, were the usual consequences of an unsuccessful revolt; to which were added, upon occasion, still more stringent measures, as the wholesale execution of those chiefly concerned in the attempt, or the transplantation of the rebel nation to a distant locality. The captivity of Israel is only an instance of a practice long previously known to the Assyrians, and by them handed on to the Babylonian and Persian governments.

It is not quite certain how far Assyria required a religious conformity from the subject people. Her religion was a gross and complex polytheism, comprising the worship of thirteen principal and numerous minor divinities, at the head of the whole of whom stood the chief god, Asshur, who seems to be the deified patriarch of the nation (Gen. x. 22). The inscriptions appear to state that in all countries over which the Assyrians established their supremacy, they set up "the laws of Asshur," and "altars to the Great Gods." It was probably in connexion with this Assyrian requirement that Ahaz, on his return from Damascus, where he had made his submission to Tiglath-Pileser, incurred the guilt of idolatry (2 K. xvi. 10-6). The history of Hezekiah would seem, however, to show that the rule, if resisted, was not rigidly enforced; for it cannot be supposed that he would have consented to re-establish the idolatry which he had removed, yet he certainly came to terms with Sennacherib, and resumed his position of tributary (2 K. xviii. 14). In any case it must be understood that the worship which the conquerors introduced was not intended to supersede the religion of the conquered race, but was only required to be superadded as a mark and badge of subjection.

15. *Its extent.*—With regard to the extent of the empire very exaggerated views have been entertained by many writers. Ctesias took Semiramis to India, and made the empire of Assyria at least co-extensive with that of Persia in his own day. This false notion has long been exploded, but even Niebuhr appears to have believed in the extension of Assyrian influence over Asia Minor, in the expedition of Memnon—whom he considered an Assyrian—to Troy, and in the derivation of the Lydian Heracleids from the first dynasty of Ninevite monarchs (*Alt. Geschicht.* i. pp. 28-9). The information derived from the native monuments tends to contract the empire within more reasonable bounds, and to give it only the expansion which is indicated for it in Scripture. On the west, the Mediterranean and the river Halys appear to have been the boundaries; on the north, a fluctuating line, never reaching the Euxine nor extending beyond the northern frontier of Armenia; on the east, the Caspian Sea and the Great Salt Desert; on the south, the Persian Gulf and the Desert of Arabia. The countries included within these limits are the following:—Susiana, Chaldaea, Babylonia, Media, Matiene, Armenia, Assyria Proper, Mesopotamia, parts of Cappadocia and Cilicia, Syria, Phoenicia, Palestine, and Idumaea. Cyprus was also for a while a dependency of the Assyrian kings, and they may perhaps have held at one time certain portions of Lower Egypt. Lydia, however, Phrygia, Lycia, Pamphylia, Pontus, Iberia, on the west and north, Bactria, Sacia, Parthia, India—even Carmania and Persia Proper—upon the east, were altogether beyond the limit of the Assyrian sway, and appear at no time even to have been over-run by the Assyrian armies.

16. *Civilisation of the Assyrians.*—The civilisation of the Assyrians, as has been already observed, was derived originally from the Babylonians. They were a Semitic race, originally resident in Babylonia (which at that time was Cushite), and thus acquainted with the Babylonian inventions and discoveries, who ascended the valley of the Tigris and established in the tract immediately below the Armenian mountains a separate and distinct nationality. Their modes of writing and building, the form and size of their bricks, their architectural ornamentation, their religion and worship, in a great measure, were drawn from Babylon, which they always regarded as a sacred land—the original seat of their nation, and the true home of all their gods, with the one exception of Asshur. Still, as their civilisation developed, it became in many respects peculiar. Their art is of home growth. The alabaster quarries in their neighbourhood supplied them with a material unknown to their southern neighbours, on which they could represent, better than upon enamelled bricks, the scenes which interested them. Their artists, faithful and laborious, acquired a considerable power of rendering the human and animal forms, and made vivid and striking representations of the principal occupations of human life. If they do not greatly affect the ideal, and do not, in this branch, attain to a very exalted rank, yet even here their emblematic figures of the gods have a dignity and grandeur which is worthy of remark, and which implies the possession of some elevated feelings. But their chief glory is in the representation of the actual. Their pictures of war, and of the chase, and even sometimes of the more peaceful incidents of human life, have a fidelity, a spirit, a boldness, and an appearance of life, which place them high among realistic schools. Their art, it should be also noted, is progressive. Unlike that of the Egyptians, which continues comparatively stationary from the earliest to the latest times, it plainly advances, becoming continually more natural and less uncouth, more lifelike and less stiff, more varied and less conventional. The latest sculptures, which are those in the harem-palace of the son of Esarhaddon, are decidedly the best. Here the animal-forms approach perfection, and in the striking attitudes, the new groupings, and the more careful and exact drawing of the whole, we see the beginnings of a taste and a power which might have expanded under favourable circumstances into the finished excellence of the Greeks.

The advanced condition of the Assyrians in various other respects is abundantly evidenced alike by the representations on the sculptures and by the remains discovered among their buildings. They are found to have understood and applied the arch; to have made tunnels, aqueducts, and drains; to have used the lever and the roller; to have engraved upon stone, to have understood the arts of inlaying, enamelling, and overlaying with metals; to have manufactured glass, and been acquainted with the lens; to have possessed vases, jars, bronze and ivory ornaments, dishes, bells, earrings, mostly of good workmanship and elegant forms—in a word, to have attained to a very high pitch of material comfort and prosperity. They were still, however, in the most important points barbarians. Their government was rude and inartificial; their religion coarse and sensual; their conduct of war cruel; even their art materialistic and so debasing; they had prepared their purpose when they had prepared the East for

centralised government, and been God's scourge to punish the people of Israel (Is. x. 5-6); they were, therefore, swept away to allow the rise of that Aryan race which, with less appreciation of art, was to introduce into Western Asia a more spiritual form of religion, a better treatment of captives, and a superior governmental organisation.

(See for the geography Capt. Jones' paper in the 21<sup>st</sup> volume of the *Asiatic Society's Journal* (part 2); Col. Chesney's *Euphrates Expedition*; Mr. Layard's works; Rich's *Kurdistan*, &c. For the historical views, Rawlinson's *Herodotus*, vol. i.; Brandis's *Rerum Assyriarum Tempora Emendata*; Sir H. Rawlinson's *Contributions to the Asiatic Soc. Journ.* and the *Athenaeum*; Bosanquet's *Sacred and Profane Chronology*; M. Oppert's *Rapport et son Excellence M. le Ministre de l'Instruction*; Dr. Hincks's *Contributions to the Dublin University Magazine*; Mr. Vance Smith's *Exposition of the Prophecies relating to Nineveh and Assyria*; and comp. B. G. Niebuhr's *Vorträge über alter Geschichte*, vol. i.; Clinton's *Fasti Hell.*, vol. i.; and M. Niebuhr's *Geschichte Assur's und Babel's.*) [G. R.]

ASTAROTH (עֲשֵׂתוֹת; אַסְתָּרֹוֹת; *Astaroth*), Deut. i. 4. [ASHTAROTH.]

ASTARTE. [ASHTORETH.]

ASTATH (אַסְתָּת; *Ezead*), 1 Esd. viii. 38. [AZGAD.]

ASTRONOMY. [STAR.]

ASTYAGES (Ἀστύαγης; Herod. Ἀστυάγας, Otes. Ἀσπιάδας), the last king of the Medes, B.C. 585-560, or B.C. 592-558, who was conquered by Cyrus (Bel and Dragon, 1). The name is identified by Rawlinson and Niebuhr (*Gesch. Assur's*, p. 32) with Deioces = Ashdahák (*Aru*), Aja Daháka (*Pers.*), "the biting snake," the emblem of the Median power. [DARIUS THE MEDE; CYRUS.] [B. F. W.]

ASUPPIM, and "HOUSE OF" (בֵּית אֲשֻׁפִּים; οἶκος Ἀσάφην, Ἐσάφιμ; *Domus servorum Concilium*), 1 Chr. xxvi. 15, 17. This word is probably not to be taken as a proper name: in Neh. xii. 25, it is rendered in A. V. "thresholds."

ASYNCRITUS (Ἀσύγκριτος; *Asyncritus*), a Christian at Rome, saluted by St. Paul (Rom. xvi. 14).

ATAD, the threshing-floor of (נֶזֶן הָאֵדָד = "the floor (or trodden space) of the thorn," Sam. vi. 11); אַדָּד; אַדָּד עַדָּד; Saad. العوسج; آلداس

Arđ, area Atad, a spot "beyond Jordan," at which Joseph and his brethren, on their way from Egypt to Hebron, made their seven days' "great and very sore mourning" over the body of Jacob; in consequence of which we are told it acquired from the Canaanites the new name of Abel-Mitzraim (Gen. l. 10, 11). According to Jerome (*Onom. s. v. Areaatad*) it was in his day which he connects with the gyatory dances or rites of the funeral ceremony: "locus byri; eo quod illi more plangentium circumierint." Beth-Hoglah therefore on the west side of Jordan [BETH-HOG-LAH] and with this agrees the fact of the mention

of the Canaanites, "the inhabitants of the land," who were confined to the west side of the river (see amongst others verse 13 of this chapter), and one of whose special haunts was the sunken district "by the 'side' of Jordan" (Num. xiii. 29). [CANAAN.] The word עֲבֵר, "beyond," although usually signifying the east of Jordan, is yet used for either east or west according to the position of the speaker. [EBER.] That Jerome should have defined the situation as "trans Jordanem," at the same time that he explains it as between the river and Jericho, may be accounted for either by the words being a mere quotation from the text, or by some subsequent corruption of copyists. The passage does not survive in Eusebius. [G.]

AT'ARAH (עֲטָרָה; Ἀτάρα; *Atara*), a wife of Jahmeel, and mother of Onam (1 Chr. ii. 26).

ATAR'GATIS (Ἀταργάτις, Strab. xvi. p. 785, Ἀταργατίου δὲ τὴν Ἀθάραν . . . οἱ Ἕλληνες ἐκάλουν), or according to another form of the word DERCETO (Δερκετώ, Strab. l. c.; Luc. *de Syria dea*, p. 884 ed. Bened.; Plin. *H. N.* v. 19 *prodigiosa Atargatis Graecis Derceto*; Or. *Met.* iv. 45 *Dercetis*), a Syrian goddess, represented generally with the body of a woman and the tail of a fish (Luc. l. c.; Ovid, *l. c.* comp. DAGON). Her most famous temples were at Hierapolis (Mabug) and Ascalon. Herodotus identified her with *Aphrodite Urania* (i. 105, compared with Diod. Sic. ii. 4). Lucian compared her with Here, though he allowed that she combined traits of other deities (Aphrodite, Rhea, Selene, &c.; see ASHTORETH). Plutarch (*Crass.* 17) says that some regarded her as "Aphrodite, others as Here, others as the cause and natural power which provides the principles and seeds for all things from moisture" (τὴν ἀρχὰς καὶ σπέρματα πᾶσιν ἐξ ὑγρῶν παρασχούσαν αἰτίαν καὶ φύσιν). This last view is probably an accurate description of the attributes of the goddess, and explains her fish-like form and popular identification with Aphrodite. Lucian also mentions a ceremony in her worship at Hierapolis which appears to be connected with the same belief, and with the origin of her name. Twice a year water was brought from distant places and poured into a chasm in the temple; because, he adds, according to tradition, the waters of the Deluge were drained away through that opening (*de Syria dea*, p. 883). Compare Burm. ad Ovid. *Met.* iv. 45, where most of the references are given at length; Movers, *Phoeniz.* i. 584 ff.

There was a temple of Atargatis (Ἀταργατεῖον Alex. Ἀταργ.—2 Macc. xii. 26) at Karnion (Karnaim, 1 Macc. v. 43; i. e. *Ashtaroth-Karnaim*) which was destroyed by Judas Maccabaeus (1 Macc. v. 44).

The name is rightly derived by Michaelis (*Lex. Syr.* pp. 975 f.) from Syr. *Targeto*, an opening (*tarag*, he opened). Comp. Movers, *Phoeniz.* i. 594 f. Others have deduced it, with little probability, from אַדָּד נָר, *greatness of fortune* (?), or אַדָּד נָר, *great fish*. Gesenius (*Thes. s. v. תָּרַג*) suggests Syr. *dargeto* = *dagto*, a fish. It has been supposed that Atargatis was the tutelary goddess of the first Assyrian dynasty (*Derketadae* fr. Derketo: Niebuhr, *Gesch. Assur's*, pp. 131, 138), and that the name appears in *Tiglath- or Tilgath-Pileser* (id. p. 37).

An interesting coin representing Atargatis is

engraved and described in the *Philosophical Transactions*, vol. lxi. pp. 346 ff.

ATAROTH (עַטְרוֹת, and once עַטְרוֹת = crowns; ἤ Ἀταρώθ; *Ataroth*), the name of several places in Palestine both on the E. and W. of Jordan.

1. One of the towns in the "land of Jazer and land of Gilead" (Num. xxxii. 3), taken and "built" by the tribe of Gad (xxxii. 34). From its mention with places which have been identified on the N.E. of the Dead Sea near the mountain of *Jebel Attarús*

(عُتْرُوس), a connexion has been assumed between Ataroth and that mountain. But *Jebel Attarús* lies considerably to the S. of Heshbon (*Heshbân*), which was in the tribe of Reuben, and which is named apparently as the southernmost limit of Gad (Josh. xiii. 26), so that some other identification is necessary. Atroth-Shophan was probably in the neighbourhood of Ataroth; the *Shophan* serving as a distinction; but for this see ATROTH.

2. A place on the (South?) boundary of Ephraim and Manasseh (Josh. xvi. 2, 7). The whole specification of this boundary is exceedingly obscure, and it is not possible to say whether Ataroth is or is not the same place as,

3. ATAROTH-ADAR, OR -ADDAR (אֶתְרוֹת-אָדָר) on the west border of Benjamin, "near the 'mountain' that is on the south side of the nether Beth-horon" (Josh. xviii. 13). In xvi. 5 it is accurately rendered Ataroth-addar.

In the Onomasticon mention is made of an Ataroth in Ephraim, in the mountains, 4 miles N. of Sebaste: as well as of two places of the name "not far from" Jerusalem. The former cannot be that seen by Robinson (ii. 265), now *Atara*. Robinson discovered another about 6 miles S. of Bethel (i. 575). This is too far to the E. of Beth-horon to be Ataroth-addar, and too far S. to be that on the boundary of Ephraim (2).

4. "ATAROTH, THE HOUSE OF JOAB" (i. e. Ataroth-beth-Joab), a place (?) occurring in the list of the descendants of Judah (1 Chr. ii. 54; Ἀταρώθ οἴκου Ἰωάβ; *Coronae domus Joab.*) [G.]

ATER (אֶתֶר; Ἀθήρ; *Ather, Ater*), name of two men. 1. (Ezr. ii. 42; Neh. vii. 45), called in Esdras IATAL. 2. Ater of Hezekiah (Ezr. ii. 16; Neh. vii. 21), called in Esdras ATEREZIAS.

ATHALIAH (אֶתְלִיָּה; Ἀθαΐα; *Athaias*), name of a man (Neh. xi. 4).

ATHALIAH (אֶתְלִיָּה; Ἀθαλία; *Athalia*), daughter of Ahab and Jezebel, married Jehoram the son of Jehoshaphat king of Judah, and introduced into the S. kingdom the worship of Baal, which had already defiled and overspread the N. After the great revolution by which Jehu seated himself on the throne of Samaria, he killed all the members of the royal family of Judah who had escaped his sword (2 K. x. 14), availing herself probably of her position as *King's Mother* [ASA], to perpetrate the crime. Most likely she exercised the regal functions during Ahaziah's absence at Jezreel (2 K. ix.), and resolved to retain her power, especially after seeing the danger to which she was

exposed by the overthrow of the house of Omri, and of Baal-worship in Samaria. It was not unusual in those days for women in the East to attain a prominent position, their present degradation being a result of Mahometanism. Miriam, Deborah, Abigail, are instances from the Bible, and Dido was not far removed from Athaliah, either in birthplace or date, if Carthage was founded B.C. 861 (*Joseph. c. Apion. i. 18*). From the slaughter of the royal house, one infant named Joash, the youngest son of Ahaziah, was rescued by his aunt Jehoshaphat, daughter of Jehoram (probably by another wife than Athaliah) who had married Jehoiahs (2 Chr. xxii. 11) the high-priest (2 Chr. xxiv. 6). The child was brought up under Jehoiahs's care, and concealed in the temple for six years, during which period Athaliah reigned over Judah. At length Jehoiahs thought it time to produce the lawful king to the people, trusting to their zeal for the worship of God, and loyalty to the house of David, which had been so strenuously called out by Asa and Jehoshaphat. After communicating his design to five "captains of hundreds," whose names are given in 2 Chr. xxiii. 1, and securing the co-operation of the Levites and chief men in the country-towns in case of necessity, he brought the young Joash into the temple to receive the allegiance of the soldiers of the guard. It was customary on the Sabbath for a third part of them to do duty at the palace, while two-thirds restrained the crowd of visitors and worshippers who thronged the temple on that day, by occupying the gate of Sur (שׁוּר, 1 K. xi. 6, *gate of the foundation*, שׁוּר, 2 Chr. xxiii. 5, which Gerlach, *in loco*, considers the right reading as Kings also), and the gate "behind the guard" (ἡ πύλη ἧς ἐστὶν ἡ ἀποκατασκευαία τοῦ σκηνώματος, Vulg.) which seem to have been the N. and S. entrances into the temple, according to Ewald's description of it (*Geschichte*, iii. p. 306-7). On the day fixed for the outbreak there was to be no change in the arrangement at the palace, lest Athaliah, who did not worship in the temple, should form any suspicions from missing her usual guard, but the latter two-thirds were to protect the king's person by forming a long and closely-serried line across the temple, and killing any one who should approach within certain limits. They were also furnished with David's spears and shields, that the work of restoring his descendant might be associated with his own sacred weapons. When the guard had taken up their position, the young prince was anointed, crowned, and presented with the Testimony or Law, and Athaliah was first roused to a sense of her danger by the shouts and music which accompanied the inauguration of her grandson. She hurried into the temple, but found Joash already standing "by a pillar," or more properly on a column on the tribunal or throne apparently raised on a massive column or cluster of columns, which the king occupied when he attended the service on solemn occasions. The phrase in the original is ἑστὸς ἐπὶ τοῦ στήλου by the LXX. and *super tribunal* in the Vulgate, while Gesenius gives for the substantive a *stage* or *pulpit*. (Comp. 2 K. xxiii. 3, and Ezek. xlvi. 2.) She arrived however too late, and was immediately put to death by Jehoiada's commands, without the temple. The only other recorded victim of this happy and almost bloodless revolution, was Mattan the priest of Baal. For the view here given of the details of

\* The marginal note to this name in the Bibles of the present day, viz. "Aarites or crowns," &c., is a corruption of *Atarites* in the edition of 1611.

Jehada's plan, see Ewald, *Geschichte*, iii. p. 574 ff. The latter words of 2 K. xi. 6 in our version "that it be not broken down" are probably wrong:—Ewald translates, "according to custom," Gesenius gives in his Lexicon "a keeping off." Clinton's date for Athaliah's usurpation is B.C. 883-877. In modern times the history of Athaliah has been illustrated by the music of Handel and of Mendelssohn, and the stately declamation of Racine.

**ATHARIAS** (Ἀθαρίας; *et* Astharas), a corrupt rendering of אֲתָרְיָהּ, THE TIRSHATHA (1 Esd. v. 40).

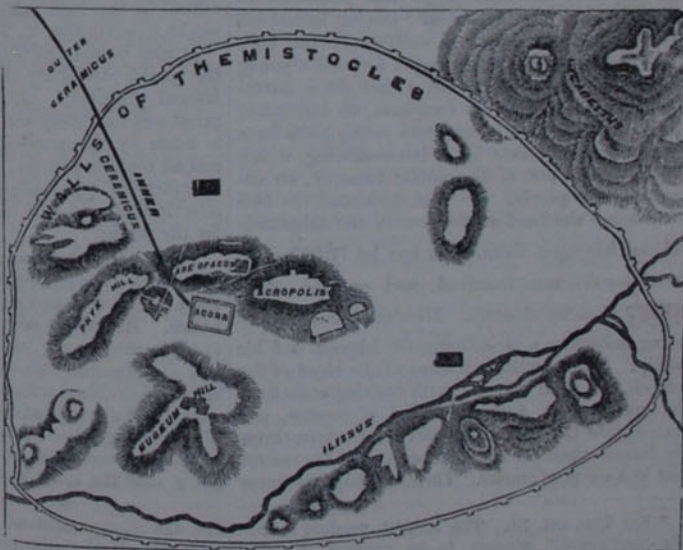
**ATHENO'BIUS** (Ἀθηνόβιος), an envoy sent by Antiochus VII. Sidetes to Simon, the Jewish high priest (1 Macc. xv. 28-36). He is not mentioned elsewhere. [R. F. W.]

**ATHENS** (Ἀθῆναι; *Athenae*), the capital of Attica, and the chief seat of Grecian learning and civilisation during the golden period of the history of Greece. This city is fully described elsewhere (*Dict. of Gr. and Rom. Geogr.* I. p. 255, seq.); and an account of it would be out of place in the present work. St. Paul visited it in his journey from Macedonia, and appears to have remained there some time (Acts xvii. 14, 15, seq.; comp. 1 Thess. iii. 1). During his residence there he delivered his memorable discourse on the Areopagus to the "men of Athens" (Acts xvii. 22-31) [AREOPAGUS]. In order to understand the localities mentioned in the sacred narrative, it may be observed that four hills of moderate height rise within the walls of the city. Of these one to the north-east is the celebrated Acropolis, or citadel, being a square craggy rock about 150 feet high. Immediately to the west of the Acropolis is a second hill of irregular form, but of inferior height, called the Areopagus. To the south-west rises a third hill, the Pnyx, on which the assemblies of the citizens were held: and to the south of the latter is a fourth hill, known as the Museum. The Agora or "market," where St. Paul disputed daily, was situated in the valley between the Acropolis, the Pnyx and the Museum, being bounded by the Acropolis on the N.E. and E., by the Areopagus on the N., by the Pnyx on the N.W. and W., and by the Museum on the S. Many writers have maintained that there were two markets at Athens; and that a second market, usually called the new Agora, existed to the north of the Acropolis. If this were true, it would be doubtful in which of the two markets St. Paul disputed; but since the publication of Forchhammer's treatise on the Topography of Athens, it is generally admitted that there was only one

Agora at Athens, namely, the one situated in the valley already described. [The subject is discussed at length in the *Dict. of Geogr.* I. p. 293, seq.] The remark of the sacred historian respecting the inquisitive character of the Athenians (xvii. 21) is attested by the unanimous voice of antiquity. The great Athenian orator rebukes his countrymen for their love of constantly going about in the market, and asking one another, What news? (περιῶντες αὐτῶν πυνθάνεσθαι κατὰ τὴν ἀγορὰν. λέγεται τι καινόν; Dem. *Philipp.* i. p. 43, ed. Reiske). Their natural liveliness was partly owing to the purity and clearness of the atmosphere of Attica, which also allowed them to pass much of their time in the open air.

The remark of St. Paul upon the "superstitious" character of the Athenians (xvii. 22) is in like manner confirmed by the ancient writers. Thus Pausanias says that the Athenians surpassed all other states in the attention which they paid to the worship of the gods (Ἀθηναῖοι περισσώτερον τῆ τοῖς ἄλλοις ἐς τὰ θεῖά ἐστι σπουδῆς, Paus. i. 24, §3); and hence the city was crowded in every direction with temples, altars, and other sacred buildings. The altar "to the Unknown God," which St. Paul mentions in his address, has been spoken of under ALTAR.

Of the Christian church, founded by St. Paul at Athens, we have no particulars in the N. T.; but, according to ecclesiastical tradition (Euseb. *H. E.* iii. 4), Dionysius the Areopagite, who was converted by the preaching of the Apostle, was the first bishop of the church. [DIONYSIUS.]



Plan of Athens, showing the position of the Agora.

**ATHLAI** (אֲתָלַי, for אֲתָלַי; Ἀθλαί; *Athalai*), name of a man (Ezr. x. 28). [AMATHEIS.]

**ATIPHA** (Ἀτιφά; *Agisti*), 1 Esd. v. 32. [HATIPHA.]

**ATONEMENT, THE DAY OF** (דִּי הַכִּפּוּרִים; ἡμέρα ἐξιλασμοῦ; *dies expiationum*, and *dies propitiationis*; in the Talmud, יוֹם הַכִּפּוּרִים, i. e. the day; in Philo, *ἡστέρας ἰουρή*, *Lib. de Sept.* vol. v. p. 47, edit. Tauchn.; in Acts xvii. 9, ἡ

ἡμέρα; in Heb. vii. 27, ἡ ἡμέρα, according to Olshausen and others; but see Ebrard's and Bengel's notes), the great day of national humiliation, and the only one commanded in the Mosaic law. [FASTS.] The mode of its observance is described in Lev. xvi., where it should be noticed that in vv. 3 to 10 an outline of the whole ceremonial is given, while in the rest of the chapter certain points are mentioned with more details. The victims which were offered in addition to those strictly belonging to the special service of the day, and to those of the usual daily sacrifice, are enumerated in Num. xxix. 7-11; and the conduct of the people is emphatically enjoined in Lev. xxiii. 26-32.

II. It was kept on the tenth day of Tisri, that is, from the evening of the ninth to the evening of the tenth of that month, five days before the Feast of Tabernacles. [FESTIVALS.] Some have inferred from Lev. xvi. 1, that the day was instituted on account of the sin and punishment of Nadab and Abihu. Maimonides (*More Nevochim*, xviii.) regards it as a commemoration of the day on which Moses came down from the mount with the second tables of the law, and proclaimed to the people the forgiveness of their great sin in worshipping the golden calf.

III. The observances of the day, as described in the law, were as follows. It was kept by the people as a solemn sabbath (σάββατα σαββάτων, LXX.). They were commanded to set aside all work and "to afflict their souls," under pain of being "cut off from among the people." It was on this occasion only that the high priest was permitted to enter into the Holy of Holies. Having bathed his person and dressed himself entirely in the holy white linen garments, he brought forward a young bullock for a sin-offering and a ram for a burnt-offering, purchased at his own cost, on account of himself and his family, and two young goats for a sin-offering with a ram for a burnt-offering, which were paid for out of the public treasury, on account of the people. He then presented the two goats before the Lord at the door of the tabernacle and cast lots upon them. On one lot יהוה (i. e. for *Jehovah*) was inscribed, and on the other אֲזָזֵל (i. e. for *Azazel*). He next sacrificed the young bullock as a sin-offering for himself and his family. Taking with him some of the blood of the bullock, he filled a censer with burning coals from the brazen altar, took a handful of incense, and entered into the most holy place. He then threw the incense upon the coals and enveloped the mercy-seat in a cloud of smoke. Then, dipping his finger

\* See Lev. xvi. 14. The English version, "upon the mercy-seat," appears to be opposed to every Jewish authority. (See Drusus in loc. in the *Critici Sacri*.) It has, however, the support of Ewald's authority. The Vulgate omits the clause; the LXX. fellows the ambiguity of the Hebrew. The word *eastward* must mean either the direction in which the drops were thrown by the priest, or else on the east side of the ark, i. e. the side towards the veil. The last clause of the verse may be taken as a repetition of the command, for the sake of emphasis on the number of sprinklings: "And he shall take of the blood of the bullock and sprinkle it before the mercy-seat, on the east; and seven times shall he sprinkle the blood with his finger before the mercy-seat."

\* That the altar of incense was thus purified on

into the blood, he sprinkled it seven times before the mercy-seat, eastward.\*

The goat upon which the lot "for *Jehovah*" had fallen was then slain, and the high-priest sprinkled its blood before the mercy-seat in the same manner as he had done that of the bullock. Going out from the Holy of Holies to the most holy place, sprinkling some of the blood of both the victims on the altar of incense.<sup>b</sup> At this time one besides the high-priest was suffered to be present in the holy place.

The purification of the Holy of Holies, and of the holy place, being thus completed, the high priest laid his hands upon the head of the goat upon which the lot "for *Azazel*" had fallen, and confessed over it all the sins of the people. The goat was then led, by a man chosen for the purpose, into the wilderness, into "a land not inhabited," and was there let loose.

The high priest after this returned into the holy place, bathed himself again, put on his usual garments of office, and offered the two rams as burnt-offerings, one for himself and one for the people. He also burnt upon the altar the fat of the two sin-offerings, while their flesh was carried away and burned outside the camp. They who had taken away the flesh and the man who had led away the goat had to bathe their persons and wash their clothes as soon as their service was performed.

The accessory burnt-offerings mentioned Num. xxix. 7-11, were a young bullock, a ram, seven lambs, and a young goat. It would seem that at least in the time of the second temple these were offered by the high priest along with the evening sacrifice (see below, V. 7.)

It may be seen (as Winer has remarked) that in the special rites of the Day of Atonement there is a natural gradation. In the first place the high priest and his family are cleansed; then atonement is made by the purified priest for the sanctuary and all contained in it; then (if the view to which reference has been made be correct) for the brazen altar in the court, and lastly, reconciliation is made for the people.

IV. In the short account of the ritual of the day which is given by Josephus (*Ant.* iii. 10, § 4) there are a few particulars which are worthy of notice. His words of course apply to the practice in the second temple, when the ark of the covenant had disappeared. He states that the high priest sprinkled the blood with his finger seven times on the ceiling and seven times on the floor of the most holy place, and seven times towards it (as it would appear outside the veil), and round the golden altar. Then going into the court he either sprinkled or poured

the day of atonement we learn expressly from Ex. xxx. 10. Most critics consider that this is what is spoken of in Lev. xvi. 18 and 20. But some suppose that it is the altar of burnt-offerings which is referred to in those verses, the purification of the altar of incense being implied in that of the holy place mentioned in ver. 16. Abenezra was of this opinion (see Drusus in loc.). That the expression, "before the Lord," does not necessarily mean within the tabernacle, is evident from Ex. xxix. 11. If the golden altar is here referred to, it seems remarkable that no mention is made in the ritual of the cleansing of the brazen altar. But perhaps the practice spoken of by Josephus and in the Mishna of pouring water remained of the mixed blood at the foot of the brazen altar, was an ancient one, and was regarded as a purification.



the blood round the great altar. He also informs us that along with the fat, the kidneys, the top of the liver, and the extremities (*αι ἔξοχαί*) of the victims were burned.

V. The treatise of the Mishna, entitled *Yoma*, professes to give a full account of the observances of the day according to the usage in the second temple. The following details appear either to be interesting in themselves or to illustrate the language of the Pentateuch.

1. The high priest himself, dressed in his coloured official garments, used, on the Day of Atonement, to perform all the duties of the ordinary daily service, such as lighting the lamps, presenting the daily sacrifices, and offering the incense. After this he bathed himself, put on the white garments, and commenced the special rites of the day. There is nothing in the Old Testament to render it improbable that this was the original practice.

2. The high priest went into the Holy of Holies four times in the course of the day: first, with the censer and incense, while a priest continued to agitate the blood of the bullock lest it should coagulate; secondly, with the blood of the bullock; thirdly, with the blood of the goat; fourthly, after having offered the evening sacrifice, to fetch out the censer and the plate which had contained the incense. These four entrances, forming, as they do, parts of the one great annual rite, are not opposed to a reasonable view of the statement in Heb. ix. 7, and that in Josephus, *Bell. Jud. V. 5. §7*. Three of the entrances seem to be very distinctly implied in Lev. xvi. 12, 14, and 15.

3. It is said that the blood of the bullock and that of the goat were each sprinkled eight times, once towards the ceiling and seven times on the floor. This does not agree with the words of Josephus (see above, IV.).

4. After he had gone into the most holy place the third time, and had returned into the holy place, the high priest sprinkled the blood of the bullock eight times towards the veil, and did the same with the blood of the goat. Having then mingled the blood of the two victims together and sprinkled the altar of incense with the mixture, he came into the court and poured out what remained at the foot of the altar of burnt-offering.

5. Most careful directions are given for the preparation of the high priest for the services of the day. For seven days previously he kept away from his own house and dwelt in a chamber appointed for his use. This was to avoid the accidental causes of pollution which he might meet with in his domestic life. But to provide for the possibility of his incurring some uncleanness in spite of this precaution, a deputy was chosen who might act for him when the day came. In the treatise of the Mishna entitled "*Pirki Avoth*," it is stated that no such mischance ever befel the high priest. But Josephus (*Ant. xvii. 6, §4*) relates an instance of the high priest Matthias, in the time of Herod the Great, when his relation Joseph took his place in the sacred office. During the whole of the seven days the high priest had to perform the ordinary sacerdotal duties of the daily service himself, as well as on the Day of Atonement. On the third day and on the seventh he was sprinkled with the ashes of the red heifer in order to cleanse him in the event of his having touched a dead body without knowing it. On the seventh day he was also required to take a solemn oath before the

elders that he would alter nothing whatever in the accustomed rites of the Day of Atonement.

6. Several curious particulars are stated regarding the scapegoat. The two goats of the sin-offering were to be of similar appearance, size, and value. The lots were, originally, of boxwood, but in later times they were of gold. They were put into a little box or urn, into which the High Priest put both his hands and took out a lot in each, while the two goats stood before him, one at the right side and the other on the left. The lot in each hand belonged to the goat in the corresponding position, and when the lot "*for Azazel*" happened to be in the right hand, it was regarded as a good omen. The high priest then tied a piece of scarlet cloth on the scapegoat's head, called "*the scarlet tongue*," from the shape in which it was cut. Maimonides says that this was only to distinguish him, in order that he might be known when the time came for him to be sent away. But in the Gemara it is asserted that the red cloth ought to turn white, as a token of God's acceptance of the atonement of the day, referring to Is. i. 18. A particular instance of such a change, when also the lot "*to Azazel*" was in the priest's right hand, is related as having occurred in the time of Simon the Just. It is further stated that no such change took place for forty years before the destruction of Jerusalem. The prayer which the high priest uttered over the head of the goat was as follows:—"O Lord, the house of Israel, thy people, have trespassed, rebelled, and sinned before thee. I beseech thee, O Lord, forgive now their trespasses, rebellions and sins which thy people have committed, as it is written in the law of Moses, thy servant, saying that in that day there shall be 'an atonement for you to cleanse you that ye may be clean from all your sins before the Lord'" (Gemara on *Yoma*, quoted by Frischmuth). The goat was then goaded and rudely treated by the people till it was led away by the man appointed. As soon as it reached a certain spot, which seems to have been regarded as the commencement of the wilderness, a signal was made by some sort of telegraphic contrivance, to the high priest, who waited for it. The man who led the goat is said to have taken him to the top of a high precipice and thrown him down backwards, so as to dash him to pieces. If this was not a mistake of the writer of *Yoma*, it must have been, as Spencer argues, a modern innovation. It cannot be doubted that the goat was, originally, set free. Even if there be any uncertainty in the words of the Hebrew, the rendering of the LXX. must be better authority than the Talmud—*καὶ ὁ ἄνασσ-τέλλων τὸν χίμαρον τὸν διεσταλμένον εἰς ἄφῃσι κ. τ. λ.* Lev. xvi. 26.

7. The high priest, as soon as he had received the signal that the goat had reached the wilderness, read some lessons from the law, and offered up some prayers. He then bathed himself, resumed his coloured garments, and offered either the whole, or a great part, of the accessory offering (mentioned Num. xxxix. 7-11) with the regular evening sacrifice. After this, he washed again, put on the white garments, and entered the most holy place for the fourth time, to fetch out the censer and

\* This, according to the Jerusalem Gemara on *Yoma* (quoted by Lightfoot), was instituted in consequence of an innovation of the Sadducean party, who had directed the high priest to throw the incense upon the censer outside the veil, and to carry it, smoking, into the Holy of Holies.

the incense-plate. This terminated the special rites of the day.

8. The Mishna gives very strict rules for the fasting of the people. In the law itself no express mention is made of abstinence from food. But it is most likely implied in the command that the people were "to afflict their souls." According to Yoma, every Jew (except invalids and children under 13 years of age) is forbidden to eat anything so large as a date, to drink, or to wash from sun-set to sun-set.

VI. There has been much discussion regarding the meaning of the word Azazel. The opinions which seem most worthy of notice are the following:—

1. It has been regarded as a designation of the goat itself. This view has been most favoured by the old interpreters. They in general supposed it to mean the goat sent away, or let loose. In accordance with this the Vulgate renders it, *Capre Emissarius*; Symmachus, *ὁ τράγος ἀπερχόμενος*; Aquila, *ὁ τράγος ἀπολελύμενος*; Luther, *der ledige Bock*; the English translators, *the scape goat*. The LXX. uses the term *ὁ ἀποπομπᾶιος*, applied to the goat itself. Theodore and Cyril of Alexandria consider the meaning of the Hebrew to be the goat sent away, and regard that as the sense of the word used in the LXX. If they were right, *ἀποπομπᾶιος* is, of course, not employed in its ordinary meaning (*Aererruncus*). (See Suicer, s.v.) It should also be observed that in the latter clause of Lev. xvi. 10 the LXX. renders the Hebrew term as if it was an abstract noun, translating *לְיָמֵי* by *εἰς τὴν ἀποπομπήν*. Buxtorf (*Heb. Lex.*) and Fagius (*Critici Sacri*, in loc.) in accordance with this view of its meaning, derived the word from *אֵז*, a goat, and *זָלַח*, to depart. To this derivation it has been objected by Bochart, Winer, and others, that *אֵז* denotes a she-goat, not a he-goat. It is, however, alleged that the word appears to be episcene in Gen. xxx. 33; Lev. iii. 12, and other places. But the application of *לְיָמֵי* to the goat itself involves the Hebrew text in insuperable difficulties. It can hardly be supposed that the prefix which is common to the designation of the two lots should be used in two different meanings. If one expression is to be rendered for *Jehovah*, it would seem that the other must be for *Azazel*, with the preposition in the same sense. If this is admitted, taking *Azazel* for the goat itself, it does not seem possible to make sense out of Lev. xvi. 10 and 26. In these verses the versions are driven to strange shifts. We have already referred to the inconsistency of the LXX. In the Vulgate and our own version the first clause of ver. 10 stands "*cujus (sc. hirci) sors) autem in caprum emissarium*"—"but the goat on which the lot fell to be the scapegoat." In ver. 26 our version reads "And he that let go the goat for the scapegoat," while the Vulgate cuts the knot to escape from the awkward tautology—"ille vero, qui dimiserit caprum emissarium."

2. Some have taken *Azazel* for the name of the place to which the goat was sent. a) Abenezra quotes the words of an anonymous writer referring it to a hill near Mount Sinai. Vatablus adopts this opinion (*Critici Sacri*, in Lev. xvi.). b) Some of the Jewish writers, with Le Clerc, consider that it denotes the cliff to which the goat was taken to be thrown down, according to Yoma. c) Bochart regarded the word as a pluralis fractus signifying

*desert places*, and understood it as a general name for any fit place to which the goat might be sent. But Gesenius remarks that the pluralis fractus which exists in Arabic, is not found in Hebrew.

3. Many of those who have studied the subject most closely take *Azazel* for a personal being to whom the goat was sent. a) Gesenius gives to *אֵזָזֵל* the same meaning as the LXX. has assigned

to it, if *ἀποπομπᾶιος* is to be taken in its usual sense, but the being so designated he supposes to be some false deity who was to be appeased by such a sacrifice as that of the goat. He derives the word from a root unmet in Hebrew, but found in Arabic, *أَزَزَ*, to remove or take away (*Heb. Lex. s. v.*). Ewald agrees with Gesenius, and speaks of *Azazel* as a demon belonging to the pre-Mosaic religion. b) But others, in the spirit of a simpler faith, have regarded him as an evil spirit, or the devil himself. In the book of Enoch the name *Azazel* is given to one of the fallen angels; and assuming, with Spencer, that this is a corruption of *Azazel*, if the book were written, as is generally supposed, by a Jew, about B.C. 400, represents an old Jewish opinion on the subject.

Origen, adopting the word of the LXX. identifies him with the devil: *ἐστὶ τε ἐν τῷ Ἀνατολίῳ ἀποπομπᾶιος ὃν ἡ Ἑβραϊκὴ γραφὴ ἀρῆσατος Ἀζαζήλ, ὁδδὲς ἕτερος ἦν (sc. ἡ δὲ διδασκαλία. c. Cels. vi. p. 305, ed. Spenc.)*. Of modern writers, Spencer and Hengstenberg have most elaborately defended the same opinion. Spencer derives the word from *אֵז*, fortis, and *זָלַח*, explaining it a *cito recedens*, which he affirms to be a most suitable name for the evil spirit. He supposes that the goat was given up to the devil, and committed to his disposal. Hengstenberg affirms with great confidence that *Azazel* cannot possibly be anything but another name for Satan. He repudiates the conclusion that the goat was in any sense a sacrifice to Satan, and does not doubt that it was sent away laden with the sins of God's people, now forgiven, in order to mock their spiritual enemy in the desert, his proper abode, and to symbolize by its free gambols, their exulting triumph. He considers that the origin of the rite was Egyptian, and that the Jews substituted Satan for Typhon, whose dwelling was the desert. The obvious objection to Spencer's view is that the goat formed part of a sin-offering to the Lord, and that it, with its fellow, had been formally presented before the Lord at the door of the Tabernacle. Few, perhaps, will be satisfied with Hengstenberg's mode of meeting this difficulty.

4. An explanation of the word which seems less objectionable, if it is not wholly satisfactory, would render the designation of the lot *לְיָמֵי* "the complete sending away." Thus understood, the word would come from *אֵזָז* (the root adopted by Gesenius), being the Peal form, which indicates intensity. This view is held by Tholuck (opinion approved by Thompson), by Bähr, and by Winer.

VII. As it might be supposed, the Tabernacle miserably degraded the meaning of the day of atonement. They regarded it as an opportunity afforded them of wiping off the score of their most heavy offences. Thus Yoma (cap. viii.) says, "The day of atonement and death make atonement through penitence. Penitence itself makes atonement."

ment for slight transgressions, and in the case of grosser sins it obtains a respite until the coming of the day of atonement, which completes the reconciliation." More authorities to the same general purpose are quoted by Frischmuth (p. 917), some of which seem also to indicate that the peculiar atoning virtue of the day was supposed to rest in the scapegoat.

Philo (*Lib. de Septenario*) regarded the day in a far nobler light. He speaks of it as an occasion for the discipline of self-restraint in regard to bodily indulgence, and for bringing home to our minds the truth that man does not live by bread alone, but by whatever God is pleased to appoint. The prayers proper for the day, he says, are those for forgiveness of sins past and for amendment of life in future, to be offered in dependence, not on our own merits, but on the goodness of God.

It cannot be doubted that what especially distinguished the symbolical expiation of this day from that of the other services of the law, was its broad and national character, with perhaps a deeper reference to the sin which belongs to the nature of man. Ewald instructively remarks that though the least uncleanness of an individual might be atoned by the rites of the law which could be observed at other times, there was a consciousness of secret and indefinite sin pervading the congregation, which was aptly met by this great annual fast. Hence, in its national character, he sees an antithesis between it and the passover, the great festival of social life; and, in its atoning significance, he regards it as a fit preparation for the rejoicing at the ingathering of the fruits of the earth in the feast of tabernacles. Philo looked upon its position in the Jewish calendar in the same light.

In considering the meaning of the particular rites of the day, three points appear to be of a very distinctive character. 1. The white garments of the high priest. 2. His entrance into the Holy of Holies. 3. The scapegoat. The writer of the Epistle to the Hebrews (ix. 7-25) teaches us to apply the first two particulars. The high priest himself, with his person cleansed and dressed in white garments, was the best outward type which a living man could present in his own person of that pure and holy One who was to purify His people and to cleanse them from their sins.

But respecting the meaning of the scapegoat, we have no such light to guide us, and (as has been already implied in what has been stated regarding the word Azazel) the subject is one of great doubt and difficulty.

Of those who take Azazel for the Evil Spirit, some have supposed that the goat was a sort of bribe, or retaining fee, for the accuser of men. Spencer, in supposing that it was given up with its load of sin, to the enemy to be tormented, made it a symbol of the punishment of the wicked; while, according to the strange notion of Hengstenberg, that it was sent to mock the devil, it was significant of the freedom of those who had become reconciled to God.

Some few of those who have held a different opinion on the word Azazel, have supposed that the goat was taken into the wilderness to suffer there

vicariously for the sins of the people. But it has been generally considered that it was dismissed to signify the carrying away of their sins, as it were, out of the sight of Jehovah.<sup>4</sup>

If we keep in view that the two goats are spoken of as parts of one and the same sin-offering, and that every circumstance connected with them appears to have been carefully arranged to bring them under the same conditions up to the time of the casting of the lots, we shall not have much difficulty in seeing that they form together but one symbolical expression. Why there were two individuals instead of one may be simply this—that a single material object could not, in its nature, symbolically embrace the whole of the truth which was to be expressed. This is implied in the reasoning of the author of the Epistle to the Hebrews on the office and sacrifice of Christ (Heb. ix.). Hence some, regarding each goat as a type of Christ, supposed that the one which was slain represented his death, and that the goat set free signified his resurrection. (Cyril, Bochart, and others, quoted by Spencer.) But we shall take a simpler, and perhaps a truer view, if we look upon the slain goat as setting forth the act of sacrifice, in giving up its own life for others "to Jehovah," in accordance with the requirements of the Divine law; and the goat which carried off its load of sin "for complete removal," as signifying the cleansing influence of faith in that sacrifice. Thus in his degree the devout Israelite might have felt the truth of the Psalmist's words, "As far as the east is from the west, so far hath he removed our transgressions from us." But for us the whole spiritual truth has been revealed in historical fact, in the life, death, and resurrection of Him who was made sin for us, who died for us, and who rose again for our justification. This Mediator, it was necessary, should, "in some unspeakable manner, unite death and life" (Maurice on Sacrifice, p. 85).

(Spencer, *de legibus Hebraeorum Ritualibus*, lib. iii. Dissertatio viii.; Lightfoot's *Temple Service*, c. xv.; Yoma, with the notes in Surenhusius' ed. of the *Mishna*, vol. ii.; Frischmuth, *Dissertatio de Hirco Emissario*, in the *Thesaurus Theologico-Philologicus*; Ewald, *Die Alterthümer des Volkes Israel*, p. 370 seq.; Hengstenberg, *Egypt and the Books of Moses*, on Lev. xvi. (*English Translation*) and *Christologie, Protevangelium*; Thompson's *Bampton Lectures*, Lect. iii. and notes. For the modes in which the Modern Jews have regarded and observed the Day of Atonement, see Buxtorf, *Synagoga Judaica*, cap. xx., and Picart, *Cérémonies Religieuses*, vol. i.) [S. C.]

**ATROTH** (עֲרוֹת; *Ethroth*), a city of Gad, named with Aroer and Jaazer (Num. xxxii. 35). No doubt the name should be taken with that following it, Shophan; the addition serving to distinguish this place from the Ataroth in the same neighbourhood. The A. V. follows the Vulgate, *Ethroth et Shophan*. In the LXX. it is altogether omitted. [G.]

**AT'TAI** (אֶתַי; 'Ethi, 'Iethi, 'Iethi; *Ethi, Ethai*), name of three men. 1. (1 Chr. ii. 35, 36). 2. (1 Chr. xii. 11). 3. Second son of king Rehoboam by Maacah (2 Chr. xi. 20).

**ATTALIA** (Ἀτταλία), a coast-town of Pamphylia, mentioned only very casually in the New Testament (Acts xiv. 25), as the place from which Paul and Barnabas sailed on their return to Antioch from their missionary journey into the inland parts of Asia Minor. It does not appear that they made

<sup>4</sup> In the similar part of the rite for the purification of the leper (Lev. xiv. 6, 7), in which a live bird was set free, it must be evident that the bird signified the carrying away of the uncleanness of the sufferer in precisely the same manner.

any stay, or attempted to preach the gospel in Attalia. This city, however, though comparatively modern at that time, was a place of considerable importance in the first century, and has continued to exist till now. Its name since the twelfth century has been *Satalia*, a corruption, of which the crusading chronicler, William of Tyre, gives a curious explanation.

Attalus Philadelphus, king of Pergamus, ruled over the western part of the peninsula from the N. to the S., and was in want of a port which should be useful for the trade of Egypt and Syria, as Troas was for that of the Aegean. Thus Attalia was built and named after the monarch. All its remains are characteristic of the date of its foundation.

There has been considerable doubt concerning the exact position of Attalia. There is a discrepancy even between Strabo and Ptolemy, the former placing it to the W. of the river Catarrhactes, the latter to the E. This may probably be accounted for by the peculiar character of this river, the calcareous waters of which are continually making changes in the channels. Beaufort thought that the modern *Satalia* is the ancient Olbia, and that *Laara* is the true Attalia. Forbiger, after Mannert, is inclined to identify the two places. But Spratt and Forbes found the true Olbia further to the west, and have confirmed Leake's opinion, that Attalia is where the modern name would lead us to expect to find it. (Beaufort's *Karamania*; Spratt and Forbes' *Lycia*.) [J. S. H.]

**ATTALUS** (*Ἀτταλος*, a Macedonian name of uncertain origin), the name of three kings of Pergamus who reigned respectively B.C. 241-197, 159-138 (Philadelphus), 138-133 (Philometor). They were all faithful allies of the Romans (Liv. xlv. 13); and the last appointed the Romans his heirs. It is uncertain whether the letters sent from Rome in favour of the Jews (1 Macc. xv. 22) were addressed to Attalus II. (Polyb. xxv. 6, xxxi. 9, xxxii. 3, 5, 8, &c., 25 f.; Strab. xiii. 4; Just. xxv. 1, xxxvi. 4, 5; App. *Mith.* 62) or Attalus III., as their date falls in B.C. 139-8 [LUCIUS], about the time when the latter succeeded his uncle. Josephus quotes a decree of the Pergamenes in favour of the Jews (*Ant.* xiv. 10, §22) in the time of Hyrcanus, about B.C. 112; comp. Apoc. ii. 12-17. [B. F. W.]

**ATHARA'TES** (*Ἀθάρατης*; *Atharathes*), 1 Esd. ix. 49; comp. Neh. viii. 9, a corruption of "The Tirshatha;" comp. ATHARIAS.

**AUGUSTUS CAESAR** (*Αὐγούστος Καίσαρ*), the first Roman emperor. During his reign Christ was born (Luke ii. 1 ff.). He was born A.U.C. 691, B.C. 63. His father was Caius Octavius; his mother Atia, daughter of Julia the sister of C. Julius Caesar. He bore the same name as his father, Caius Octavius. He was principally educated, having lost his father when young, by his great uncle Julius Caesar. After his murder, the young Octavius came into Italy as Caius Julius Caesar Octavianus, being by his uncle's will adopted into the Gens Julia as his heir. He was taken into the Triumvirate with Antony and Lepidus, and after the removal of the latter, divided the empire with Antony; taking the West for his share. But there was no real concord between them, and the compact resulted in a struggle for the supreme power, which was terminated in favour of Octavianus by the decisive naval battle of Actium.

tium, B.C. 31 (Suet. *Octav.* 87, *Dion Cass.* 15 ff.; Vell. Pater. ii. 85). On this victory, Augustus was saluted Emperor by the senate; and on his offering afterwards to resign the chief power, was conferred on him the title Augustus (B.C. 27). He managed with consummate tact and skill to consolidate the power conferred on him, by leaving the names and rights of the principal state officers intact, while by degrees he united them all in his own person. The first link binding him to N. T. history is his treatment of Herod after the battle of Actium. That prince, who had espoused Antony's side, found himself pardoned, taken into favour and confirmed, nay even increased in his power (Joseph. *Ant.* xv. 6, §5 ff.; 7 §3; 10 §3). In gratitude Herod built him a temple of marble near the mouth of the Jordan (*Ant.* xv. 10, §3), and was through life the fast friend of the imperial family. After Herod's death in A.D. 4, Augustus divided his dominions almost exactly according to his dying directions, among his sons (*Ant.* xvii. 11, §4); but was soon obliged to exile one of them [ARCHELAIUS], and attach his portion, Judaea and Samaria, to the province of Syria (*Ant.* xvii. 13, §2). Augustus died at Nola in Campania, Aug. 19 A.U.C. 765, A.D. 14, in his 76th year (Suet. *Octav.* 99; Dion. Cass. lvi. 29 ff.; Joseph. *Ant.* xviii. 3, §1; E. J. 11, 9, §1). Long before his death he had associated Tiberius with him in the empire (Suet. *Tiber.* 21; Tacit. *Ann.* 1, 3). See, for a more complete notice, the article AUGUSTUS in the Dictionary of Biography and Mythology. [H. A.]

**AUGUSTUS' BAND** (Acts xxvii. 1). [AMAR, p. 114, a.]

**AURANUS** (*τῆς Αὐράνος*), leader of a riot at Jerusalem (2 Mac. iv. 40). In the Vatican LXX and Vulgate the name is rendered *τῆς τυραννῆος, quidam tyrannus*.

**AUTE'AS** (*Ἀυταίας*; Vulg. omits), name of a Levite (1 Esd. ix. 48). [HODIJAH.]

**Α'ΒΑ** (*אָבָא* = *Avva*; *'Aid*; *Avah*), a place in the empire of Assyria, from which colonies were brought to repeople the cities of Samaria after the deportation of the Jews (2 K. xvii. 24). From the names in connexion with which it is introduced, it would appear to be the same place with Ivah. [IVAH.] It has been suggested to be identical with Ahava: for other suppositions see *Wiese*, *sub voce*.

**AVARAN** (*Αὐαράν*; *Abaron*), surname of Eleazar, brother of Judas Maccabæus (1 Mac. ii. 5).

**A'VEN** (*אָבֵן*, nothingness). 1. The "plain of Aven" (*אָבֵן עֵתָא*) is mentioned by Amos (G. 1, 2) in his denunciation of Aram (Syria) and the country to the N. of Palestine. It has not been identified with certainty. Michaelis (notes on Amos) thinks from a native of Damascus of a valley near that city, called Un, and he quotes a Damascene proverb referring thereto; but the information was not sufficiently suspicious, and has not been confirmed, although the neighbourhood of Damascus has been thoroughly well explored by Burckhardt (*App.* iv.) and by Porter. The Prophet, however, would seem to be alluding to some principal district of the country of equal importance with Damascus itself, and as the LXX. have understood it, taking the letters *אָבֵן* pointed *אָבֵן* and expressing it in their version as

מִשְׁכַּן אֲוִיִּם. By this they doubtless intend the great plain of Lebanon, Coele Syria, in which the renowned idol temple of Baulbek or Heliopolis was situated, and which still retains the very same name by which Amos and Joshua designated it, *el Bāka'a*. The application of Aven as a term of reproach or contempt to a flourishing idol sanctuary, and the play or paronomasia therein contained, is quite in keeping with the manner of Amos and of Hosea. The latter frequently applies the very same word to Bethel. [BETHAVEN.]

2. In Hos. x. 8, "the high places of Aven" (בְּמִצְוֹת; βωμοὶ ἰδῶν; *excelsa idoli*), the word is clearly a contraction of Beth-aven, that is Beth-el (comp. iv. 15, &c.).

3. In this manner are pointed, in Ez. xxx. 17, the letters of the name which is elsewhere given as On, ֹן, the sacred city of Heliopolis or On, in Egypt. [ON.] (The LXX. and Vulgate both render it accordingly, Ἡλιουπόλις, *Heliopolis*.) The intention of the prophet is doubtless to play upon the name in the same manner as Amos and Hosea. See above (1). [G.]

A'VIM, A'VIMS, or A'VITES<sup>a</sup> (אֲוִיִּם = the Avvim; of Ἐδαῖος, the word elsewhere used by the LXX. for Hivites; *Hevaioi*). 1. An early, but perhaps not an aboriginal<sup>b</sup> people among the inhabitants of Palestine, whom we meet with in the S. W. corner of the sea-coast, whither they may have made their way northwards from the Desert (Stanley, *Sinai and Pal.* App. §83). The only notice of them which has come down to us is contained in a remarkable fragment of primeval history preserved in Deut. ii. 23. Here we see them "dwelling in 'the' villages" (or nomad encampments—*Chatzerim*) in the S. part of the Shefela, or great western lowland, "as far as Gaza." In these rich possessions they were attacked by the invading Philistines, "the Caphtorim which came forth out of Caphtor," and who after "destroying" them and "dwelling in their stead," appear to have pushed them further north. This must be inferred from the terms of the passage in Josh. xiii. 2, 3, the enumeration of the rest of the land still remaining to be conquered. Beginning<sup>c</sup> from "Sihor, which is before Egypt," probably the *Wady-el-Arish*, the list proceeds northwards along the lowland plains of the sea-coast, through the five lordships of the Philistines—all apparently taken in their order from S. to N.—till we reach the Avvim,<sup>d</sup> as if they had been driven up out of the more southerly position which they occupied at the date of the earlier record into the plains of Sharon.

Nothing more is told us of this ancient people, whose very name is said<sup>e</sup> to signify "ruin." Possibly a trace of their existence is to be found in the

town "Avim" (accurately, as in the other cases, 'the Avvim') which occurs among the cities of Benjamin (Josh. xviii. 23), and which may have preserved the memory of some family of the extinct people driven up out of their fertile plains to take refuge in the wild hills of Bethel; just as in the "Zemaraim" of the preceding verse we have probably a reminiscence of the otherwise forgotten Zemarites [ZEMARAIM]. But on the other hand it is possible that the word in this place is but a variation or corruption of the name of Ai. [AI.]

The inhabitants of the north-central districts of Palestine (Galileans) were in later times distinguished by a habit of confounding the gutturals, as, for instance, ע with פ (see Lightfoot, *Chor. Cent.* ch. 87; Buxtorf, *Lex. Talm.* גליל). Is it possible that אֲוִי, *Hivite*, is a variation, arising from this cause, of אֲוִי, *Avite*, and that this people were known to the Israelites at the date of the conquest by the name of Hivites? At any rate it is a curious fact that both the LXX. and Jerome, as we have seen above, identified the two names, and also that the town of ha-Avvim was in the actual district of the Hivites, in the immediate neighbourhood of Gibeon, Chephirah, and their other chief cities (Josh. ix. 7, 17, compared with xviii. 22-27).

The name of the Avvim has been derived from Avva (Ava), or Ivvah (Ivah), as if they had migrated thence into Palestine; but there is no argument for this beyond the mere similarity of the names.<sup>f</sup>

2. The people of Avva, among the colonists who were sent by the king of Assyria to re-inhabit the depopulated cities of Israel (2 K. xvii. 31). They were idolaters, worshipping gods called Nibhaz and Tartak. [AVA.] [G.]

A'VITH (אֲוִיִּת; Γερθαίμ), the city of Hadad ben-Bedad, one of the kings of Edom before there were kings in Israel (Gen. xxxvi. 55; 1 Chr. i. 46; in the latter passage the Text (*Chetib*) has אֲוִיִּת, which in the *Keri* is corrected to agree with the reading in Genesis). The name may be compared with *el-Ghoweitheh* (العويثة), a "chain of low hills," mentioned by Burckhardt (375) as lying to the E. of the district of *Kerek* in Moab (Knobel, *Genesis*, 257). [G.]

AWL (אֲוִל; ὀπήτιον; *subula*), a tool of which we do not know the ancient form. The only notice of it is in connexion with the custom of boring the ear of the slave (Ex. xxi. 6; Deut. xv. 17). [W. L. B.]

AXE. The Jews had more than one designation for this tool: (1) אֲוִיִּם, from its quality of sharp-

even to the border of Ekron northward, is counted to the Canaanite," &c.

<sup>d</sup> It is perhaps worth notice, where every syllable has some significance, that while "the Gazathite . . . the Ekronite," are all in the singular, "the Avvim" is plural.

<sup>e</sup> Gesenius, *Thesaurus*, 1000. Lengerke's explanation of it, as "dwellers in the lowlands," is not obvious; nor does he specify any derivation.

<sup>f</sup> See Lengerke's confident hypothesis (*Kenosis*, 183), for which, as is often the case, he does not condescend to give the shadow of a reason.

<sup>a</sup> It is characteristic of the looseness of the A. V. that this name is given differently each time it occurs, and that they are all inaccurate.

<sup>b</sup> According to Ewald (*Geschichte*, i. 310) and Berthieu, the Avvim were an *Urvoik* of Palestine proper. They may have been so, but there is nothing to prove it, while the mode of their dwellings points rather to the desert as their origin.

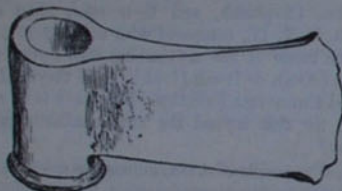
<sup>c</sup> The punctuation of this passage in our Bibles is not in accordance with the Hebrew text, which has a full stop at Geshuri (ver. 2), thus: "This is the land that yet remaineth, all the borders of the Philistines and all the Geshurite. From Sihor . . .

ness; (2)  $\text{זרזל}$ , from its use in cutting, (3)  $\text{זרזל}$ , from the material, iron. The second of these terms appears occasionally to have been applied to the adze (1 K. vi. 7). The construction of the tool was similar to that now in use, except that the head appears to have been fastened to the handle by thongs, and so was liable to slip off



Egyptian Axe.—(British Museum.)

(Deut. xix. 5; 2 K. vi. 5). The word "axe" is improperly given in our version as the translation of  $\text{זרזל}$  (Is. xlv. 12, marginal translation; Jer. x. 3): the instrument meant is a curved knife, such as a wood-carver would use: in Is. xlv. 12, the word describes the sort of workman, the smith of knives, or fine workman: in Jer. x. 3, the stopping should be altered so as to connect the word with "the workman." [W. L. B.]



Assyrian Axe.—(British Museum.)

AZÆL ( $\text{Ἀζαῆλος}$ ; *Ezelus*), name of a man (1 Esd. ix. 14). [ASAHEL.]

AZÆLUS ( $\text{Ἀζαῆλος}$ ; *Diabus*), an Israelite in the time of Esdras: the name is probably merely a repetition of that preceding it (1 Esd. ix. 34).

A'ZAL (Atzel,  $\text{אצל}$ , but from the emphatic accent  $\text{אצל}$ . Atzal;  $\text{Ἰασόδ}$ , Alex.  $\text{Ἀσσήλ}$ ; *usque ad proximum*), a name only occurring in Zech. xiv. 5. It is mentioned as the limit to which the 'ravine' or cleft ( $\text{אצל}$ ) of the Mount of Olives will extend when "Jehovah shall go forth to fight." The whole passage of Zechariah is a highly poetical one; and several commentators agree with Jerome in taking Azal as an appellative, and not a proper name. [G.]

AZAL'AH ( $\text{Ἀζαῆλ}$ ;  $\text{Ἐσείας}$ ,  $\text{Ἐσεῖας}$ ; *Asia, Esolia*), name of a man (2 K. xxii. 3; 2 Chr. xxxiv. 8).

AZAN'AH ( $\text{Ἀζανίας}$ ;  $\text{Ἀζανίας}$ ; *Azanius*), name of a man (Neh. x. 9).

AZAPHION ( $\text{Ἀζαφίων}$ ; *Sephegus*), 1 Esd. v. 33. Possibly a corruption of SOPHERETH.

AZARA ( $\text{Ἀζαρά}$ ; *Attre*), one of the "servants of the temple" (1 Esd. v. 31). No corresponding name can be traced in the parallel list in Ezra.

AZARAEL (the same name as the succeeding one;  $\text{Ἀζαρά}$ ;  $\text{Ἄζαρά}$ ; *Azareel*), a Levite-musician (Neh. xii. 36).

AZAREEL ( $\text{Ἀζαρέλ}$ ;  $\text{Ἄζαρέλ}$ ,  $\text{Ἀσπρήλ}$ ,  $\text{Ἀσπρήλ}$ ,  $\text{Ἀσπρήλ}$ ,  $\text{Ἄσπρηλ}$ ,  $\text{Ἄσπρηλ}$ ,  $\text{Ἄσπρηλ}$ ; *Azareel, Ezriel, Ezrel,*

*Azareel*), name of five men. 1. (1 Chr. xii. 2. (1 Chr. xxv. 18), called UZZIEL in xxx. 3. (1 Chr. xxvii. 22). 4. (Ezr. i. 40), called elsewhere ESREL. 5. (Neh. xi. 13).

AZAR'AH ( $\text{Ἀζαρία}$  and  $\text{Ἀζαρία}$ ;  $\text{Ἀζαρία}$ )

*Azarias; whom God hath helped*). It is a common name in Hebrew and especially in the families of the priests of the line of ELEAZAR, whose name has precisely the same meaning as AZARIAH. It is nearly identical, and is often confounded with Ezra as well as with Zerariah and Serariah. The principal persons who bore this name were:—

1. Son of Ethan, of the sons of Zerab, whom perhaps, Zerariah is the more probable reading (1 Chr. ii. 8).

2. Son of Ahimaz (1 Chr. vi. 9). He appears from 1 K. iv. 2, to have succeeded Zabdai, his grandfather, in the high-priesthood, in the reign of Solomon, Ahimaz having died before Zabdai. [AHIMAAZ.] To him, it can scarcely be doubted, instead of to his grandson, Azariah the son of Johanan, belongs the notice in 1 Chr. vi. 10, "Ezri is that executed the priest's office in the temple that Solomon built at Jerusalem," meaning that he officiated at the consecration of the temple, and was the first high-priest that ministered in it. The other interpretation which has been put upon these words, as alluding to the Azariah who was high-priest in Uzziah's reign, and resisted the king when he attempted to offer incense, is quite unsuited to the words they are meant to explain, and entirely at variance with the chronology. For this Azariah of 1 Chr. vi. 10 precedes Amariah, the high-priest in Jehoshaphat's reign, whereas Uzziah was king five reigns after Jehoshaphat. Josephus merely mentions Azarias as the son and successor of Ahimaz.

3. The son of Johanan. He must have been high-priest in the reigns of Abijah and Asa, as we know his son Amariah was in the days of Jehoshaphat, the son of Asa. It does not appear what part he took in Asa's zealous reformation (2 Chr. xv.), nor whether he approved the stripping of the house of God of its treasures to induce Benhadad to break his league with Baasha king of Israel, as related 2 Chr. xvi., for his name and his office are never alluded to in the history of Asa's reign, either in the book of Kings or Chronicles. The active persons in the religious movement of the times were the king himself and the two prophets, Azariah the son of Oded, and Hanani. The silence concerning Azariah, the high-priest, is, perhaps, rather unfavourable than otherwise to his religious character. His name is almost lost in Josephus's list of the high-priests. Having lost, as we saw in the article AMARIAH, its termination AZ, which adhered to the following name, it got by some process transformed into IOSOS.

4. The high-priest in the reign of Uzziah, king of Judah, whose name, perhaps from this circumstance, is often corrupted into Azariah (2 K. xxv. 1, 6, 7, 8, &c.). The most memorable event of his life is that which is recorded in 2 Chr. xxvi. 17-20. When king Uzziah, elated by his great prosperity and power, "transgressed against the Lord his God, and went into the temple of the Lord to burn incense upon the altar of incense." Azariah the priest, accompanied by eighty of his brethren, went in boldly after him, and with a high voice, "With unflinching faithfulness, and a high sense of his own responsibility as ruler of the

House of God, he addressed the king with the well-merited reproof—"It appertaineth not unto thee, Uzziah, to burn incense unto the Lord, but to the priests the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary, for thou hast trespassed: neither shall it be for thine honour from the Lord God." And it is added that when Azariah the chief priest and all the priests looked upon him, behold he was leprous in his forehead, and they thrust him out from thence; yea himself hastened to go out, because the Lord had smitten him." Uzziah was a leper unto the day of his death, and, as such, was never able again to go to the Lord's House, which he had so presumptuously invaded. Azariah was contemporary with Isaiah the prophet, and with Amos and Joel, and doubtless witnessed the great earthquake in Uzziah's reign (Am. i. 1; Zech. xiv. 5). He is not mentioned in Josephus's list. *Ιουζιας* occurs instead; possibly the name of the prophet inadvertently substituted for that of the high-priest. Neither is he in the priestly genealogy of 1 Chr. vi.

5. The high-priest in the days of Hezekiah (2 Chr. xxxi. 10-13). He appears to have cooperated zealously with the king in that thorough purification of the temple and restoration of the temple-services which was so conspicuous a feature in Hezekiah's reign. He especially interested himself in providing chambers in the house of the Lord in which to stow the tithes and offerings and consecrated things for the use of the priests and Levites, and in appointing overseers to have the charge of them. For the attendance of priests and Levites, and the maintenance of the temple-services, depended entirely upon the supply of such offerings, and whenever the people neglected them the priests and Levites were forced to disperse themselves to their villages, and so the house of God was deserted (comp. Neh. x. 35-39, xii. 27-30, 44-47). His name seems to be corrupted into *Νεβρις* in Josephus. He succeeded Urijah, who was high-priest in the reign of Ahaz. Who his successor was is somewhat uncertain. He is not, any more than the preceding, included in the genealogy of 1 Chr. vi.

6. Another Azariah is inserted between Hilkiah, in Josiah's reign, and Seraiah, who was put to death by Nebuchadnezzar, in 1 Chr. vi. 13. But Josephus does not acknowledge him, making Seraiah the son of Hilkiah, and there seems to be scarcely room for him. It seems likely that he may have been inserted to assimilate the genealogy to that of Exr. vii. 1, where, however, the Seraiah and Azariah are probably neither of the high-priests of those names.

7. Several other priests and Levites of this name occur, as Azariah the son of Zephaniah (1 Chr. vi. 36); the son of Hilkiah in the genealogy of Ezra (Exr. vii. 1), who is probably the same head of a house as is indicated in 1 Chr. ix. 11; Neh. vii. 7, x. 2, and xii. 1, under the form Ezri; Azariah the son of Maaseiah, one of the priests of the plain, who repaired a portion of the wall (Neh. iii. 23, 24); a Levite (Neh. viii. 7); and other Levites (2 Chr. xxix. 12) in the days of Hezekiah.

8. A chief officer of Solomon's, the son of Nathan, perhaps David's grandson (1 K. iv. 5).

9. Son of Jehoshaphat king of Judah (2 Chr. xii. 2).

10. The original name of Abed-nego (Dan. i. 6, 7, 11, 19). He appears to have been of the seed-

of Judah, and for this reason selected, with Daniel and his other two companions, for Nebuchadnezzar's especial service. The three children, as they were called, were remarkable for their beauty, and wisdom, and knowledge, and intelligence. They were no less remarkable for their piety, their strict adherence to the law of Moses, and the steadfastness of their faith, even unto death and their wonderful deliverance.

11. Azariah, the son of Oded (2 Chr. xv. 1), called simply Oded in ver. 8, was a remarkable prophet in the days of king Asa, and a contemporary of Azariah the son of Johanan the high-priest, and of Hanani the seer. He powerfully stirred up the spirit of Asa, and of the people of Judah and Benjamin, in a brief but pithy prophecy, which has been preserved, to put away all idolatrous worship, and to restore the altar of the one true God before the porch of the temple. Great numbers of Israelites from Ephraim, and Manasseh, and Simeon, and all Israel, joined in the national reformation, to the great strengthening of the kingdom; and a season of rest and great prosperity ensued. Oded, the prophet in the days of Ahaz, may probably have been a descendant of Azariah.

12. At 2 Chr. xxii. 6, Azariah is a clerical error for Ahaziah.

13. Several other persons of this name are mentioned of different tribes, as *e. g.* AZARIAH the son of Obed in the reign of Joash (1 Chr. ii. 38, 39; 2 Chr. xxiii. 1), of the tribe of Judah, whose name is very important, as marking clearly the time when the genealogy in 1 Chr. ii. 36-41, was made out, viz., in Hezekiah's reign; for Azariah, in v. 38, appears from 2 Chr. xxiii. 1, xxiv. 1, to have been the captain of a hundred when Joash was seven years old; in other words, about one generation older than Joash. Now there are six generations after Azariah in that genealogy, ending with Elishama, and, counting Joash, there are from Joash to Hezekiah also six generations, viz., Joash, Amaziah, Uzziah, Jotham, Ahaz, Hezekiah. Elishama, therefore, was contemporary with Hezekiah. Zabad, in 1 Chr. ii. 36, 37, we know to be from xi. 41, to have been a contemporary of David. Another of the tribe of Ephraim, 2 Chr. xxviii. 12; a son of Hoshai, Jer. xliii. 2, probably of Judah; comp. Neh. xii. 32, 33, &c. [A. C. H.]

AZARI'AS (Ἀζαρίης; *Azarias*). 1. (1 Esd. ix. 21), elsewhere called UZZIAH. 2. (1 Esd. ix. 43). 3. (1 Esd. ix. 48), elsewhere called AZARIAH. 4. Priest in the line of Esdras (2 Esd. i. 1), elsewhere AZARIAH and EZERIAS. 5. Name assumed by the angel Raphael (Tob. v. 12, vi. 6, 13, vii. 8, ix. 2). 6. A captain in the army of Judas Maccabaeus (1 Mac. v. 18, 56, 60).

A'ZAZ (Ἄζαζ; *Azaz*), name of a man (1 Chr. v. 8).

AZAZIAH (Ἀζαζιά; *Ozaias, Ozaiu, Azarias*), name of three men. 1. (1 Chr. xv. 21). 2. (1 Chr. xxvii. 20). 3. (2 Chr. xxxi. 13).

AZBAZARETH (Ἀσβαζαρέθ; *Asbazareth*), king of the Assyrians, probably a corruption of Esarhaddon (1 Esd. v. 69).

AZBUK (Ἄζβουκ; *Azboe*), name of a man (Neh. iii. 16).

AZEKAH (Ἀζεκά; from a root signifying to dig

or till the ground,\* see Gesen. s. v.; אֶזְקָה, once יֶאֱזְקָה; Azeka, a town of Judah, with dependent villages ("daughters") lying in the Shefela or rich agricultural plain, a situation quite in accordance with the derivation of the name given above. It is named with Adullam, Shaaraim, and other places known to have been in that locality (Josh. xv. 35; 2 Chr. xi. 9; Neh. xi. 30), but is most clearly defined as being near Shochob (that is the northern one) [SHOCHOB.] (1 Sam. xvii. 1). Joshua's pursuit of the Canaanites after the battle of Beth-horon extended to Azekah (Josh. x. 10, 11). Between Azekah and Shochob, an easy step out of their own territory, the Philistines encamped before the battle in which Goliath was killed (1 Sam. xvii. 1). It was among the cities fortified by Rehoboam (2 Chr. xi. 9), was still standing at the time of the invasion of the kings of Babylon (Jer. xxxiv. 7), and is mentioned as one of the places re-occupied by the Jews after their return from Captivity (Neh. xi. 30).

The position of Azekah has not yet been recognised. The above passages would seem to show that it must have been to the N. of the Shefela, near Beth-horon; but by Eusebius and Jerome it is spoken of as lying between (ἀνὰ μέσον) Eleutheropolis and Jerusalem, i. e. further S. and in the mountains of Judah. Perhaps like Shochob, Aphek, &c. there were more than one place of the name. Schwarz (p. 102) would identify it with "Tell Ezakaria" (Zakariya on Robinson's Map, 1856) not far from Ain-shems, and very possibly correctly. [G.]

A'ZEL (אֶזֶל, in pause אֶזֶל; 'Eshäl; Ase), a descendant of Saul (1 Chr. viii. 37, 38, ix. 43, 44).

A'ZEM (אֶזֶם, when not emphasized אֶזֶם; 'Ašöm, 'Ašüm; Asem, Esem), a city in the extreme south of Judah (Josh. xv. 29), afterwards allotted to Simeon (xix. 3). Elsewhere it is EZEM. [G.]

AZEPHURITH (Ἀρσιφουρίθ; Vulg. omits), 1 Esd. v. 16. There is no name answering to this in the parallel lists of Ezra and Nehemiah.

AZ'GAD (אֶזְגָד; 'Ašgäd; Azgad), the name of a man (Ezr. ii. 12, viii. 12; Neh. vii. 17, x. 15).

AZI'A (Ὀζίας; Ozias), a "servant of the temple" (1 Esd. v. 31), elsewhere called UZZA.

AZI'EI (2 Esd. i. 2), one of the ancestors of Esdras, elsewhere called AZARIAH and EZIAS.

AZIEL (אֶזִּיֶּל; 'Oziäl; Oziel), a Levite (1 Chr. xv. 20). The name is a shortened form of Jazziel (אֶזְזִיֶּל), which occurs in ver. 18 of same chapter.

AZI'ZA (אֶזִּיזָא; 'Ozižä; Aziza), name of a man (Ezr. x. 27).

AZMA'VETH (אֶזְמַבֶּת; 'Azmävöth, 'Asmävöth; Azmaveth, Azmoth). 1. One of the "mighty men" of David (2 Sam. xxiii. 31; 1 Chr. xi. 33). 2. A descendant of Saul (1 Chr. viii. 36, ix. 42). 3. A Benjamite (1 Chr. xii. 3). 4. One of David's overseers (1 Chr. xxvii. 25).

AZMA'VETH (אֶזְמַבֶּת; 'Azmävöth; Azmaveth), a place to all appearance in Benjamin, being named with Anathoth, Kirjath-Jearim and other towns belonging to that tribe. Forty-two of the

\* The verb occurs only in Is. v. 2, where it is rendered in the A. V. "fenced;" but by Gesenius, in his *Isaia*, "grub ihn um."

Bene-Azmaveth returned from the captivity with Zerubbabel (Ezr. ii. 24). The "sons of the singers" seem to have settled round it (Neh. xii. 29). The name elsewhere occurs as BENE AZMAVETH. Azmaveth does not make its appearance in the lists in Joshua, but the name was borne by several Benjamites of the kindred of Saul (1 Chr. viii. 36, ix. 42, xii. 3; in the last passage Bene-A. may merely denote natives of the plain especially as natives of Anathoth, Gibeah, &c. are mentioned in the same verse).

AZ'MON (אֶזְמוֹן or אֶזְמוֹן; 'Ašmönä, 'Ašmönä; Ašmönä), a place named as being on the S. boundary of the Holy Land, apparently near the torrent of Egypt (Wadi el-Arish) (Num. xxxiv. 4, 5; Josh. xv. 4). It has not yet been identified. It is mentioned by Eusebius and Jerome (*Onom.*), but evidently was not actually known to them.

AZ'NOTH-TA'BOR (אֶזְנוֹת תְּבוֹר; 'Ašnot-täbor, or 'Ašnot-täbor; Azanotthabor) = the summit (i. e. possibly the summits) of Tabor, one of the landmarks of the boundary of Naphtali (Josh. xii. 34). The town, if town it be, or the reason for the expression contained in the name, has hitherto escaped recognition. By Eusebius (under 'Ašnot-täbor) it is mentioned as lying in the plain in the country of Dio-caesarea.

For the use of the word אָזְן = ear, comp. UZZASHERAH; and for the metaphor involved in the name, comp. CHISLOTH-TABOR. [G.]

A'ZOR (אֶזֶר; Azor), son of Eliakim, in the line of our Lord (Matt. i. 13, 14).

AZOTUS. [ASHDOD.]

AZ'RIEL (אֶזְרִיֶּל; 'Ezriäl, 'Ezriäl; Ezriäl, Ezriäl), help of God; Gesen. compares the Punic *Hasdrubal*, i. e. עֲזָרָא בַּעַל Baal; 'Iezriäl, 'Oziäl; Ezriäl, Ezriäl, name of three men. 1. (1 Chr. v. 24). 2. (1 Chr. xxviii. 19). 3. (Jer. xxxvi. 26).

AZRIKAM (אֶזְרִיקָם; 'Ezriqäm; Ezriqäm), the name of four men. 1. A descendant of the royal line of Judah (1 Chr. iii. 23). 2. (1 Chr. viii. 38; ix. 44). 3. (1 Chr. ix. 14; Neh. x. 11). 4. "Governor of the house" to king Ahas (2 Chr. xxviii. 7).

AZUBAH (אֶזֻבָּה; 'Azubä; Azubä), Wife of Caleb, son of Hezron (1 Chr. ii. 18, 19). 2. Mother of king Jehoshaphat (1 K. xiii. 42; 2 Chr. xx. 31).

A'ZUR or AZ'ZUR (אֶזֶר or אֶזֶר; 'Azur, 'Azur; Azur, Azur), name of three men. 1. A Gileadite (Jer. xxviii. 1). 2. (Ez. xi. 1). 3. (Neh. x. 17).

AZURAN (Ἀζαρόν, Alex. 'Ašourös; Azoran), 1 Esd. v. 15. There is no corresponding name in the parallel lists of Ezra and Nehemiah.

AZ'ZAH (אֶזְזָה; 'Azžä; Gaza). This is the more accurate rendering of the name of the well-known Philistine city, Gaza (Deut. ii. 23; 1 K. x. 24; Jer. xxv. 20). [GAZA.] There is apparently nothing to explain why an exception should have been made in these three places from the usual (and less correct) version of the name.

AZ'ZAN (אֶזְזָן; 'Azžän; Azan), name of a man (Num. xxxiv. 26).

AZZUR. [AZUR.]