

B

BA'AL בַּעַל ; *Baal*; *Baal*, the supreme male divinity of the Phœnician and Canaanitish nations, as ASHTORETH was their supreme female divinity. Both names have the peculiarity of being used in the plural, and it seems certain that these plurals designate not (as Gesenius, *Theo. s. vv.*, maintained) statues of the divinities, but different modifications of the divinities themselves. That there were many such modifications of Baal is certain from the fact that his name occurs with numerous adjuncts, both in the O. T. and elsewhere, as we shall have occasion to notice hereafter. The plural Baalim is found frequently alone (e.g. Judg. ii. 11, 1 K. xviii. 18; Jer. ix. 14; Hos. ii. 17), as well as in connexion with Ashtoreth (Judg. x. 6; 1 Sam. vii. 4) and with Asherah, or, as our version renders it, "the groves" (Judg. iii. 7; 2 Chr. xxxiii. 3). There is no difficulty in determining the meaning of the name since the word is in Hebrew a common noun of frequent occurrence, having the meaning *Lord*, not so much, however, in the sense of Ruler as of *Master, Owner, Possessor*. The name of the god, whether singular or plural, is always distinguished from the common noun by the presence of the article (הַבַּעַל , הַבְּעָלִים), except when it stands in connexion with some other word which designates a peculiar modification of Baal. In the Chaldaic form the word becomes shortened into בַּעַל , and, thence dropping the guttural, בַּל , BEL, which is the Babylonian name of this god (Buxtorf, *Lex. Chald. et Talm.*, Gesen., *Fürst, Movers*); the identity of the two words is, however, doubted by Rawlinson, *Herod.* i. 318).

There can be no doubt of the very high antiquity of the worship of Baal. We find his worship established amongst the Moabites and their allies the Midianites in the time of Moses (Num. xiii. 41), and through these nations the Israelites were seduced to the worship of this god under the particular form of Baal-Peor (Num. xxv. 3 sqq.; Deut. iv. 3). Notwithstanding the fearful punishment which their idolatry brought upon them in this instance, the succeeding generation returned to the worship of Baal (Judg. ii. 10-13), and with the exception of the period during which Gideon was judge (Judg. vi. 26, sqq. viii. 33) this form of idolatry seems to have prevailed amongst them up to the time of Samuel (Judg. x. 10; 1 Sam. vii. 4), at whose rebuke the people renounced the worship of Baalim. Two centuries pass over before we hear again of Baal in connexion with the people of Israel, though we can scarcely conclude from this silence that his worship was altogether abandoned. We know that in the time of Solomon the service of many gods of the surrounding nations was introduced, and particularly that of Ashtoreth, with which Baal is so frequently connected. However this may be, the worship of Baal spread greatly, and together with that of Asherah became the religion of the court and people of the ten tribes under Ahab, king of Israel, in consequence of his marriage with Jezebel (1 K. xvi. 31-33; xviii. 19, 22). And though this idolatry was occa-

sionally put down (2 K. iii. 2, x. 28) it appears never to have been permanently or effectually abolished in that kingdom (2 K. xvii. 16). In the kingdom of Judah also Baal-worship extensively prevailed. During the short reign of Anaziah and the subsequent usurpation of his mother Athaliah, the sister of Ahab, it appears to have been the religion of the court (2 K. viii. 27; comp. xi. 18), as it was subsequently under Ahaz (2 K. xvi. 3; 2 Chr. xxviii. 2), and Manasseh (2 K. xxi. 3).

The worship of Baal amongst the Jews appears to have been appointed with much pomp and ceremonial. Temples were erected to him (1 K. xvi. 32; 2 K. xi. 18); his images were set up (2 K. x. 26); his altars were very numerous (Jer. xi. 13), were erected particularly on lofty eminences (1 K. xviii. 20), and on the roofs of houses (Jer. xxxii. 29); there were priests in great numbers (1 K. xviii. 19), and of various classes (2 K. x. 19); the worshippers appear to have been arrayed in appropriate robes (2 K. x. 22); the worship was performed by burning incense (Jer. vii. 9) and offering burnt-sacrifices, which occasionally consisted of human victims (Jer. xix. 5). The officiating priests danced with frantic shouts around the altar, and cut themselves with knives to excite the attention and compassion of the god (1 K. xviii. 26-28; comp. Lucian, *De Dea Syria*, 50; Tert. *Apol.* 9; Lucan, i. 565; Tibul. i. 6, 47).

Throughout all the Phœnician colonies we continually find traces of the worship of this god, partly in the names of men such as Adher-bal, Asdru-bal, Hanni-bal, and still more distinctly in Phœnician inscriptions yet remaining (Gesen. *Mon. Phœn.* passim). Nor need we hesitate to regard the Babylonian Bel (Is. xlvi. 1) or Belus (Herod. i. 181), as essentially identical with Baal, though perhaps under some modified form. Rawlinson distinguishes between the second god of the first triad of the Assyrian pantheon, whom he names provisionally Bel-Nimrod, and the Babylonian Bel whom he considers identical with Merodach (*Herod.* i. 594, sqq.; 627, sqq.).

The same perplexity occurs respecting the connexion of this god with the heavenly bodies as we have already noticed in regard to Ashtoreth. Creuzer (*Symb.* ii. 413) and Movers (*Phœn.* i. 180) declare Baal to be the Sun-god; on the other hand, the Babylonian god is identified with Zeus, by Herodotus, and there seems to be no doubt that Bel-Merodach is the planet Jupiter (Rawlinson, *Herod. l. c.*). It is quite likely that in the case of Baal as well as of Ashtoreth the symbol of the god varied at different times and in different localities. Indeed the great number of adjuncts with which the name of Baal is found is a sufficient proof of the diversity of characters in which he was regarded, and there must no doubt have existed a corresponding diversity in the worship. It may even be a question whether in the original notion of Baal there was reference to any of the heavenly bodies, since the derivation of the name does not in this instance, as it does in the case of Ashtoreth, point directly to them. If we separate the name Baal from idolatry, we seem, according to its meaning, to obtain simply the notion of Lord and Proprietor of all. With this the idea of productive power is naturally associated, and that power is as naturally symbolized by the sun, whilst on the other hand the ideas of providential arrangement and rule, and so of prosperity, are as naturally suggested by the word, and in the astral mythology these ideas are associated with

the planet Jupiter. In point of fact we find adjuncts to the name of Baal answering to all these notions, e.g. *Βεελδάρμν*, *Balsamen* (Plaut. *Poen.* v. 2. 67) = בעל-החמון, "Lord of the heavens;" בעל-שמיים, Baal-Hamon (Gesen. *Mon. Phoen.* 349), the Sun-Baal, and similarly the name of a city in the O. T. בעל-החמון (Cant. viii. 11); בעל-גד, Baal-Gad, the name of a city (Josh. xi. 17), Baal the Fortune-bringer, which god may be regarded as identical with the planet Jupiter (Gesen. *Thes.* Fürst). Many more compounds of Baal in the O. T. occur, and amongst them a large number of cities, which are mentioned below. We shall first mention those names of men and of gods in which Baal is the first element. It may be noted before proceeding to specify the particular compounds of Baal that the word standing alone occurs in the O. T. in two instances as the name of a man (1 Chr. v. 5, viii. 30). Fürst considers that in these instances the latter element of the word is dropped.

1. BA'AL-BE'RITH (בעל ברית; *Baalberith*; *Baalberit*). This form of Baal was worshipped at Shechem by the Israelites after the death of Gideon (Judg. viii. 33, ix. 4). The name signifies the *Covenant-Baal*, and has been compared with the Greek *Zeus ἑρκιος* or the Latin *Deus fidius*. The meaning, however, does not seem to be the god who presides over covenants, but the god who comes into covenant with the worshippers. In Judg. ix. 46 he is called אֱלֹהֵי בְרִית. We know nothing of the particular form of worship paid to this god.

2. BA'AL-ZE'UBUB (בעל זבוב; *Baal zuba*; *Beelzebub*), the form of Baal worshipped at Ekron (2 K. i. 2, 3, 16). The meaning of the name is *Baal* or *Lord of the fly*. Though such a designation of the god appears to us a kind of mockery, and has consequently been regarded as a term of derision (Selden, *De Diis Syris*, 375), yet there seems no reason to doubt that this was the name given to the god by his worshippers, and the plague of flies in hot climates furnishes a sufficient reason for the designation. Similarly the Greeks gave the epithet *πτόμιος* to Zeus (Pausan. v. 14, §2; Clem. Alex. *Protrept.* ii. 38), and Pliny (xxix. 6, 34, init.) speaks of a Fly-god *Myiodes*. The name occurs in the N. T. in the well known form *BEELZEBUB*.

3. BA'AL-HA'NAN (בעל חנן; *Baal is gracious*; *Baaleynán*, *Baaleynávor*, *Baallanán*; *Balanán*, *Balaan*; comp. יְהוֹחָנָן, 'יהוֹחָנָן, *Jehovah is gracious*). 1. The name of one of the early kings of Edom (Gen. xxxvi. 38, 39; 1 Chr. i. 49, 50). 2. The name of one of David's officers, who had the superintendence of his olive and sycamore plantations (1 Chr. xxvii. 28). He was of the town of Gederah (Josh. xv. 36) or Beth-Gader (1 Chr. ii. 51), and from his name we may conjecture that he was of Canaanitish, not Jewish origin.

4. BA'AL-PE'OR (בעל פעור; *Beelphegor*; *Beelphegor*). We have already referred to the worship of this god. The narrative (Num. xxv.) seems clearly to show that this form of Baal-worship was connected with licentious rites. Without laying too much stress on the Rabbinical derivation of the

word בעור, *hiatus*, i. e. "aperire hymenem vaginaeum," we seem to have reason to conclude that this was the nature of the worship. Baal-Peor was identified by the Rabbins and early fathers with Priapus (see the authorities quoted by Selden, *De Diis Syris*, i. 4, p. 302, sq., who, however, dissents from this view). This is more over the view of Creuzer (ii. 411), Wiesner, Gesenius, Fürst, and almost all critics. The reader is referred for more detailed information particularly to Creuzer's *Symbolik* and Movers' *Phoenizier*. [F. W. G.]

BA'AL (בעל), *geographical*. This word occurs as the prefix or suffix to the names of several places in Palestine. Gesenius has expressed his opinion (*Thes.* 225 a.) that in these cases it has no reference to any worship of the god Baal, at the particular spot, but merely expresses that the place "possesses" or contains something special denoted by the other part of the name, the word Baal bearing in that case a force synonymous with that of BETH. Without being so presumptuous as to contradict this conclusion, some reasons may (with considerable hesitation) be mentioned for reconsidering it.

(a.) Though employed in the Hebrew Scriptures to a certain extent metaphorically, and there certainly with the force of "possession" or "ownership,"—as a "lord of hair" (2 K. i. 8), "lord of dreams" (Gen. xxxvii. 19), &c., Baal seems to have become a naturalized Hebrew word, but frequently occurs so as to betray its Canaanite origin and relationship. Thus it is several times employed to designate the inhabitants of towns either certainly or probably heathen, but rarely if ever those of one undoubtedly Hebrew. It is applied to the men of Jericho before the conquest (Josh. xxiv. 11); to the men of Shechem, the ancient city of Hamor the Hivite, who rose to recover the rights of Hamor's descendants long after the conquest of the land (Judg. ix. 2-51, with Ewald's commentary, *Gesch.* ii. 445-7), and in the account of which struggle, the distinction between the בעלי of Shechem, and the אנשים—the Hebrew relations of Abimelech—is carefully maintained. It is used for the men of Keilah, a place on the western confines of Judah, exposed to all the attacks and the influences of the surrounding heathen (1 Sam. xxiii. 11, 12), for Uriah the Hittite (2 Sam. xi. 26), and for others (Is. xvi. 8, &c.). Add to this the consideration that if Baal forms part of the name of a person, we are sure to find the name mentioned with some Hebrew alteration, as Jerub-besheth for Jerub-baal; Mephibosheth for Mephibosheth for Esh-baal, and others. In Hab. ii. 16, a remarkable instance is preserved of the distinction, noticed above in connexion with the record of the revolt at Shechem, between the then Baal, and the Hebrew Ishi—"at that time saith Jehovah, men shall call Me 'Ishi,' and shall call Me no more 'Baali,'" both words having the sense of "my husband."

(b.) Such places called by this name or its compounds as can be identified, and several of which existed at the time of the conquest, were either near Phoenicia, as Baal-gad, Baal-hermon, Baal-markos (of later times); or in proximity to some other acknowledged seat of heathen worship, as Baal-meon and Bamoth-Baal, near the infirmity seat of Baal-peor; or Kirjath-Baal and Baal-hermon.

which were in the district containing the early and famous sanctuaries and high places of Gibeon and Bethel.

(c.) On more than one occasion Baal forms part of the names of places which we elsewhere discover to have been elevated spots, spots in which the worship of the Canaanites delighted. Thus Baal-hermon is elsewhere called "Mount B." and Baal-hermon is elsewhere called "Mount P." Baalath-Perazin is (very probably) "Mount P." Baalath-beer too is called in the parallel lists Ramath (*i. e.* "height"). Compare the Vulgate rendering of Baalath in 1 Chr. xiii. 6, *ad collem Cariathiarim*.

(d.) There is the consideration of the very deep significance with which the name of Baal must always have been invested both for the Israelites and for their predecessors in the country; for those who venerated and those who were commanded to hate him. Surely this significance must have been sufficient to prevent that portentous name from becoming a mere alternative for a term which, like Beth, was in the commonest daily use.

The places in the names of which Baal forms a part are as follows:

1. BA'AL, a town of Simeon, named only in 1 Chr. iv. 33, and which from the parallel list in Josh. xix. seems to have been identical with BAALATH-BEER.

2. BA'ALAH (בַּעַלָּה; Βαάλ, Βαλά; *Baalā*).

(a.) Another name for KIRJATH-JEARIM, or KIRJATH-BAAL, the well-known town, now *Kuriet el Esab*. It is mentioned in Josh. xv. 9, 10; 1 Chr. xiii. 6 (εἰς πόλιν Δαυὶδ; *ad collem Cariathiarim*). In Josh. xv. 11, it is called Mount (הַר) Baalath, and in xv. 60, and xviii. 14, Kirjath-Baal. From the expression "Baalath, which is Kirjath-jearim" (comp. "Jebusi, which is Jerusalem," xviii. 28), it would seem as if Baalath were the earlier or Canaanite appellation of the place. In 2 Sam. vi. 2, the name occurs slightly altered as "Baale of Judah" (הַר בַּעַלֵּי יְהוּדָה, ἀπὸ τῶν ἀρχόντων Ἰουδα, *de viris Juda*).

(b.) A town in the south of Judah (Josh. xv. 29), which in xix. 3 is called BALAH, and in the parallel list (1 Chr. iv. 29) BILHAH.

3. BA'ALATH (בַּעַלָּת; Βααλάθ; *Baalath*), a town of Dan named with Gibbethon, Gath-rimmon, and other Philistine places (Josh. xix. 44). It is possible that the same town is referred to in 1 K. ii. 18 and 2 Chr. viii. 6 (Βααλάθ). See Jos. *Ant.* viii. 6, §1.

4. BA'ALATH-BE'ER (בַּעַלְתֵּי בְּעַר; *Baal of the well = Holy-well; Βαλέκ; Baalath-beer*), a town among those in the south part of Judah, given to Simeon; and which also bore the name of RATH-NEGEB, or "the heights of the South" (Josh. xix. 8). In another list it appears in the contracted form of BAAL.

Other sacred wells in this parched region were the Beer-lahai-roi, the "well of the vision of God;" and Beer-sheba, the "well of the oath."

5. BA'AL-GAD (בַּעַל גַּד; Βαλαγάδ; *Baalgad*), a place evidently well-known at the time of the conquest of Palestine, and as such used to denote the most northern (Josh. xi. 17, xii. 7), or perhaps north-western (xiii. 5, Hamath being to the extended) point to which Joshua's victories extended. It was in all probability a Phœnician or Canaanite sanctuary, of Baal under the aspect of

Gad, or Fortune. [GAD.] No trace of its site has yet been discovered. The words "the plain (הַעֲרָב) of Lebanon" would lead to the supposition

that it lay in the great plain between the two ranges of Lebanon and Anti-Lebanon, which is still known by the same Hebrew word *el-Bahā'a*; and it has accordingly been identified by Iken and others with Baalbec (Rob. iii. 519). But against this are the too great distance of Baalbec to the north, and the precise expression of the text—"under Mount Hermon" (Jerome: *ad radices montis Hermon*). The conjecture of Schwarz (60), supported by Robinson with his usual care, is, that the modern representative of Baalgad is *Bamias*, a place which long maintained a great reputation as the sanctuary of Pan. [CAESAREA PHILIPP.]

6. BA'AL-HA'MON (הַמֶּן בַּעַל; *Baal of multitude;*

Βεελαμών; ea quae habet populos), a place at which Solomon had a vineyard, evidently of great extent (Cant. viii. 11). The only possible clue to its situation is the mention in Judith viii. 3, of a *Balamōn* or *Balamōn* (Βαλαμών; A. V. BALAMO) near Dothaim; and therefore in the mountains of Ephraim, not far north of Samaria. If so, this vineyard may have been in one of the "fat valleys" of the "drunkards of Ephraim, who are overcome with wine," to which allusion is made in Is. xxviii. 1.

7. BA'AL-HA'ZOR (הַצֹּר בַּעַל; *Baal's village; Βελασώρ, Alex. Βεδλασώρ; Baalhasor*), a place "by Ephraim" (אֶרְצֵי־עַפְרַיִם), where Absalom appears to have had a sheep-farm, and where Amnon was murdered (2 Sam. xiii. 23).

8. MOUNT BA'AL-HER'MON (הַר בַּעַל הַרְמֹן)

(Judg. iii. 3), and simply Baal-hermon (1 Chr. v. 23). This is usually considered as a distinct place from Mount Hermon; but the only apparent ground for so doing is the statement in the latter of the above passages, "unto Baal-hermon, and Senir, and Mount Hermon;" but it is quite possible that the conjunction rendered "and" may be here, as often elsewhere, used as an expletive,—“unto Baal-hermon, even Senir, even Mount Hermon.” Perhaps this derives some colour from the fact, which we know, that this mountain had at least three names (Deut. iii. 9). May not Baal-hermon have been a fourth, in use among the Phœnician worshippers of Baal, one of whose sanctuaries, Baal-gad, was at the foot of this very mountain?

9. BA'AL-ME'ON (הַמְּעֹן בַּעַל; ἡ Βεελαμών; *Baal-meon*), one of the towns which were "built" by the Reubenites (Num. xxii. 38), and to which they "gave other names." Possibly the "Beth," which is added to the name in its mention elsewhere, and which sometimes superseded the "Baal" of the original name, is one of the changes referred to. [BETH-HAAL-MEON: BETH-MEON.] It is also named in 1 Chr. v. 8, and on each occasion with Nebo. In the time of Ezekiel it was Moabite, and under that prosperous dominion had evidently become a place of distinction, being noticed as one of the cities which are the "glory of the country" (Ez. xxv. 9). In the days of Eusebius and Jerome (*Onom. Balmen*) it was still a "vicus maximus" called *Balmāno*, 9 miles distant from Heshbon

* The "unto" in the A. V. is interpolated, though not so marked.

(*Ἰέβους, Eshus*), near the "mountain of the hot springs," and reputed to be the native place of Elisha.

10. BA'AL-PER'AZIM (בַּּ פְּרָצִים; *Baal-pharazin*), the scene of a victory of David over the Philistines, and of a great destruction of their images, and so named by him in a characteristic passage of exulting poetry—"Jehovah hath burst (*פָּרַץ*) upon mine enemies before me as a burst (*פָּרַץ*) of waters." Therefore he called the name of that place 'Baal-perazim,'" i. e. bursts or destructions (2 Sam. v. 20; 1 Chr. xiv. 11). The place and the circumstance appear to be again alluded to in Is. xxviii. 21, where it is called *Mount P*. Perhaps this may point to the previous existence of a high place or sanctuary of Baal at this spot, which would lend more point to David's exclamation (see Gesenius, *Jes.* 844). The LXX. render the name in its two occurrences, respectively Ἐπάνω διακοπῶν, and Διακοπή φαρσίν; the latter an instance of retention of the original word and its explanation side by side; the former uncertain.

11. BA'AL-SHAL'ISHA (בַּּ שְׁלִישָׁה; *Baithsarisa*, *Baithsari*; *Baalsalisa*), a place named only in 2 K. iv. 42; apparently not far from Gilgal (comp. v. 38). It was possibly situated in the district, or "land" of the same name. [SHALISHA.]

12. BA'AL-TA'MAR (בַּּ תְּמָר; *sanctuary of the palm*; *Βαῖλ Θαμάρ; Baithamar*), a place named only in Judg. xx. 33, as near Gibeah of Benjamin. The palm-tree (*תְּמָר*) of Deborah (iv. 5) was situated somewhere in the locality, and is possibly alluded to (Stanley, 145, 6). In the days of Eusebius it was still known under the altered name of *Βηθθαμάρ*; but no traces of it have been found by modern travellers. [G.]

13. BA'AL-ZE'PHON (בַּּעַל צִפּוֹן; *place of Zephon*; *Βεελσεφῶν, Βεελσεφών; Beelsephon*), a place in Egypt near where the Israelites crossed the Red Sea (Ex. xiv. 2, 9; Num. xxxiii. 7). From the position of Goshen and the indications afforded by the narrative of the route of the Israelites, we place Baal-zephon on the western shore of the Gulf of Suez, a little below its head, which at this time was about 30 or 40 miles northward of the present head. [GOSHEN; RED SEA, PASSAGE OF.] Its position with respect to the other places mentioned with it is clearly indicated. The Israelites encamped before or at Pi-hahiroth, between Migdol and the sea, before Baal-zephon, according to Ex. (xiv. 2, 9), while in Num., Pi-hahiroth is described as being before Baal-zephon, and it is said that when the people came to the former place they pitched before Migdol (xxxiii. 7); and again, that afterwards they departed from before Pi-hahiroth, here in Heb. Hahiroth (v. 8). Migdol and Baal-zephon must therefore have been opposite to one another, and the latter behind Pi-hahiroth with reference to the Israelites. Baal-zephon was perhaps a well-known place, if, as seems likely, it is always mentioned to indicate the position of Pi-hahiroth, which we take to be a natural locality [RED SEA, PASSAGE OF; PI-HAHIROTH]. The name has been supposed to mean "place of Typhon," or "sacred to Typhon," an etymology approved by Gesenius (*Thes.* s. v.). Zephon would well enough correspond in sound to Typhon, had we any ground for considering the latter

name to be either Egyptian or Semitic, but as we have not, the conjecture is a very bold one. Were, however, Typhon an Egyptian word, we could not consider Zephon in Baal-zephon to be its Hebrew transcription, inasmuch as it is joined with the Hebrew form *בַּעַל*. We would rather connect Baal-zephon as a Hebrew compound, with the root *צִפּוֹן*, as it were named from a watch-tower on the frontier like the neighbouring *מְגִדֵּל*, "the tower." It is noticeable that the name of the son of Gad called Ziphion in Gen. (xvi. 16) is written *צִפּוֹן* in Num. (xxvi. 15). The identifications of Baal-zephon that have been proposed depend upon the supposed meaning "place of Typhon." Foster (*Epp. ad Mich.*, pp. 28, 29) thinks it was Heropolis, Ἡρώων πόλις, which some, as Champollion (*L'Egypte sous les Pharaons*, ii. p. 87 seqq.), consider, wrongly, to be the same as Avaris, the stronghold of the Hyksos, both w. e. h. places were connected with Typhon (Steph. B. s. v. Ἡρώ; Manetho, ap. Jos. c. Apion. i. 26). Avaris cannot be Heropolis for geographical reasons. (Comp., as to the site of Avaris, Brugsch, *Geographische Inschriften*, i. p. 16 seqq.; as to that of Heropolis, Lepsius *Chron. d. Egypt.* i. p. 344 seqq., and p. 342, against the two places being the same.) [R. S. P.]

BA'ALAH. [BAAL, No. 2.]

BA'ALATH. [BAAL, Nos. 3, 4.]

BA'ALE OF JUDAH. [BAAL, No. 2, a.]

BA'ALIM. [BAAL.]

BA'ALIS (בַּּעַלִּים; *Βεελισά; Baalû*), king of the Bene-Ammon (*βασιλεὺς τῆς Ἀμμων*) at the time of the destruction of Jerusalem by Sennacherib (Jer. xl. 14).

BA'ANA (בַּּעֲנָה; *Bavá, Baavá; Bana, Baana*), the name of several men. 1. The son of Ahitub, Solomon's commissariat officer in Jezreel and the north of the Jordan valley (1 K. iv. 12). 2. (Neh. iii. 4). 3. (1 Esd. v. 8). [BAANAH, 4.]

BA'ANAH (בַּּעֲנָה; *Baavá; Bama*). 1. Son of Rimmon, a Benjamite, who with his brother Rechab murdered Ish-bosheth. For this they were killed by David, and their mutilated bodies hung up over the pool at Hebron (2 Sam. iv. 2, 5, 6, 9). 2. A Netophathite, father of Heleb or Helebai, one of David's mighty men (2 Sam. xxiii. 29; 1 Chr. xi. 30).

3. (Accurately Baana *בַּּעֲנָה; Baavá; Baana*), son of Hushai, Solomon's commissariat officer in Asher (1 K. iv. 16).

4. A man who accompanied Zerubbabel on his return from the captivity (Ezr. ii. 2; Neh. vii. 7). Possibly the same person is intended in Neh. x. 27. [BAANA, 3.]

BA'ARA (בַּּעֲרָה; *ἡ Βααρὰ; Alex. Baarâ; Barâ*), one of the wives of Shaharaim, a descendant of Benjamin (1 Chr. viii. 8).

BAASETAH (בַּּעֲשֵׂיָה; *Baasarâ; Baasî*), a Gershonite Levite, one of the forefathers of Asaph the singer (1 Chr. vi. 40 [25]).

BA'ASHA (בַּּעֲשָׂה; *Baasarâ; Joseph. Βαασά; Baasa*), third sovereign of the separate kingdom of Israel, and the founder of its second dynasty.

The name, according to Gesenius, is from a root *to be wicked*, but this would seem impossible unless it has been altered [ABIJAH], and Calmet suggests that it may mean *in the work*, from *ב* in, and *עשה* to make, or *he who seeks* *בַּעַר*, and *lays waste* *שָׂרַף*.

Baasha was son of Ahijah of the tribe of Issachar, and conspired against King Nadab, son of Jeroboam, when he was besieging the Philistine town of Gibbethon, and killed him with his whole family. He appears to have been of humble origin, as the prophet Jehu speaks of him as having been "exalted out of the dust" (1 K. xvi. 2). In matters of religion his reign was no improvement on that of Jeroboam; he equally forgot his position as king of the nation of God's election, and was chiefly remarkable for his persevering hostility to Judah. It was probably in the 13th year of his reign [ASA] that he made war on its king Asa, and began to fortify Ramah as an *ἐπιτείχισμα* against it. He was defeated by the unexpected alliance of Asa with Benhadad I. of Damascus, who had previously been friendly to Baasha. Benhadad took several towns in the N. of Israel, and conquered lands belonging to it near the sources of Jordan. Baasha died in the 24th year of his reign, and was honourably buried in the beautiful city of Tirzah (Cant. vi. 4), which he had made his capital. The dates of his accession and death according to Clinton (*F. H.* i. 321) are B.C. 953 and B.C. 931 (1 K. xv. 27, xvi. 7; 2 Chr. xvi. 1-6).

[G. E. L. C.]

BA'BEL, BAB'YLON, &c. (בְּבֶל; Βαβυλών), is properly the capital city of the country, which is called in Genesis *Shinar* (שִׁנְעָר), and in the later Scriptures *Chaldaea*, or the land of the Chaldeans (כְּשִׁדָּיִם). The name is connected in

Genesis with the Hebrew root בָּלַל, "confundero," "because the Lord did there confound the language of all the earth" (Gen. xi. 9); but the native etymology is *Bab-il*, "the gate of the god *Il*," or perhaps more simply "the gate of God," and this no doubt was the original intention of the appellation as given by Nimrod, though the other sense came to be attached to it after the confusion of tongues. Probably a temple was the first building raised by the primitive nomads, and in the gate of this temple justice would be administered in early times (comp. 2 Sam. xix. 8), after which houses would grow up about the gate, and in this way the name would readily pass from the actual portal of the temple to the settlement. According to the traditions which the Greeks derived from the Babylonians in Alexander's age the city was originally built about the year B.C. 2230. The architectural remains discovered in southern Babylonia, taken in conjunction with the monumental records, seem to indicate that it was not at first the capital, nor, in all probability, owed its position at the head of Nimrod's whereto it afterwards attained rather than to any original superiority that it could boast over the places coupled with it. *Erech*, *Ur*, and *Ellasar*, and were capital cities when *Babil* was a provincial village. The first rise of the Chaldean power was in the region close upon the Persian Gulf, as Be-rous indicated by his fish-god Oannes, who brought the Babylonians civilization and the arts out of the

sea (ap. Syncell. p. 28, B.). Thence the nation spread northwards up the course of the rivers, and the seat of government moved in the same direction, being finally fixed at Babylon, perhaps not earlier than about B.C. 1700.

1. *Topography of Babylon—Ancient descriptions of the city.*—The descriptions of Babylon which have come down to us in classical writers are derived chiefly from two sources, the works of Herodotus and of Ctesias. These authors were both of them eye-witnesses of the glories of Babylon—not, indeed, at their highest point, but before they had greatly declined—and left accounts of the city and its chief buildings, which the historians and geographers of later times were, for the most part, content to copy. The description of Herodotus is familiar to most persons. According to this, the city, which was built on both sides of the Euphrates, formed a vast square, enclosed within a double line of high walls, the extent of the outer circuit being 480 stades, or about 56 miles. The entire area included would thus have been about 200 square miles. Herodotus appears to imply that this whole space was covered with houses, which, he observes, were frequently three or four stories high. They were laid out in straight streets crossing each other at right angles, the cross streets leading to the Euphrates being closed at the river end with brazen gates, which allowed or prevented access to the quays wherewith the banks of the Euphrates were lined along its whole course through the city. In each division of the town, Herodotus says, there was a fortress or stronghold, consisting in the one case of the royal palace, in the other of the great temple of Belus. This last was a species of pyramid, composed of eight square towers placed one above the other, the dimensions of the basement tower being a stade—or above 200 yards—each way. The height of the temple is not mentioned by Herodotus. A winding ascent, which passed round all the towers, led to the summit, on which was placed a spacious ark or chapel, containing no statue, but regarded by the natives as the habitation of the god. The temple stood in a sacred precinct, two stades (or 400 yards) square, which contained two altars for burnt-offerings and a sacred ark or chapel, wherein was the golden image of Bel. The two portions of the city were united by a bridge, composed of a series of stone piers with moveable platforms of wood stretching from one pier to another. Such are the chief features of the description left us by Herodotus (i. 178-186).

According to Ctesias (ap. *Diod. Sic.* ii. 7, et seqq.) the circuit of the city was not 480 but 360 stades—which is a little under 42 miles. It lay, he says, on both sides of the Euphrates, and the two parts were connected together by a stone bridge five stades (above 1000 yards) long, and 30 feet broad, of the kind described by Herodotus. At either extremity of the bridge was a royal palace, that in the eastern city being the more magnificent of the two. It was defended by a triple *enceinte*, the outermost 60 stades, or 7 miles, round; the second, which was circular, 40 stades, or 4½ miles; and the third 20 stades, or 2½ miles. The height of the second or middle wall was 300 feet, and its towers were 420 feet. The elevation of the innermost circuit was even greater than this. The walls of both the second and the third enclosure were made of coloured brick, and represented hunting scenes—the chase of the leopard and the lion—with figures, male and female, regarded by Ctesias as those of

Ninus and Semiramis. The other palace was inferior both in size and magnificence. It was enclosed within a single *enceinte*, 30 stades, or 3½ miles, in circumference, and contained representations of hunting and battle scenes as well as statues in bronze, said to be those of Ninus, Semiramis, and Jupiter Belus. The two palaces were joined, not only by the bridge, but by a tunnel under the river! Ctesias' account of the temple of Belus has not come down to us. We may gather, however, that he represented its general character in much the same way as Herodotus, but spoke of it as surmounted by three statues, one of Bel, 40 feet high, another of Rhea, and a third of Juno or Beltis. He seems further to have described elaborately the famous "hanging gardens" of Nebuchadnezzar (Diod. Sic. ii. 10), but the description, as reported by Diodorus, is not very intelligible. It appears that they were a square of 400 feet each way, and rose in terraces, the topmost terrace being planted with trees of all kinds, which grew to a great size.

In examining the truth of these descriptions, we shall most conveniently commence from the outer circuit of the town. All the ancient writers appear to agree in the fact of a district of vast size, more or less inhabited, having been enclosed within lofty walls, and included under the name of Babylon. With respect to the exact extent of the circuit they differ. The estimate of Herodotus and of Pliny (*H. N.* vi. 26) is 480 stades, of Strabo (*xvi. i. §5*) 385, of Q. Curtius (*v. i. §26*) 368, of Clitarchus (*ap. Diod. Sic. ii. 7*) 365, and of Ctesias (*ap. eund.*) 360 stades. It is evident that here we have merely the moderate variations to be expected in independent measurements, except in the first of the numbers. Setting this aside, the difference between the greatest and the least of the estimates is little more than ¼ per cent.* With this near agreement on the part of so many authors, it is the more surprising that in the remaining case we should find the great difference of one-third more, or 33½ per cent. Perhaps the true explanation is that Herodotus spoke of the *outer* wall, which could be traced in his time, while the later writers, who never speak of an inner and an outer barrier, give the measurement of Herodotus' *inner* wall, which may have alone remained in their day. This is the opinion of M. Oppert, who even believes that he has found traces of both enclosures, showing them to have been really of the size ascribed to them. This conclusion is at present disputed, and it is the more general belief of those who have examined the ruins with attention that no vestiges of the ancient walls are to be found, or at least, that none have as yet been discovered. Still it is impossible to doubt that a line of wall inclosing an enormous area originally existed. The testimony to this effect is too strong to be set aside, and the disappearance of the wall is easily accounted for, either by the constant quarrying, which would naturally have commenced with it (*Rich. First Mem. p. 44*), or by the subsidence of the bulwark into the moat from which it was raised. Taking the lowest estimate of the extent of the circuit, we shall have for the space within the rampart an area of above 100

* If the estimate of Ctesias be regarded as 100, that of Clitarchus will be 100·1923
 " Q. Curtius 100·2
 " Strabo 100·694; but
 " Herodotus 133·2

square miles; nearly five times the size of London. It is evident that this vast space cannot have been entirely covered with houses. Diodorus (*contines* (ii. 9, *ad fin.*) that but a small part of the enclosure was inhabited in his own day, and Q. Curtius (*v. i. §27*) says that as much as nine-tenths consisted, even in the most flourishing times, of gardens, parks, paradises, fields, and orchards.

With regard to the height and breadth of the walls there is nearly as much difference of estimate as with regard to their extent. Herodotus makes the height 200 royal cubits, or 337½ feet; Ctesias 50 fathoms, or 300 feet; Pliny and Solinus 200 royal feet; Strabo 50 cubits, or 75 feet. Here there is less appearance of independent measurements than in the estimates of length. The two original statements seem to be those of Herodotus and Ctesias, which only differ accidentally, the latter having omitted to notice that the royal cubit was used. The later writers do not possess fresh data; they merely soften down what seems to them an exaggeration—Pliny and Solinus changing the cubits of Herodotus into feet, and Strabo the fathoms of Ctesias into cubits. We are forced then to fall back on the earlier authorities, who are also the only eye-witnesses; and, surprising as it seems, perhaps we must believe the statement, that the vast enclosed space above mentioned was surrounded by walls which have well been termed "artificial mountains," being nearly the height of the dome of St. Paul's! (See Grote's *Greece*, vol. iii. p. 367; and, on the other side, Mure's *Lit. of Greece*, vol. iv. p. 546.) The ruined wall of Nineveh was, it must be remembered, in Xenophon's time 130 feet high (*Anab. iii. 4. §10*), and another wall which he passed in Mesopotamia was 100 feet (*ibid. ii. 4. §12*).

The estimates for the thickness of the walls are the following:—Herodotus, 50 royal cubits, or nearly 85 feet; Pliny and Solinus, 50 royal, or about 60 common feet; and Strabo, 32 feet. Here again Pliny and Solinus have merely softened down Herodotus; Strabo, however, has a new number. This may belong properly to the inner wall, which, Herodotus remarks (*i. 181*), was of less thickness than the outer.

According to Ctesias the wall was strengthened with 250 towers, irregularly disposed, to guard the weakest parts (*Diod. S. ii. 7*); and according to Herodotus it was pierced with a hundred gates, which were made of brass, with brazen lintels and side-posts (*i. 179*). The gates and walls are also mentioned in Scripture; the height of the one and the breadth of the other being specially noticed (*Jer. li. 58*; *comp. l. 15*, and *li. 53*).

Herodotus and Ctesias both relate that the banks of the river as it flowed through the city were on each side ornamented with quays. The streams have probably often changed its course since the time of Babylonian greatness, but some remains of this or embankment (E) on the eastern side of the stream still exist, upon the bricks of which is read the name of the last king. The two writers also agree as to the existence of a bridge, and describe it very similarly. Perhaps a remarkable monument (K) which interrupts the long flat valley—evidently the ancient course of the river—closing up the principal ruins on the west, may be a trace of this structure.

2. *Present state of the Ruins.*—Before seeking to identify the principal buildings of ancient Babylon with the ruins near Hillah, which are named

sally admitted to mark the site, it is necessary to give an account of their present character and condition, which the accompanying plan will illustrate.

A

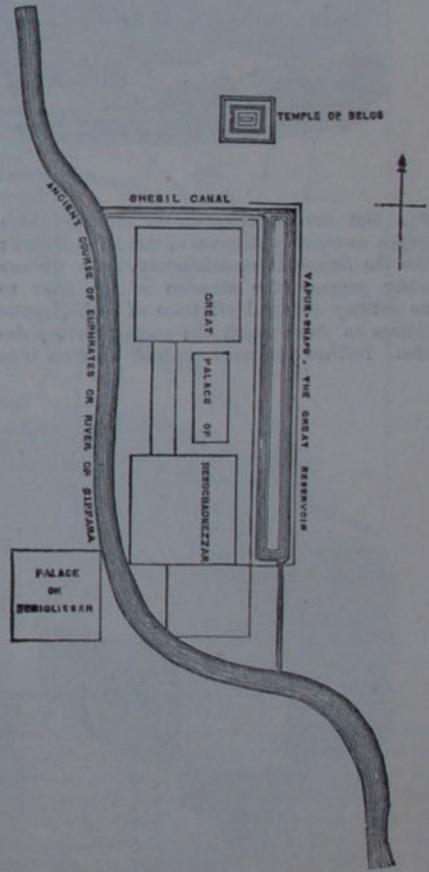


Present State of the Ruins of Babylon.

About five miles above *Hillah*, on the opposite or left bank of the Euphrates, occur a series of artificial mounds of enormous size, which have been recognised in all ages as probably indicating the site of the capital of southern Mesopotamia. They consist chiefly of "three great masses of building—the high pile of unbaked brickwork called by Rich 'Mujellibe,' but which is known to the Arabs as 'Babil (A)'; the building denominated the 'Kasr' or palace (B); and a lofty mound (C), upon which stands the modern tomb of *Amr-ibn-'Alb*." (Loftus's *Chaldea*, p. 17). Besides these principal masses the most remarkable features are two parallel lines of rampart (F F) bounding the chief ruins on the east, some similar but inferior remains on the north and west (I I and H), an embankment along the river-side (E), a remarkable isolated heap (K) in the middle of a long valley, which seems to have been the ancient bed of the stream, and two long lines of rampart (G G), meeting at a right angle, and with the river, forming an irregular triangle, within which all the ruins on this side (except *Babil*) are enclosed. On the west, or right bank, the remains are very slight and scanty. There is the appearance of an enclosure, and of a building of moderate size within it (D),

nearly opposite the great mound of *Amrdm*, but otherwise, unless at a long distance from the stream; this side of the Euphrates is absolutely bare of ruins.

Scattered over the country on both sides of the Euphrates, and reducible to no regular plan, are a number of remarkable mounds, usually standing single, which are plainly of the same date with the great mass of ruins upon the river-bank. Of these, by far the most striking is the vast ruin called the *Birs-Ninrud*, which many regard as the tower of Babel, situated about six miles to the S.W. of *Hillah*, and almost that distance from the Euphrates at the nearest point. This is a pyramidal mound, crowned apparently by the ruins of a tower, rising to the height of 153½ feet above the level of the plain, and in circumference somewhat more than 2000 feet. As a complete description of it is given under the next article [BABEL, TOWER OF] no more need be said of it here. There is sufficient reason to believe from the inscriptions discovered on the spot, and from other documents of the time of Nebuchadnezzar, that it marks the site of Borsippa, and was thus entirely beyond the limits of Babylon (Beros. *Fr.* 14).



Portions of Ancient Babylon distinguishable to the present Ruins

3. *Identification of sites.*—On comparing the existing ruins with the accounts of the ancient writers, the great difficulty which meets us is the position of the remains almost exclusively on the left bank of the river. All the old accounts agree in repre-

senting the Euphrates as running through the town, and the principal buildings as placed on the opposite sides of the stream. In explanation of this difficulty it has been urged, on the one hand, that the Euphrates having a tendency to run off to the right has obliterated all trace of the buildings in

this direction (Layard's *Nin. and Bab.*, p. 480); on the other, that by a due extension of the area of Babylon it may be made to include the *Birs-Nimrud*, and that thus the chief existing remains will really lie on the opposite banks of the river (Rich's *Second Memoir*, p. 32; Ker Porter, *Travels*, &c.)



View of Babil, from the West.

383). But the identification of the *Birs* with Borsippa completely disposes of this latter theory; while the former is unsatisfactory, since we can scarcely suppose the abrasion of the river to have entirely removed all trace of such gigantic buildings as those which the ancient writers describe. Perhaps the most probable solution is to

be found in the fact, that a large canal (called *Shebil*) intervened in ancient times between the *Kasr* mound (B) and the ruin now called *Zabid* (A), which may easily have been confounded by Herodotus with the main stream. This would have had the two principal buildings upon opposite sides; while the real river, which ran down the low



View of the Kasr.

posed of poorer materials than the edifices of that prince, and has furnished no bricks containing his name. Again, it is far too large for the hanging-gardens, which are said to have been only 400 ft. each way. The *Amrdm* mound is described by Rich as an irregular parallelogram, 1100 yards long by 800 broad, and by Ker Porter as a triangle, the sides of which are respectively 1400, 1100, and 850 ft. Its dimensions therefore very greatly exceed those of the curious structure with which it has been identified. Most probably it represents the ancient palace, coeval with Babylon itself, of which Nebuchadnezzar speaks in his inscriptions as adjoining his own more magnificent residence. It is the only part of the ruins from which bricks have been derived containing the names of kings earlier than Nebuchadnezzar; and is therefore entitled to be considered the most ancient of the existing remains. 4. The ruins marked DD on either side of the Euphrates, together with all the other remains on the right bank, may be considered to represent the lesser Palace of Ctesias, which is said to have been connected with the greater by a bridge across the river, as well as by a tunnel under the channel of the stream (1). The old course of the Euphrates seems to have been a little east of the present one, passing between the two ridges marked II, and then closely skirting the mound of *Amrdm*, so as to have both the ruins marked D upon its right bank. These ruins are of the same date and style. The bricks of that on the left bank bear the name of Neriglissar; and there can be little doubt that this ruin, together with those on the opposite side of the stream, are the remains of a palace built by him. Perhaps (as already remarked) the mound K may be a remnant of the ancient bridge. 5. The two long parallel lines of embankment on the east (FF in the plan) which form so striking a feature in the remains as represented by Porter and Rich, but which are ignored by M. Oppert, may either be the lines of an outer and inner inclosure, of which Nebuchadnezzar speaks as defences of his palace; or they may represent the embankments of an enormous reservoir, which is often mentioned by that monarch as adjoining his palace towards the east. 6. The embankment (E) is composed of bricks marked with the name of Labynetus or *Nabunît*, and is undoubtedly a portion of the work which Berosus ascribes to the last king (Fr. 14).

The most remarkable fact connected with the magnificence of Babylon, is the poorness of the material with which such wonderful results were produced. The whole country, being alluvial, was entirely destitute of stone, and even wood was scarce and of bad quality, being only yielded by the palm-groves which fringed the courses of the canals and rivers. In default of these, the ordinary materials for building, recourse was had to the soil of the country—in many parts an excellent clay—and with bricks made from this, either sun-dried or baked, the vast structures were raised, which, when they stood in their integrity, provoked comparison with the pyramids of Egypt, and which even in their decay excite the astonishment of the traveller. A modern writer has noticed as the true secret of the extraordinary results produced, “the unbounded command of naked human strength” which the Babylonian monarchs had at their disposal (Grote’s *Hist. of Greece*, vol. iii. p. 401); but this alone will not account for the phenomena; and we must give the Babylonians credit for a genius and a grandeur of conception rarely surpassed, which led them to

employ the labour whereof they had the command in works of so imposing a character. With only “brick for stone,” and at first only “slime (泥) for mortar” (Gen. xi. 3), they constructed edifices of so vast a size that they still remain at the present day among the most enormous ruins in the world, impressing the beholder at once with awe and admiration.

4. *History of Babylon.*—The history of Babylon mounts up to a time not very much later than the Flood. The native historian seems to have possessed authentic records of his country for above 2000 years before the conquest by Alexander (Beros. Fr. 11); and Scripture represents the “beginning of the kingdom” as belonging to the time of Nimrod, the grandson of Ham, and the great-grandson of Noah (Gen. x. 6-10). Of Nimrod no trace has been found in the Babylonian remains, unless he is identical with the god Bel of the Babylonian Pantheon, and so with the Greek Belus, the hero-founder of the city. This identity is possible, and at any rate the most ancient inscriptions appear to show that the primitive inhabitants of the country were really Cushite, i. e. identical in race with the early inhabitants of Southern Arabia and of Ethiopia. The seat of government at this early time was, as has been stated, in lower Babylonia, Erech (*Warka*) and Ur (*Mugheir*) being the capitals, and Babylon (if built) being a place of no consequence. The country was called Shinâr (שִׁנְאָר), and the people the *Akkadim* (comp. *Accad* of Gen. x. 10). Of the art of this period we have specimens in the ruins of *Mugheir* and *Warka*, the remains of which date from at least the 20th century before our era. We find the use of kiln-baked as well as of sun-dried bricks already begun; we find writing practised, for the bricks are stamped with the names and titles of the kings; we find buttresses employed to support buildings, and we have probable indications of the system of erecting lofty buildings in stages. On the other hand, mortar is unknown, and the bricks are laid either in clay or in bitumen (comp. Gen. xi. 3); they are rudely moulded, and of various shapes and sizes; sun-dried bricks predominate, and some large buildings are composed entirely of them; in these reed-matting occurs at intervals, apparently used to protect the mass from disintegration. There is no trace of ornament in the erections of this date, which were imposing merely by their size and solidity.

The first important change which we are able to trace in the external condition of Babylon, is its subjection, at a time anterior to Abraham, by the neighbouring kingdom of Elam or Susiana. Berosus spoke of a first Chaldaean dynasty consisting of eleven kings, whom he probably represented as reigning from B.C. 2234 to B.C. 1976. At the last mentioned date he said there was a change, and a new dynasty succeeded, consisting of 49 kings, who reigned 458 years (from B.C. 1976 to B.C. 1518). It is thought that this transition may mark the invasion of Babylonia from the East, and the establishment of Elamitic influence in the country, under Chedorlaomer (Gen. xiv.), whose representative appears as a conqueror in the inscriptions. Amraphel, king of Shinar, and Arioch, king of Ellasar (*Larsa*), would be tributary princes whom Chedorlaomer had subjected, while he himself may have become the founder of the new dynasty, which, according to Berosus, continued on the throne for above 450 years. From this point the history of

Babylon is almost a blank for above twelve centuries. Except in the mention of the plundering of Job by the Chaldeans (Job i. 17), and of the "godly Babylonish garment" which Achan coveted (Josh. vii. 21), Scripture is silent with regard to the Babylonians from the time of Abraham to that of Hezekiah. Berosus covered this space with three dynasties; one (which has been already mentioned) of 49 Chaldean kings, who reigned 458 years; another of 9 Arab kings, who reigned 245 years; and a third of 49 Assyrian monarchs, who held dominion for 526 years; but nothing beyond this bare outline has come down to us on his authority concerning the period in question. The monumental records of the country furnish a series of names, the reading of which is very uncertain, which may be arranged with a good deal of probability in chronological order, apparently belonging to the first of these three dynasties. Of the second no traces have been hitherto discovered. The third would seem to be identical with the Upper Dynasty of Assyria, of which some account has been given in a former article [ASSYRIA]. It would appear then as if Babylon, after having had a native Chaldean dynasty which ruled for 224 years (Brandis, p. 17), and a second dynasty of Elamitic Chaldeans who ruled for a further period of 458 years, fell wholly under Semitic influence, becoming subject first to Arabia for two centuries and a half, and then to Assyria for above five centuries, and not regaining even a qualified independence till the time marked by the close of the Upper and the formation of the Lower Assyrian empire. This is the conclusion which seems naturally to follow from the abstract which is all that we possess of Berosus; and doubtless it is to a certain extent true. But the statement is too broad to be exact; and the monuments show that Babylon was at no time absorbed into Assyria, or even for very many years together a submissive vassal. Assyria, which she had colonised during the time of the second or great Chaldean dynasty, to which she had given letters and the arts, and which she had held in subjection for many hundred years, became in her turn (about B.C. 1270) the predominant Mesopotamian power, and the glory of Babylon in consequence suffered eclipse. But she had her native kings during the whole of the Assyrian period, and she frequently contended with her great neighbour, being sometimes even the aggressor. Though much sunk from her former greatness, she continued to be the second power in Asia; and retained a vitality which at a later date enabled her to become once more the head of an empire.

The line of Babylonian kings becomes exactly known to us from the year B.C. 747. An astronomical work of the geographer Ptolemy has preserved to us a document, the importance of which for comparative chronology it is scarcely possible to exaggerate. The "Canon of Ptolemy," as it is called, gives us the succession of Babylonian monarchs, with the exact length of the reign of each, from the year B.C. 747, when Nabonassar mounted the throne, to B.C. 331, when the last Persian king was dethroned by Alexander. This document, which from its close accordance with the statements of Scripture always vindicated to itself a high authority in the eyes of Christian chronologists, has recently been confirmed in so many points by the inscriptions that its authentic character is established beyond all possibility of cavil or dispute. As the basis of all accurate calculation for oriental

dates previous to Cyrus, it seems proper to transcribe the earlier portion of it in this place. [The dates B.C. are added for convenience sake.]

	Years.	N.E.	B.C.
Nabonassar	14	1	747
Nadius	2	15	733
Chinzinus and Porus	5	17	731
Elulaeus	5	22	726
Mardocephalus	12	27	721
Arceanus	5	39	709
First interregnum	2	44	704
Belibus	3	46	702
Aparanadius	6	49	699
Regibelus	1	55	693
Mesesimordacus	4	56	692
Second interregnum	8	60	688
Asaridanus	13	68	680
Saosduchinus	20	81	667
Cinneladani	22	101	647
Nabopolassar	21	123	625
Nebuchadnezzar	43	144	604
Illoarudamus	2	187	561
Nerigassollassar	4	189	559
Nabonadius	17	193	555
Cyrus	9	210	538

Of Nabonassar, the first king in Ptolemy's list, nothing can be said to be known except the fact, reported by Berosus, that he destroyed all the annals of his predecessors for the purpose of compelling the Babylonians to date from himself (Fr. 11 a). It has been conjectured that he was the husband, or son, of Semiramis, and owed to her his possession of the throne. But of this theory there is at present no proof. It rests mainly upon a synchronism obtained from Herodotus, who makes Semiramis a Babylonian queen, and places her five generations (167 years) before Nitocris, the mother of the last king. The Assyrian discoveries have shown that there was a Semiramis about this time, but they furnish no evidence of her connexion with Babylon, which still continues uncertain. The immediate successors of Nabonassar are still more obscure than himself. Absolutely nothing beyond the brief notation of the canon has reached us concerning Nadius (or Nabius), Chinzinus (or Chinzirus) and Porus, or Elulaeus, who certainly cannot be the Tyrian king of that name mentioned by Menander (ap. Joseph. *Ant. Jud.* ix. 14. §2). Mardocephalus, on the contrary, is a monarch to whom great interest attaches. He is undoubtedly the Merodach-Baladan, or Berodach-Baladan [MERODACH-BALADAN] of Scripture, and was a personage of great consequence, reigning himself twice, the first time for 12 years, contemporaneously with the Assyrian king Sargon, and the second time for six months only, during the first year of Sennacherib; and leaving a sort of hereditary claim to his sons and grandsons, who are found to have been engaged in hostilities with Esarhadon and his successor. His dealings with Hezekiah sufficiently indicate the independent position of Babylon at this period, while the interest which he felt in an astronomical phenomenon (2 Chr. xxxii. 31) harmonises with the character of a native Chaldean king which appears to belong to him. The Assyrian inscriptions show that after reigning 12 years Merodach-Baladan was deprived of his crown and driven into banishment by Sargon, who appears to have placed Arceanus (his son?) upon the throne as viceroy, a position which he maintained for five years. A time of trouble then ensued, estimated in the canon at two years, during which various pretenders assumed the crown.

among them a certain Hagisa, or Acises, who reigned for about a month, and Merodach-Baladan, who held the throne for half a year (Polyhist. ap. Euseb.). Sennacherib, bent on re-establishing the influence of Assyria over Babylon, proceeded against Merodach-Baladan (as he informs us) in his first year, and having dethroned him, placed an Assyrian named *Belib*, or *Belibus*, upon the throne, who ruled as his viceroy for three years. At the end of this time, the party of Merodach-Baladan still giving trouble, Sennacherib descended again into Babylonia, once more overran it, removed *Belib*, and placed his eldest son—who appears in the Canon as *Aparanadius*—upon the throne. *Aparanadius* reigned for six years, when he was succeeded by a certain *Regibelus*, who reigned for one year; after which *Mesimordacus* held the throne for four years. Nothing more is known of these kings, and it is uncertain whether they were viceroys, or independent native monarchs. They were contemporary with *Sennacherib*, to whose reign belongs also the second interregnum, extending to eight years, which the Canon interposes between the reigns of *Mesimordacus* and *Asaridanus*. In *Asaridanus* critical eyes long ago detected *Esarhaddon*, *Sennacherib's* son and successor; and it may be regarded as certain from the inscriptions that this king ruled in person over both Babylonia and Assyria, holding his court alternately at their respective capitals. Hence we may understand how *Manasseh*, his contemporary, came to be "carried by the captains of the king of Assyria to Babylon," instead of to Nineveh, as would have been done in any other reign. [*ESARHADDON*.] *Saosduchinus* and *Cinlcladanus* (or *Cinlcladanus*), his brother (Polyhist.), the successors of *Asaridanus*, are kings of whose history we know nothing. Probably they were viceroys under the later Assyrian monarchs, who are represented by *Abydenus* (ap. Euseb.) as retaining their authority over Babylon up to the time of the last siege of Nineveh.

With *Nabopolassar*, the successor of *Cinlcladanus*, and the father of *Nebuchadnezzar*, a new era in the history of Babylon commences. According to *Abydenus*, who probably drew his information from *Berosus*, he was appointed to the government of Babylon by the last Assyrian king, at the moment when the Medes were about to make their final attack; whereupon, betraying the trust reposed in him, he went over to the enemy, arranged a marriage between his son *Nebuchadnezzar* and the daughter of the Median leader, and joined in the last siege of the city. [*NINEVEH*.] On the success of the confederates (B.C. 625) Babylon became not only an independent kingdom, but an empire; the southern and western portions of the Assyrian territory were assigned to *Nabopolassar* in the partition of the spoils which followed on the conquest, and thereby the Babylonian dominion became extended over the whole valley of the Euphrates as far as the Taurus range, over Syria, Phoenicia, Palestine, Idumaea, and (perhaps) a portion of Egypt. Thus, among others, the Jews passed quietly and almost without remark, from one feudal head to another, exchanging dependency on Assyria for dependency on Babylon, and continuing to pay to *Nabopolassar* the same tribute and service which they had previously rendered to the Assyrians. Friendly relations seem to have been maintained with Media throughout the reign of *Nabopolassar*, who led or sent a contingent to

help *Cyaxares* in his Lydian war, and acted as mediator in the negotiations by which that war was concluded (Herod. i. 74). At a later time hostilities broke out with Egypt. *Neco*, the son of *Psamatik I.*, about the year B.C. 608, invaded the Babylonian dominions on the south-west, and made himself master of the entire tract between his own country and the Euphrates (2 K. xxiii. 29, and xxiv. 7). *Nabopolassar* was now advanced in life, and not able to take the field in person (Herod. Fr. 14). He therefore sent his son, *Nebuchadnezzar*, at the head of a large army, against the Egyptians, and the battle of *Carchemish*, which soon followed, restored to Babylon the former limits of her territory (comp. 2 K. xxiv. 7 with Jer. xlvi. 2-12). *Nebuchadnezzar* pressed forward and had reached Egypt, when news of his father's death recalled him; and hastily returning to Babylon, he was fortunate enough to find himself, without any struggle, acknowledged king (B.C. 604).

A complete account of the works and exploits of this great monarch—by far the most remarkable of all the Babylonian kings—will be given in a later article. [*NEBUCHADNEZZAR*.] It is enough to note in this place that he was great both in peace and in war, but greater in the former. Besides recovering the possession of Syria and Palestine, and carrying off the Jews after repeated rebellions into captivity, he reduced Phoenicia, besieged and took Tyre, and ravaged, if he did not actually conquer, Egypt. But it was as the adorer and beautifier of his native land—as the builder and restorer of almost all her cities and temples—that this monarch obtained that great reputation which has handed down his name traditionally in the East, on a par with those of *Nimrod*, *Solomon*, and *Alexander*, and made it still a familiar term in the mouths of the people. Probably no single man ever left behind him as his memorial upon the earth one half the amount of building which was erected by this king. The ancient ruins and the modern towns of Babylonia are alike built almost exclusively of his bricks. Babylon itself, the capital, was peculiarly the object of his attention. It was here that, besides repairing the walls and restoring the temples, he constructed that magnificent palace, which, with its triple enclosure, its hanging gardens, its plated pillars, and its rich ornamentation of enamelled brick, was regarded in ancient times as one of the seven wonders of the world (Strab. xvi. 1. §5).

Nebuchadnezzar died B.C. 561, having reigned for 43 years, and was succeeded by *Evil-Merodach*, his son, who is called in the Canon *Illoarodanus*. This prince, who "in the year that he began to reign did lift up the head of *Jehoiachin*, king of Judah, out of prison" (2 K. xxv. 27), was murdered, after having held the crown for two years, by *Neriglissar*, his brother-in-law. [*EVIL-MERODACH*.] *Neriglissar*—the *Neriglossar* of the Canon—is (apparently) identical with the "Nergal-shar-ezer, Rab-Mag" of *Jeremiah* (xxiii. 3, 13-14). He bears this title, which has been translated "chief of the Magi" (*Gesenius*), or "chief priest" (*Col. Rawlinson*), in the inscriptions, and calls himself the son of a "king of Babylon." Some writers have considered him identical with "Darius the Mede" (*Larcher*, *Contra*, Bouhier); but this is improbable [*DARIUS THE MEDE*], and he must rather be regarded as a Babylonian of high rank, who having married a daughter of *Nebuchadnezzar* raised his thoughts to the crown and finding *Evil-Merodach* unpopular with his sub-

jects, murdered him, and became his successor. Nerigissar built the palace at Babylon, which seems to have been placed originally on the right bank of the river. He was probably advanced in life at his accession, and thus reigned but four years, though he died a natural death, and left the crown to his son, Laborosorachod. This prince, though a mere lad at the time of his father's decease, was allowed to ascend the throne without difficulty: but when he had reigned nine months, he became the victim of a conspiracy among his friends and connexions, who, professing to detect in him symptoms of a bad disposition, seized him, and tortured him to death. Nabonidus (or Labynetus), one of the conspirators, succeeded; he is called by Berosus "a certain Nabonidus, a Babylonian" (ap. Joseph. c. Ap. i. 21), by which it would appear that he was not a member of the royal family; and this is likewise evident from his inscriptions, in which he only claims for his father the rank of "Rab-Mag." Herodotus seems to have been mistaken in supposing him (i. 188) the son of a great queen, Nitocris, and (apparently) of a former king, Labynetus (Nebuchadnezzar?). Indeed it may be doubted whether the Babylonian Nitocris of Herodotus is really a historical personage. His authority is the sole argument for her existence, which it is difficult to credit against the silence of Scripture, Berosus, the Canon, and the Babylonian monuments. She may perhaps have been a wife of Nebuchadnezzar; but in that case she must have been wholly unconnected with Nabonidus, who certainly bore no relation to that monarch.

Nabonidus, or Labynetus (as he was called by the Greeks), mounted the throne in the year B.C. 555, very shortly before the war broke out between Cyrus and Croesus. He entered into alliance with the latter of these monarchs against the former, and, had the struggle been prolonged, would have sent a contingent into Asia Minor. Events proceeded so rapidly to allow of this; but Nabonidus had provoked the hostility of Cyrus by the mere fact of the alliance, and felt at once that sooner or later he would have to resist the attack of an avenging army. He probably employed his long and peaceful reign of 17 years in preparations against the dreaded foe, executing the defensive works which Herodotus ascribes to his mother (i. 185), and accumulating in the town abundant stores of provisions (ib. c. 190). In the year B.C. 539 the attack came. Cyrus advanced at the head of his irresistible hordes, but wintered upon the Diyaleh or Gyndes, making his final approaches in the ensuing spring. Nabonidus appears by the inscriptions to have shortly before this associated with him in the government of the kingdom his son, Bel-shar-ezer or Belshazzar; on the approach of Cyrus, therefore, he took the field himself at the head of his army, leaving his son to command in the city. In this way, by help of a recent discovery, the accounts of Berosus and the book of Daniel—hitherto regarded as hopelessly conflicting—may be reconciled. [BELSHAZZAR.] Nabonidus engaged the army of Cyrus, but was defeated and forced to shut himself up in the neighbouring town of Borsippa (marked now by the *Birs-Nimrud*), where he continued till after the fall of Babylon (Beros. ap. Joseph. c. Ap. i. 21). Belshazzar guarded the city, but, over-confident in its strength, kept insufficient watch, and recklessly indulging in untimely and impious festivities (Dan. vi.), allowed the enemy to enter the town by the

channel of the river (Herod. i. 191; Xen. *Cyrop.* vii. 7). Babylon was thus taken by a surprise, as Jeremiah had prophesied (li. 31)—by an army of Medes and Persians, as intimated 170 years earlier by Isaiah (xxi. 1-9), and, as Jeremiah had also fore-shown (li. 39), during a festival. In the carnage which ensued upon the taking of the town, Belshazzar was slain (Dan. v. 30). Nabonidus, on receiving the intelligence, submitted, and was treated kindly by the conqueror, who not only spared his life, but gave him estates in Carmania (Beros. ut supra; comp. Abyd. Fr. 9).

Such is the general outline of the siege and capture of Babylon by Cyrus, as derivable from the fragments of Berosus, illustrated by the account in Daniel, and reduced to harmony by aid of the important fact, obtained recently from the monuments, of the relationship between Belshazzar and Nabonidus. It is scarcely necessary to remark that it differs in many points from the accounts of Herodotus and Xenophon; but the latter of these two writers is in his *Cyropaedia* a mere romancer, and the former is very imperfectly acquainted with the history of the Babylonians. The native writer, whose information was drawn from authentic and contemporary documents, is far better authority than either of the Greek authors, the earlier of whom visited Babylon nearly a century after its capture by Cyrus, when the tradition had doubtless become in many respects corrupted.

According to the book of Daniel, it would seem as if Babylon was taken on this occasion, not by Cyrus, king of Persia, but by a Median king, named Darius (v. 31). The question of the identity of this personage with any Median or Babylonian king known to us from profane sources, will be discussed hereafter. [DARIUS THE MEDE.] It need only be remarked here that Scripture does not really conflict on this point with profane authorities; since there is sufficient indication, from the terms used by the sacred writer, that "Darius the Mede," whoever he may have been, was not the real conqueror, nor a king who ruled in his own right, but a monarch intrusted by another with a certain delegated authority (see Dan. v. 31, and ix. 1).

With the conquest by Cyrus commenced the decay and ruin of Babylon. The "broad walls" were then to some extent "broken down" (Beros. Fr. 14), and the "high gates" probably "burnt with fire" (Jer. li. 58). The defences, that is to say, were ruined; though it is not to be supposed that the laborious and useless task of entirely demolishing the gigantic fortifications of the place was attempted, or even contemplated, by the conqueror. Babylon was weakened, but it continued a royal residence, not only during the lifetime of Darius the Mede, but through the entire period of the Persian empire. The Persian kings held their court at Babylon during the larger portion of the year; and at the time of Alexander's conquests it was still the second, if not the first, city of the empire. It had, however, suffered considerably on more than one occasion subsequent to the time of Cyrus. Twice in the reign of Darius (Behist. Ins.), and once in that of Xerxes (Ctes. Pers. §22), it had risen against the Persians, and made an effort to regain its independence. After each rebellion its defences were weakened, and during the long period of profound peace which the Persian empire enjoyed from the reign of Xerxes to that of Darius Codomannus they were allowed to go completely to decay. The public buildings also suffered grievously

from neglect. Alexander found the great temple of Belus in so ruined a condition that it would have required the labour of 10,000 men for two months even to clear away the rubbish with which it was encumbered (Strab. xvi. l. §5). His designs for the restoration of the temple, and the general embellishment of the city, were frustrated by his untimely death, and the removal of the seat of empire to Antioch under the Seleucidae gave the finishing blow to the prosperity of the place. The great city of Babel, which soon after arose in its neighbourhood, not only drew away its population, but was actually constructed of materials derived from its buildings (Plin. *H. N.* vi. 30). Since then Babylon has been a quarry from which all the tribes in the vicinity have perpetually derived the bricks with which they have built their cities, and (besides Seleucia) Ctesiphon, Al Modain, Baghdad, Kufa, Kerbelah, Hillah, and numerous other towns, have risen from its ruins. The "great city," "the beauty of the Chaldees' excellency," has thus emphatically "become heaps" (Jer. li. 37)—she is truly "an astonishment and a hissing, without an inhabitant." Her walls have altogether disappeared—they have "fallen" (Jer. li. 44), been "thrown down" (l. 15), been "broken utterly" (li. 58). "A drought is upon her waters" (l. 39); for the system of irrigation, on which, in Babylonia, fertility altogether depends, has long been laid aside; "her cities" are everywhere "a desolation" (li. 43); her "land a wilderness;" "wild beasts of the desert" (jackals) "lie there;" and "owls dwell there" (comp. Layard, *Nin. and Bab.* p. 484, with Is. xiii. 21-2, and Jer. l. 39): the natives regard the whole site as haunted, and neither will the "Arab pitch tent, nor the shepherd fold sheep there" (Is. xiii. 20).

(See for the descriptive portions, Rich's *Two Memoirs on Babylon*; Ker Porter's *Travels*, vol. ii.; Layard's *Nineveh and Babylon*, ch. xxii.; Fresnel's *Two Letters to M. Mohl in the Journal Asiatique*, June and July, 1853; and Loftus's *Chaldea*, ch. ii. On the identification of the ruins with ancient sites, compare Rawlinson's Herodotus, vol. ii. Essay iv.; Oppert's Maps and Plans; and Rennell's Essay in Rich's *Babylon and Persepolis*. On the history, compare M. Niebuhr's *Geschichte Asshur's und Babel's*; Brandis's *Roman Assyriarum Tempora Eminentia*; Bosanquet's *Sacred and Profane Chronology*; and Rawlinson's Herodotus, vol. i. Essays vi. and viii.)

[G. R.]

BABEL, TOWER OF. The "tower of Babel" is only mentioned once in Scripture (Gen. xi. 4-5), and then as incomplete. No reference to it appears in the prophetic denunciations of the punishments which were to fall on Babylon for her pride. It is therefore quite uncertain whether the building ever advanced beyond its foundations. As, however, the classical writers universally in their descriptions of Babylon gave a prominent place to a certain tower-like building, which they called the temple (Herod., Diod. Sic., Arrian., Plin., &c.), or the tomb (Strabo) of Belus, it has generally been supposed that the tower was in course of time finished, and became the principal temple of the Chaldean metropolis. Certainly this may have been the case; but, while there is some evidence against, there is none in favour of it. A Jewish tradition, recorded by Bochart (*Phaleg*, i. 9), declared that fire fell from heaven, and split the tower through to its foundation; while Alexander Polyhistor (Fr.

10) and the other profane writers who noticed the tower (as Abydenus, Frs. 5 and 6), said that it had been blown down by the winds. Such authorities, therefore as we possess, represent the building as destroyed soon after its erection. When the Jews, however, were carried captive into Babylonia, struck with the vast magnitude and peculiar character of certain of the Babylonian temples, they imagined that they saw in them, not merely buildings similar in type and mode of construction to the "tower" (בֵּינֵי) of their scriptures, but in this

or that temple they thought to recognise the tower itself. The predominant opinion was in favour of the great temple of Nebo at Borsippa, the modern *Birs-Nimrud*, although the distance of that place from Babylon is an insuperable difficulty in the way of the identification. Similarly when Christian travellers first began to visit the Mesopotamian ruins, they generally attached the name of "the tower of Babel" to whatever mass, among those beheld by them, was the loftiest and most imposing. Rawulf in the 16th century found the "tower of Babel" at *Felugiah*, Pietro della Valle in the 18th identified it with the ruin *Babil* near *Hillah*, while early in the present century Rich and Ker Porter revived the Jewish notion, and argued for its identity with the *Birs*. There are in reality no real grounds either for identifying the tower with the Temple of Belus, or for supposing that any remains of it long survived the wreck which the builders received, when they were "scattered abroad upon the face of the earth," and "left off to build the city" (Gen. xi. 8). All that can be properly attempted by the modern critic is to show, 1. what was the probable type and character of the building; and 2. what were the materials and manner of its construction.

With regard to the former point, it may readily be allowed that the *Birs-Nimrud*, though it cannot be the tower of Babel itself, which was at Babylon (Gen. xi. 9), yet, as the most perfect representative of an ancient Babylonian temple-tower, may well be taken to show, better than any other ruin, the probable shape and character of the edifice. This building appears, by the careful examinations recently made of it, to have been a sort of oblique pyramid built in seven receding stages. "Upon a platform of crude brick, raised a few feet above the level of the alluvial plain, was built of burnt brick the first or basement stage—an exact square, 272 feet each way, and 26 feet in perpendicular height. Upon this stage was erected a second, 230 feet each way, and likewise 26 feet high; which, however, was not placed exactly in the middle of the first, but considerably nearer to the south-western end, which constituted the back of the building. The other stages were arranged similarly—the third being 188 feet, and again 26 feet high; the fourth 146 feet square, and 15 feet high; the fifth 104 feet square, and the same height as the fourth; the sixth 62 feet square, and again the same height; and the seventh 20 feet square and once more the same height. On the seventh stage there was probably placed the ark or tabernacle, which seems to have been again 15 feet high, and must have nearly, if not entirely, covered the top of the seventh story. The entire original height, allowing three feet for the platform, would thus have been 156 feet, or, without the platform, 153 feet. The whole formed a sort of oblique pyramid, the gentler slope facing the N.E., and the steeper

climbing to the S.W. On the N.E. side was the grand entrance, and here stood the vestibule, a separate building, the debris from which having joined those from the temple itself, fill up the intermediate space, and very remarkably prolong the mound in this direction" (Rawlinson's *Herodotus*, vol. ii. pp. 582-3). The *Birs* temple, which was called the "Temple of the Seven Spheres," was ornamented with the planetary colours (see the plan), but this was most likely a peculiarity. The other chief features of it seem to have been common to most, if not all, of the Babylonian temple-towers. The feature of stages is found in the temples at *Warka* and *Mugheir* (Loftus' *Chaldea*, pp. 129 and 168), which belong to very primitive times (B.C. 2230); that of the emplacement, so that the four angles face the four cardinal points, is likewise common

to those ancient structures; while the square form is universal. On the other hand it may be doubted whether so large a number of stages was common. The *Mugheir* and *Warka* temples have no more than two, and probably never had more than three, or at most, four stages. The great temple of Belus at Babylon (*Babil*) shows only one stage; though, according to the best authorities, it too was a sort of pyramid (Herod., Strab.). The height of the *Birs* is 153½ feet, that of *Babil* 140 (?), that of the *Warka* temple 100, that of the temple at *Mugheir* 50 feet. Strabo's statement that the tomb of Belus was a stade (606 feet in height) would thus seem to be a gross exaggeration. Probably no Babylonian tower ever equalled the Great Pyramid; the original height of which was 480 feet.

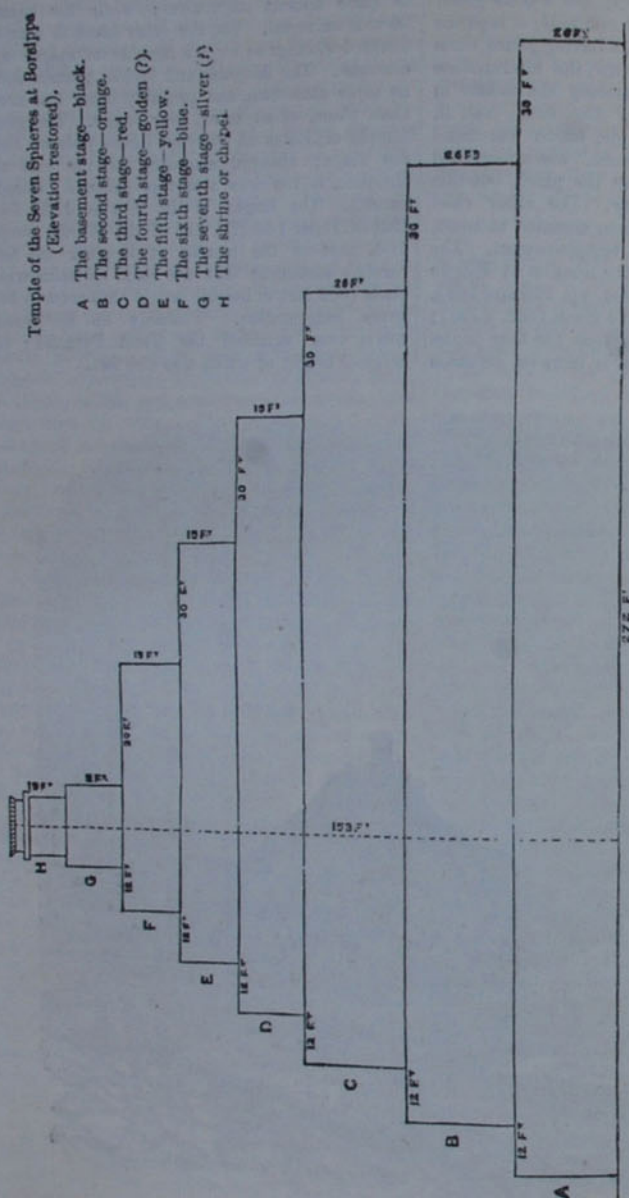


Temple of Eurs-Nimrod at Borsippa

With regard to the materials used in the tower, and the manner of its construction, more light is to be obtained from the *Warka* and *Mugheir* buildings than from the *Birs*. The *Birs* was rebuilt from top to bottom by Nebuchadnezzar, and shows the mode of construction prevalent in Babylon at the best period; the temples at *Warka* and *Mugheir* remain to a certain extent in their primitive condition, the upper stories alone having been renovated. The *Warka* temple is composed entirely of sun-dried bricks, which are of various shapes and sizes; the cement used is mud; and reeds are largely employed in the construction. It is a building of the most primitive type, and exhibits a ruder style of art than that which we perceive from Scripture to have obtained at the date of the tower. Burnt bricks were employed in the

composition of the tower (*Gen. xi. 3.*, and though perhaps it is somewhat doubtful what the *hemar* (חמר) used for mortar may have been (see Fresne. in *Journ. Asiatique* for June, 1853, p. 9), yet on the whole it is most probable that bitumen (which abounds in Babylonia) is the substance intended. Now the lower basement of the *Mugheir* temple exhibits this combination in a decidedly primitive form. The burnt bricks are of small size and of an inferior quality; they are laid in bitumen; and they face a mass of sun-dried brick, forming a solid wall outside it, ten feet in thickness. No reeds are used in the building. Writing appears on it, but of an antique cast. The supposed date is B.C. 2300—a little earlier than the time commonly assigned to the building of the tower. Probably the erection of

Temple of the Seven Spheres at Borelypsa
(Elevation restored).



- A The basement stage—black.
 B The second stage—orange.
 C The third stage—red.
 D The fourth stage—golden (?).
 E The fifth stage—yellow.
 F The sixth stage—blue.
 G The seventh stage—silver (?).
 H The shrine or chapel.

the two buildings was not separated by a very long interval, though it is reasonable to suppose that of the two the tower was the earlier. If we mark its date, as perhaps we are entitled to do, by the time of Peleg, the son of Eber, and father of Reu (see Gen. x. 25), we may perhaps place it about B.C. 2600.

It is not necessary to suppose that any real idea of "scaling heaven" was present to the minds of those who raised either the Tower of Babel, or any other of the Babylonian temple-towers. The expression used in Genesis (xi. 4) is a mere hyperbole for great height (comp. Deut. i. 28; Dan. iv. 11, &c.), and should not be taken literally. Military defence was probably the primary object of such edifices in early times; but with the wish for this may have been combined further secondary motives, which remained when such defence was other-

wise provided for. The Dorus states that the plan of the tower of the temple of Belus was used by the Chaldeans as an observatory (ii. 9), and the careful emplacement of the Babylonian temples with the angles facing the four cardinal points, would be a natural consequence, and may be regarded as a strong confirmation of the reality of this application. M. Fresnel has recently conjectured that they were also used as sleeping-places for the chief priests in the summer-time (*Journ. Asiatique*, June, 1853, pp. 529-31). The upper air is cooler, and is free from the insects, especially mosquitos, which abound below; and the description which Herodotus gives of the chamber at the top of the Belus tower (i. 181) goes far to confirm this ingenious view. [G. R.]

BA'BI (BaBá; *Alex. Bηβαί*; *Beer*), 1 Esd. vii. 37. [BERAL.]

BABYLON. [BABEL.]

BA'CA, THE VALLEY OF (בְּעֵינֵי הַבְּעֵינֵי).

κοιλὰς τοῦ κλαυθῆρος; *Vallis lacrymarum*), a valley somewhere in Palestine, through which the exiled Psalmist sees in vision the pilgrims passing in their march towards the sanctuary of Jehovah at Zion (Ps. lxxxiv. 6). The passage seems to contain a play, in the manner of Hebrew poetry, on the name of the trees (בְּעֵינֵי)

MULBERRY) from which the valley probably derived its name, and the "tears"

(בְּעֵינֵי) shed by the pilgrims in their joy at their approach to Zion. These tears were so abundant as to turn the dry valley in which the Bacim tree delighted (Niebuhr, quoted in Winer, s. v.) into a springy or marshy place (בְּעֵינֵי). That the valley

was a real locality is most probable, from the use of the definite article before the name (בְּעֵינֵי הַבְּעֵינֵי).

205). A valley of the same name (وادي البكا)

still exists in the Sinaitic district (Burd. 619). The rendering of the Targum is *Geinam*, i. e. the Ge-Hinnom or ravine below Mount Zion. This locality agrees well with the mention of *Bacim* trees in 2 Sam. v. 23.

BACCHIDES (Βακχίδης), a friend of Ach. oclus E₂-rphanes (Joseph. *Ant.* xii. 10, §2) and

governor of Mesopotamia (*ἐν τῇ πέραν τοῦ ποταμοῦ*, 1 Macc. vii. 8; Joseph. l. c.), who was commissioned by Demetrius Soter to investigate the charges which Alcimus preferred against Judas Maccabaeus. He confirmed Alcimus in the high priesthood; and, having inflicted signal vengeance on the extreme party of the Assidaeans [ASSIDEANS] he returned to Antich. After the expulsion of Alcimus and the defeat and death of Nicanor, he led a second expedition into Judaea. Judas Maccabaeus fell in the battle which ensued at Laiza (B.C. 161); and Bacchides reestablished the supremacy of the Syrian faction (1 Macc. ix. 25, *οἱ ἀσεβεῖς ἄνδρες*; Jos. Ant. xiii. 1, §1). He next attempted to surprise Jonathan, who had assumed the leadership of the Syrian party after the death of Judas; but Jonathan escaped across the Jordan. Bacchides then placed garrisons in several important positions, and took hostages for the security of the present government. Having completed the pacification of the country (Joseph. Ant. xiii. 1, 5) he returned to Demetrius (B.C. 160). After two years he came back at the request of the Syrian faction, in the hope of overpowering Jonathan and Simon, who still maintained a small force in the desert; but meeting with ill success, he turned against those who had induced him to undertake the expedition, and sought an honourable retreat. When this was known by Jonathan he sent envoys to Bacchides and concluded a peace (B.C. 158) with him, acknowledging him as governor under the Syrian king, while Bacchides pledged himself not to enter the land again, a condition which he faithfully observed (1 Macc. vii. ix.; Joseph. Ant. xii. 10, 11; iii. 1). [B. F. W.]

BACCHURUS (*Βαχχοῦρος*; *Zaccarus*), one of the "holy singers" (*τῶν ἱεροψαλτῶν*) who had taken a foreign wife (1 Esd. ix. 24). No name corresponding with this is traceable in the parallel list in Ezra.

BACCHUS. [DIONYSUS.]

BACENOR (*Βακηνωρ*; *Bacenor*), apparently a captain of horse in the army of Judas Maccabaeus (2 Macc. xii. 35). Or possibly *τοῦ Βακηνωρος* may have been the title of one of the Jewish companies or squadrons.

BACH'RITES, THE (*הַבְּכָרִי*; LXX. omits; *fam. Becheritarum*), the family of BECHER, son of Ephraim (Num. xxvi. 35). [BERIAH.]

BADGER (*שַׁחֲשֵׁי*, *Tachash*). The word occurs seven times in the 4th chapter of Numbers and six times in Exodus, always (with one exception) in connexion with *עוֹר*, a skin, and in relation to the coverings of the Tabernacle, of the Ark of the Covenant, and of other sacred vessels. In Ezek. xvi. 10 it indicates the material of which the shoes of women were made. The LXX. render it by *δέρματα δακισθίνα* and *κάλυμμα δερμάτινον δακισθίνον*. Aquil. and Symm. *ιδθίνα*. Jer. *pelles Ianthinas*; and in this conjecture that a colour is signified these ancient authorities are followed by Bochart, Oedman, Rosenmüller, and Hamilton Smith in Kitto. The fact, however, that *שַׁחֲשֵׁי* is frequently found in the plural seems to exclude the notion of a colour, and Gesenius argues that some animal must be meant, probably a badger

or seal. The Talmudists say that *שַׁחֲשֵׁי* is an animal

like a weasel. The Arabic *تَحْس* is not only a dolphin but also a seal, and seals were numerous on the shores of the peninsula of Sinai (Strab. xvi. p. 776). Perhaps the Latin *taxus* or *taxo*, the original of the Spanish *taxo*, Ital. *tasso*, Fr. *taisson*, Germ. *Dachs*, is the same word. The etymology of the word in Heb. is favourable to this view. *שַׁחֲשֵׁי* = *שַׁחֲשֵׁה* from the root *שַׁחַח*, *quievit*; and seals no less than badgers are somnolent animals. Maurer, however, derives it from the root *שַׁחַח*, *intrusit, irrupit, penetravit*, a notion which suits the burrowing of the badger as well as the plunging of the seal. Pliny (ii. 56) mentions the use of the skins of seals as a covering for tents, and as a protection from lightning. (Comp. Plut. *Symp.* v. 9; Sueton. *Octav.* 90; Faber, *Archaeol. Hebr.* i. p. 115.)

The *שַׁחֲשֵׁי* has also been identified with the *Trichechus marinus* of Linnaeus, and with the sea-cow called *Lamantin* or *Dugong*. Others find it in an animal of the hyena kind, which is called by the Arabs *Tahesch* (Botta's *Voyage in Yemen*, 1841). Robinson (i. 171) mentions sandals made of the thick skin of a fish which is caught in the Red Sea. It is a species of halicore, named by Ehrenberg *Halicora Hemprichii*. The skin is clumsy and coarse, and might answer very well for the external covering of the Tabernacle. The badger is not unknown in Palestine, but on the whole the weight of authority is in favour of rendering the word seal. [W. D.]

BAGO (*Βαγῶ*, *Βαγῶ*; Vulg. omits), 1 Esd. viii. 40. [BIGVAL.]

BAGO'AS (*Βαγῶας*; *Bagoas, Vagao*), Jud. xii. 11. The name is said to be equivalent to eunuch in Persian (Plin. *H. N.* xiii. 4, 9). Comp. Burmann ad *Ovid. Am.* ii. 2, 1. [B. F. W.]

BAGOI (*Βαγοῖ*; *Zoroar*), 1 Esd. v. 14. [BIGVAL.]

BAHARUMITE, THE. [BAHURIM.]

BAHURIM (*בְּחֻרִים* and *בְּחָרִים*; *Βαυρημί*; *Alex. Βαουρημί, Βαουρίμι*; Jos. *Βαουρημῆς* and *Βαουρημῆ*; *Bahurim*), a village, the slight notices remaining of which connect it almost exclusively with the flight of David. It was apparently on, or close to the road leading up from the Jordan valley to Jerusalem. Shimei the son of Gera resided here (2 Sam. xvii. 18; 1 K. ii. 8), and from the village, when David, having left the "top of the mount" behind him, was making his way down the eastern slopes of Olivet into the Jordan valley below, Shimei issued forth, and running along (*ἰοὺς διατρέχων*) on the side or "rib" of the hill over against the king's party, flung his stones and dust, and foul abuse (xvi. 5), with a virulence which is to this day exhibited in the East towards fallen greatness however eminent it may previously have been. Here in the court of a house was the well in which Jonathan and Ahimaez eluded their pursuers (xvii. 18). In his account of the occurrence, Josephus (*Ant.* vii. 9, §7) distinctly states that Bahurim lay off the main road (*παῖδες ἑκτροαπέντες τῆς ὁδοῦ*), which agrees well with the account of Shimei's behaviour. Here Phaltiel, the husband of Michal, bade farewell to his wife when on her return to King David at Hebron (2 Sam. iii. 16). Bahurim must have been very near the south

* In 1 Macc. ix. 57, his return seems to be referred to the death of Alcimus.

boundary of Benjamin, but it is not mentioned in the lists in Joshua, nor is any explanation given of its being Benjamite, as from Shimei's residing there we may conclude it was. In the Targum Jonathan on 2 Sam. xvi. 5, we find it given as Almon (עֲלֹמֹן).

But the situation of Almon (see Josh. xxi. 18) will not at all suit the requirements of Bahurim. Dr. Barclay conjectures that the place lay where some ruins still exist close to a *Wady Rucaby*, which runs in a straight course for 3 miles from Olivet directly towards Jordan, offering the nearest though not the best route (Barclay, 563, 4).

AZMAVETH "the Bahurimite" (הַבְּהַרְמִיתִי; δ Βαρδιαμίτης; Alex. Βαρωμίτης; 2 Sam. xxiii. 31), or "the Bahurimite" (הַבְּהַרְוִיטִי; δ Βαρωμι; 1 Chr. xi. 33), one of the heroes of David's guard, is the only native of Bahurim that we hear of except Shimei. [G.]

BA'JITH (הַבֵּית, with the definite article, "the house"), referring not to a place of this name, but to the "temple" of the false gods of Moab, as opposed to the "high places" in the same sentence (Is. xv. 2, and compare xvi. 12). The allusion has been supposed to be to Beth-Baal-meon, or Beth-diblathaim, which are named in Jer. xlvi. 22, as here, with Dibon and Nebo. But this is mere conjecture, and the conclusion of Gesenius is as above (*Jesaja ad loc.*); LXX. ἀπερίσθε ἐφ' εὐα-
τους; Ascendit domus. [G.]

BAKBAK'KAR (בַּקְבָּקָר; Βακβακάρ; Bac-bacar), a Levite, apparently a descendant of Asaph (1 Chr. ix. 15).

BAK'BUK (בַּקְבֹּק; Βακβούκ; Bacbus). "Children of Bakbuk" were among the Nethinim who returned from captivity with Zerubbabel (Ezr. ii. 51; Neh. vii. 53).

BAKBUKI'AH (בַּקְבֹּקִיָּה; LXX. omits).
1. A Levite in time of Nehemiah (Neh. xi. 17, xii. 9). 2. A Levite porter, apparently a different person from the preceding (Neh. xii. 25).

BAKING. [BREAD.]

BA'LAAM (בְּלַעַם, i. e. Bileam; Βαλαάμ; Joseph. Βάλαμος; Balaam), a man endowed with the gift of prophecy, introduced in Numbers (xxii. 1) as the son of Beor. He belonged to the Midianites, and perhaps as the prophet of his people possessed the same authority that Moses did among the Israelites. At any rate he is mentioned in conjunction with the five kings of Midian, apparently as a person of the same rank (Num. xxxi. 8; cf. xxxi. 16). He seems to have lived at Pethor, which is said at Deut. xxiii. 4 to have been a city of Mesopotamia (אַרְסֵי נְהָרִים). He himself speaks of being "brought from Aram out of the mountains of the East" (Num. xxiii. 7). The reading, therefore, בְּנֵי עַמּוֹן, instead of עַמּוֹן, which at Num. xxii. 5, is found in some MSS., and is adopted by the Samaritan, Syriac, and Vulgate versions, need not be preferred, as the Ammonites do not appear to have ever extended so far as the Euphrates, which is probably the river alluded to in this place. The name Balaam, according to Gesenius, is compounded of בַּל and עַם, "non-ἰσχυρὰ fortasse. i. q. peregrinus;" according

to Vitringa it is בַּעַל and עַם, the lord of the people according to Simonis, בַּלְעַם and עַם, the destroyer

of the people. There is a Bela, the son of Beor mentioned Gen. xxxvi. 32, as the first king of Edom. Balaam is called in 2 Pet. ii. 15 "the false prophet of Borsor;" this Lightfoot (*Works*, vii. 80) thinks is Chaldaism for Beor, and infers that St. Peter was then in Babylon. Balaam is one of those instances which meet us in Scripture of persons dwelling among heathens but possessing a certain knowledge of the one true God. He was endowed with a greater than ordinary knowledge of God: he possessed high gifts of intellect and genius; he had the intuition of truth, and could see into the life of things,—in short, he was a poet and a prophet. Moreover, he confessed that all these superior advantages were not his own but derived from God, and were his gift. And thus, doubtless, he had won for himself among his contemporaries far and wide a high reputation for wisdom and sanctity. It was believed that he whom he himself was blessed, and he whom he cursed was cursed. Elated, however, by his fame and his spiritual elevation he had begun to conceive that those gifts were his own, and that they might be used to the furtherance of his own ends. He could make merchandise of them, and might acquire riches and honour by means of them. A custom existed among many nations of antiquity of devoting enemies to destruction before entering upon a war with them. At this time the Israelites were marching forwards to the occupation of Palestine; they were now encamped in the plains of Moab, on the east of Jordan by Jericho. Balak, the king of Moab, having witnessed the discomfiture of his neighbours, the Amorites, by this people, entered into a league with the Midianites against them, and despatched messengers to Balaam with the request of divination in their hands. We see from this, therefore, that Balaam was in the habit of using his wisdom as a trade, and of mingling with the devices of his own by which he imposed upon others and perhaps partially deceived himself. When the elders of Moab and Midian told him their message, he seems to have had some misgivings as to the lawfulness of their request, for he invited them to tarry the night with him that he might learn how the Lord would regard it. These misgivings were confirmed by the express prohibition of God upon his journey. Balaam returned the answer, and the messengers of Balak returned. The king of Moab, however, not deterred by this failure, sent again more and more honourable princes to Balaam, with the promise that he should be promoted to very great honour upon complying with his request. The prophet again refused, notwithstanding invited the embassy to tarry the night with him that he might know what the Lord would say unto him further; and thus by his importunity he extorted from God the permission he desired, but was warned at the same time that his actions would be overruled according to the Divine will. Balaam therefore proceeded on his journey with the messengers of Balak. But God's anger was kindled at this manifestation of determined self-will, and the angel of the Lord stood in the way for an adversary against him. The words of the Psalmist, "Be ye not like to horse and man which have no understanding, whose mouths shall be held with bit and bridle, lest they fall upon thee," had they been familiar to Balaam, would

have come home to him with most tremendous force; for never have they received a more forcible illustration than the comparison of Balaam's conduct to his Maker with his treatment of his ass, duct to his Maker with his treatment of his ass, efforts us. The wisdom with which the tractable brute was allowed to "speak with man's voice," and "forbid" the untractable "madness of the prophet," is palpable and conspicuous. He was taught, moreover, that even she had a spiritual perception to which he, though a prophet, was a stranger; and when his eyes were opened to behold the angel of the Lord, "he bowed down his head and fell flat on his face." It is hardly necessary to suppose, as some do, among whom are Hengstenberg, and Leibnitz, that the event here referred to happened only in a trance or vision, though such an opinion might seem to be supported by the fact that our translators render the word *בַּרְזַל* in xxiv. 4, 16, "falling into a trance," whereas no other idea than that of simple falling is conveyed by it. St. Peter refers to it as a real historical event: "the dumb ass, speaking with man's voice, forbade the madness of the prophet" (2 Pet. ii. 16). We are not told how these things happened, but that they *did* happen, and that it pleased God thus to interfere on behalf of His elect people, and to bring forth from the genius of a self-willed prophet, who thought that his talents were his own, strains of poetry bearing upon the destiny of the Jewish nation and the Church at large, which are not surpassed throughout the Mosiac records. It is evident that Balaam, although acquainted with God, was desirous of throwing an air of mystery round his wisdom, from the instructions he gave Balak to offer a bullock and a ram on the seven altars he everywhere prepared for him; but he seems to have thought also that these sacrifices would be of some avail to change the mind of the Almighty, because he pleads the merit of them (xxiii. 4), and after experiencing their impotency to effect such an object, "he went no more," we are told, "to seek for enchantments" (xxiv. 1). His religion, therefore, was probably such as would be the natural result of a general acquaintance with God not confirmed by any covenant. He knew Him as the fountain of wisdom, how to worship Him he could merely guess from the customs in vogue at the time. Sacrifices had been used by the patriarchs, to what extent they were efficient could only be surmised. There is an allusion to Balaam in the prophet Micah (vi. 5), where Bishop Butler thinks that a conversation is preserved which occurred between him and the king of Moab upon this occasion. But such an opinion is hardly tenable, if we bear in mind that Balak is nowhere represented as consulting Balaam upon the acceptable mode of worshipping God, and that the directions found in Micah are of quite an opposite character to those which were given by the son of Beor upon the high places of Baal. The prophet is recounting "the righteousness of the Lord" in delivering His people out of the hand of Moab under Balak, and at the mention of his name the history of Balaam comes back upon his mind, and he is led to make those noble reflections upon it which occur in the following verses. "The doctrine of Balaam" is spoken of in Rev. ii. 14, where an allusion has been supposed to *Νικόλαος*, the founder of the sect of the Nicolaitans, mentioned in v. 15, these two names being probably similar in signification. Though the utterance of Balaam was overruled so

that he could not curse the children of Israel, he nevertheless suggested to the Moabites the expedient of seducing them to commit fornication. The effect of this is recorded in ch. xxv. A battle was afterwards fought against the Midianites, in which Balaam sided with them and was slain by the sword of the people whom he had endeavoured to curse (Numb. xxxi. 8). (Comp. Bishop Butler's *Sermons*, serm. vii.; Ewald, *Gesch. des Volkes Israel*, ii. 277). [S. L.]

BALAC (*δ Βαλάκ; Balac*), Rev. ii. 14. [BALAK.]

BALADAN. [MERODACH-BALADAN.]

BALAH (*הַלָּח; Βωλά; Bala*), Josh. xix. 3. [BAAL, *Geogr.* No. 2, b.]

BALAK (*בְּלָק; Βαλάκ; Balac*), son of Zippor, king of the Moabites, at the time when the children of Israel were bringing their journeyings in the wilderness to a close. According to Gesenius the name signifies *inanis, vacuus*. Balak entered into a league with Midian and hired Balaam to curse the Israelites; but his designs were frustrated in the manner recorded in Num. xxii.-xxiv. He is mentioned also at Josh. xxiv. 9; Judg. xi. 26; Mic. vi. 5. [BALAAM.] [S. L.]

BALAMO. [BAAL, *Geogr.* No. 6.]

BALAS'AMUS (*Βαλάσαμος; Balsamus*), in 1 Esd. ix. 43. The corresponding name in the list in Ezra is MAASEIAH.

BALDNESS (*הַקְּרָח; φαλάκρωσις, φαλάκρωμα*; and in Lev. xiii. 43, *φαλάνταμα*). There are two kinds of baldness, viz. artificial and natural. The latter seems to have been uncommon, since it exposed people to public derision, and is perpetually alluded to as a mark of squalor and misery (2 K. ii. 23; Is. iii. 24, "instead of well-set hair, baldness, and burning instead of beauty." Is. xv. 2; Jer. xlvii. 5; Ez. vii. 18, &c.). For this reason it seems to have been included under the *λειχήν* and *ψωρά* (Lev. xxi. 20, LXX.) which were disqualifications for priesthood. A man bald on the back of the head is called *קָרַח, φαλακρός*, LXX., Lev. xiii. 40, and if forehead-bald, the word used to describe him is *קָרַח, ἀναφαλαντίας*, LXX., Lev. xiii. 41 (*recolvaster*). (Gesen. s. vv.) In Lev. xiii. 29 sq., very careful directions are given to distinguish Bohak, "a plague upon the head and beard" (which probably is the Mentagra of Pliny, and is a sort of leprosy), from mere natural baldness which is pronounced to be clean, v. 40 (Jahn, *Arch. Bibl.* §189). But this shows that even natural baldness subjected men to an unpleasant suspicion. It was a defect with which the Israelites were by no means familiar, since *Αἰγυπτίους ἔν τις ἐλαχίστους ἴδοιτο φαλακροὺς πάντων ἀνθρώπων*, says Herod. (iii. 12); an immunity which he attributes to their constant shaving. They adopted this practice for purposes of cleanliness, and generally wore wigs, some of which have been found in the ruins of Thebes. Contrary to the general practice of the East, they only let the hair grow as a sign of mourning (Herod. ii. 36), and shaved themselves on all joyous occasions: hence in Gen. xli. 44 we have an undesigned coincidence. The same custom obtains in China, and among the modern Egyptians, who shave off all the hair except the shoosheh, a tuft on the forehead and crown of the head (Wilkinson, *Anc. Egypt.* iii. 359, sq.; Lane, *Mod. Egypt.* i. ch. 1).

Baldness was despised both among Greeks and Romans. In *Il.* ii. 219, it is one of the defects of Thersites; Aristophanes (who was probably bald himself, *Pax*, 767, *Eq.* 550) takes pride in not joining in the ridicule against it (*ὀδὸν ἔσκαψεν τοῦς φαλακροῦς*, *Nub.* 540). Caesar was said "calvitii deformitatem iniquissime ferre," and he generally endeavoured to conceal it (*Suet. Caes.* 45; comp. *Dom.* 18).

Artificial baldness marked the conclusion of a Nazarite's vow (*Acts xviii.* 18; *Num.* vi. 9), and was a sign of mourning ("quasi calvitio luctus levaretur," *Cic. Tusc. Disp.* iii. 26). It is often alluded to in Scripture; as in *Mic.* i. 16; *Am.* viii. 10; *Jer.* xlvii. 5, &c.; and in *Deut.* xiv. 1, the reason for its being forbidden to the Israelites is their being "a holy and peculiar people." (*Cf. Lev.* xix. 27, and *Jer.* ix. 26, marg.) The practices alluded to in the latter passages were adopted by heathen nations (*e. g.* the Arabs, &c.) in honour of various gods. Hence the expression *τροχοκουράδες*. The Abantes (*ὄπιθεν κομοῦντες*), and other half-civilised tribes, shaved off the forelocks, to avoid the danger of being seized by them in battle. (See also *Herod.* ii. 36, i. 82.) [F. W. F.]

BALM, the translation in the A. V. of the Hebrew *Tzari* (צָרִי). *Les* (*Lex.* p. 520) supposes it to be *Mastich*, a gum obtained from the *Pistaccia Lentiscus*; but Gesenius defends the common rendering, balsam. It was the gum of a tree or shrub growing in Gilead, and very precious. It was one of the best fruits of Palestine (*Gen.* xliii. 11), exported (*Gen.* xxxvii. 25; *Ez.* xxvii. 17) and especially used for healing wounds (*Jer.* viii. 22; *xlvi.* 11, li. 8). The Balsam was almost peculiar to Palestine (*Strab.* xvi. 2, p. 763; *Tac. Hist.* v. 6; *Plin.* xii. 25, §54, 32, §59), distilling from a shrub like the vine and rue, which in the time of Josephus was cultivated in the neighbourhood of Jericho and of the Dead Sea (*Ant.* xiv. 4, §1, xv. 4, §2), and still grows in gardens near Tiberias (*Burckhardt, Syria*, 323). It is derived from an unused root צָרַץ, *fidit, fissuras fecit*, from the process by which it was obtained. In *Ezek.* xxvii. 17 the A. V. gives in the margin *rosin*. The LXX. have ῥητινῆ wherever צָרִי occurs in the Heb. The fact that the צָרִי grew originally in Gilead does not forbid us to identify it with the shrub mentioned by Josephus as cultivated near Jericho; nor is it necessary to tie the sense of צָרִי down to the meaning of the cognate words in

Arab. and Syr. *ضرو* and *سوز*, the etymology of each being the same, so that they may be applicable to the gum of different trees or shrubs, which flourished in the localities where these languages were respectively spoken. Jahn says that the odorous balsam צָרִי is not gathered from the tree in Yemen called by the Arabic name Abu Shamm, but is distilled from a fruit which is indigenous on the mountains of Mecca and Medina. The sap extracted from the body of the tree is *opobalsamum*; the juice of the fruit is *carpopalsamum*, and the liquid which is extracted from the branches when cut off is *xylobalsamum* (*Jahn, Bibl. Ant.* i. §74). Bochart contends that the balm mentioned in *Jer.* viii. 8 was the resin drawn from the terebint or turpentine tree.

[W. D.]

BALNU'S (Βαλνοῦς; *Bannus*), 1 *Est.* 31. [BINNUI.]

BALTHA'SAR, *Be.* .i. 11, 12. [BELSHAZZAR.]

BA'MAH (בָּמָה), a high place. Though frequently occurring in the Bible to denote the elevated spots or erections on which the idolatrous rites were conducted [HIGH-PLACE], this word appears in its Hebrew form only in one passage (*Ez.* xi. 12) very obscure, and full of the paronomasia so dear to the Hebrew poets, so difficult for us to appreciate. "What is the high-place (הַבְּמָה) wherein is thine (הַבְּמָה)? and the name of it is called Bamoth (בָּמָה) unto this day." (*LXX.* τι ἔστιν ἕκαστος . . . καὶ ἐπεκάλεισαν τὸ ὄνομα αὐτοῦ ἄβυθον. *Ewald (Propheten)*, 286) pronounce αὐτὸν αὐτὸν an extract from an older prophet. *Jan Ezekiel*, [LXX.]

BA'MOTH-BA'AL (בְּמֹת-בַּעַל), high places of Baal; Βαιμών Βαάλ; *Bamothbaal*, a sanctuary of Baal in the country of Moab (*Josh.* xiii. 17), which is probably mentioned in the Itinerary of *Num.* xxi. 19, under the shorter form of Bamoth or Bamoth-in-the-ravine (20), and again in the enumeration of the towns of Moab in *Is.* xv. 2. In this last passage the word is translated in the A. V. "the high places," as it is also in *Num.* xxii. 41, where the same locality is doubtless referred to. Near to Bamoth was another place bearing the name of the same divinity, BETH-MEON, or BETH-BAAL-MEON. [6.]

BAN (τοῦ Βαενάν; *Tubal*), a name in a very corrupt passage (*1 Est.* v. 37); it stands for Tubal in the parallel lists in *Ezra* and *Nehemiah*.

BANAI'AS (*Bavaías; Baneas*), 1 *Est.* ix. 33. [BENAI'AH.]

BANI (בְּנֵי; *Bani, Bouni, Bavouí; Banni, Banni, Benni*), the name of several men. 1. A Goliath one of David's mighty men (*2 Sam.* xxiii. 36; *LXX.* translate, Πολυδυνάμεως υἱὸς Γαλααδῶ). 2. A Levite of the line of Merari, and forefather to Phasai (*1 Chr.* vi. 46). 3. A man of Judah of the line of Pharez (*1 Chr.* ix. 4). 4. "Children of Bani" returned from captivity with Zerubbabel (*Ezr.* ii. 39; *Neh.* x. 14; *Ezr.* x. 29, 34; *1 Est.* v. 12). [BINNUI, MANI, and MAANI.] 5. An Israelite "of the sons of Bani" (*Ezr.* x. 38). [BANNUS.] 6. A Levite (*Neh.* viii. 7; *1 Chr.* vi. 17). 7. A Levite (*Neh.* viii. 7; *1 Chr.* vi. 17; *LXX.* transl. καὶ οἱ υἱοὶ Καθμηλῆ, 5; *x.* 13, 4; *LXX.* transl. καὶ οἱ υἱοὶ Καθμηλῆ, 5; *x.* 13, 4; *LXX.* transl. υἱοὶ Χωνεφ). 9. Another Levite, of the sons of Asaph (*Neh.* xi. 22).

BANID (*Bavías; Alex. Bavi; Bania*), 1 *Est.* viii. 36. This represents a name which has apparently escaped from the present Hebrew text (*1 Est.* viii. 10).

BANNA'IA (Σαβανναῖος; *Alex. Bannai; Bannus*), 1 *Est.* ix. 33. The corresponding name in the list in *Ezra* is ZABAD.

BANNUS (*Bavnoús; Baneas*), 1 *Est.* ix. 34. [BANI, or BINNUI.]

BANQUETS. These, among the Hebrews,

* It will be observed that our Translators have, in *Num.* xxiii. 3, rendered by "high place" a technical different word (בָּמָה), which is derived of the special meaning of "Bamoth."

were not only a means of social enjoyment, but were a part of the observance of religious festivity. At the three solemn festivals, when all the males appeared before the Lord, the family also had its domestic feast, as appears from the place and the share in it to which "the widow, the fatherless, and the stranger," were legally entitled (Deut. xvi. 11). Probably, when the distance allowed, and no inconvenience hindered, both males and females went up (*e. g.* to Shiloh. 1 Sam. i. 9) together, to hold the festival. These domestic festivities were doubtless to a great extent retained, after laxity had set in as regards the special observance by the male sex (Nehem. viii. 17). Sacrifices, both ordinary and extraordinary, as amongst heathen nations (Ex. xxiv. 15; Judg. xvi. 23), included a banquet, and Eli's sons made this latter the prominent part. The two, thus united, marked strongly both domestic and civil life. It may even be said that some sacrificial recognition, if only in pouring the blood solemnly forth as before God, always attended the slaughter of an animal for food. The firstlings of cattle were to be sacrificed and eaten at the sanctuary if not too far from the residence (1 Sam. ix. 13; 2 Sam. vi. 19; Ex. xxii. 29, 30; Lev. xix. 5, 6; Deut. xii. 17, 20, 21, xv. 19-22). From the sacrificial banquet probably sprang the *אָבִיבֵי*; as the Lord's supper with which it for a while coalesced, derived from the Passover. Besides religious celebrations, such events as the weaning a son and heir, a marriage, the separation or reunion of friends, and sheepshearing, were customarily attended by a banquet or revel (Gen. xxi. 8, xxix. 22, xxxi. 27, 54; 1 Sam. xxv. 2, 36; 2 Sam. xiii. 23). At a funeral, also, refreshment was taken in common by the mourners, and this might tend to become a scene of indulgence, but ordinarily abstemiousness seems on such occasions to have been the rule. The case of Archelaus is not conclusive, out his inclination towards alien usages was doubtless shared by the Herodianizing Jews (Jer. vi. 5-7; Ezek. xxiv. 17; Hos. ix. 4; Eccl. vii. 2; Joseph. *de B. J.* ii. 1). Birthday-banquets are only mentioned in the cases of Pharaoh and Herod (Gen. xl. 20; Matt. xiv. 6). A leading topic of prophetic rebuke is the abuse of festivals to an occasion of drunken revelry, and the growth of fashion in favour of drinking parties. Such was the invitation typically given by Jeremiah to the Rechabites (Jer. xxxv. 5). The usual time of the banquet was the evening, and to begin early was a mark of excess (Is. v. 11; Eccl. x. 16). The slaughtering of the cattle, which was the preliminary of a banquet, occupied the earlier part of the same day (Prov. ix. 2; Is. xxii. 13; Matt. xxi. 4). The most essential materials of the banqueting-room, next to the viands and wine, which last was often drugged with spices (Prov. ix. 2; Cant. loose flowers, white or brilliant robes, after these, exhibitions of music, singers, and dancers, riddles, jesting and merriment (Is. xxviii. 1; Wisd. ii. 6; Neh. viii. 10; Eccl. x. 19; Matt. xxii. 11; Am. vi. 5, 6; Luke xv. 25). Seven days was a not uncommon duration of a festival, especially for a Gen. xxv. 27; Judg. xiv. 12); but if the bride were a widow, three days formed the limit (Buxtorf, *de Conviv. Hebr.*). The remainder sent to the guests (Luke xiv. 17) was, probably, only usual in princely banquets on a large scale, involving pro-

tracted preparation. "Whether the slaves who bade the guests had the office (as the *cocatores* or *invitatores* among the Romans) of pointing out the places at table and naming the strange dishes, must remain undecided." (Winer, *s. v. Gastmahle*.) There seems no doubt that the Jews of the O. T. period used a common table for all the guests. In Joseph's entertainment a ceremonial separation prevailed, but there is no reason for supposing a separate table for each, as is distinctly asserted in Tosephot Tr. Berach. c. vi. to have been usual (Buxtorf, *l. c.*). The latter custom certainly was in use among the ancient Greeks and Germans (Hom. *Od.* xxiii., xxii. 74; Tac. *German.* 22), and perhaps among the Egyptians (Wilkinson, ii. 202, engravings). But the common phrase to "sit at table," or "eat at any one's table," shows the originality of the opposite usage. The posture at table in early times was sitting (שָׁבַר, שָׁבַר, *tô sit round*, 1 Sam. xvi. 11, xx. 5, 18), and the guests were ranged in order of dignity (Gen. xliii. 33; 1 Sam. ix. 22; Joseph. *Ant.* xv. 2, §4): the words which imply the recumbent posture (*ἀνακλίσειν*, *ἀναπίπτειν*, or *ἀνακείσθαι*) belong to the N. T. The separation of the women's banquet was not a Jewish custom (Esth. i. 9). Portions or messes were sent from the entertainer to each guest at table, and a double or even five-fold share when peculiar distinction was intended, or a special part was reserved (1 Sam. i. 5; Gen. xliii. 34; 1 Sam. ix. 23, 24). Portions were similarly sent to poorer friends direct from the banquet-table (Neh. viii. 10; Esth. ix. 19, 22). The kiss on receiving a guest was a point of friendly courtesy (Luke vii. 45). Perfumes and scented oils were offered for the head, beard, and garments. It was strictly enjoined by the Rabbis to wash both before and after eating, which they called the מים ראשונים and מים אחרונים; but washing the feet seems to have been limited to the case of a guest who was also a traveller.

In religious banquets the wine was mixed, by rabbinical regulation, with three parts of water, and four short forms of benediction were pronounced over it. At the passover four such cups were mixed, blessed, and passed round by the master of the feast (*ἀρχιτρίκλινος*). It is probable that the character of this official varied with that of the entertainment; if it were a religious one, his office would be quasi-priestly; if a revel, he would be the mere *συμποσιαρχης* or *arbitrator bibendi*. [H. H.]

BANUAS (*Bάννος*; *Bamis*), a name occurring in the lists of those who returned from captivity (1 Esd. v. 26). Banuas and Sudias answer to Hodaviah in the parallel lists of Ezra and Nehemiah.

BARABBAS (*Βαραββᾶς*, *בַּר אֲבָבָה*, son of *Abba*, see Simonis *Onom.* N. T. 38), a robber (*ληστής*, John xviii. 40), who had committed murder in an insurrection (Mark xiv. 7; Luke xxiii. 19) in Jerusalem, and was lying in prison at the time of the trial of Jesus before Pilate. When the Roman governor, in his anxiety to save Jesus, proposed to release him to the people in accordance with the custom that he should release one prisoner to them at the Passover, the whole multitude cried out, *Αἶρε τοῦτον, ἀπόλυσον δὲ ἡμῖν τὸν Βαραββᾶν*; which request was complied with by Pilate. According to many of the cursives, or later MSS. in Matt. xxvii. 16, his name was Ἰησοῦς Βαραββᾶς; Pilate's question there running, *τί θέλεις ἀπολύσειν*

זַמִּין; Ἰησοῦν Βαραββᾶν, ἢ Ἰησοῦν τὸν λεγόμενον Χριστόν; and this reading is supported by the Armenian version, and cited by Origen (on Matt. vol. 7. 35). It has in consequence been admitted into the text by Fritzsche and Tischendorf. But the contrast in ver. 20, "that they should ask Barabbas, and destroy Jesus," seems fatal to it. [H. A.]

BARACHEL (בַּרְכֶּל; Βαραχιήλ; *Barachel*), "the Buzite," father of Elihu (Job xxxii. 2, 6). [BUZ.]

BARACHI'AS, Matt. xxiii. 35. [ZACHARIAS.]

BARAK (בָּרַק, lightning, as in Ex. xix. 16; Βαράκ, LXX.; comp. the family name of Hannibal, Barca = "fulmen belli"), son of Abinoam of Kedesh, a refuge-city in Mount Naphthali, was incited by Deborah, a prophetess of Ephraim, to deliver Israel from the yoke of Jabin. Jabin ("prudent") was probably the dynastic name of those kings of northern Canaan, whose capital city was Hazor on L. Merom. Sisera, his general and procurator, oppressed a promiscuous population at Harosheth. Accompanied, at his own express desire, by Deborah, Barak led his rudely-armed force of 10,000 men from Naphthali and Zebulun to an encampment on the summit of Tabor, where the 900 iron chariots of Jabin would be useless. At a signal given by the prophetess, the little army, seizing the opportunity of a providential storm (Joseph. v. 5, §4) and a wind that blew in the faces of the enemy, boldly rushed down the hill, and utterly routed the unwieldy host of the Canaanites in the plain of Jezreel (Esdraelon), "the battlefield of Palestine" (Stanley, *S. and P.* p. 331). From the prominent mention of Taanach (Judg. v. 19, "sandy soil") and of the river Kishon, it is most likely that the victory was partly due to the suddenly swollen waves of that impetuous torrent (χειμάρρους, LXX.), particularly its western branch called Megiddo. The victory was decisive, Harosheth taken (Judg. iv. 16), Sisera murdered, and Jabin ruined. A peace of 40 years ensued, and the next danger came from a different quarter. The victors composed a splendid epinician ode in commemoration of their deliverance (Judg. v.).

It is difficult to decide the date of Barak. He appears to have been a contemporary of Shamgar (Judg. v. 6). If so, he could not have been so much as 178 years after Joshua, where he is generally placed. Lord A. Hervey supposes the narrative to be a repetition of Josh. xi. 1-12 (*Genealogies*, p. 228, sq.). A great deal may be said for this view; the names Jabin and Hazor; the mention of subordinate kings (Judg. v. 19; cf. Josh. xi. 2 sq.); the general locality of the battle; the prominence of chariots in both narratives, and especially the name Misrephoth-maim, which seems to mean "burning by the waters," as in the marg. of the A. V., and not "the flow of waters." Many chronological difficulties are also thus removed; but it is fair to add that in Stanley's opinion (*S. and P.*, 392, note) there are geographical difficulties in the way. (Ewald, *Gesch. des Volkes Israel*; Lord A. Hervey, *Genealogies*, 225-246 sq.) [DEBORAH.] [F. W. F.]

BARBARIAN (βάρβαρος). Πᾶς μὴ Ἕλληνας βάρβαρος is the common Greek definition, quoted by Serv. ad *Virg. Aen.* ii. 504; and in this strict sense the word is used in Rom. i. 14, "I am debtor both to Greeks and barbarians;" where Luther used

the term 'Ungrieche,' which happily expresses its force. Ἕλληνες καὶ βάρβαροι is the constant expression found in Greek literature, but Theophrastus (i. 3) points out that this distinction is subordinate to Homer, in whom the word does not occur, although he terms the Carians βάρβαρον (i. ii. 867, where Eustathius connects the other form Κάρβανος with Κάρ). At first, according to Strabo (xiv. 662), it was only used κατ' ὄνομαστὸν ἐπὶ τῶν δυσσεφῶρος καὶ κληρῶς καὶ τραχέως λαλούντων, and its generic use was subsequent. It often retains this primitive meaning, as in 1 Cor. xiv. 11 (of one speaking an unknown tongue), and Acts xxviii. 24 (of the Maltese, who spoke a Punic dialect). So too Aesch. *Agam.* 2013, ἄλλοθεν δίκην ἄγνωτα φωνῆν βάρβαρον κεκτῆται; and even of one who spoke a patois, ἄτε Λίσβου καὶ ἐν φωνῇ βάρβαρῳ τετραμμένος, Plat. *Protag.* 341 c. (it is not so strong a word as παλιγγύσσος, Donaldson, *Crat.* §88); and the often quoted line of *Ov. Trist.* v. 10, 37.

"Barbarus hic ego sum quia non intelligor ulli."

The ancient Egyptians (like the modern Chinese) had an analogous word for all τὸν μὴ ἑαῖον ὀμογλώσσους, Herod. ii. 158; and βάρβαρος is used in the LXX. to express a similar Jewish distinction. Thus in Ps. lxxiii. 1, ἄλλος βάρβαρος is used to translate אַרְבֵּי, "peregrino sermone citati" (Schleusn. *Theos. s. v.*), which is also an egypto-Hebraic word, to stammer. In 1 Cor. v. 11, 1 Tim. iii. 7, we have of ἕξω, and Matt. vi. 32, ἡ ἑβραϊστικῶς used Hebraistically for גוֹיִם, אֲנִיִּים (in very much the same sort of sense as that of βάρβαροι) to distinguish all other nations from the Jews; and in the Talmudists we find Palestine opposed to τὸ ἑβραϊστῶν just as Greece was to Barbaria or ἡ βάρβαρος (cf. Cic. *Fin.* ii. 15; Lightfoot, *Centuria Chrysostomi ad init.*) And yet so completely was the term βάρβαρος accepted, that even Josephus and Philo scruple as little to reckon the Jews among them (*Ant.* xi. 7, §1, &c.), as the early Romans did to apply the term to themselves ("Demophilus scripsit, Marcus vertit barbare;" Plaut. *Asin. prol.* Very naturally the word after a time began to involve notions of cruelty and contempt (ἐπιβλήσας βάρου, 2 Mac. iv. 25, xv. 2, &c.), and then the Romans excepted themselves from the scope of its meaning (Cic. *de Rep.* i. 37, §68). Afterwards only the savage nations were called barbarians, though the Greek Constantinopolitans called the Romans "barbarians" to the very last. (Gibbon, v. 51, vi. 351, ed. Smith; Winer, *s. v.*) [F. W. F.]

BARHUMITE, THE. [BARHUM.]

BARIAH (בְּרִיָּה; Βερίβ; Alex. Βερία; Bariah), one of the sons of Shemaiah, a descendant of the royal family of Judah (1 Chr. iii. 22).

BAR-JE'SUS. [ELYMAS.]

BAR-JONA. [PETER.]

BARCOS (בָּרְקוֹס; Βαρκός, Βαρκοῦ; Barco), "Children of Barkos" were among the Nabataeans who returned from the captivity with Zerubbabel (Ezr. ii. 53; Neh. vii. 55).

BARLEY (בָּרֶךְ; κριθή; hordeum), a grain cultivated for food both in Egypt and Palestine. It is first mentioned in Ex. ix. 31, from which passage we learn that it was earlier than wheat.

It was sown in October or the beginning of November, ripened in March, and was generally cut in April. It is reckoned among the valuable products of the promised land in Deut. viii. 8. We read of barley-meal in Num. v. 15, of barley-bread in Judg. vii. 13, and barley-cakes in Ez. iv. 12. It was measured by the ephah and homer. Barley was used as food for horses (1 K. iv. 28; comp. Hom. *Il.* v. 196), and there are several passages which indicate that it was less valued than wheat. The jealousy-offering (Num. v. 15) was to be of barley-meal, though the common mincha was of fine wheat-flour (Lev. ii. 1), the meener grain being appointed to denote the vile condition of the person on whose behalf it was offered. The purchase-money of the adulteress in Hos. iii. 2 is generally believed to be a mean price. The derivation of the word from שֵׁנֶר, *horruit*, is obviously from the bearded ears of the barley—just as in Latin we have *hordeum* from *horreo*. Gesenius notices that שֵׁנֶרֶה sing. is used for the growing crop, and שֵׁנֶרִים plur. for the grain.

[W. D.]

BARNABAS (בֶּרְנָבֹאָה; Βαρνάβας), a

name signifying υἱὸς παρακλήσεως, "son of prophecy," or "exhortation" (or, but not so probably, "consolation," as A. V.), given by the Apostles (Acts iv. 36) to JOSEPH (or Joses, as the Rec. Text), a Levite of the island of Cyprus, who was early a disciple of Christ (according to Euseb. *H. E.* i. 12, and Clem. Alex. *Strom.* ii. p. 176 Syll., one of the Seventy), and in Acts (*l. c.*) is related to have brought the price of a field which he had sold, and to have laid it at the feet of the Apostles. In Acts ii. 27, we find him introducing the newly-converted Saul to the Apostles at Jerusalem, in a way which seems to imply previous acquaintance between the two. On tidings coming to the church at Jerusalem that men of Cyprus and Cyrene had been, after the persecution which arose about Stephen, preaching the word to Gentiles at Antioch, Barnabas was sent thither (Acts xi. 19-26), and being a good man, and full of the Holy Ghost, he rejoiced at seeing the extension of the grace of God, and went to Tarsus to seek Saul, as one specially raised up to preach to the Gentiles (Acts xxvi. 17). Having brought Saul to Antioch, he was sent, together with him, to Jerusalem, upon a prophetic intimation of a coming famine; with relief to the brethren in Judaea (Acts xi. 30). On their return to Antioch, the two, being specially pointed out by the Holy Ghost (Acts xii. 2) for the missionary work, were ordained by the church, and sent forth (A. D. 45). From this time, though not of the number of the Twelve, Barnabas and Paul enjoy the title and dignity of Apostles. Their first missionary journey is related in Acts xiii. xiv.; it was confined to Cyprus and Asia Minor. Some time after their return to Antioch (A. D. 47 or 48), they were sent (A. D. 50), with some others, to Jerusalem, to determine with the Apostles and Elders the difficult question respecting the necessity of circumcision for the Gentile converts (Acts xv. 1 ff.). On that occasion, Paul and Barnabas were recognized as the Apostles of the uncircumcision. After another stay in Antioch on their return, a variance took place between Barnabas and Paul on the question of taking with them, on a second missionary journey, John Mark, sister's son to Barnabas (Acts xv. 36 ff.). "The contention was so sharp, that they parted asunder;" and if we may judge from the hint furnished by the

notice that Paul was commended by the brethren to the grace of God, it would seem that Barnabas was in the wrong. He took Mark, and sailed to Cyprus, his native island. And here the Scripture notices of him cease: those found in Gal. ii. 1, 9, 13, belong to an earlier period; see above. From 1 Cor. ix. 6, we infer that Barnabas was a married man; and from Gal. *l. c.*, and the circumstances of the dispute with Paul, his character seems not to have possessed that thoroughness of purpose and determination which was found in the great Apostle. As to his further labours and death, traditions differ. Some say that he went to Milan, and became first bishop of the church there: the Clementine Homilies make him to have been a disciple of our Lord Himself, and to have preached in Rome and Alexandria, and converted Clement of Rome: the Clementine Recognitions—to have preached in Rome even during the lifetime of Our Lord. There is extant an apocryphal work, probably of the fifth century, *Acta et Passio Barnabae in Cypro*, which relates his second missionary journey to Cyprus, and his death by martyrdom there: and a still later encomium of Barnabas, by a Cyprian monk Alexander, which makes him to have been brought up with St. Paul under Gamaliel, and gives an account of the pretended finding of his body in the time of the Emperor Zeno (474-490). We have an Epistle in 21 chapters called by the name of Barnabas. Of this, the first four chapters and a half are extant only in a barbarous Latin version; the rest in the original Greek. Its authenticity has been defended by some great names; and it is quoted as the work of Barnabas by Clem. Alex. (seven times), by Origen (thrice), and its authenticity, but not its authority, is allowed by Euseb. (*H. E.* iii. 25) and Jerome (*Catal. Scriptor. Ecclesiast.* c. 6: see Pearson, *Vindiciae Ignatianae*, pt. i. c. 4). But it is very generally given up now, and the Epistle is believed to have been written early in the second century. The matter will be found concisely treated by Hefele, in the prolegomena to his edition of the Apostolic Fathers, 1 vol. 8vo., Tübingen, 1847; and more at length in his volume, *Das Sendschreiben des Ap. Barnabas*, &c., Tübingen, 1840; and in Heberle's article in Herzog's *Cyclopaedia*. [H. A.]

BARODIS (Βαρῶδης; *Rahotis*), a name inserted in the list of those "servants of Solomon" who returned with Zerubbabel (1 Esd. v. 34). There is no corresponding name in the list of Ezra or Nehemiah.

BAR'SABAS. [JOSEPH BARSABAS; JUDAS BARSABAS.]

BAR'TACUS (Βαρτάκος; *Bezax*), the father of Apame, the concubine of king Darius (1 Esd. iv. 29). "The admiral" (ὁ θαυμαστός) was probably an official title belonging to his rank. The Syriac version has ܒܪܬܩܨܐ, a name which recalls that of Artachaeus (Ἀρταχάης), who is named by Herodotus (vii. 22, 117) as being in a high position in the Persian army under Xerxes, and a special favourite of that king (Simonis, *Onom.*; Smith's *Dict. of Biog.* i. 369).

BARTHOLOMEW (Βαρθολομαῖος, *i. e.* בֶּרְתוּלְמַי, son of Talmai: comp. the LXX. Θολμαί, Θολομαί, Josh. xv. 14, 2 K. xiii. 37, and Θολομαῖος, Joseph. *Ant.* xx. 1, §1; *Bartholomaeus*), one of the Twelve Apostles of Christ (Matt. x. 3; Mark iii. 18; Luke vi. 14; Acts i. 13). His *ου*

name nowhere appears in the three first Gospels: and it has been not improbably conjectured that he is identical with Nathanael (John i. 45 ff.). Nathanael there appears to have been first brought to Jesus by Philip; and in the three first catalogues of the Apostles (cited above) Bartholomew and Philip appear together. It is difficult also to imagine, from the place assigned to Nathanael in John xxi. 2, that he can have been other than an Apostle. If this may be assumed, he was born at Cana of Galilee: and is said to have preached the gospel in India (Euseb. *H. E.* v. 10; Jerome, *Vir. illust.* 36): meaning thereby, probably, Arabia Felix (*Ἰνδοὶ οἱ καλούμενοι εὐδαίμονες*, Sophron.), which was sometimes called India by the ancients (Mosheim, *De Rebus Christ. ante Constant.* M. *Commentarii*, b. 206). Some allot Armenia to him as his mission-field, and report him to have been there flayed alive and then crucified with his head downwards (Asseman: *Bibl. Or.* iii. 2, 20). [H. A.]

BARTIMAEUS (Βαρτιμαῖος, i. e. בָּרְטִמְאִיּוֹס,

son of Timai), a blind beggar of Jericho who (Mark x. 46 ff.) sat by the wayside begging as our Lord passed out of Jericho on His last journey to Jerusalem. Notwithstanding that many charged him to hold his peace, he continued crying, "Jesus, thou son of David, have mercy on me!" Being called, and his blindness miraculously cured, on the ground of his faith, by Jesus, he became thenceforward a disciple. Nothing more is known of him. [H. A.]

BARUCH (בָּרֻךְ, blessed = Benedict; Βαρούχ;

Joseph. Βαρούχος; Baruch). 1. Son of Neriah, the friend (Jer. xxxii. 12), amanuensis (Jer. xxxvi. 4 ff.; 32) and faithful attendant of Jeremiah (Jer. xxxvi. 10 ff.; Joseph. *Ant.* x. 6, §2; B. C. 603), in the discharge of his prophetic office. He was of a noble family (Joseph. *Ant.* x. 9, §1, ἐξ ἐπισήμου σφόδρα οἰκίας; comp. Jer. li. 59; Bar. i. 1, *De tribu Simeon*, Vet. Lat.), and of distinguished acquirements (Joseph. *l. c.* τῆ πατρῶς γλώττης διαφερόντως πεπαιδευμένος); and his brother Seraiah held an honourable office in the court of Zedekiah (Jer. li. 59). His enemies accused him of influencing Jeremiah in favour of the Chaldeans (Jer. xliii. 3; cf. xxxvii. 13); and he was thrown into prison with that prophet, where he remained till the capture of Jerusalem B. C. 586 (Joseph. *Ant.* x. 9, §1). By the permission of Nebuchadnezzar he remained with Jeremiah at Maspatha (Joseph. *l. c.*); but was afterwards forced to go down to Egypt with "the remnant of Judah, that were returned from all nations" (Jer. xliii. 6; Joseph. *Ant.* x. 9, §6). Nothing is known certainly of the close of his life. According to one tradition he remained in Egypt till the death of Jeremiah, and then retired to Babylon, where he died in the 12th year after the destruction of Jerusalem (Bertholdt, *Eiul.* 1740 n.). Jerome, on the other hand, states, "on the authority of the Jews" (*Hebraei tradunt*), that Jeremiah and Baruch died in Egypt "before the desolation of the country by Nabuchodonosor" (*Comm.* in *Is.* xxx. 6, 7, p. 405). [JEREMIAH.]

2. Son of Zabai (Neh. iii. 20, x. 6). 3. Son of Col-hozeh (Neh. xi. 5). [B. F. W.]

BARUCH, THE BOOK OF, is remarkable as the only book in the Apocrypha which is formed on the model of the Prophets; and though it is wanting in originality, it presents a vivid reflection

of the ancient prophetic fire. It may be divided into two main parts i.—iii. 8, and iii. 9—end. The first part consists of an Introduction (i. 1—14), followed by a confession and prayer (i. 15—iii. 8). The second part opens with an abrupt address to Israel (iii. 9—iv. 30), pointing out the sin of the people in neglecting the divine teaching of Wisdom (iii. 9—iv. 8), and introducing a noble lament of Jerusalem over her children, through which the book again changes suddenly, and the writer still gleams (iv. 9—30). After this the tone of the book changes again, and the writer again speaks of Jerusalem in words of triumphant joy, and paints in the glowing colours of Isaiah the return of God's chosen people and their abiding glory (v. 30—v. 9).

1. The book at present exists in Greek, and in several translations which were made from the Greek. The two classes into which the Greek MSS. may be divided do not present any very remarkable variations (Fritzsche, *Eiul.* §7); but the Syro-Hexaplaric text of the Milan MS., of which a complete edition is at length announced, is said to contain references to the version of Theodotion (Eichhorn, *Eiul. in die Apoc. Schrift.* 388 n.), which must imply a distinct recension of the Greek, if not an independent rendering of an original Hebrew text. Of the two Old Latin versions which remain, that which is incorporated in the Vulgate is generally literal; the other (Carus, Rom. 1666, Sabatier) is more free. The vulgar Syriac and Arabic follow the Greek text closely (Fritzsche, *l. c.*).

2. The assumed author of the book is undoubtedly the companion of Jeremiah, though John denied this; but the details are inconsistent with the assumption. If the reading in i. 1 be correct (*ἔρει*; De Wette *conj.* μὴνί, *Eiul.* §321 a; comp. 2 K. xxv. 8), it is impossible to fix "the year" in such a way as to suit the contents of the book, which exhibits not only historical inaccuracies but also evident traces of a later date than the beginning of the captivity (iii. 9 ff., iv. 22 ff.; i. 34, Comp. 2 K. xxv. 27).

3. The book was held in little esteem among the Jews (Hieron. *Praef. in Jerem.* p. 834... *non habetur apud Hebraeos*; Epiph. *de mens. ob exort. ἐπιστολαὶ (Βαρούχ) παρ' Ἑβραίοις*; though it is stated in the Greek text of the Apostolic Constitutions that it was real, together with the Lamentations, "on the tenth of the month Gorpianos" (i. e. the day of Atonement; *Const. Ap.* v. 20, 1). But this reference is wanting in the Syriac version (Bunsen, *Anal. Antioch.* ii. 187), and the assertion is unsupported by any other authority. There is no trace of the use of the book in the New Testament, or in the Apostolic Fathers, or in Justin. But from the time of Irenaeus it was frequently quoted both in the East and in the West, and generally in the work of Jeremiah (IREN. *adv. Haer.* v. 33, 1 *significavit Jeremias*, Bar. iv. 36—v; TERTULLI. *Gnost.* 8 *Hieremias*, Bar. (Epist.) vi. 3 ff.; CLAUD. *Paed.* i. 10, §91, *διὰ Ἱερεμίου*, Bar. iv. 4; *id. Paed.* ii. 3, §36, *θεὸν γραφῆς*, Bar. iii. 16—19; ORIGEN *adv. Euseb. H. E.* vi. 25, *Ἱερεμίας ὃν ἠπίκωσεν καὶ τῆ ἐπιστολῆς (?)*. CYPRIAN. *Test. Lib.* ii. 6, *apud Hieremiam*, Bar. iii. 35, &c.). It was, however, "utilized" throughout in the LXX. as deficient in the Hebrew (*Cod. Chis.* ap. Daniel, &c., Romae, 1772, p. xxi.). On the other hand it is contained as a separate book in the Pseudo-Ladicean Catalogue, and in the Catalogues of Cyril of Jerusalem, Athanasius, and Nicephorus; but it is not specially mentioned

in the Conciliar catalogues of Carthage and Hippo, probably as being included under the title Jeremiah. (Comp. [ATHAN.] *Syn. S. Script.* ap. Creiner, *Zur Gesch. des Kan.* 138. HILAR. *Prolog. in Psalm.* 15.) It is omitted by those writers who reproduced in the Hebrew Canon (e. g. Melito, Gregory Nazianzen, Epiphanius). Augustine quotes the words of Baruch (iii. 16) as attributed "more commonly to Jeremiah" (*quidam . . . scribae ejus attribuerunt*) (*quidam . . . scribae ejus attribuerunt* . . . *sed Jeremiae celebratius habetur, de Civ. xviii.* . . . and elsewhere uses them as such (c. *Faust.* 53), and elsewhere uses them as such (c. *Faust.* 53), and elsewhere uses them as such (c. *Faust.* 53), and elsewhere uses them as such (c. *Faust.* 53). At the Council of Trent Baruch was admitted into the Romish Canon; but the Protestant churches have unanimously placed it among the Apocryphal books, though Whiston maintained its authenticity (l. c. *infra*).

4. Considerable discussion has been raised as to the original language of the book. Those who advocated its authenticity generally supposed that it was first written in Hebrew (Huet, Deeser, &c.; but Zahn is undecided; Bertholdt, *Einkl.* 1755), and this opinion found many supporters (Bendtsen, Grüneberg, Mövers, Hitzig, De Wette, *Einkl.* §323). Others again have maintained that the Greek is the original text (Eichhorn, *Einkl.* 388 ff.; Bertholdt, *Einkl.* 1757; Hävernick, ap. De Wette, l. c.). The truth appears to lie between these two extremes. The two divisions of the book are distinguished by marked peculiarities of style and language. The Hebrew character of the first part (i.—iii. 8) is such as to mark it as a translation and not as the work of a Hebraizing Greek: e. g. i. 14, 15, 22, ii. 4, 9, 25, iii. 8; and several obscurities seem to be mistranslations: e. g. i. 2, 8, ii. 18, 29. The second part, on the other hand, which is written with greater freedom and vigour, closely approaches the Alexandrine type. And the imitations of Jeremiah and Daniel which occur throughout the first part (cf. i. 15-18 = Dan. ix. 7-10; ii. 1, 2 = Dan. ix. 12, 13, ii. 7-9 = Dan. ix. 13-18) give place to the tone and imagery of the Psalms and Isaiah.

5. The most probable explanation of this contrast is gained by supposing that some one thoroughly conversant with the Alexandrine translation of Jeremiah, perhaps the translator himself (Hitzig, Fritzsche), found the Hebrew fragment which forms the basis of the book already attached to the writings of that prophet, and wrought it up into its present form. The peculiarities of language common to the LXX. translation of Jeremiah and the first part of Baruch seem too great to be accounted for in any other way (for instance the use of *ἀποστολή*, *ἀποστολή*, *βόμβησις* (*βομβεῖν*), *ἀποικισμός*, *μάννα*, *ἀποστρέφειν* (*neut.*), *ἐργάζεσθαι* *τινι*, *ὄνομα ἐπικαλεῖσθαι ἐπὶ τινι*), and the great discrepancy which exists between the Hebrew and Greek texts as to the arrangement of the later chapters of Jeremiah, increases the probability of such an addition having been made to the canonical prophecies. These verbal coincidences cease to exist in the second part, or become very rare; but this also is distinguished by characteristic words: e. g. *ὁ αἰώνιος ὁ ἄγιος*, *ἐπάγειν*. At the same time the general unity (even in language, e. g. *χαρμοσύνη*) and coherence of the book in its present form point to the work of one man. (Fritzsche, *Einkl.* §5; Hitzig, *Psalm.* ii. 119; Ewald, *Gesch. d. Volkes Isr.* iv. 232 n.). Bertholdt appears to be quite in error (*Einkl.* 1743, 1762) in assigning iii. 1-8 to a separate writer (De Wette, *Einkl.* §322).

6. There are no certain data by which to fix the time of the composition of Baruch. Ewald (l. c.

pp. 230 ff.) assigns it to the close of the Persian period; and this may be true as far as the Hebrew portion is concerned; but the present book must be placed considerably later, probably about the time of the war of liberation (c. B. C. 160), or somewhat earlier.

7. The *Epistle of Jeremiah*, which, according to the authority of some Greek MSS., stands in the English version as the 6th chapter of Baruch, is the work of a later period. It consists of a rhetorical declamation against idols (comp. *Jerem.* x., xxix.) in the form of a letter addressed by Jeremiah "to them which were to be led captive to Babylon." The letter is divided into clauses by the repetition of a common burden: *they are no gods; fear them not* (vv. 16, 23, 29, 66); *how can a man think or say that they are gods?* (vv. 40, 44, 56, 64). The condition of the text is closely analogous to that of Baruch; and the letter found the same partial reception in the Church. The author shows an intimate acquaintance with idolatrous worship; and this circumstance, combined with the purity of the Hellenistic dialect, points to Egypt as the country in which the *Epistle* was written. There is no positive evidence to fix its date, for the supposed reference in 2 Macc. ii. 2, is more than uncertain; but it may be assigned with probability to the first century B. C.

8. A Syriac first *Epistle of Baruch* "to the nine and a half tribes" (comp. 4 *Esd.* xiii. 40, *Vers. Arab.*) is found in the London and Paris Polyglots. This is made up of commonplaces of warning, encouragement, and exhortation. Fritzsche (*Einkl.* §8) considers it to be the production of a Syrian monk. It is not found in any other language. Whiston (*A Collection of Authentick Records*, &c. London, 1727, i. pp. 1 ff., 25 ff.) endeavoured to maintain the canonicity of this *Epistle* as well as that of the Book of Baruch. [B. F. W.]

BARZIL'AI (בַּרְזַי, *iron*; Βερζελλί; *Berzillai*). 1. A wealthy Gileadite who showed hospitality to David when he fled from Absalom (2 Sam. xvii. 27). On the score of his age, and probably from a feeling of independence, he declined the king's offer of ending his days at court (2 Sam. xix. 32-39). David before his death recommended his sons to the kindness of Solomon (1 K. ii. 7).

2. A Meholathite, whose son Adriel married Michal, Saul's daughter (2 Sam. xxi. 8).

3. *Ezr.* ii. 61; *Neh.* vii. 63. [R. W. B.]

BAS'ALOTH (Βασαλέμ; Alex. Βασαλόθ, *Phasalon*), 1 *Esd.* v. 31. [BAZLITH.]

BAS'CAMA (ἡ Βασκαμῆ; Jos. Βασκά; *Bascama*), a place in Gilead (*eis τὴν Γαλααδῖτιν*) where Jonathan Maccabaeus was killed by Trypho, and from which his bones were afterwards disinterred and conveyed to Modin by his brother Simon (1 Mac. xiii. 23; *Joseph. Ant.* xiii. 6, §6). No trace of the name has yet been discovered. [G.]

BA'SHAN (almost invariably with the definite article, בַּשָּׁן; Βασάν; *Basan*), a district on the east of Jordan. It is not, like Argob and other districts of Palestine, distinguished by one constant designation, but is sometimes spoken of as the "land of Bashan" (בְּאֶרֶץ בַּשָּׁן, 1 Chr. v. 11; and comp. Num. xxi. 32, xxxii. 33), and sometimes as "all Bashan" (כָּל הַבָּשָׁן; Deut. iii. 10, 13; Josh.

xii. 5, xiii. 12, 30), but most commonly without any addition. It was taken by the children of Israel after their conquest of the land of Sihon from Arnon to Jabbok. They "turned" from their road over Jordan and "went up by the way of Bashan"—probably by very much the same route as that now followed by the pilgrims of the Hájji and by the Romans before them—to Edrei on the western edge of the *Lejah*. [EDREI.] Here they encountered Og king of Bashan, who "came out" probably from the natural fastnesses of Argob, only to meet the entire destruction of himself, his sons, and all his people (Num. xxi. 33-35; Deut. iii. 1-3). Argob, with its 60 strongly fortified cities, evidently formed a principal portion of Bashan (Deut. iii. 4, 5), though still only a portion (13), there being besides a large number of unwall'd towns (5). Its chief cities were Ashtaroth (i. e. Beeshterah, comp. Josh. xxi. 27 with 1 Chr. vi. 71), Edrei, Golan, Salcah, and possibly Mahanaim (Josh. xiii. 30). Two of these cities, viz. Golan and Beeshterah, were allotted to the Levites of the family of Gershom, the former as a "city of refuge" (Josh. xxi. 27; 1 Chr. vi. 71).

The limits of Bashan are very strictly defined. It extended from the "border of Gilead" on the south to Mount Hermon on the north (Deut. iii. 3, 10, 14; Josh. xii. 5; 1 Chr. v. 23), and from the Arabah or Jordan valley on the west to Salcah (*Sukhad*) and the border of the Geshurites, and the Maacathites on the east (Josh. xii. 3-5; Deut. iii. 10). This important district was bestowed on the half tribe of Manasseh (Josh. xiii. 29-31), together with "half Gilead." After the Manassites had assisted their brethren in the conquest of the country west of the Jordan, they went to their tents and to their cattle in the possession which Moses had given them in Bashan (xxii. 7, 8). It is just named in the list of Solomon's commissariat districts (1 K. iv. 13). And here, with the exception of one more passing glimpse, closes the history of Bashan as far as the Bible is concerned. It vanishes from our view until we meet with it as being devastated by Hazael in the reign of Jehu (2 K. x. 33). True the "oaks" of its forests and the wild cattle of its pastures—the "strong bulls of Bashan"—long retained their proverbial fame (Ezek. xxvii. 6; Ps. xxii. 12), and the beauty of its high downs and wide sweeping plains could not but strike now and then the heart of a poet (Am. iv. 1; Ps. lxxviii. 15; Jer. l. 19; Mic. vii. 14), but history it has none; its very name seems to have given place as quickly as possible to one which had a connexion with the story of the founder of the nation (Gen. xxxi. 47-8), and therefore more claim to use. Even so early as the time of the conquest, "Gilead" seems to have begun to take the first place as the designation of the country beyond the Jordan, a place which it retained afterwards to the exclusion of Bashan (comp. Josh. xxii. 9, 15, 32; Judg. xi. 1; Ps. lxvii. 8; 1 Chr. xxvii. 21; 2 K. xv. 29). Indeed "Bashan" is most frequently used as a mere accompaniment to the name of Og, when his overthrow is alluded to in the national poetry.

After the captivity, Bashan is mentioned as divided into four provinces—Gadlanitis, Auranitis, Trachonitis, and Batanaea. Of these four, all but the third have retained almost perfectly their ancient names, the modern *Lejah* alone having superseded the Argob and Trachonitis of the Old and New Testaments. The province of *Jaulan* is the most western of the four; it abuts on the sea of Galilee and the lake of Merom, from the former of which it

rises to a plateau nearly 3000 feet above the surface of the water. This plateau, though now almost wholly uncultivated, is of a rich soil, and its N.W. portion rises into a range of hills almost everywhere clothed with oak forests (Porter, ii. 250). No less than 127 ruined villages are scattered over its surface. [GOLAN.]

The *Hauran* is to the S.E. of the last named province and S. of the *Lejah*; like *Jaulan*, its surface is perfectly flat, and its soil esteemed amongst the most fertile in Syria. It too contains an immense number of ruined towns, and also many inhabited villages. [HAURAN.]

The contrast which the rocky intricacies of the *Lejah* present to the rich and flat plains of the *Hauran* and the *Jaulan* has already been noticed. [ARGOB.]

The remaining district, though no doubt much smaller in extent than the ancient Bashan, still retains its name, modified by a change frequent in the Oriental languages. *Ard-el-Bathanyeh* lies to the east of the *Lejah* and the north of the range of *Jebel Hawan* or *ed Druze* (Porter, ii. 57). It is a mountainous district of the most picturesque character, abounding with forests of evergreen oak, and with soil extremely rich; the surface studded with towns of very remote antiquity, deserted it is true, but yet standing almost as perfect as the day they were built.

For the boundaries and characteristics of these provinces, and the most complete researches yet published into this interesting portion of Palestine, see Porter's *Damascus*, vol. ii. [G.]

BA'SHAN-HA'VOth-JA'TR, a name given to Argob after its conquest by Jair (Deut. iii. 14).

BASH'EMATH, or **BAS'MATH** (בַּשְׁמַת),

fragrant; Βασμῆθ; *Basemath*). 1. Daughter of Ishmael, the last married of the three wives of Esau (Gen. xxxvi. 3, 4, 13), from whose son, Reuel, four tribes of the Edomites were descended. When first mentioned she is called Mahalath (Gen. xxviii. 9); whilst, on the other hand, the name *Basemath* is in the narrative (Gen. xvi. 34) given to another of Esau's wives, the daughter of Elon the Hittite. It is remarkable that all Esau's wives receive different names in the genealogical table of the Edomites (Gen. xxxvi.) from those by which they have been previously mentioned in the history. The diversity will be best seen by placing the names side by side:—

GENEALOGY (Gen. xxxvi. 2, 3).	NARRATIVE (Gen. xxvi. 34; xxviii. 9).
1. Adah, d. of Elon.	2. Basemath, d. of Esau.
2. Abolbamah, d. of Anah.	1. Judith, d. of Beeri.
3. Basemath, d. of Ishmael.	3. Mahalath, d. of Ishmael.

Whatever be the explanation of this diversity of names, there is every reason for supposing that they refer to the same persons respectively; and we may well conclude with Hengstenberg that the change of all the names cannot have arisen from accident, and further, that the names in the genealogical table, which is essentially an Edomitish document, are those which these women respectively bore as the wives of Esau (Hengstenberg, *Auth. d. Pent.* ii. 277; Eng. transl. ii. 226). This view is confirmed by the fact that the Seirite wife, who is called Judith in the narrative, appears in the genealogical account under the name of **ABOLBAMAH**, a name which appears to have belonged to a district of Idumea (Gen. xxxvi. 41). The only ground for hesitation

or suspicion of error in the text is the occurrence of this name Bashemath both in the narrative and the genealogy, though applied to different persons. The Samaritan text seeks to remove this difficulty by reading Mahalath instead of Bashemath in the genealogy. We might with more probability suppose that this name (Bashemath) has been assigned to the wrong person in one or other of the passages; but if so it is impossible to determine which is erroneous.

2. A daughter of Solomon and wife of one of his officers, called in A. V. BASMATH (1 K. iv. 15). [F. W. G.]

BASIN. 1. קִיּוֹן פִּיאָלָה ; *phiale*; from קָיַן , to scatter (Ges. p. 434); often in A. V. bowl. 2. קַרְסָה ; *krater*; *crater*. 3. קַרְסָה ; *crater*; in A. V. sometimes *cup*, from כַּפֵּי , *cover*, a cup with a lid. 4. קִיּוֹן , wrongly in LXX. (Ex. xii. 22) *θήρα*, and in Vulg. *linen* (Ges. p. 965).

1. Between the various vessels bearing in the A. V. the names of basin, bowl, charger, cup and dish, it is scarcely possible now to ascertain the precise distinction, as very few, if any remains are known up to the present time to exist of Jewish earthen or metal ware, and as the same words are variously rendered in different places. We can only conjecture as to their form and material from the analogy of ancient Egyptian or Assyrian specimens of works of the same kind, and from modern Oriental vessels for culinary or domestic purposes. Among the smaller vessels for the Tabernacle or Temple-service, many must have been required to receive from the sacrificial victims the blood to be sprinkled for purification. Moses, on the occasion of the great ceremony of purification in the wilderness, put half the blood in "the basins" בַּיִתִּים , or bowls, and afterwards sprinkled it on the people (Ex. xxiv. 6, 8, xxxix. 21; Lev. i. 5, ii. 15, iii. 2, 8, 13, iv. 5, 34, viii. 23, 24, xiv. 14, 25, xvi. 15, 19; Heb. ix. 19). Among the vessels cast in metal, whether gold, silver, or brass, by Hiram for Solomon, besides the laver and great sea, mention is made of basins, bowls, and cups. Of the first (בַּיִתִּים , *margin bowls*) he is said to have made 100 (2 Chr. iv. 8; 1 K. vii. 45, 46. Cf. Ex. xxv. 29 and 1 Chr. xxviii. 14, 17). Josephus, probably with great exaggeration, reckons of *φιάλαι* and *σπονδεία*, 20,000 in gold and 40,000 in silver, besides an equal number in each metal of *κρατήρες*, for the offerings of flour mixed with oil (Ant. viii. 3 §§7, 8. Comp. Birch, *Hist. of Pottery*, i. 152).

2. The "basin" from which our Lord washed the disciples' feet, μικτήρ , was probably deeper and larger than the hand-basin for sprinkling, סִיר (Jer. lii. 18), which, in A. V. "caldrons," Vulg. *lebetes*, is by the Syr. rendered basin for washing the feet (John xiii. 5). (Schleusner, Drusus.) [WASHING OF FEET AND HANDS.] [H. W. P.]

BASKET. The Hebrew terms used in the description of this article are as follows: (1) סַל , so called from the *twigs* of which it was originally made, specially used as the Greek *κανοῦν* (Hom. Od. iii. 442), and the Latin *canistrum* (Virg. *Aen.* i. 701) for holding bread (Gen. xi. 16 ff.; Ex. xiii. 3, 23; Lev. viii. 2, 26, 31; Num. vi. 15, 17, 19). The form of the Egyptian bread-basket is delineated in Wilkinson's *Anc. Egypt.* iii. 226,

after the specimens represented in the tomb of Raemeses III. These were made of gold (comp. Hom. *Od.* x. 355), and we must assume that the term *sal* passed from its strict etymological meaning to any vessel applied to the purpose. In Judg. vi. 19, meat is served up in a *sal*, which could hardly have been of wickerwork. The expression סַלֵּי הָרֶמֶס (Gen. xl. 16) is sometimes referred to the material of which the baskets were made (*κανᾶ βαϊνᾶ* Symm.), or the white colour of the peeled sticks, or lastly to their being "full of holes" (A. V. margin), i. e. open work baskets. (2) סַלְסוּלִים ,



Egyptian Baskets. (From Wilkinson.)

a word of kindred origin, applied to the basket used in gathering grapes (Jer. vi. 9). (3) סַלְסוּלִים , in which the first-fruits of the harvest were presented (Deut. xxvi. 2, 4). From its being coupled with the kneading-bowl (A. V. "store"; Deut. xxviii. 5, 17), we may infer that it was also used for household purposes, perhaps to bring the corn to the mill. The equivalent term in the LXX. for this and the preceding Hebrew words is *κάρταλλος*, which specifically means a basket that tapers downwards (*κόφινος ὄξυς τὰ κάτω*, Suid.), similar to the Roman *corbis*. This shape of basket appears to have been familiar to the Egyptians (Wilkinson, ii. 401). (4) בַּלְיָב , so called from its similarity



Egyptian Baskets. (From Wilkinson.)

to a birdcage or trap (*κάρταλλος* is used in the latter sense in Eccles. xi. 30), probably in regard to its having a lid: it was used for carrying fruit (Am. viii. 1, 2); the LXX. gives *ἄγγος*; Symm. more correctly *κάλυθος*; the Vulg. *uicinus*. (5) בַּלְיָב , used like the Greek *κάλυθος* (LXX.) for carrying fruit (Jer. xxiv. 1, 2), as well as on a larger scale for carrying clay to the brickyard (Ps. lxxxii. 6; *κόφινος*, LXX.; *pots*, A. V.), or for holding bulky articles (2 K. x. 7; *κάρταλλος*, LXX.); the shape of this basket and the mode of carrying it usual among the brickmakers in Egypt is delineated in Wilkinson, ii. 99, and aptly illustrates Ps. lxxxii. 6.

The name Sallai (Neh. xi. 8, xii. 20) seems to indicate that the manufacture of baskets was a recognised trade among the Hebrews.

In the N.T. baskets are described under the three following terms, *κόφινος*, *σπυρίς*, and *σαργάνη*. The last occurs only in 2 Cor. xi. 33, in describing St. Paul's escape from Damascus: the word properly refers to anything twisted like a rope (Aesch. *Suppl.* 791) or any article woven of rope (πλέγμα τι ἐκ σχοινοῦ, Suid.); fish-baskets specially were so made (ἀπὸ σχοινοῦ πλεγμῶν εἰς ὄψοδοχὴν ἰχθύων, Etym. Mag.). With regard to the two former words, it may be remarked that *κόφινος* is exclusively used in the description of the miracle of feeding the five thousand (Matt. xiv. 20, xvi. 9; Mark vi. 43; Luke ix. 17; John vi. 13), and *σπυρίς* in that of the four thousand (Matt. xv. 37; Mark viii. 8), the distinction is most definitely brought out in Mark viii. 19, 20. The *σπυρίς* is also mentioned as the means of St. Paul's escape (Acts ix. 25). The difference between these two kinds of baskets is not very apparent. Their construction appears to have been the same; for *κόφινος* is explained by Suidas as ἀγγεῖον πλεκτόν, while *σπυρίς* is generally connected with *σπείρα*. The *σπυρίς* (*sporta*, Vulg.) seems to have been most appropriately used of the provision basket, the Roman *sportula*. Hesychius explains it as τὸ τῶν πυρῶν ἄγγος; compare also the expression δειπῶν ἀπὸ σπυρίδος (Athen. viii. 17). The *κόφινος* seems to have been generally larger. According to Etym. Mag. it is βαθὸν καὶ κοῖλον χώρημα; as used by the Romans (Colum. xi. 3, p. 460) it contained manure enough to make a portable hotbed [*Dict. of Ant.* COPHINUS]; in Rome itself it was constantly carried about by the Jews (*quorum cophinus foenumque suppellex*, Juv. iii. 14, vi. 542). Greswell (*Diss.* viii. pt. 4) surmises that the use of the *cophinus* was to sleep in, but there is little to support this. [W. L. B.]

BAS'MATH (בַּסְמַת; ἡ Βασεμμάθ; *Basemath*), a daughter of Solomon, married to Ahimaaz, one of his commissariat officers (1 K. iv. 15). [BASHEMATH.]

BAS'SA (Βασσαί; Alex. Βάσσα; Vulg. not recognizable), 1 Esd. v. 16. [BEZAL.]

BA'STAI (Βασταί; *Hasten*), 1 Esd. v. 31. [BEZAL.]

BAT (בַּת; *hátalléph*), an animal included by the Mosaic law among unclean things which may not be eaten (Deut. xiv. 18, 19, and Lev. xi. 19, 20). It is accurately described in the latter passage as a fowl that creeps, going upon all-fours, for the bat has claws on its pinions by which it attaches itself to the surface of its dwelling-place, and creeps along it. It is mentioned in Is. ii. 20. Bats are very common in the East. Layard (*Nineveh and Babylon*, p. 307) describes his visit to a cavern on the banks of the Khabor, swarming with bats. "Flying towards the light," he adds, "these noisome beasts compelled us to retreat. They clung to our clothes, and our hands could scarcely prevent them settling on our faces. The rustling of their wings was like the noise of a great wind, and an abominable stench arose from the recesses of the cave."

The derivation of בַּת is of itself conclusive as to its meaning, being from בָּעַל = *calig*,

nosa fuit nox, and בָּעַל *volans*; just as we have the Gk. *νύκτερις* from *νύξ*, and the Latin *Vesperia* from *vesper*. Gesenius points out a similar derivation in Persian. *Comp. Ov. Met.* iv. 415:—

"Lucemque percol
Nocte volant, seroque trahunt a vespere noctem."

In the three passages above referred to the LXX have *νύκτερις*. [W. L.]

BATH, BATHING. This was a prescribed part of the Jewish ritual of purification in cases of accidental, leprous, or ordinary uncleanness (Lev. xv. *pass.*, xvi. 28, xxii. 6; Num. xix. 7, 19; 2 Sam. xi. 2, 4; 2 K. v. 10); as also after mourning which always implied defilement, e. g. Ruth iii. 7; 2 Sam. xii. 20. The high-priest at his inauguration (Lev. xiii. 6) and on the day of atonement, once before each solemn act of propitiation (Lev. 24), was also to bathe. This the rabbis have multiplied into ten times on that day. Maimon. (*Consuetudine de Vasis Sanct.* v. 3) gives rules for the strict privacy of the high-priest in bathing. There were bath-rooms in the later Temple over the chambers *Abtines* and *Happarah* for the priests' use (Lightfoot, *Descr. of Temp.* 24). A bathing-chamber was probably included in houses even of no great rank in cities from early times (2 Sam. xi. 2); much more in those of the wealthy in later times; often in gardens (Susan. 15). With this, anointing was customarily joined; the climate making both these essential alike to health and pleasure, to which luxury added the use of perfumes (Susan. 17; Jud. x. 3; Esth. ii. 12). The "pools," such as that of Siloam, and Hezekiah's (Neh. iii. 15, 16; 2 K. xx. 20; Is. xxii. 11; John ix. 7), often sheltered by porticoes (John v. 2), are the first indications we have of public bathing accommodation. Ever since the time of Jason (Prideaux, ii. 168) the Greek usage of the bath probably prevailed, and an allusion in Josephus (*λοισθόμενος στρατιωτικώτερος*, B. J. i. 17, §7) seems to imply the use of the bath (bath, no doubt, a public one, as in Rome,) by legionary soldiers. We read also of a castle luxuriously provided with a volume of water in its court, and of a Herodian palace with spacious pools adjoining, in which the guests continued swimming, &c. in very hot weather from noon till dark (Joseph. *Ant.* vi. 4, §11, xv. 3, §3). The hot baths of Tiberias, or more strictly of Emmaus (Euseb. *Onomast.* Αἰθάλα, query Αἰμάθ? Bonfrerius) near it, and of Callirrhoe, near the Eastern shore of the Dead Sea, were much resorted to. (Reland, i. 46; Joseph. *Ant.* xviii. 2, xvii. 6, §5, B. J. i. 33, §5; Amm. Marcell. xiv. 8; Stanley, 375, 295.) The parallel customs of ancient Egypt, Greece, and Rome, are too well known to need special allusion. (See *Dict. of Gr. and Rom. Ant.* art. *Balneae.*) [H. H.]

BATH. [MEASURES.]

BATH-RAB'BIM, THE GATE OF (בַּת רַבִּימִים), one of the gates of the ancient city of Heshbon, by (עַל) which were two "pools,"* where to Solomon likens the eyes of his beloved (*Cant.* vi. 4 [5]). The "Gate of Bathrabbim" at Heshbon would, according to the Oriental custom, be the place pointing to a town of that name. The only place in this neighbourhood at all resembling Bath-

* The "fishpools" of the A. V. is from *בַּרְעַח* of the Vulg. The Hebrew word *Berech* is simply a pool or tank.

rabbim in sound is Rabbah (*Ammán*), but the one rank of which we gain any intelligence as remaining at *Hebbán*, is on the opposite (S.) side of the town to *Ammán* (Porter, *Handbook*, 298). Future investigations may settle this point. The LXX. and Vulg. translate: *ἐν πόλει θυγατρὸς πολλῶν; in portā filiae multitudinis.* [G.]

BATHSHEBA (בַּת־שֶׁבַע, 2 Sam. xi. 3, &c.;

also called Bathshua, בַּת־שׁוּא, in 1 Chr. iii. 5; Ἰθρσαβέη; Joseph. Βεθσαβή; i. e. daughter of an *with*, or, daughter of seven, *so. years*), the daughter of Eliam (2 Sam. xi. 3), or Ammiel (1 Chr. iii. 5), the son of Ahithophel (2 Sam. xxiii. 34), the wife of Uriah the Hittite. It is probable that the enmity of Ahithophel towards David was increased, if not caused, by the dishonour brought by him upon his family in the person of Bathsheba. The child which was the fruit of her adulterous intercourse with David died: but after marriage she became the mother of four sons, Solomon (Matt. i. 6), Shimea, Shobab, and Nathan. When, in David's old age, Adonijah, an elder son by Haggith, attempted to set aside in his own favour the succession promised to Solomon, Bathsheba was employed by Nathan to inform the king of the conspiracy (1 K. i. 11, 15, 23). After the accession of Solomon, she, as queen-mother, requested permission of her son for Adonijah to take in marriage Abishag the Shunamite. This permission was refused, and became the occasion of the execution of Adonijah (1 K. i. 24, 25). [DAVID.] Bathsheba was said by Jewish tradition to have composed and recited Prov. xxxi. by way of admonition or reproof to her son Solomon, on his marriage with Pharaoh's daughter. Calmet, *Dict. s. v.*; Corn. a Lapid. on Prov. xxxi. [H. W. P.]

BATH-SHUA (בַּת־שׁוּעָ; Vat. and Alex.

Ἰθρσαβέη; *Bethsabee*), a variation of the name of Bathsheba, mother of Solomon, occurring only in 1 Chr. iii. 5. It is perhaps worth notice that Shua was a Canaanite name (comp. 1 Chr. ii. 3, and Gen. xxxviii. 2, 12—where "Bath-shua" is really the name of Judah's wife), while Bathsheba's original husband was a Hittite.

BATH-ZACHARI'AS (quasi בֵּית זְכַרְיָהּ;

Βαθ(α)χαρία; Alex. and Joseph. Βεθ(α)χαρία; *Bethzachara*), a place, named only 1 Mac. vi. 32, 33, to which Judas Maccabaeus marched from Jerusalem, and where he encamped for the relief of Bethsura (Bethzur) when the latter was besieged by Antiochus Eupator. The two places were seventy stadia apart (Joseph. *Ant.* xii. 9, §4), and the approaches to Bathzacharia were intricate and confined—*στενῆς ὁδοῦ τῆς παρόδου* (Joseph. *B. J.* i. i. §5, and comp. the passage cited above, from which it is evident that Josephus knew the spot). This description is met in every respect by the modern *Beit Sakárah*, which has been discovered by Robinson at nine miles north of *Beit úr*, "on an almost isolated promontory or tell, jutting out between two deep valleys, and connected with the high ground south by a low neck between the heads of the valleys, the neck forming the only place of access to what must have been an almost impregnable position" (Rob. iii. 283, 284). The place lies in the entangled country west of the Hebron road between four and five miles south of B. Alehem. [BETHZUR.] [G.]

BAVAI (בַּוַּי; *Bavai*; *Bavai*), son of Henadad, ruler (שָׂר) of the "district" (קִרְיָה) of Keilah in the time of Nehemiah (Neh. iii. 18).

BAY-TREE. The Heb. *Ezrách* (עֲזָרָח) occurs only once in the Bible, in Ps. xxxvii. 35, where the A. V. renders it bay-tree, and in the margin "a tree that groweth in his own soil." In this passage the LXX. have *ὡς τὰς κέδρους τοῦ Λιβάνου*. Gesenius renders it *arbor indigena*, and derives it from the root עָרַח, *ortus est sol, provenit, progerminat*, the form עֲזָרָח being equivalent to עָרַח, with N prosthetic. There is no authority for assigning the name to any particular tree, though many commentators suppose the laurel to be meant. The κέδροι of the LXX. arose from confounding עֲזָרָח with אֲרָזָה. [W. D.]

BAZ'LITH (בַּצְלִית), "Children of B." were amongst the Nethinim who returned with Zerubbabel (Neh. vii. 54). In Ezr. ii. 52, the name is given as BAZLUTH (בַּצְלֻת). LXX. in both Βασαλώθ; *Beshuth*. [BASALOTH.]

BDELLIUM, the translation of the Heb. *bedolach* (בְּדֹלַח), which occurs only twice in the Scriptures. It is mentioned in Gen. ii. 12 as one of the productions of the land of Havilah, and in Num. xi. 7, where the colour of the manna is said to be as the colour of *bdellium*, while in Exod. xvi. 14 the manna is likened to the hoar-frost on the ground. The LXX. render it by *ἀνθραξ* in Gen. and by *κρύσταλλον* in Num. They therefore took it to be a precious stone; in which they are followed by Reland, who supposes it to be a crystal, and by Wahl and Hartmann, who render it *beryl*, and would read בְּרִילָה for בְּדֹלַח. Others have taken it to be *Bdellium*, a vegetable product exuding from a tree growing in Arabia, India, and Babylonia, whitish in colour, resinous, pellucid, and approaching to the colour of frankincense. Dioscorides describes it (l. 70, al. 80), and after him Pliny (xii. 9, §19). See also Joseph. *Ant.* iii. 1, §6; Celsius, *Hierob.* i. 324; and Clericus, *ad Gen.* ii. 12. Gesenius objects to both these explanations. It cannot be a precious stone, he argues, because in Gen. ii. 12 אֲבָנִים is prefixed to שֶׁהֵם, not to בְּדֹלַח. It is not a gum, because that would not be of sufficient value to rank with the gold and precious stones of the land of Havilah. He adopts therefore the theory of Bochart (*Hieroz.* ii. 674-83, iii. 592, Lips.) that בְּדֹלַח signifies pearls, which are found in great abundance on the shores of the Persian Gulf. In this case בְּדֹלַח is a quadrilateral from בְּדֹלַח, with a guttural added, and signifies *margarita selecta et eximia*. It is most probable that *bedolach* is a precious stone. [W. D.]

BEALI'AH (בַּעְלִיָּה), remarkable as containing the names of both Baal and Jah; *Baalid*; *Baalía*, a Benjamite, who went over to David at Ziklag (1 Chr. xii. 5).

BE'ALOTH (בַּעְלוֹת), the plur. fem. form of Baal; Βαλαμιάδ; Alex. Βαλώθ; *Baloth*), a town in the extreme south of Judah (Josh. xv. 24).

BEAN, CHILDREN OF (υἱοὶ Βαῖων; Joseph. υἱοὶ τοῦ Βαδῶν; *filii Bean*), a tribe, apparently of predatory Bedouin habits, retreating into "towers" (πύργους) when not plundering, and who were destroyed by Judas Maccabaeus (1 Mac. v. 4). The name has been supposed to be identical with BEON; but in the absence of more information this must remain mere conjecture, especially as it is very difficult to tell from the context whether the residence of this people was on the east or west of Jordan. [G.]

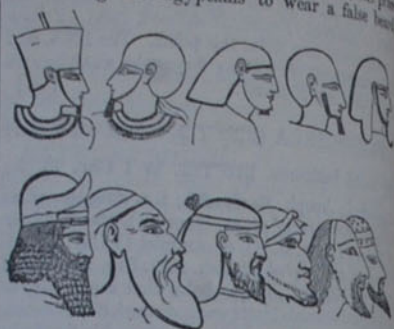
BEANS (βῆλη; *Pis*), mentioned in 2 Sam. xvii. 28 among the provisions brought for David and for the people to Mahanaim, and in Ez. iv. 9 as one of the ingredients of the bread which the prophet should eat for 390 days. The LXX. in both places have κναμὸς. βῆλη is from the root βῆ, which, according to Gesenius, signifies *volendo aequare et complanare*, though, according to others, *findere, secare*. In the former case we have allusion to the rounded form of the bean—in the latter to its mode of germination. The monuments of Egypt show that the bean was cultivated in that country at an early date; and in spite of the contrary statement of Herodotus, it was probably an article of food with the lower classes. Beans with rice and dourra bread are chief articles of food to this day among the Fellahs. They eat horse-beans steeped in oil. [W. D.]

BEAR (דָּבָר אֲנִי וְדָבָר; ἄρκτος; *ursa*), an animal frequently mentioned in Scripture. The ferocity of the she-bear when deprived of her cubs is alluded to in 2 Sam. xvii. 8; Prov. xvii. 12; and Hos. xiii. 8—its attacking flocks in 1 Sam. xvii. 34, 36, 37—its hostility to cattle is implied in Is. xi. 7—its roaring in Is. lix. 11—its habit of ranging far and wide for food in Prov. xviii. 15—its lying in wait for its prey in Lam. iii. 10; and from 2 K. ii. 24 we may infer that it would attack men, and from Am. v. 19 that it was as much to be dreaded as the lion. The second beast of Daniel's vision "was like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh." The דָּבָר was therefore a carnivorous animal. The beast in Rev. xiii. 2 had the feet of a bear. It is also mentioned in Wisd. xi. 17, and Eccles. xlvii. 3. The LXX. translate it by ἄρκτος. Gesenius derives דָּבָר from דָּבַר, *repsit, rependo incessit*; but Bochart (*Hieroz.* i. 806) says it was so called because it is an hairy animal, comparing

parcos pilos habuit in facie. The variety of the Asiatic bear which inhabits the Himalayas is especially ferocious, and it is probable that the same species among the mountains of Armenia is the animal of Scripture. [W. D.]

BEARD (דָּבָר; πώγων; *barba*). Western Asiatics have always cherished the beard as the badge of the dignity of manhood, and attached to it the importance of a feature. The Egyptians on the contrary, sedulously, for the most part, shaved the hair of the face and head, and compelled their slaves to do the like. Herodotus (i. 36) mentions it as a peculiarity of the Egyptians, that they let the beard grow in mourning, being at all other times shaved. Hence Joseph, when released

from prison, "shaved his beard" to appear before Pharaoh (Gen. xli. 14). It was, however, the practice among the Egyptians to wear a false beard



Beards. Egyptian, from Wilkinson (top row) Of other nations from Rosellini and Layard (bottom row).

made of plaited hair, and of a different form according to the rank of the persons, private individuals being represented with a small beard, scarcely two inches long, kings with one of considerable length, square at the bottom, and gods with one turning up at the end (Wilkinson, *An. Egypt.* suppl. plate 17, part 2). The enemies of the Egyptians, including probably many of the nations of Canaan, Syria, and Armenia, &c., are represented nearly always bearded. On the tomb of Beni Hassan is represented a group of foreigners with asses and cattle, who all have short beards, as have also groups of various nations on another monument.

Egyptians of low caste or mean condition are represented sometimes, in the spirit of caricature, apparently with beards of slovenly growth (Wilkinson, ii. 127). In the Ninevite monuments is a series of battle-views from the capture of Lachish by Sennacherib, in which the captives have beards very like some of those in the Egyptian monuments.

There is, however, an appearance of conventionalism both in Egyptian and Assyrian treatment of the hair and beard on monuments, which prevents our accepting it as characteristic. Nor is it possible to decide with certainty the meaning of the precept (Lev. xix. 27, xxi. 5) regarding the "corners of the beard." It seems to imply something in which the cut of a Jewish beard had a ceremonial difference from that of other western Asiatics; and on comparing Herod. iii. 8 with Jer. ix. 26, xxv. 23, xlix. 32, it is likely that the Jews retained the hair on the sides of the face between the ear and eye (κρόταφοι), which the Arabs and others shaved away. Size and fulness of beard are said to be regarded, at the present day, as a mark of respectability and trustworthiness. The beard is the object of an oath, and that on which blessing or shame are spoken of as resting (*D'Arvieux, Moeurs et Coutumes des Arabes*). The custom was and is to shave or pluck it and the hair cut in mourning (Is. l. 6, xv. 2; Jer. xli. 5, xlviii. 37; Ezr. ix. 3; Bar. vi. 31); to neglect it in seasons of permanent affliction (2 Sam. xii. 24), and to regard any insult to it as the last outrage which to regard can inflict. Thus David resented the treatment of his ambassadors by Hanun (2 Sam. x. 4); so the people of God are figuratively spoken of as "beard" or "hair" which he will shave with "the razor, the king of Assyria" (Is. vii. 20). The beard was the object of salutation, and under this show of friendly reverence Joab beguiled Amasa (2 Sam. xx. 9). The dressing, trimming, anointing, &c. of the

beard, was performed with much ceremony by persons of wealth and rank (Ps. cxxxiii. 2). The moral of the beard was a part of the ceremonial treatment proper to a leper (Lev. xiv. 9). There is no evidence that the Jews compelled their slaves to wear beards otherwise than they wore their own; although the Romans, when they adopted the fashion of shaving, compelled their slaves to cherish their hair and beard, and let them shave when unmitted (Liv. xxv. 52, xiv. 44). [H. H.]

BEBAI (בְּבַי; Baḅai, Bḅai, Bḅai; *Bebai*).

1. "Sons of Bebai," 623 (Neh. 628) in number, returned from Babylon with Zerubbabel (Ezr. ii. 11; Neh. vii. 16; 1 Esd. v. 13), and at a later period twenty-eight more, under Zechariah the son of Bebai, returned with Ezra (Ezr. viii. 11). Four of this family had taken foreign wives (Ezr. x. 28; 1 Esd. ix. 29). The name occurs also among those who sealed the covenant (Neh. x. 15). [H. H.]

2. Father of Zechariah, who was the leader of the twenty-eight men of his tribe mentioned above (Ezr. viii. 11). Baḅai.

BEBAI (Alex. Bḅai; Vat. omits; Vulg. omits), a place named only in Jud. xv. 4. It is possibly a mere repetition of the name Chobai occurring next to it.

BECHER (בְּכֶר; Βοχόρ; *Bechor*: first-born, but according to Gesen. a young camel, which Simonis also hints at, *Onom.* p. 399).

1. The second son of Benjamin, according to the list both in Gen. xli. 21, and 1 Chr. vii. 6; but omitted in the list of the sons of Benjamin in 1 Chr. viii. 1, as the text now stands. No one, however, can look at the Hebrew text of 1 Chr. viii. 1,

בְּנֵימָן הוֹלִיד אֶת־בְּכֹרֹו אֲשֶׁבֶל, without at

least suspecting that בְּכֹרֹו, *his first-born*, is a

corruption of בְּכֶר, *Becher*, and that the suffix ך is a

corruption of ך, and belongs to the following אֲשֶׁבֶל,

so that the genuine sense in that case would be,

Benjamin begat Bela, Becher, and Ashbel, in exact

agreement with Gen. xli. 21. The enumeration, the

second, the third, &c., must then have been added

since the corruption of the text. There is, however,

another view which may be taken, viz., that 1 Chr.

viii. 1 is right, and that in Gen. xli. 21, and 1 Chr.

vii. 8, בְּכֶר, as a proper name, is a corruption of

בְּכֶר, first-born, and so that Benjamin had no son of the name of Becher. In

favour of this view it may be said that the position

of Becher, immediately following Bela the first-born

in both passages, is just the position it would be in if it meant "first-born;" that *Bechor* is a singular

name to give to a second son; and that the discrepancy between Gen. xli. 21, where *Ashbel* is the

third son, and 1 Chr. viii. 1, where he is expressly called the *second*, and the omission of *Ashbel* in 1 Chr. vii. 6, would all be accounted for on the

supposition of בְּכֶר having been accidentally taken for a proper name, instead of in the sense of "first-born." It may be added further that in 1 Chr. viii. 38, the same confusion has arisen in the case

of the sons of Azel, of whom the second is in the A. V. called *Bocheru*, in Hebrew בְּכֹרִי, but which in the LXX. is rendered πρωτότοκος αὐτοῦ, and another name, Ἀσά, added to make up the six sons of Azel. And that the LXX. are right in their rendering is made highly probable by the very same form being repeated in ver. 39, "and the sons of *Eshkek his brother were Ulam his first-born* בְּכֹרֹו, *Jehush the second*," &c. The support too

which *Becher* as a proper name derives from the occurrence of the same name in Num. xxvi. 35, is somewhat weakened by the fact that *Bered* (Bapad, LXX.) is substituted for *Becher* in 1 Chr. vii. 20, and that it is omitted altogether in the LXX. version of Num. xxvi. 35. Moreover, which is perhaps the strongest argument of all, in the enumeration of the Benjamite families in Num. xxvi. 38, there is no mention of *Becher* or the *Bachrites*, but *Ashbel* and the *Ashbelites* immediately follow *Bela* and the *Belaïtes*. Notwithstanding, however, all this, the first supposition was, it can scarcely be doubted, substantially the true one. *Becher* was one of Benjamin's three sons, *Bela*, *Becher*, *Ashbel*, and came down to Egypt with Jacob, being one of the fourteen descendants of Rachel who settled in Egypt, viz. Joseph and his two sons *Manasseh* and *Ephraim*, Benjamin and his three sons above named, *Gera*, *Naaman*, *Ehi* (אֶהִי, alias אֶחִירָם, *Ahiram*, Num. xxvi. 38, and אֶחִירָה, *Aharah*, 1 Chr. viii. 1, and perhaps אֶחִירָה, ver. 4 and 7), and

Ard (אֶרְדָּ, but in 1 Chr. viii. 3, אֶרְדָּ, *Addar*), the

sons of *Bela*, *Muppim* (otherwise *Shuppim*, and *Shephuphan*, 1 Chr. vii. 12, 15, viii. 5; but *Shupham*, Num. xxvi. 39) and *Huppim* (*Huram*, 1 Chr. viii. 5, but *Hupham* Num. xxvi. 39), apparently

the sons of *Ahiram* or *Ehi* (*Aher*, 1 Chr. vii. 12), and *Rosh*, of whom we can give no account, as there is no name the least like it in the parallel passages,

unless perchance it be for *Joash* (יֹוֹשָׁב), a son of *Becher*, 1 Chr. vii. 8.^a And so, it is worthy of observation, the LXX. render the passage, only that they make *Ard* the son of *Gera*, great-grandson

therefore to Benjamin, and make all the others sons of *Bela*. As regards the posterity of *Becher*, we have already noticed the singular fact of there

being no family named after him at the numbering of the Israelites in the plains of Moab, as related in Num. xxvi. But the no less singular circumstance

of there being a *Becher*, and a family of *Bachrites*, among the sons of *Ephraim* (ver. 35), seems to supply the true explanation. The slaughter of the

sons of *Ephraim* by the men of *Gath*, who came to steal their cattle out of the land of *Goshen*, in that

border affray related in 1 Chr. vii. 21, had sadly thinned the house of *Ephraim* of its males. The

daughters of *Ephraim* must therefore have sought husbands in other tribes, and in many cases must have been heiresses. It is therefore highly probable that *Becher*,^b or his heir and head of his house,

married an *Ephraimitish* heiress, a daughter of *Shuthelah* (1 Chr. vii. 20, 21), and so that his house was reckoned in the tribe of *Ephraim*, just as *Jair*, the son of *Segub*, was reckoned in the tribe of *Manasseh* (1 Chr. ii. 22; Num. xxxii. 40, 41). The

^a We are more inclined to think it is a corruption of אֶרְדָּ, or אֶרְדָּ, and belongs to the preceding אֶהִי, *Ehi*, as *Ahiram* is certainly the right name, as appears by Num. xxvi. 38.

^b This view suggests the possibility of *Becher* being really the first-born of Benjamin, but having forfeited his birth-right for the sake of the *Ephraimitish* inheritance.

time when Becher first appears among the Ephraimites, viz., just before the entering into the promised land, when the people were numbered by genealogies for the express purpose of dividing the inheritance equitably among the tribes, is evidently highly favourable to this view. (See Num. xxvi. 52-56, xxvii.) The junior branches of Becher's family would of course continue in the tribe of Benjamin. Their names, as given in 1 Chr. vii. 8, were Zemira, Joash, Eliezer, Elieonai, Omri, Jerimoth, and Abiah; other branches possessed the fields round Anathoth and Alameth, called Alemeth vi. 60, and Almon Josh. xxi. 18. Which of the above were Becher's own sons, and which were grandsons, or more remote descendants, is perhaps impossible to determine. But the most important of them, as being ancestor to king Saul, and his great captain Abner (2 Sam. iii. 38), the last named Abiah, was it seems literally Becher's son. The generations appear to have been as follows: Becher—Abiah (Aphiah, 1 Sam. ix. 1)—Bechorath^e—Zeror—Abiel (Jehiel, 1 Chr. ix. 35)—Ner—Kish—Saul. Abner was another son of Ner, brother therefore to Kish, and uncle to Saul. Abiel or Jehiel seems to have been the first of his house who settled at Gibeon or Gibeah (1 Chr. viii. 29, ix. 35), which^d perhaps he acquired by his marriage with Maachah, and which became thenceforth the seat of his family, and was called afterwards Gibeah of Saul (1 Sam. xi. 4; Is. x. 29). From 1 Chr. viii. 6 it would seem that before this, Gibeon, or Geba, had been possessed by the sons of Ehud (called Abilud ver. 3) and other sons of Bela. But the text appears to be very corrupt.

Another remarkable descendant of Becher was Sheba the son of Bichri, a Benjamite, who headed the formidable rebellion against David described in 2 Sam. xx.; and another, probably, Shimei the son of Gera of Bahurim, who cursed David as he fled from Absalom (2 Sam. xvi. 5), since he is said to be "a man of the family of the house of Saul." But if so, Gera must be a different person from the Gera of Gen. xli. 21 and 1 Chr. viii. 3. Perhaps therefore מִשְׁפַּחָה is used in the wider sense of *tribe*, as Josh. vii. 17, and so the passage may only mean that Shimei was a Benjamite. In this case he would be a descendant of Bela.

From what has been said above it will be seen how important it is, with a view of reconciling apparent discrepancies, to bear in mind the different times when different passages were written, as well as the principle of the genealogical divisions of the families. Thus in the case before us we have the tribe of Benjamin described (1) as it was about the time when Jacob went down into Egypt; (2) as it was just before the entrance into Canaan; (3) as it was in the days of David; and (4) as it was eleven generations after Jonathan and David, i. e. in Hezekiah's reign. It is obvious how in these later times many new heads of houses, called *sons of Benjamin*, would have sprung up, while older ones, by failure of lines, or translation into other tribes, would have disappeared. Even the non-appearance of Becher in 1 Chr. viii. 1 may be accounted for on this principle, without the necessity of altering the text.

2. Son of Ephraim, Num. xxvi. 35, called Bereid 1 Chr. vii. 20. Same as the preceding. [A. C. H.]

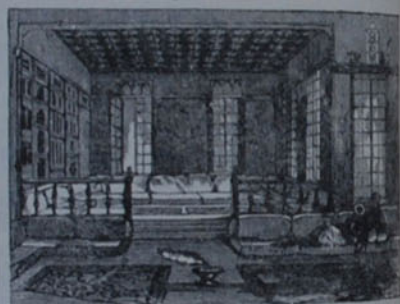
^e It is possible that Bechorath may be the same person as Becher, and that the order has been accidentally inverted.

^d Comp. 1 Chr. vii. 14, viii. 5, 6, 19, ix. 35.

BECHORATH (בְּכוֹרֶת; Vat. Βαχ(ρ); Alex. Βεχωράθ; Bechorath), son of Aphiah, or Abiah and grandson of Becher, according to 1 Sam. ix. 1, 1 Chr. vii. 8. [BECHER.] [A. C. H.]

BECTILETH, THE PLAIN OF (τὸ πεδῖον Βακταίλων; Alex. Βεκτελεῖς; Syr. بکتیل) = house of slaughter), mentioned in Jud. ii. 31, as lying between Nineveh and Cilicia. The name has been compared with Βακταίλλιδ, a town of Syria named by Ptolemy; Bactial in the Pentagone Tables, which place it 21 miles from Antioch. The most important plain in this direction is the Belman or valley lying between the two chains of Lebanon. And it is possible that Bectileth is a corruption of that well-known name: if indeed it be a historical word at all. [G.]

BED and BED-CHAMBER. We may distinguish in the Jewish bed five principal parts—1. the substratum; 2. the covering; 3. the pillow; 4. the bedstead or analogous support for it; 5. the ornamental portions.

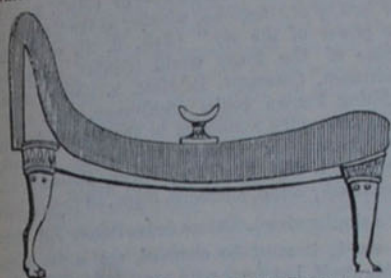


Beds. (From Fellows, Asia Minor.)

1. This substantive portion of the bed was limited to a mere mat, or one or more quilts. A quilt finer than those used in 1. In summer a thin blanket or the outer garment worn by day (1 Sam. xix. 13) sufficed. This latter, in the case of a poor person, often formed both 1. and 2. and that without a bedstead. Hence the law provided that it should not be kept in pledge after sunset, that the poor man might not lack his needful covering (Deut. xxiv. 13). 3. The only material mentioned for this is that which occurs 1 Sam. xix. 13, and the word used is of doubtful meaning, but seems to signify some fabric woven or plaited of goat's hair. It is clear, however, that it was something hastily adopted to serve as a pillow, and is not decisive of the ordinary use. In Ez. xiii. 18, occurs the word Πῶψ (προσκεφάλαιον, LXX.), which seems to be the proper term. Such pillows are common to this day in the East, formed of sheep's fleece or goat's skin, with a stuffing of cotton, &c. We read of a "pillow," also, in the boat in which our Lord lay asleep (Mark iv. 38) as he crossed the lake. The block of stone such as Jacob used, covered perhaps with a garment, was not unusual among the poor folk, shepherds, &c.

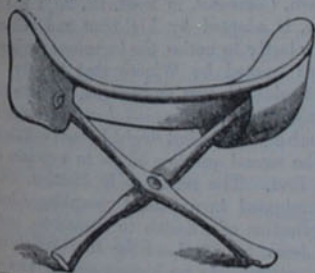
4. The bedstead was not always necessary, the divan, or platform along the side or end of an Oriental room, sufficing as a support for the bedding. (See preceding cut.) Yet some slight and portable frame seems implied among the remains of the word מִטָּה, which is used for a "bier" (2 Sam. iii. 31), and for the ordinary bed (2 K. iv. 10), &c.

the litter on which a sick person might be carried (Gen. 1 Sam. xiv. 15), for Jacob's bed of sickness (Gen. 1 Sam. xiv. 15), and for the couch on which guests reclined at a banquet (Esth. i. 6). Thus it seems the comprehensive and generic term. The proper word for a bedstead appears to be עֲרִישׁ, used Deut. iii. 11, to describe that on which lay the giant Og, whose vast bulk and weight required one of iron.



Bed and Head-rest. (Wilkinson, *Ancient Egyptians*.)

5. The ornamental portions, and those which luxury added, were pillars and a canopy (Jud. xiii. 9); ivory carvings, gold and silver (Joseph. *Ant.* xii. 21, 14), and probably mosaic work, purple and fine linen, are also mentioned as constituting parts of beds (Esth. i. 6; Cant. iii. 9, 10) where the word אֲפֵרִיִן, LXX. *φορτίον*, seems to mean "a litter" (Prov. vii. 16, 17; Amos xi. 4). So also are perfumes.



Pillow, or Head-rest. (Wilkinson, *Ancient Egyptians*.)

There is but little distinction of the *bed* from sitting furniture among the Orientals; the same article being used for nightly rest, and during the day. This applies both to the divan and bedstead in all its forms, except perhaps the litter.

There was also a garden-watcher's bed, מְלוֹנָה, rendered variously in the A. V. "cottage" and "loige," which seems to have been slung like a hammock, perhaps from the trees (Is. i. 8, xiv. 29).

Josephus (*Ant.* xii. 4, 11) mentions the bed-chambers in the Arabian palace of Hyrcanus.

The ordinary furniture of a bedchamber in private life is given in 2 K. iv. 10. The "bed-chamber" in the temple where Joash was hidden, "Beds," probably, a store-chamber for keeping beds, not a mere bedroom, and thus better adapted to conceal the fugitives (2 K. xi. 2; 2 Chr. xxii. 11, חֲדָרֵי הַמִּטּוֹת "chamber of beds," not the usual מִשְׁכַּבְתַּי "chamber of reclining," Ex. xii. 28 and passim).

The position of the bed-chamber in the most remote and secret parts of the palace seems marked in the passages, Ex. viii. 3; 2 K. vi. 12. [H. H.]

BED'DAD (בְּדָד; *Bapdā*; *Badad*), the father of one of the kings of Edom, "Hadad ben-Bedad" (Gen. xxxvi. 35; 1 Chr. i. 46).

BEDAN (בְּדָן; *Badan*), mentioned 1 Sam. xii. 11, as a Judge of Israel between Jerubbaal (Gideon) and Jephthah. As no such name occurs in the Book of Judges, various conjectures have been formed as to the person meant, most of which are discussed in Pole (*Synopsis, in loc.*). Some maintain him to be the Jair mentioned in Judg. x. 3, who, it must then be supposed, was also called Bedan to distinguish him from the older Jair, son of Manasseh, (Num. xxxii. 41), a Bedan being actually named among the descendants of Manasseh in 1 Chr. vii. 17. The Chaldee Paraphrast reads Samson for Bedan in 1 Sam. xii. 11, and many suppose Bedan to be another name for Samson, either a contraction of Ben-Dan (the son of Dan or Danite), or else meaning in or into Dan (דָּן) with a reference to Judg. xiii. 25.

Neither explanation of the word is very probable, or defended by any analogy, and the order of the names does not agree with the supposition that Bedan is Samson, so that there is no real argument for it except the authority of the Paraphrast. The LXX., Syr., and Arab. all have Barak, a very probable correction except for the order of the names. Ewald suggests that it may be a false reading for Abdon. After all, as it is clear that the Book of Judges is not a complete record of the period of which it treats, it is possible that Bedan was one of the Judges whose names are not preserved in it, and so may perhaps be compared with the Jael of Judg. v. 6, who was probably also a Judge, though we know nothing about the subject except from Deborah's song. The only objection to this view is, that as Bedan is mentioned with Gideon, Jephthah, and Samuel, he would seem to have been an important Judge, and therefore not likely to be omitted in the history. The same objection applies in some degree to the views which identify him with Abdon or Jair, who are but cursorily mentioned. [G. E. L. C.]

BEDEI'AH (בְּדֵי'א; *Badaia*; *Badaias*), one of the sons of Bani, in the time of Ezra, who had taken a foreign wife (Ezr. x. 35).

BEE (דְּבוֹרָה, *Deborah*), a gregarious insect of the Hymenopterous order. In Deut. i. 44, Ps. cxviii. 12, and Is. vii. 18 reference is made to the way in which bees attack the objects of their anger in swarms. Both the Psalmist and the Prophet in all probability adopted the simile from Moses. "The Amorites, which dwelt in the mountains, came out against you and chased you as bees do," &c. (Deut. i. c.). In Judg. xiv. 8 and in Eccles. xi. 3 the production of honey by bees and its use as food is mentioned. Bees must have been very common in Palestine to justify the title given to it of a land flowing with milk and honey. It is noticeable that in Prov. vi. 8 the LXX. have introduced after the description of the forethought of the ant a similar panegyric on the bee as an example of industry and ingenuity in her work. This insertion, if it be an insertion, is of very ancient date, for it is quoted by Clemens Alexandrinus, by Origen, by Basil, &c. The LXX.

always render בְּרִירָה by $\mu\epsilon\lambda\iota\sigma\sigma\alpha$. The root of the word is בָּרַר , *exegit*—*examen apum quasi examinen* (Ges.) [W. D.]

BEELI'ADA (בְּעֵלִי'אָדָּא = known by Baal; Ἐλιαδέ ; Alex. Βαλιαδά ; *Baaliada*), one of David's sons, born in Jerusalem (1 Chr. xiv. 7). In the lists in Samuel the name is ELIADA, El being substituted for Baal.

BEEL'SARUS (Βεελσάρως ; *Beelsuro*), 1 Esd. v. 8. [BILSHAN.]

BEELTETH'MUS (Βεελτεθμους ; Alex. Βεελτεμώθ ; *Balthienus*), an officer of Artaxerxes residing in Palestine (1 Esd. ii. 16, 25). The name is a corruption of בְּעֵל מִטְעַם = lord of judgment, A. V. "chancellor;" the title of Rehun, the name immediately before it (Ezr. iv. 8).

BEELZEBUL (Βεελζεβούλ ; *Beelzebub*), the title of a heathen deity, to whom the Jews ascribed the sovereignty of the evil spirits (Matt. x. 25, xii. 24; Mark iii. 22; Luke xi. 15 ff.). The correct reading is without doubt *Beelzebub*, and not *Beelzebub* as given in the Syriac, the Vulg., and some other versions; the authority of the MSS. is decisive in favour of the former, the alteration being easily accounted for by a comparison with 2 K. i. 2, to which reference is made in the passages quoted. [BAAL, p. 146, No. 2.] Two questions present themselves in connexion with this subject:—(1) How are we to account for the change of the final letter of the name? (2) On what grounds did the Jews assign to the Beelzebub of Ekron the peculiar position of $\delta \alpha\rho\chi\omega\nu \tau\omega\nu \delta\alpha\mu\omega\nu\iota\omega\nu$? The sources of information at our command for the answer of these questions are scanty: the names are not found elsewhere: the LXX. translates Beelzebub Βάαλ μύτιαν , as also does Josephus (*Ant.* ix. 2, §1); and the Talmudical writers are silent on the subject.

1. The explanations offered in reference to the change of the name may be ranged into two classes, according as they are based on the *sound*, or the *meaning* of the word. The former proceeds on the assumption that the name Beelzebub was offensive to the Greek ear, and that the final letter was altered to avoid the double *b*, just as Habakkuk became in the LXX. Ἀμβακούμ (Hitzig, *Vorbemerk.* in Habakkuk), the choice of *l*, as a substitute for *b*, being decided by the previous occurrence of the letter in the former part of the word (Bengel, *Gnomon* in Matt. x. 25, comparing Μελχόλ in the LXX. as = Michal). It is, however, by no means clear why other names, such as *Magog*, or *Eldad*, should not have undergone a similar change: we should prefer the assumption, in connexion with this view, that the change was purely of an accidental nature, for which no satisfactory reason can be assigned. The second class of explanations carries the greatest weight of authority with it: these proceed on the ground that the Jews intentionally changed the pronunciation of the word, so as either to give a significance to it adapted to their own ideas, or to cast ridicule upon the idolatry of the neighbouring nations, in which case we might compare the adoption of Sychar for Sychem, Bethaven for Bethel. The Jews were certainly keenly alive to the significance of names, and not unfrequently indulged in an exercise of wit, consisting of a play

upon the meaning of the words, as in the case of Nabal (1 Sam. xxv. 25), Abraham (Gen. xv. 2), and Sarah (Gen. xvii. 15). Lightfoot (*Exercitationes*, Matt. xii. 24) adduces instances from the Talmudical writers of opprobrious puns applied to idols. The explanations which are thus based on etymological grounds, branch off into two classes; some connect the term with בְּוֵל , *habitation*, thus making Beelzebub = οικοδεσπότης (Matt. x. 25), *the lord of the dwelling*, whether as the "prince of the power of the air" (Eph. ii. 2), or as the prince of the lower world (Paulus, quoted by Olshausen, *Comment.* in Matt. x. 25), or as inhabiting human bodies (Schleusner, *Lex.* x. 4), or as occupying a mansion in the seventh heaven, like Saturn in Oriental mythology (Meyers, *Phoenic.* i. 260, quoted by Winer, *Realwort.* in *Beelzebub*; comp. Michaelis, *Suppl. ad Lex.* p. 25 for a similar view). Others derive it from בְּזֵב , *dung* (a word, it must be observed, not in use in the Bible itself, but frequently occurring in Talmudical writers), thus making Beelzebub, literally, *the lord of dung, or the dunghill*; and in a secondary sense, as *zebel* was used by the Talmudical writers as = *idol or idolatry* (comp. Lightfoot *Exercit.* Matt. xii. 24; Luke xi. 15), *the lord of idols, prince of false gods*, in which case it = $\alpha\rho\chi\omega\nu \tau\omega\nu \delta\alpha\mu\omega\nu\iota\omega\nu$. It is generally held that the former of these two senses is more particularly referred to in the N. T. (Carpov, *Appar.* p. 498, comparing the term בְּזֵב as though connected with בְּזֵב , *dung*; Olshausen, *Comment.* in Matt. xii. 25): the latter, however, is adopted by Lightfoot and Schleusner.

We have lastly to notice the ingenious conjecture of Hug (as quoted by Winer) that the fly, under which Baalzebub was represented, was the *Scarabaeus pillularius* or *dunghill beetle*, in which case Baalzebub and Beelzebub might be used indifferently.

2. The second question hinges to a certain extent on the first. The reference in Matt. x. 25 may have originated in a fancied resemblance between the application of Ahaziah to Baalzebub, and that of the Jews to our Lord for the ejection of the unclean spirits. As no human remedy availed for the cure of this disease, the Jews naturally referred it to some higher power and selected Beelzebub as the heathen deity to whom application was made in case of severe disease. The title $\alpha\rho\chi\omega\nu \tau\omega\nu \delta\alpha\mu\omega\nu\iota\omega\nu$ may have special reference to the nature of the disease in question, or it may have been related from the name itself by a fancied or real etymology. It is worthy of special observation that the notices of Beelzebub are exclusively connected with the subject of demoniacal possession, a circumstance which may account for the subsequent disappearance of the name. [W. L. B.]

BE'ER (בְּעֵר = well; $\tau\delta \phi\epsilon\acute{\iota}\rho\alpha\varsigma$; *puteus*)

1. One of the latest halting-places of the Israelites, lying beyond the Arnon, and so called because of the well which was there dug by the "princes" and "nobles" of the people, and is perpetuated in a fragment of poetry (Numb. xxi. 16-18).^a This

^a There is no connexion between the "gathering" in ver. 16 and that in xx. 8. From the A. V. it might be inferred that the former passage referred to the event described in the latter; but the two words rendered "gather" are radically different,— קָבַץ ch. xx., פָּקַד ch. xxi.

is possibly the BEER-ELIM, or "well of heroes," referred to in 1st xv. 8. The "wilderness" (קִדְרָר) which is named as their next starting point in the last clause of verse 18, may be that before spoken of in 1st, or it may be a copyist's mistake for קִדְרָר. It was so understood by the LXX., who read the clause, καὶ ἀπὸ φρέατος—"and from the well," i. e. "from Beer."

According to the tradition of the Targumists—a tradition in part adopted by St. Paul (1 Cor. x. 4)—this was one of the appearances, the last before the entrance on the Holy Land, of the water which had "followed" the people, from its first arrival at Rephidim, through their wanderings. The water—so the tradition appears to have run—was granted for the sake of Miriam, her merit being that, at the peril of her life, she had watched the ark in which lay the infant Moses. It followed the march over mountains and into valleys, encircling the entire camp, and furnishing water to every man at his own tent door. This it did till her death (Num. xx. 1), at which time it disappeared for a season, apparently rendering a special act necessary on each future occasion for its evocation. The striking of the rock at Kadesh (Num. xx. 10) was the first of these; the digging of the well at Beer by the staves of the princes, the second. Miriam's well at last found a home in a gulf or recess in the sea of Galilee, where at certain seasons its water flowed, and was resorted to for healing purposes (Targums Onkelos, and Ps. Jon. Num. xx. 1, xxi. 18, and also the quotations from the Talmud in Lightfoot on John v. 4).

2. A place to which Jotham, the son of Gideon, fled for fear of his brother Abimelech (Judg. ix. 21). There is nothing in the text or elsewhere to indicate its position (LXX. Vat. Βαῦρα; the Alex. entirely alters the passage—καὶ ἐπορεύθη ἐν ὄρεϊ καὶ ἔβρυξε εἰς Παρά; Vulg. in Bera). [G.]

BEER'A (בְּעֵרָא; Βερρά; Bera), son of Zophab, of the tribe of Asher (1 Chr. vii. 37).

BEERAH (בְּעָרָה; Βεῖρα; Alex. Βερρά; Bera), prince (נָשִׂיא) of the Reubenites, carried away by Tiglath-Pileser (1 Chr. v. 6).

BEER-ELIM (בְּעַר אֵלִים; well of heroes; φρέατος τοῦ Αἰλείου; puteus Elim), a spot named in 1st xv. 8 as on the "border of Moab," apparently the south, Eglaim being at the north end of the Dead Sea. The name points to the well dug by the chiefs of Israel on their approach to the promised land, close by the "border of Moab" (Num. xxi. 16; comp. 13), and such is the suggestion of Gesenius (*Jesaja*. 533). [BEER, 1.] Beer-elim was probably chosen by the Prophet out of other places on the boundary on account of the similarity between the sound of the name and that of לֵלִיתָה—the "howling" which was to reach even to that remote point (Ewald, *Proph.* 233). [G.]

BEERI (בְּעָרִי; fontanus, Gesen.; illustrious, Fürst; Βεῖρα, Gen., Βερπέ, Hos.; Beeri). 1. The father of Judith, one of the wives of Esau (Gen. xxvi. 34). There need be no question that Judith, daughter of Beeri, is the same person as is called in the genealogical table (Gen. xxvi. 2). Abolimamah, daughter of Anah, and con-

sequently Beeri and Anah must be regarded as names of the same person. There is the further difficulty that Beeri is spoken of as a Hittite, whilst Anah is called a Horite and also a Hivite, and we have thus three designations of race given to the same individual. It is stated under ANAH that Hivite is most probably to be regarded as an error of transcription for Horite. With regard to the two remaining names the difficulty does not seem to be formidable. It is agreed on all hands that the name Horite (חֹרִי) signifies one who dwells in a hole or cave, a Troglodyte; and it seems in the highest degree probable that the inhabitants of Mount Seir were so designated because they inhabited the numerous caverns of that mountainous region. The name therefore does not designate them according to their race, but merely according to their mode of life, to whatever race they might belong. Of their race we know nothing except indeed what the conjunction of these two names in reference to the same individual may teach us: and from this case we may fairly conclude that these Troglodytes or Horites belonged in part at least to the widely extended Canaanitish tribe of the Hittites. On this supposition the difficulty vanishes, and each of the accounts gives us just the information we might expect. In the narrative, where the stress is laid on Esau's wife being of the race of Canaan, her father is called a Hittite; whilst in the genealogy, where the stress is on Esau's connexion by marriage with the previous occupants of Mount Seir, he is most naturally and properly described under the more precise term Horite. 2. Father of the prophet Hosea (Hos. i. 1). [F. W. G.]

BEER-LAHA-ROI (בְּעַר לַחַי רֹאֵי; well of the living and seeing [God]; φρέατος οὐ ἐνώπιον εἰδόν; τὸ φρέατος ἧς ὁράεως; puteus viventis et videntis mo), a well, or rather a living spring, (A. V. fountain, comp. ver. 7) between Kadesh and Bered, in the wilderness, "in the way to Shur," and therefore in the "south country" (Gen. xxiv. 62), which, according to the explanation of the text, was so named by Hagar, because God saw her (Gen. xvi. 14). From the fact of this etymology not being in agreement with the formation of the name, it has been suggested (*Ges. Thes* 175) that the origin of the name is Lechi (comp. Judg. xv. 9, 19). It would seem, however, that the Lechi of Samson's adventure was much too far north to be the site of the well Lahai-roi.

By this well Isaac dwelt both before and after the death of his father (Gen. xxiv. 62, xxv. 11). In both these passages the name is given in the A. V. as "the well Lahai-roi."

Mr. Rowland announces the discovery of the well Lahai-roi at Moyle or Moilahi, a station on the road to Beersheba, 10 hours south of Ruheibeh; near which is a hole or cavern bearing the name of Beit Hagar (Ritter, *Sinai*, 1086, 7); but this requires confirmation.

This well is not to be confounded with that by which the life of Ishmael was preserved on a subsequent occasion (Gen. xxi. 19) and which, according to the Moslem belief, is the well Zam-zam at Mecca. [G.]

* One of the very few cases in which the two words לַחַי, Ain, a living spring, and בְּעַר, Beer, an artificial well, are applied to the same thing.

BEEROTH (בְּאֵרוֹת, wells. Βηρώτ, Βηρωθδ. Βηρωθ; Beroth), one of the four cities of the Hivites who deluded Joshua into a treaty of peace with them, the other three being Gibeon, Chephirah, and Kirjath-Jearim (Josh. ix. 17). Beeroth was with the rest of these towns allotted to Benjamin (xviii. 25), in whose possession it continued at the time of David, the murderers of Ish-bosheth being named as belonging to it (2 Sam. iv. 2). From the notice in this place (verse 2, 3) it would appear that the original inhabitants had been forced from the town, and had taken refuge at Gittaim (Neh. xi. 34), possibly a Philistine city.

Beeroth is once more named with Chephirah and K. Jearim in the list of those who returned from Babylon (Ezr. ii. 25; Neh. vii. 29; 1 Esdr. v. 19). [BEROTH.]

Beeroth was known in the times of Eusebius, and his description of its position (*Onom. Beeroth* with the corrections of Reland, 618, 9; Rob. i. 452, note) agrees perfectly with that of the modern *el-Bireh*, which stands at about 10 miles north of Jerusalem by the great road to *Nāblus*, just below a ridge which bounds the prospect northwards from the Holy city (Rob. i. 451, 2; ii. 262). No mention of Beeroth beyond those quoted above is found in the Bible, but one link connecting it with the N. T. has been suggested, and indeed embodied in the traditions of Palestine, which we may well wish to regard as true, viz. that it was the place at which the parents of "the child Jesus" discovered that he was not among their "company" (Luke ii. 43-45). At any rate the spring of *el-Bireh* is even to this day the customary resting-place for caravans going northward, at the end of the first day's journey from Jerusalem (Stanley, 215; Lord Nugent, ii. 112; Schubert in Winer, s. v.).

Pesides Baanah and Rechab, the murderers of Ishbosheth, with their father Rimmon, we find Nahari "the Beerothite" (הַבְּרֹתִי; δ Βηρωθαίος; 2 Sam. xxiii. 37), or "the Berothite" (הַבְּרֹתִי; δ Βηρωθῆ; 1 Chr. xi. 39), one of the "mighty men" of David's guard. [G.]

BEEROTH OF THE CHILDREN OF JAAKAN (בְּאֵרוֹת בְּנֵי יַעֲקֹב; Βηρωθ νῆον Ἰακίμ; Alex. Ἰακείμ; *Beroth filiorum Jacan*), the wells of the tribe of Bene-Jaakan, which formed one of the halting-places of the Israelites in the desert (Deut. x. 6). In the lists in Num. xxxiii., the name is given as BENE JAAKAN only. [G.]

BEER-SHEBA (בְּ שֵׁבַע, בְּאֵר שֵׁבַע, well of *swearing*, or of *seven*; Φρέαρ ὀρκισμοῦ, and Φρέαρ τοῦ ὀρκου, in Genesis; Βηρσαβέε in Joshua and later books; Jos. Βηρσουβᾶν ὄρκιον δὲ φρέαρ λέγοισι δὲ; *Bersabee*), the name of one of the oldest places in Palestine, and which formed, according to the well-known expression, the southern limit of the country.

There are two accounts of the origin of the name. 1. According to the first, the well was dug by Abraham, and the name given, because there he and Abimelech the king of the Philistines "swore" (שָׁבַע) both of them (Gen. xxi. 31). But the compact was ratified by the setting apart of "seven ewe lambs;" and as the Hebrew word for "seven" is שֵׁבַע, *Sheba*, it is equally possible that this is the meaning of the name. It should not be over-

looked that here, and in subsequent early notices of the place, it is spelt *Beer-shaba* (בְּ שֵׁבַע).

2. The other narrative ascribes the origin of the name to an occurrence almost precisely similar, in which both Abimelech the king of the Philistines, and Pichol his chief captain, are again concerned, and the difference that the person on the Hebrew side of the transaction is Isaac instead of Abraham (Gen. xxvi. 31-33). Here there is no reference to the "seven" lambs, and we are left to infer the derivation of *Shibeah* (שֵׁבַע), not "Shebah," as in the A. V.) from the mention of the "swearing" (שָׁבַע) in ver. 31.

If we accept the statement of verse 18 as referring to the same well as the former account, we shall be spared the necessity of enquiring whether these two accounts relate two separate occurrences, or refer to one and the same event, at one time ascribed to one, at another time to another of the early heroes and founders of the nation. There are at present on the spot two principal wells, and five smaller ones. They are among the first objects encountered on the entrance into Palestine from the South, and being highly characteristic of the life of the Bible, at the same time that the identity of the site is beyond all question, the wells of Beersheba never fail to call forth the enthusiasm of the traveller.

The two principal wells—apparently the only ones seen by Robinson—are on or close to the northern bank of the *Wady es-Seba'*. They lie just a hundred yards apart, and are so placed as to be visible from a considerable distance (Bonar, *Land of Prom.* 1). The larger of the two, which lies to the east, is, according to the careful measurements of Dr. Robinson, 12½ feet diam., and at the time of his visit (Apr. 12) was 44½ feet to the surface of the water: the masonry which encloses the well reaches downwards for 28½ feet.

The other well is 5 feet diam. and was 42 feet to the water. The curb-stones round the mouth of both wells are worn into deep grooves by the action of the ropes of so many centuries, and "look as if frilled or fluted all round." Round the larger well there are nine, and round the smaller five large stone troughs—some much worn and broken, others nearly entire, lying at a distance of 10 or 12 feet from the edge of the well. There were formerly ten of these troughs at the larger well. The circle around is carpeted with a sward of fine short grass with crocuses and lilies (Bonar, 5, 6, 7). The water is excellent, the best, as Dr. R. emphatically records, which he had taste^d since leaving Sinai.

The five lesser wells—apparently the only ones seen by Van de Velde—are, according to his account, and the casual notice of Bonar, in a group in the bed of the wady, not on its north bank, and at so great a distance from the other two, that the latter were missed by Lieut. V.

On some low hills north of the large wells are scattered the foundations and ruins of a town of moderate size. There are no trees or shrubs near the spot. So much for the actual condition of Beer-sheba.

After the digging of the well Abraham planted a "grove" (אֶשֶׁל, *Eshel*) as a place for the worship of Jehovah, and here he lived until the sacrifice of Isaac, and for a long time afterwards, xxx. 35-xxii. 1, 19. Here also Isaac was dwelling at the time of the transference of the birthright from Esau to Jacob (xxvi. 33, xxviii. 10), and from the pa-

triarchal encampment round the wells of his grandfather, Jacob set forth on the journey to Mesopotamia which changed the course of his whole life. Jacob does not appear to have revisited the place until he made it one of the stages of his journey down to Egypt. He then halted there to offer sacrifice to "the God of his father," doubtless under the sacred grove of Abraham.

From this time till the conquest of the country we lose sight of B., only to catch a momentary glimpse of it in the lists of the "cities" in the extreme south of Judah (xv. 28) given to the tribe of Simeon (xix. 2; 1 Chr. iv. 28). Samuel's sons were judges in Beersheba (1 Sam. viii. 2), its distance no doubt precluding its being among the number of the "holy cities" (LXX. τοῖς ἁγίασμῶν πόλεσι) to which he himself went in circuit every year (vii. 16). By the times of the monarchy it had become recognized as the most southerly place of the country. Its position as the place of arrival and departure for the caravans trading between Palestine and the countries lying in that direction would naturally lead to the formation of a town round the wells of the patriarchs, and the great Egyptian trade begun by Solomon must have increased its importance. Hither Joab's census extended (2 Sam. xxiv. 7; 1 Chr. xxi. 2), and here Elijah bade farewell to his confidential servant (מִשְׁתָּה) before taking his journey across the desert to Sinai (1 K. xix. 3). From Dan to Beersheba (Judg. xx. 1, &c.), or from Beersheba to Dan (1 Chr. xxi. 2; comp. 2 Sam. xxiv. 2), now became the established formula for the whole of the promised land; just as "from Geba to B." (2 K. xxiii. 8), or "from B. to Mount Ephraim" (2 Chr. xix. 4) was that for the southern kingdom after the disruption. After the return from the captivity the formula is narrowed still more, and becomes "from B. to the Valley of Hinnom" (Neh. xi. 30).

One of the wives of Ahaziah, king of Judah, Zibiah mother of Joash, was a native of Beersheba (2 K. xii. 1; 2 Chr. xxiv. 1). From the incidental references of Amos, we find that, like Bethel and Gilgal, the place was at this time the seat of an idolatrous worship, apparently connected in some intimate manner with the northern kingdom (Am. v. 5, viii. 14). But the allusions are so slight that nothing can be gathered from them, except that in the latter of the two passages quoted above, we have perhaps preserved a form of words or an adjuration used by the worshippers, "Live the 'way' of Beersheba!"^a After this, with the mere mention that Beersheba and the villages round it ("daughters") were re-inhabited after the Captivity (Neh. xi. 30), the name dies entirely out of the Bible records; like many other places, its associations are entirely confined to the earlier history, and its name is not even once mentioned in the New Testament.

But though unheard of, its position ensured a continued existence to Beersheba. In the time of Jerome it was still a considerable place (*oppidum*, Quæst. ad Gen. xvii. 30; or *vicus grandis*, Onom.), the station of a Roman *praesidium*; and later it is mentioned in some of the ecclesiastical lists as an *episcopal city* under the Bishop of Jerusalem (Res. land, 620). Its present condition has been already described. It only remains to notice that the place

^a There is a correspondence worth noting between the word "way" or "manner" in this formula (דֶּרֶךְ, literally "the road"), and the word

retains its ancient name as nearly similar in sound as an Arabic signification will permit—*Bir es-Sekh*—"the well of the lion," or "of seven." [G.]

BEESH'TERAH (בְּעִשְׂתָּרָה; ἡ Βοσπρά, Alex. *Beeθapá*; *Bosra*), one of the two cities allotted to the sons of Gershom, out of the tribe of Manasse beyond Jordan (Josh. xxi. 27). By comparison with the parallel list in 1 Chr. vi. 71 Beesh'terah appears to be identical with Ashtaroth. In fact the name is considered by Gesenius as merely a contracted form of Beth-Ashtaroth, the house of A. (*Theo.* 196; comp. 175). [Bosor.] [G.]

BEETLE (חַרְבֵּל, *Chargól*) occurs only in Lev. xi. 22, where it is mentioned as one of four flying creeping things, that go upon all four, which have legs above their feet to leap without upon the earth, which the Israelites were permitted to eat. The other three are the locust, the bald locust, and the grasshopper, respectively rendered by the LXX. βροῦχος, ἀρτάκη, and ἄκρις—while they translate חַרְבֵּל by δρομομάχης, which Suidas explains by εἶδος ἀκρίδος, ἢ ἔχον πτερὰ. Pliny (xi. 29) and Aristotle (*Hist. Anim.* ix. 6) mention locusts that are serpent-destroyers.

Beetle is certainly an incorrect rendering of חַרְבֵּל. It does not appear that the beetle, though common in Egypt, was ever an article of food, but the various kinds of locusts were so. The word is derived from an unused quadriliteral חַרְבֵּל = Arab.

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حرجل, *saliit*, *saltitavit*; as in Germ. we have *Heuschrecke* from *schrecken*. The Egyptian beetle is mentioned in Exod. viii. 21, &c., under the name אַתְּ-הַעֲרָב where the A. V. renders it "swarms of flies." See FLY. [W. D.]

BEHEADING. [PUNISHMENTS.]

BEHEMOTH (בְּהֵמוֹת), an animal described in Job xl. 15-24, and nowhere else mentioned in Scripture. Various conjectures have been hazarded as to what animal is meant, the principal authorities being in favour either of the elephant or the hippopotamus. Among those who adopt *elephant* are Drusus, Grotius, Schultens, J. D. Michaëlis, &c., while among the advocates of rhinoceros are Bochart (*Hieroz.* ii. p. 754 sq.), Ludolf (*Hist. Aethiop.* i. 11), and Gesenius (*Theo. Ling. Heb.* p. 183). The arguments of the last in favour of his own view may be summed up thus: 1st, the general purpose and plan of Jehovah's two discourses with Job require that the animal which in this second discourse is classed with the crocodile should be an amphibious not a terrestrial animal, the first discourse (xxxviii. xxxix.) having been limited to land-animals and birds. 2ndly, the crocodile and hippopotamus being both natives of Egypt and Aethiopia, are constantly mentioned together by the ancient writers (see Herod. ii. 69-71; Diod. i. 35; Plin. xxviii. 8). 3rdly, it seems certain that an amphibious animal is meant from the contrast between vv. 15, 20, 21, 22, and vv. 23, 24, in which the argument seems to be, "Though

חַרְבֵּל, "the way" (A. V. incorrectly "that way," by which the new religion is designated in the Acts of the Apostles (see ix. 2, &c.).

ne feedeth upon grass," &c. like other animals, yet he liveth and delighteth in the waters, and nets are set for him there as for fish, which by his great strength he pierces through. 4thly, the mention of his tail in v. 17 does not agree with the elephant, nor can בָּהֵמֹת, as some have thought, signify the trunk of that animal: and 5thly, though בְּהֵמֹת may be the plural *majestatis* of בְּהֵמָה, *bestia*, yet it is probably an Egyptian word signifying *bos marinus*, put into a Semitic form.

The following is the passage of Job which describes the behemoth, literally rendered. It certainly suits the hippopotamus better than the elephant.

"Behold now Behemoth, which I have made with thee. He eateth *chives* (= the Egyptian *sec-tile porrum*) like cattle! Behold now, his strength is in his loins and his power in the muscles (lit. *firm parts*) of his belly.

"He curveth his tail like a cedar: the tendons of his haunches are intertwined.

"His bones are as pipes of brass; his spine like bars of hammered iron.

"He is chief of the works of God: He that made him hath furnished him with his weapon (i. e. his sharp-cutting teeth).

"For as to fodder the mountains bring it forth for him, and all the beasts of the field disport there.

"Beneath the lotus-trees he lieth down; in covert of the reeds and marsh.

"The lotus-trees hide him with their shadow; the willows of the stream surround him.

"Lo! the river hath swolln beyond his channel, he does not haste to fly; he is confident though a river (or Jordan) draw near to his mouth.

"In his eyes (= sight) shall we take him? through the nets he has bored his nostril."

This description fully accords with Gordon Cumming's accurate observation of the habits of the hippopotamus, and also with Dr. Livingstone's account of the animal. [W. D.]

BE'KAH. [WEIGHTS.]

BEL. [BAAL.]

BEL AND DRAGON. [DANIEL, APOCRYPHAL ADDITIONS TO.]

BELA (בֵּלָא; Βαλά, and Βαλέ, and Βαλάκ, Gen. xiv. 2, 8; *Bela*; a *swallowing up*, or *destruction*. In the *Liber Nom. Hebr.*, in St. Jerome's works, tom. ii., it is corrupted to *Σαλα*, in the Cod. Reg.; but in the Cod. Colbert. it is written Βάλλα, and interpreted *καταποτισμός* (see Ps. lv. (liv.) 9, Sept.). Jerome appears to confound it with בֵּעַל, where he renders it "*habens, sive devorans*;" and with בָּלָה, where he says, "*Balla, absorpta sive insectata*".

1. One of the five cities of the plain which was spared at the intercession of Lot, and received the name of Zoar (צוֹר), *smallness*, i. e. *a little one* (Gen. xiv. 2, xix. 22). It lay on the southern extremity of the Dead Sea, on the frontier of Moab and Palestine (Jerome on Is. xv.), and on the route to Egypt; the connexion in which it is found,

* Βαλλά is also the LXX.'s version of *Bera*, Gen. xiv. 2.

There can be no doubt that in both passages the cry of the distressed Moabites is compared to the howling of a heifer whose calf has been taken from

Is. xv. 5; Jer. xlviii. 34; Gen. xiii. 10. We find read of Bela in Gen. xiv. 2, 8, where it is named with Sodom, Gomorrah, Admah, and Zeboim, forming a confederacy under their respective kings, in the vale of Siddim, to resist the supremacy of the king of Shinar and his associates. It is singular that the king of Bela is the only one of the five whose name is not given, and this suggests the probability of *Bela* having been his own name, as well as the name of his city, which may have been so called from him. The tradition of the Jews was that it was called *Bela* from having been repeatedly engulfed by earthquakes; and in the passage Jer. xlviii. 34, "From Zoar even unto Horonaim (have they uttered their voice) as a heifer^b of three years old," and Is. xv. 5, they absurdly fancied an allusion to its destruction by three earthquakes (Jerome, *Quaest. Heb.* in Gen. xiv.). There is nothing improbable in itself in the supposed allusion to the *swallowing up* of the city by an earthquake, which בֵּלָע exactly expresses

(Num. xvi. 30); but the repeated occurrence of בֵּלָע, and words compounded with it, as names of men, rather favours the notion of the city having been called *Bela* from the name of its founder. This is rendered yet more probable by *Bela* being the name of an Edomitic king in Gen. xxvii. 10. For further information see De Sauley's *Narration*, i. 457-481, and Stanley's *S. & P.* 285. [ZOLA.]

2. Son of Beor, who reigned over Edom in the city of Dinhabah, eight generations before Saul, king of Israel, or about the time of the Exodus. Bernard Hyde, following some Jewish commentators (Simon, *Onomast.* 142, note), identifies this Bela with Balaam the son of Beor; but the evidence from the name does not seem to prove more than identity of family and race. There is nothing whatever to guide us as to the age of Beor, or Bosor, the founder of the house from which Bela and Balaam sprung. As regards the name of Bela's royal or native city Dinhabah, which Fürst and Gesenius render "place of plunder," it may be suggested whether it may not possibly be a form of דִּינְהָבָה, the Chaldee for *gold*, after the analogy

of the frequent Chaldee resolution of the *ד* into *nun*. There are several names of places and persons in Idumea which point to gold as found there—as DIZAHAB, Deut. i. 1, "place of gold;" MEZAHAB, "waters of gold," or "placid streams," Gen. xxxvi. 39. Compare Debelch, the ancient name of the Tiber, famous for its yellow waters. If this derivation for Dinhabah be true, its Chaldee form would not be difficult to account for, and would supply an additional evidence of the early conquests of the Chaldees in the direction of Idumea. The name of Bela's ancestor Beor, בעֹר, is of a decidedly Chaldee or Aramaean form, like Peor פֶּעֹר, Pethor פֶּתוֹר, Rehob רְהוֹב, and others; and we are expressly told that Balaam the son of Beor dwelt in Pethor, which is by the river of the land of the children of his people, i. e. the river Euphrates; and he himself describes his home as being in Aram (Num. xxii. 5, xxiii. 7). Saul again, who reigned over Edom after Samlah, con-

her. The *ב* of comparison is very frequently omitted in Hebrew poetry.

^c In מְדִינָהּ, "the golden city," Is. xiv. 6, the reading is doubtful (Ges. in v.).

from Rehoboth by the river Euphrates (Gen. xxxvi. 37). We read in Job's time of the Chaldeans making incursions into the land of Uz, and carrying off the camels, and slaying Job's servants (Job i. 17). In the time of Abraham we have the king of Shinar apparently extending his empire so as to make the kings on the borders of the Dead Sea his tributaries, and with his confederates extending his conquests into the very country which was afterwards the land of Edom (Gen. xiv. 6). Putting this together, we may conclude with some confidence that Bela the son of Beor, who reigned over Edom, was a Chaldean by birth, and reigned in Edom by conquest. He may have been contemporary with Moses and Balaam. Hadad, of which name there were two kings (Gen. xxxvi. 35, 39), is probably another instance of an Aramean king of Edom, as we find the name Benhadad as that of the kings of Syria, or Aram, in later history (1 K. xx.). Compare also the name of Hadad-ezer, king of Zobah, in the neighbourhood of the Euphrates (2 Sam. viii. 3, &c.). The passage Gen. xxxvi. 31-39, is given in duplicate 1 Chr. i. 43-51.

3. Eldest son of Benjamin, according to Gen. xli. 21, Num. xxvi. 38, 1 Ch. vii. 6 viii. 1, and head of the family of the Belaites. The houses of his family, according to 1 Chr. viii. 3-5, were Addar, Gera, Abihud (read *Ehud*, אֶהוּד, for אֶבִּיהוּד), Abihush, Naaman, Ahoah, Shupham, and Haram. Of these Ehud is the most remarkable. The exploit of Ehud the son of Gera, who shared the peculiarity of so many of his Benjamite brethren, in being left-handed (Judg. x. 16), in slaying Eglon the king of Moab, and delivering Israel from the Moabitish yoke, is related at length Judg. iii. 14-30. The greatness of the victory subsequently obtained may be measured by the length of the rest of 80 years which followed. It is perhaps worth noticing that as we have Husham by the side of Bela among the kings of Edom, Gen. xxxvi. 34, so also by the side of Bela, son of Benjamin, we have the Benjamite family of Hushim (1 Chr. vii. 12), sprung apparently from a foreign woman of that name, whom a Benjamite took to wife in the land of Moab (1 Chr. viii. 8-11). [BECHER.]

4. Son of Ahaz, a Reubenite (1 Chr. v. 8). It is remarkable that his country too was "in Aroer, even unto Nebo and Baal-meon; and eastward he inhabited into the entering in of the wilderness from the river Euphrates" (8, 9). [A. C. H.]

BELAH. [BELA, 3.]

BELAITES, THE (בְּלַיִתִּים), Num. xxvi. 38. [BELA, 3.]

BELEMUS (בְּהֵלְמוֹס; *Balsamus*), 1 Esd. ii. 16. [BISILAM.]

BELIAL. The translators of our A. V., following the Vulgate, have frequently treated the word בְּלַיִל as a proper name, and given it in the form *Belial*, in accordance with 2 Cor. vi. 15. This is particularly the case where it is connected with the expressions אִישׁ man of, or בֶּן son of: in other instances it is translated *wicked* or some equivalent term (Deut. xv. 9; Ps. xli. 8, ci. 3; Prov. vi. 12, xvi. 27, xix. 28; Nah. i. 11, 15). There can be no question, however, that the word is not to be regarded as a proper name in the O. T.; its

meaning is *worthlessness*, and hence *recklessness*, *lawlessness*. Its etymology is uncertain: the first part בְּלִי = *without*; the second part has been variously connected with בִּלְעוּל, *yoke*, as in the Vulg. (Judg. xix. 22) *Belial, id est absque iugo*, in the sense of *unbridled, rebellious*; with בָּלַע, *to ascend*, as = *without ascent*, that is, *of the lowest condition*; and lastly with בָּלַע, *usefulness* = *without usefulness*, that is, *good for nothing* (Gesen. *Thesaur.* p. 209): the latter appears to be the most probable, not only in regard to sense, but also as explaining the unusual fusion of the two words, the ב at the end of the one and at the beginning of the other leading to a *crasis*, originally in the pronunciation, and afterwards in the writing. The expression *son* or *man of Belial* must be understood as meaning simply a *worthless, lawless fellow* (παράνομος, LXX.): it occurs frequently in this sense in the historical books (Judg. xix. 22, xx. 13; 1 Sam. i. 16, ii. 12, x. 27, xxv. 17, 25, xxx. 22; 2 Sam. xvi. 7, xx. 1; 1 K. xxi. 10; 2 Chr. xiii. 7), and only once in the earlier books (Deut. xiii. 13). The adjunct אִישׁ is occasionally omitted, as in 2 Sam. xxiii. 6, and Job xxxiv. 18, where בְּלַיִל stands by itself, as a term of reproach. The later Hebrews used βλάκ and μωρό in a similar manner (Matt. v. 22): the latter is perhaps the most analogous; in 1 Sam. xxv. 25, Nabal (נָבָל = μωρός) is described as a man of Belial, as though the terms were equivalent.

In the N. T. the term appears in the form Βελίαιρ and not Βελίαλ, as given in the A. V. The change of λ into ρ was common: we have an instance even in Biblical Hebrew מְהָרֹת (Job xxxviii. 32) for מְהָלוֹת (2 K. xxiii. 5); in Chaldee we meet with חַרְצָא for חַרְצִים and various other instances; the same change occurred in the Doric dialect (φαῦρος for φαῦλος), with which the Alexandrine writers were most familiar. The term as used in 2 Cor. vi. 15 is generally understood as an appellative of Satan, as the personification of all that was bad: Bengel (*Gnomon* in loc.) explains it of Antichrist, as more strictly the opposite of Christ (*omnem colluviem antichristianam notare videtur*). [W. L. B.]

BELLOWS (בִּפְפָּה; φυστήρ, LXX.). The word occurs only in Jer. vi. 29, "The bellows are burned;" where their use is to heat a smelting furnace. They were known even in the time of Moses, and perhaps still earlier, since the operations of a foundry would be almost impossible without them. A picture of two different kinds of bellows, both of highly ingenious construction, may be found in Wilkinson, *Anc. Egypt.* iii. 338. "They consisted," he says, "of a leather, secured and fitted into a frame, from which a long pipe extended for carrying the wind to the fire. They were worked by the feet, the operator standing upon them, with one under each foot, and pressing them alternately while he pulled up each exhausted skin with a string he held in his hand. In one instance we observe from the painting, that when the man left the bellows, they were raised as if inflated with air; and this would imply a knowledge of the valve. The pipes even in the time of Thothmes III., [supposed to be] the contemporary of Moses, appear

6 In A. V. "Beliah," the ב being rendered by H. Comp. SUBL.

to have been simply of reed, tipped with a metal point to resist the action of the fire."



Egyptian Bellows. (F. Cailliard, Recherches sur les Arts des Anciens Egyptiens.)

Bellows of an analogous kind were early known to the Greeks and Romans. Homer (*Il.* xviii. 470) speaks of 20 $\phi\upsilon\sigma\alpha\iota$ in the forge of Hephaestus, and they are mentioned frequently by ancient authors (*Dict. of Ant.* art. FOLLIS). Ordinary hand-bellows, made of wood and kid's-skin, are used by the modern Egyptians, but are not found in the old paintings. They may however have been known, as they were to the early Greeks. [F. W. F.]

BELLS. There are two words thus translated in the A. V., viz. בְּעֵבֶר , Ex. xxviii. 33 (from עָבַר , to strike; כֹּדְוֹנֵס , LXX.), and מַצְלוֹת , Zech. xiv. 20 ($\text{τὸ ἐπὶ τὸν χάλινον τοῦ ἵππου}$, LXX.; A. V. marg. "bridles," from לָלַץ , to strike).

In Ex. xxviii. 33 the bells alluded to were the golden ones, according to the Rabbis 72 in number (Winer, s. v. *Schellen*), which alternated with the three-coloured pomegranates round the hem of the high-priest's ephod. The object of them was "that his sound might be heard when he went in unto the holy place, and when he came out, that he die not" (Ex. xxviii. 34), or "that as he went there might be a sound, and a noise made that might be heard in the temple, for a memorial to the children of his people" (Eccles. xiv. 9). No doubt they answered the same purpose as the bells used by the Brahmans in the Hindoo ceremonies, and by the Roman Catholics during the celebration of mass (comp. Luke i. 21). To this day bells are frequently attached, for the sake of their pleasant sound, to the anklets of women. [ANKLET.] The little girls of Cairo wear strings of them round their feet (Lane, *Mod. Eg.* ii. 370), and at Koojar Mungo Park saw a dance "in which many performers assisted, all of whom were provided with little bells fastened to their legs and arms."

In Zech. xiv. 20 "bells of the horses" (where our marg. Vers. follows the LXX.) is probably a wrong rendering. The Hebr. word is almost the same as מַצְלוֹת "a pair of cymbal," and as they are supposed to be inscribed with the words "Holiness unto the Lord," it is more probable that they are not bells but "concave or flat pieces of brass, which were sometimes attached to horses for the sake of ornament" (Jahn, *Arch. Bibl.* §96). Indeed they were probably the same as the שִׁהְרֵינִים , מְנִיָּסוֹת (Is. iii. 18; Judg. viii. 21), lunulae of gold, silver, or brass used as ornaments, and hung by the Arabians round the necks of their camels, as we still see them in England on the harness of horses. They were not only ornamental, but

useful, as their tinkling tended to allure the animals; and in the caravans they thus served the purpose of our modern sheep-bells. The same comparison to the כֹּדְוֹנֵס used by the Greeks to the best horses seems out of place; and hence Jacob bishop Secker's explanation of the verse, as meaning that war-horses would become useless, and that their trappings would be converted to sacred purposes, is untenable. The general meaning, as obvious from the context, is that true religion will then be universally professed. [F. W. F.]

BEL'MAIM (Βελθέμι ; Alex. Βελβαίμ ; *Belmaim*, a place which, from the terms of the passage, would appear to have been south of Dothaim (*Jud.* vi. 7). Possibly it is the same as BELMEN, though whether this is the case, or indeed whether either of them ever had any real existence it is at present impossible to determine. [JUDITH.] The Septuagint has Abel-mechola. [6.]

BEL'MEN (Βελμέν ; Alex. Βελμαίρ , Comp. Βελμαίμ ; Vulg. omits), a place named among the towns of Samaria as lying between Bethshalem and Jericho (*Jud.* iv. 4). The Hebrew name would seem to have been Abel-maim, but the only place of that name in the O. T. was far to the north of the locality here alluded to. [ABEL-MAIM.] The Syriac version has Abel-meholah, which is more consistent with the context. [ABEL-MEHOLOH; BELMAIM.] [6.]

BELSHAZZAR (בְּלִשְׁצָר , Dan. v. 1, and בְּלִשְׁצָר , vii. 1; Βαλζάσαρ ; *Baltasar*), the last king of Babylon. According to the well-known scriptural narrative, he was warned of his coming doom by the handwriting on the wall which was interpreted by Daniel, and was slain during a splendid feast in his palace. Similarly Xenophon (*Cyrus*, vii. 5. 3) tells us that Babylon was taken by Cyrus in the night, while the inhabitants were engaged in feasting and revelry, and that the king was killed. On the other hand the narratives of Berosus in Josephus (*c. Apion.* i. 20) and of Herodotus (*i.* 184 ff.) differ from the above account in some important particulars. Berosus calls the last king of Babylon Nabonnedus or Nabonadius (*Nabu-nit* or *Nabonahit*, i. e. *Nebo blesses or makes prosperous*), and says that in the 17th year of his reign Cyrus took Babylon, the king having retired to the neighbouring city of Borsippus or Borsippa (*Borsippus*, called by Niebuhr (*Lect. on Anc. Hist.* xii.) "the Chaldaean Benares, the city in which the Chaldaeans had their most revered objects of religion, and where they cultivated their sciences. Being blockaded in that city Nabonnedus surrendered, his life was spared, and a principality or estate given to him in Carmania, where he died. According to Herodotus the last king was called Labynetus, a name easy to reconcile with the Nabonnedus of Berosus, and the Nabannidochus of Megasthenes (Euseb. *Praep. Evang.* ix. 41). Cyrus, after defeating Labynetus in the open field, approached before Babylon, within which the besieged king had attack and even blockade, as they had walls 12 miles high, and 75 ft. thick, forming a square of 12 miles to a side, and had stored up previously seven years' provision. But he took the city by drawing off for a time the waters of the Euphrates, and then marching in with his whole army alone, its inhabitants during a great Babylonian festival, while the people, feeling perfectly secure, were scattered over the whole city in reckless amusement. These

discrepancies have lately been cleared up by the discovery of Sir Henry Rawlinson; and the histories of profane writers, far from contradicting the scriptural narrative, are shown to explain and confirm it. In 1854 he deciphered the inscriptions on some cylinders found in the ruins of Um-Queer (the ancient Ur of the Chaldees), containing memorials of the works executed by Nabonnedus. From these inscriptions it appears that the eldest son of Nabonnedus was called Bel-shar-azar, and admitted by his father to a share in the government. This name is compounded of Bel (the Babylonian god) Shar (*a king*), and the same termination as in Nabopolassar, Nebuchadnezzar, &c., and is contracted into Belshazzar, just as Neriglissar (again with the same termination) is formed from Nergal-sharezar. In a communication to the Athenaeum, No. 1377, Sir Henry Rawlinson says, "we can now understand how Belshazzar, as joint king with his father, may have been governor of Babylon, when the city was attacked by the combined forces of the Medes and Persians, and may have perished in the assault which followed; while Nabonnedus leading a force to the relief of the place was defeated, and obliged to take refuge in Borsippa, capitulating after a short resistance, and being subsequently assigned, according to Berosus, an honourable retirement in Carmania." In accordance with this view we arrange the last Chaldaean kings as follows:—Nebuchadnezzar, his son Evilmerodach, Neriglissar, Labrosarchad (his son, a boy, killed in a conspiracy), Nabonnedus or Labynetus, and Belshazzar. Herodotus says that Labynetus was the son of Queen Nitocris; and Magasthenes (Euseb. *Chr. Arm.* p. 60) tells us that he succeeded Labrosarchad, but was not of his family. *Ναβαυνίδορον ἀποδεικνύσι βασιλέα, προσηκουσα οὐδέν.* In Dan. v. 2, Nebuchadnezzar is called the father of Belshazzar. This of course need only mean grandfather or ancestor. Now Neriglissar usurped the throne on the murder of Evilmerodach (Beros. *ap. Joseph. Apion.* i.): we may therefore well suppose that on the death of his son Labrosarchad, Nebuchadnezzar's family was restored in the person of Nabonnedus or Labynetus, possibly the son of that king and Nitocris, and father of Belshazzar. The chief objection to this supposition would be that if Neriglissar married Nebuchadnezzar's daughter (Joseph. *c. Ap.* i. 21), Nabonnedus would through her be connected with Labrosarchad. This difficulty is met by the theory of Rawlinson (*Herod. Essay* viii. §25), who connects Belshazzar with Nebuchadnezzar through his mother, thinking it probable that Nabu-nahit, whom he does not consider related to Nebuchadnezzar, would strengthen his position by marrying the daughter of that king, who would thus be Belshazzar's maternal grandfather. A totally different view is taken by Marcus Niebuhr (*Geschichte Assur's und Babel's seit Phul*, p. 91), who considers Belshazzar to be another name for Evilmerodach, the son of Nebuchadnezzar. He identifies their characters by comparing Dan. v. with the language of Berosus about Evilmerodach, *προστάς τῶν πραγμάτων ἀνόμως καὶ ἀσελγῶς*. He considers that the capture of Babylon described in Daniel, was not by the Persians, but by the Medes, under Astyages (*i. e.* Darius the Mede), and that between the reigns of Evilmerodach or Belshazzar, and Neriglissar, we must insert a brief period during which Babylon was subject to the Medes. This solves a difficulty as to the age of Darius (*Ibid.* v. 31; cf. Rawlinson, *Essay* iii. §11), but

most people will probably prefer the actual facts discovered by Sir Henry Rawlinson to the theory (though doubtless very ingenious) of Niebuhr. On Rawlinson's view, Belshazzar died B.C. 538, on Niebuhr's B.C. 559. [G. E. L. C.]

BELTESHAZZAR. [DANIEL.]

BEN (בֶּן; LXX. omits; *Ben*), a Levite "of the second degree," one of the porters appointed by David to the service of the ark (1 Chr. xv. 18).

BENAI'AH (בְּנֵיָהוּ and בְּנֵיָהוּ = "built by Jah;" *Bavalas*; *Banaïas*), the name of several Israelites:—

1. BENAI'AH, the son of Jehoiada the chief priest (1 Chr. xxvii. 5), and therefore of the tribe of Levi, though a native of Kabzeel (2 Sam. xxiii. 20; 1 Chr. xi. 22), in the south of Judah; set by David (1 Chr. xi. 25) over his bodyguard of Cherethites and Pelethites (2 Sam. viii. 18; 1 K. i. 38; 1 Chr. xviii. 17; 2 Sam. xx. 23) and occupying a middle rank between the first three of the Gibeonites or "mighty men," and the thirty "valiant men of the armies" (2 Sam. xxiii. 22, 23; 1 Chr. xi. 25, xxvii. 6; and see Kennicott, *Diss.* 177). The exploits which gave him this rank are narrated in 2 Sam. xxiii. 20, 21; 1 Chr. xi. 22. He was captain of the host for the third month (1 Chr. xxvii. 5).

Benaiah remained faithful to Solomon during Adonijah's attempt on the crown (1 K. i. 8, 10), a matter in which he took part in his official capacity as commander of the king's body-guard (1 K. i. 32, 38, 44); and after Adonijah and Joab had both been put to death by his hand, he was raised by Solomon into the place of the latter as commander-in-chief of the whole army (ii. 35, iv. 4).

Benaiah appears to have had a son, called after his grandfather, Jehoiada, who succeeded Ahithophel about the person of the king (1 Chr. xxvii. 34). But this is possibly a copyist's mistake for "Benaiah the son of Jehoiada."

2. BENAI'AH the PIRATHONITE; an Ephraimite, one of David's thirty mighty men (2 Sam. xxiii. 30; 1 Chr. xi. 31), and the captain of the eleventh monthly course (1 Chr. xxvii. 14).

3. BENAI'AH; a Levite in the time of David, who "played with a psaltery on Alamoth" (1 Chr. xv. 18, 20, xvi. 5).

4. BENAI'AH; a priest in the time of David, appointed to blow the trumpet before the ark (1 Chr. xv. 24, xvi. 6).

5. BENAI'AH; a Levite of the sons of Asaph (2 Chr. xx. 14).

6. BENAI'AH; a Levite in the time of Hezekiah, one of the "overseers (פְּקִידִים) of offerings" (2 Chr. xxxi. 13).

7. BENAI'AH, one of the "princes" (שְׂרָפִים) of the families of Simeon (1 Chr. iv. 36).

8. BENAI'AH; four laymen in the time of Ezra who had taken strange wives. 1 (Ezr. x. 25). [BAANIAS.] 2 (Ezr. x. 30). [NAIDUS.] 3 (x. 35) and 4 (x. 43). [BANAIAS.]

9. BENAI'AH; father of Pelatiah, "a prince of the people" in the time of Ezekiel (xi. i. 13).

BEN-AMMI (בֶּן-אַמִּי, *son of my kindred*), the son of the younger daughter of Lot, and the progenitor of the Ammonites (Gen. xix. 38). The

reading of the LXX. and Vulgate differs from the Hebrew text, by inserting the name of Ammon, as well as the exclamation which originated it: *καὶ ἐκάλεσε τὸ ὄνομα αὐτοῦ Ἀμμὼν λέγουσα Τίδς γένους μου; Ammon, id est filius populi mei.*

BENE'-BERAK (בְּנֵי בֵרַק; Βαναβακάτ; Alex. Βανηβαράκ; et Bano et Baruch; Syr. ܒܢܝ ܒܪܚܝ), one of the cities of the tribe of Dan, mentioned only in Josh. xix. 46. The paucity of information which we possess regarding this tribe (omitted entirely from the lists in 1 Chr. ii.-viii., and only one family mentioned in Num. xxvi.) makes it impossible to say whether the "sons of Berak" who gave their name to this place belonged to Dan, or were, as we may perhaps infer from the name, earlier settlers dispossessed by the tribe. The reading of the Syriac, Baal-debac, is not confirmed by any other version. By Eusebius the name is divided (comp. Vulg.), and Βαρακάτ is said to have been then a village near Azotus. No trace has been found of it. [G.]

BENE-JA'AKAN (בְּנֵי יַעֲקֹן, Children of Jaakan; Bavaia; Alex. Βανικάν; Benejaacan), a tribe who gave their name to certain wells in the desert which formed one of the halting-places of the Israelites on their journey to Canaan. [BEEROTH BENE-JAAKAN.] In Num. xxxiii. 31, 32, the name is given in the shortened form of Bene-jaakan. The tribe doubtless derived its name from Jaakan, the son of Ezer son of Seir the Horite (1 Chr. i. 42), whose name is also given in Genesis as Akan. [AKAN; JAKAN.]

The situation of these wells has not been yet identified. In the time of Eusebius (*Onom. Beroth fil. Jacin*, Ἰακείμ) the spot was shown 10 miles from Petra on the top of a mountain. Robinson suggests the small fountain *et-Taiyibeh*, at the bottom of the Pass *er-Rubáy* under Petra, a short distance from the Arabah. The word Beeroth, however, suggests not a spring but a group of artificial wells.

In the Targ. Ps. Jon. the name is given in Numers as Aktha, אַכְתָּה, בְּנֵי אַכְתָּה. [G.]

BENE-KE'DEM (בְּנֵי קְדָם, the children of the East), an appellation given to a people, or to peoples, dwelling to the east of Palestine. It occurs in the following passages of the O. T.:—(1) Gen. xix. 1, "Jacob came into the land of the people of the East," in which was therefore reckoned Haran. (2) Job i. 3, Job was "the greatest of all the men of the East" [JOB]. (3) Judg. vi. 3, 33, vii. 12, viii. 10. In the first three passages the Bene-Kedem are mentioned together with the Midianites and the Amalekites; and in the fourth the latter peoples seem to be included in this common name: "Now Zebah and Zalmunna [were] in Karkor, and their hosts with them, about fifteen thousand [men], all that were left of all the hosts of the children of the East." In the events to which these passages of Judges relate, we find a curious reference to the language spoken by these eastern tribes, which was understood by Gideon and his servant (or one of them) as they listened to the talk in the camp; and from this it is to be inferred that they spoke a dialect intelligible to an Israelite: an inference bearing on an affinity of race, and thence on the growth of the Semitic languages. (4) 1 K. iv. 30, "Solomon's wisdom excelled the wisdom of all the children of the East

country." (5) Is. xi. 14; Jer. xlix. 28; Ez. xxx. 4, 10. From the first passage it is difficult to deduce an argument, but the other instances, with their contexts, are highly important. In Ezekiel Ammon is delivered to the "men of the East," and its city Rabbah is prophesied to become "a stall for camels," and the Ammonites to become "a stall for flocks;" referring, apparently, to the habits of the wandering Arabs; while "palaces" and "dwellings," also mentioned and thus rendered in the A. V., may be better read "camps" and "tents." The words of Jeremiah "comp" the supposition just mentioned: "Concerning Hadar, and concerning Hazor, which Nebuchadnezzar king of Babylon shall smite, thus saith the Lord, Arise ye, go up to Kedar, and spoil the men of the East. Their tents and their flocks shall they take away: they shall take to themselves their curtains [i. e. tents], and all their vessels, and their camels."

Opinions are divided as to the extension of the appellation of Bene-Kedem; some (as Rosenmüller and Winer) holding that it came to signify the Arabs generally. From a consideration of the passages above cited, and that which makes mention of the land of Kedem, Gen. xxv. 6 [ISHMAEL], we think (with Gesenius) that it primarily signified the peoples of the Arabian deserts (east of Palestine and Lower Egypt), and chiefly the tribes of Ishmael and of Keturah, extending perhaps to Mesopotamia and Babylonia (to which we may suppose Esau to apply in Num. xxiii. 7, as well as in Is. ii. 6), and that it was sometimes applied to the Arabs and their country generally. The only positive instance of this latter signification of Kedem occurs in Gen. x. 30, where "Sephar, a mount of the East," is by the common agreement of scholars situated in Southern Arabia [ARABIA; SEPHAR].

In the O. T. עַרְב, with its conjugate forms, seems to be a name of the peoples otherwise called Bene-Kedem, and with the same limitations. The same may be observed of ἡ ἀνατολή in the N. T. (Matt. ii. 1, *seqq.*). אֲרָץ קְדָם, בְּנֵי קְדָם, אֲרָץ קְדָם, and קְדָם (in the passages above referred to), are translated by the LXX. and in the Vulg., and sometimes transcribed (Κεδαί) by the former; except LXX. in 1 K. iv. 30, and LXX. and Vulg. in Is. ii. 6, where they make Kedem to relate to ancient time. [E. S. P.]

BENHADAD (בְּנֵי הַדָּד, son of Hadad; also Ἀδερ; Benadad), the name of three kings of Damascus. Hadad or Adad was a Syrian god, probably the Sun (Macrob. *Saturnalia*, i. 27), still worshipped at Damascus in the time of Josephus (*Ant.* ix. 4, 6), and from it several Syrian names are derived, as Hadadezer, i. e. Hadad has helped. The "son of Hadad," therefore, means worshipper of Hadad. Damascus, after having been taken by David (2 Sam. viii. 5, 6), was delivered from subjection to his successor Rezon (1 K. xi. 24), who "was an adversary to Israel all the days of Solomon."

BENHADAD I. was either son or grandson to Rezon, and in his time Damascus was supreme in Syria, the various smaller kingdoms which surrounded it being gradually absorbed into its territory. Benhadad must have been an energetic and powerful sovereign, and his alliance was courted both by Baalshazzer of Israel and Asa of Judah. He finally closed with the latter on receiving a large amount of treasure

and conquered a great part of the N. of Israel, thereby enabling Asa to pursue his victorious operations in the S. From 1 K. xx. 34, it would appear that he continued to make war upon Israel in Omri's time, and forced him to make "streets" in Samaria for Syrian residents. [AHAB.] This date is B.C. 950.

BENHADAD II., son of the preceding, and also king of Damascus. Some authors call him *grand-son*, on the ground that it was unusual in antiquity for the son to inherit the father's name. But Benhadad seems to have been a religious title of the Syrian kings, as we see by its reappearance as the name of Hazael's son, Benhadad III. Long wars with Israel characterised the reign of Benhadad II., of which the earlier campaigns are described under AHAB. His power and the extent of his dominion are proved by the thirty-two vassal kings who accompanied him to his first siege of Samaria. Some time after the death of Ahab, probably owing to the difficulties in which Jehoram of Israel was involved by the rebellion of Moab, Benhadad renewed the war with Israel, and after some minor attempts which were frustrated by Elisha, attacked Samaria a second time, and pressed the siege so closely that there was a terrible famine in the city, and atrocities were committed to get food no less revolting than those which Josephus relates of the siege of Jerusalem by Titus. But when the Syrians were on the very point of success, they suddenly broke up in the night in consequence of a sudden panic, under which they fancied that assistance was coming to Israel from Egypt or some Canaanitish cities as Tyre or Ramoth. Jehoram seems to have followed up this unlooked-for deliverance by successful offensive operations, since we find from 2 K. ix. 1 that Ramoth in Gilead was once more an Israelitish town. [AHAB.] Soon after Benhadad fell sick, and sent Hazael, one of his chief officers, with vast presents, to consult Elisha, who happened to be in Damascus, as to the issue of his malady. Elisha replied that the sickness was not a mortal one, but that still he would certainly die, and he announced to Hazael that he would be his successor, with tears at the thought of the misery which he would bring on Israel. On the day after Hazael's return Benhadad was murdered, but not, as is commonly thought from a cursory reading of 2 K. viii. 15, by Hazael. Such a supposition is hardly consistent with Hazael's character, would involve Elisha in the guilt of having suggested the deed, and the introduction of Hazael's name in the latter clause of ver. 15, can scarcely be accounted for, if he is also the subject of the first clause. Ewald, from the Hebrew text and a general consideration of the chapter (*Gesch. des V. I.* iii. p. 523, *note*), thinks that one or more of Benhadad's own servants were the murderers: Calmet (*Fragm.* vii.) believes that the wet cloth which caused his death, was intended to effect his cure. This view he supports by a reference to Bruce's *Travels*, iii. p. 33. Hazael succeeded him perhaps because he had no natural heirs, and with him expired the dynasty founded by Rezon. Benhadad's death was about B.C. 890, and he must have reigned some 30 years.

BENHADAD III., son of the above-mentioned Hazael, and his successor on the throne of Syria. His reign was disastrous for Damascus, and the vast power wielded by his father sank into insignificance. In the striking language of scripture, "Jehoahaz (the son of Jehu) besought the Lord, and the Lord hearkened unto him, for he saw the oppression of

Israel, because the king of Syria oppressed them; and the Lord gave Israel a saviour" (2 K. xiv. 4, 5). This saviour was Jeroboam II. (cf. 2 K. xiv. 27), but the prosperity of Israel began to revive in the reign of his father Jehoahaz, the son of Jehoahaz. When Benhadad succeeded to the throne of Hazael, Jehoahaz, in accordance with a prophecy of the dying Elisha, recovered the cities which Jehoahaz had lost to the Syrians, and beat him in Aphek (2 K. xv. 17) in the plain of Esdraelon, where Ahab had already defeated Benhadad II. [AHAB.] Jehoahaz gained two more victories, but did not restore the dominion of Israel on the E. of Jordan. This glory was reserved for his successor. The date of Benhadad III. is B.C. 840. His misfortunes in war are noticed by Amos i. 4. [G. E. L. C.]

BEN-HA'IL (בְּנֵי-חַיִל), son of the host, i. e. warrior; *Benhail*, one of the "princes" (יְרֵי) whom king Jehoshaphat sent to teach in the cities of Judah (2 Chr. xvii. 7). The LXX. translates, τοὺς ἡγουμένους αὐτοῦ καὶ τοὺς υἱοὺς τῶν δυνάτων.

BEN-HA'NAN (בְּנֵי-חָנָן; υἱὸς Ἐανῆ; Alex. *ayan*; *filius Hanan*), son of Shimon, in the line of Judah (1 Chr. iv. 20).

BEN'NU (בְּנֵי-נֹחַ; *Bavouat*; Alex. *Bavouat*; *Baninu*), a Levite; one of those who sealed the covenant with Nehemiah (Neh. x. 13 [14]).

BEN'JAMIN (בְּנֵי-יָמִין; *Beniamin*, *Beniamin*; *Benjamin*). 1. The youngest of the children of Jacob, and the only one of the thirteen (if indeed there were not more; comp. "all his daughters," Gen. xxxvii. 35, xlv. 7), who was born in Palestine. His birth took place on the road between Bethel and Bethlehem, a short distance—"a length of earth"—from the latter, and his mother Rachel died in the act of giving birth to him, naming him with her last breath Ben-oni, "son of my sorrow" (comp. 1 Sam. iv. 19-22). This was by Jacob changed into Benjamin (*Binyamin*) (Gen. xxxv. 16-18).

The name is worthy some attention. From the terms of the story it would appear to be implied that it was bestowed on the child in opposition to the desponding, and probably ominous, name given him by his dying mother, and on this assumption it has been interpreted to mean "Son of the right hand," i. e. fortunate, dexterous, *Felix*; as if בְּנֵי-יָמִין. This interpretation is inserted in the text of the Vulgate and the margin of the A. V. and has the support of Gesenius (*Thes.* 219). On the other hand the Samaritan Codex gives the name in an altered form as בְּנֵי-יָמִים, son of days, i. e. son of my old age (comp. Gen. xlv. 20), which is adopted by Philo, Aben-ezra, and others. Both these interpretations are of comparatively late date, and it is notorious that such explanatory glosses are not only often invented long subsequently to the original record, but are as often at variance with the real meaning of the record. The meaning given by Josephus—*διὰ τὴν ἐπ' αὐτῷ γενομένην ὀδύνην τῆς μητρὸς* (*Ant.* i. 21, §3)—is completely different from either of the above. However this may be, the name is not so pointed as to agree with any interpretation founded on "son of"—being בְּנֵי, and not בְּנֵי. Moreover in the adjectival forms of the word the first syllable is generally suppressed

as בְּנֵי יִמִּינִי: הַיְמִינִי, *i. e.* "sons of Yemini," for sons of Benjamin; אִישׁ יִמִּינִי, "man of Yemini," for man of Benjamin (1 Sam. ix. 1; Esth. ii. 5); אֶרֶץ יִמִּינִי, land of Yemini for land of Benjamin (1 Sam. ix. 4); as if the patriarch's name had been originally יַמִּין, Yamin (comp. Gen. xlv. 10), and that of the tribe Yeminites. These adjectival forms are carefully preserved in the LXX.

Until the journeys of Jacob's sons and of Jacob himself into Egypt we hear nothing of Benjamin, and as far as he is concerned those well-known narratives disclose nothing beyond the very strong affection entertained towards him by his father and his whole-brother Joseph, and the relation of fond endearment in which he stood, as if a mere darling child (comp. Gen. xlv. 20), to the whole of his family. Even the harsh natures of the elder patriarchs relaxed towards him. But Benjamin can hardly have been the "lad" which we commonly imagine him to be, for at the time that the patriarchs went down to reside in Egypt, when "every man with his house went with Jacob," ten sons are ascribed to Benjamin,—a larger number than to any of his brothers—and two of these, from the plural formation of their names, were themselves apparently families (Gen. xlv. 21).^a

And here, little as it is, closes all we know of the life of the patriarch himself; henceforward the history of Benjamin is the history of the tribe. And up to the time of the entrance on the Promised Land that history is as meagre as it is afterwards full and interesting. We know indeed that shortly after the departure from Egypt it was the smallest tribe but one (Num. i. 36: comp. verse 1); that during the march its position was on the west of the tabernacle with its brother tribes of Ephraim and Manasseh (Num. ii. 18-24). We have the names of the "captain" of the tribe, when it set forth on its long march (Num. ii. 22); of the "ruler" who went up with his fellows to spy out the land (xiii. 9); of the families of which the tribe consisted when it was marshalled at the great halt in the plains of Moab by Jordan-Jericho (Num. xxvi. 38-41, 63), and of the "prince" who was chosen to assist in the dividing of the land (xxxiv. 21). These are indeed preserved to us. But there is nothing to indicate what were the characteristics and behaviour of the tribe which sprang from the orphan darling of his father and brothers. No touches of personal biography like those with which we are favoured concerning Ephraim (1 Chr. vii. 20-23): no record of zeal for Jehovah like Levi (Ex. xxxii. 26): no evidence of special bent as in the case of Reuben and Gad (Num. xxxii.). The only foreshadowing of the tendencies of the tribe which was to produce Ehud, Saul, and the perpetrators of the deed of Gibeah, is to be found in the prophetic gleam which lighted up the dying Jacob, "Benjamin shall ravin as a wolf,

^a According to other lists, some of these "children" would seem to have been grandchildren (comp. Num. xxvi. 38-41; 1 Chr. vii. 6-12, viii. 1).

^b A trace of the pasture lands may be found in the mention of the "herd" (1 Sam. xi. 5); and possibly others in the names of some of the towns of Benjamin: as hap-Parah, "the cow;" Zelah-ha-ephrah, "the ox-rib" (Josh. xviii. 23, 28).

^c It is perhaps hardly fanciful to ask if we may not account in this way for the curious prevalence among

in the morning he shall devour the prey, and at night he shall divide the spoil" (Gen. xlv. 27).

The proximity of Benjamin to Ephraim during the march to the Promised Land was maintained in the territories allotted to each. Benjamin lay immediately to the south of Ephraim and between Ephraim and Judah. The situation of this territory was highly favourable. It formed almost a peninsula, of about 26 miles in length by 11 in breadth. Its eastern boundary was the Jordan, and from thence it extended to the wooded district of Kirjath-jearim, a point about eight miles west of Jerusalem, while in the other direction it stretched from the valley of Hinnom, under the "Shoulder of the Jebusite" on the south, to Bethon the north. Thus Dan intervened between Benjamin and the Philistines, while the communications with the valley of the Jordan were in their own power. On the south the territory ended abruptly with the steep slopes of the hill of Jerusalem,—on the north it melted imperceptibly into the possessions of the friendly Ephraim. The smallest of this district, hardly larger than the county of Middlesex, was, according to the testimony of Josephus, compensated for by the excellence of the land (*διὰ τὴν τῆς γῆς ἀρετὴν*, *Ant. v. 11*). In the degenerate state of modern Palestine but traces remain of this excellence. But other and more enduring natural peculiarities remain, and claim our recognition, rendering this possession one of the most remarkable among those of the tribe.

(1.) The general level of this part of Palestine is very high, not less than 2000 feet above the maritime plain of the Mediterranean on the one side, or than 3000 feet above the deep valley of the Jordan on the other, besides which this general level or plateau is surmounted, in the district now under consideration, by a large number of eminences—defined, rounded hills—almost every one of which has borne some part in the history of the tribe. Many of these hills carry the fact of their existence in their names. Gibeon, Gibeah, Geba or Gaba, all mean "hill;" Ramah and Ramathaim, "eminence;" Mizpah, "Watch tower;" while the "ascent of Beth-horon," the "cliff Rimmon," the "pass of Mich-mach" with its two "teeth of rock," all testify to a country eminently broken and hilly.

The special associations which belong to each of these eminences, whether as sanctuary or fortress, many of them arising from the most stirring incidents in the history of the nation, will be best examined under the various separate heads.

(2.) No less important than these eminences are the torrent beds and ravines by which the upper course breaks down into the deep tracts on each side of them. They formed then, as they do still, the only means of access from either the plains of Philistia and Sharon on the west, or the deep valley of the Jordan on the east—the latter steep and precipitous in the extreme, the former more gradual in their declivity. Up these western passes swarmed the Philistines on their incursions during the times of Samuel and

the names of the towns of Benjamin of the tribe of the tribes. Ha-Arvim, the Avites; Zemaraim, the Zemarites; ha-Ophni, the Ophnites; Chephar-ha-aron, the village of the Ammonites; ha-Jebus, the Jebusite,—are all among the names of places in Benjamin; and we can hardly doubt that in an ascent of the wild tribes of the desert from the rocky and open plains of the low level to the fresh air and green fastnesses of the upper district.

of Saul, driving the first king of Israel right over the higher district of his own tribe, to Gilgal in the hot recesses of the Arabah, and establishing themselves over the face of the country from Michmah west to Ajalon. Down these same defiles they were driven by Saul after Jonathan's victorious exploit, just as in earlier times Joshua had chased the Canaanites down the long hill of Beth-horon, and as centuries after the forces of Syria were chased by Judas Maccabaeus (1 Macc. iii. 16-24).

The passes on the eastern side are of a much more difficult and intricate character than those on the western. The principal one, which, now unfrequented, was doubtless in ancient times the main ascent to the interior, leaves the Arabah behind the site of Jericho, and breaking through the barren hills with many a wild bend and steep slope, extends to and indeed beyond the very central ridge of the table-land of Benjamin, to the foot of the eminence on which stand the ruins of *Biroh*, the ancient Beeroth. At its lower part this valley bears the name of *Wady Fivâr*, but for the greater part of its length it is called *Wady Suweinî*. It is the main access, and from its central ravine branch out side valleys, conducting to Bethel, Michmah, Gibeah, Anathoth, and other towns. After the fall of Jericho this ravine must have stood open to the victorious Israelites, as their natural inlet to the country. At its lower end must have taken place the repulse and subsequent victory of Ai, with the conviction and stoning of Achan, and through it Joshua doubtless hastened to the relief of the Gibeonites, and to his memorable pursuit of the Canaanites down the pass of Beth-horon, on the other side of the territory of Benjamin.

Another of these passes is that which since the time of our Saviour has been the regular road between Jericho and Jerusalem, the scene of the parable of the Good Samaritan.

Others lie further north by the mountain which bears the traditional name of Quarantania; first up the face of the cliff, afterwards less steep, and finally leading to Bethel or Taiyibeh, the ancient *Ophrah* (Rob. i. 570).

These intricate ravines may well have harboured the wild beasts, which, if the derivation of the names of several places in this locality are to be trusted, originally haunted the district—*zeboim*, hyenas (1 Sam. xiii. 18), *shual* and *shaalbim*, foxes or jackals (Judg. i. 35; 1 Sam. xiii. 17), *ajalon*, gazelles.⁴

Such were the limits and such the character of the possession of Benjamin as fixed by those who originally divided the land. But it could not have been long before they extended their limits, since in the early lists of 1 Chr. viii. we find mention made of Benjamites who built Lod and Ono, and of others who were founders of Ajalon (12, 13), all which towns were beyond the spot named above as the westernmost point in their boundary. These places too were in their possession after the return from the captivity (Neh. xi. 35).

The contrast between the warlike character of the tribe and the peaceful image of its progenitor has been already noticed. That fierceness and power

are not less out of proportion to the smallness of its numbers and of its territory. This comes out in many scattered notices. (a) Benjamin was the only tribe which seems to have pursued archery to any purpose, and their skill in the bow (1 Sam. xx. 20, 36; 2 Sam. i. 22; 1 Chr. viii. 40, xii. 2; 2 Chr. xvii. 17) and the sling (Judg. xx. 16) are celebrated. (b) When, after the first conquest of the country, the nation began to groan under the miseries of a foreign yoke, it is to a man of Benjamin, Ehud the son of Gera, that they turn for deliverance. The story seems to imply that he accomplished his purpose on Eglon with less risk, owing to his proficiency in the peculiar practice of using his left hand, a practice apparently confined to Benjamites, though by them greatly employed (Judg. iii. 15, and see xx. 16; 1 Chr. xii. 2). (c) Baanah and Rechab, "the sons of Rimmon the Beerothite of the children of Benjamin," are the only Israelites west of the Jordan named in the whole history as captains of marauding predatory "bands" (נְדָרִים); and the act of which they

were guilty—the murder of the head of their house—hardly needed the summary vengeance inflicted on them by David to testify the abhorrence in which it must have been held by all Orientals however warlike. (d) The dreadful deed recorded in Judg. xix. though repelled by the whole country, was unhesitatingly adopted and defended by Benjamin with an obstinacy and spirit truly extraordinary. Of their obstinacy there is a remarkable trait in 1 Sam. xxii. 7-18. Though Saul was not only the king of the nation, but the head of the tribe, and David a member of a family which had as yet no claims on the friendship of Benjamin, yet the Benjamites resisted the strongest appeal of Saul to betray the movements of David, and after those movements had been revealed by Doeg the Edomite (worthy member—as he must have seemed to them—of an accursed race!) they still firmly refused to lift a hand against those who had assisted him.

And yet—to return to the deed of Gibeah—in one or two of the expressions of that antique and simple narrative—the phrase "Benjamin my brother"—the anxious inquiry, "what shall we do for wives for them that remain?"—and the entreaty to be favourable to them "for our sakes"—we seem to hear as it were an echo of those terms of fond affection which have given the son of Rachel's grief so distinct a place in our minds.

That frightful transaction was indeed a crisis in the history of the tribe: the narrative undoubtedly is intended to convey that the six hundred who took refuge in the cliff Rimmon, and who were afterwards provided with wives partly from Jabesh Gilead (Judg. xxi. 10), partly from Shiloh (xxi. 21), were the only survivors. A long interval must have elapsed between so abject a condition and the culminating point at which we next meet with the tribe.⁵

Several circumstances may have conduced to its restoration to that place which it was now to assume. The Tabernacle was at Shiloh in Ephraim

nology of the book of Judges may be drawn from this circumstance—since no shorter period would have been sufficient for the tribe to have recovered such almost total extermination, and to have reached the numbers and force indicated in the lists of 1 Chr. xii. 1-8. vii. 6-12, viii. 1-40.

⁴ The subject of the connexion between the topography of Benjamin and the events which took place there is treated in the most admirable manner in the 4th chapter of Mr. Stanley's *Sinai and Palestine*. Very much of the above article is drawn from that source.

⁵ A fair argument in favour of the received chrono-

during the time of the last Judge; but the Ark was in Benjamin at Kirjath-jearim. Ramah, the official residence of Samuel, and containing a sanctuary greatly frequented (1 Sam. ix. 12, &c.),—Mizpeh, where the great assemblies of "all Israel" took place (1 Sam. vii. 5),—Bethel, perhaps the most ancient of all the sanctuaries of Palestine, and Gibbon, specially noted as "the great high place" (2 Chr. i. 3), were all in the land of Benjamin. These must gradually have accustomed the people who resorted to these various places to associate the tribe with power and sanctity, and they tend to elucidate the anomaly which struck Saul so forcibly, "that all the desire of Israel" should have been fixed on the house of the smallest of its tribes (1 Sam. ix. 21).

The struggles and contests which followed the death of Saul arose from the natural unwillingness of the tribe to relinquish its position at the head of the nation, especially in favour of Judah. Had it been Ephraim, the case might have been different, but Judah had as yet no connexion with the house of Joseph, and was besides the tribe of David, whom Saul had pursued with such unrelenting enmity. The tact and sound sense of Abner, however, succeeded in overcoming these difficulties, though he himself fell a victim in the very act of accomplishing his purpose, and the proposal that David should be "king over Israel" was one which "seemed good to the whole house of Benjamin," and of which the tribe testified its approval, and evinced its good faith, by sending to the distant capital of Hebron a detachment of 3000 men of the "brethren of Saul" (1 Chr. xii. 29). Still the insults of Shimei and the insurrection of Sheba are indications that the soreness still existed, and we do not hear of any cordial co-operation or firm union between the two tribes until a cause of common quarrel arose, at the disruption, when Rehoboam assembled "all the house of Judah with the tribe of Benjamin, to fight against the house of Israel, to bring the kingdom again to the son of Solomon" (1 K. xii. 21: 2 Chr. xi. 1). Possibly the seal may have been set to this by the fact of Jeroboam having just taken possession of Bethel, a city of Benjamin, for the calf-worship of the northern kingdom (1 K. xii. 29). On the other hand Rehoboam fortified and garrisoned several cities of Benjamin, and wisely dispersed the members of his own family through them (2 Chr. xi. 10-12). The alliance was further strengthened by a covenant solemnly undertaken (2 Chr. xv. 9), and by the employment of Benjamites in high positions in the army of Judah (2 Chr. xvii. 17). But what above all must have contributed to strengthen the alliance was the fact that the Temple was the common property of both tribes. True, it was founded, erected, and endowed by princes of "the house of Judah," but the city of "the Jebusite" (Josh. xviii. 28), and the whole of the ground north of the Valley of Hinnom, was in the lot of Benjamin. In this latter fact is literally fulfilled the prophecy of Moses (Deut. xxxiii. 12): Benjamin "dwelt between" the "shoulders" of the ravines which encompass the Holy City on the west, south, and east (see a good treatment of this point in Blunt's *Uncles. Coincidences*, Pt. II. §xvii.).

Henceforward the history of Benjamin becomes

¹ Bethel, however, was on the very boundary line, and centuries before this date was inhabited by both Ephraimites and Benjamites (Judg. xix. 15).

merged in that of the southern kingdom. The tribe still retained its individuality in pain from the constant mention of it in the various occasions taken of the two tribes, and on other occasions and also from the lists of the men of Benjamin who returned with Zerubbabel (Ezr. ii.; Neh. vii.) and took possession of their old towns (Neh. xi. 31-35). At Jerusalem the name must have been always kept alive, if by nothing else, by the name of "the high gate of Benjamin" (Jer. xx. 2). [JERUSALEM.]

But though the tribe had thus given up to a certain degree its independent existence, it is clear that the ancient memories of their house were not allowed to fade from the recollections of the Benjamites. The genealogy of Saul, to a late date a carefully preserved in the lists of 1 Chr. (viii. 33-40, ix. 39-44); the name of Kish recurs as the father of Mordecai (Est. ii. 5), the honoured deliverer of the nation from miseries worse than those threatened by Nahash the Ammonite. But it was reserved for a greater than these to close the line of this tribe in the sacred history. The royal name once more appears, and "Saul who also is called Paul" has left on record under his own name that he was "of the stock of Israel, of the tribe of Benjamin." It is perhaps more than a mere fact to note how remarkably the chief characteristics of the tribe are gathered up in his one person. There was the fierceness, in his persecution of the Christians; and there were the obstinacy and persistence, which made him proof against the tears and prayers of his converts, and "ready not to be bound, but also to die for the name of the Lord Jesus" (Acts xxi. 12, 13). There were the force and rigour to which natural difficulties and confined circumstances formed no impediment; and lastly, there was the keen sense of the greatness of his house, his proud reference to his forefather "Saul the son of Cis, a man of the tribe of Benjamin."

Be this as it may, no nobler hero could be found to close the rolls of the worthies of his tribe—no prouder distinction could be desired for Benjamin than that of having produced the first judge of the nation, the first king, and finally, when Judaism gave place to Christianity, the great Apostle of the Gentiles.

2. A man of the tribe of Benjamin, son of Bathan, and the head of a family of warriors (1 Chr. vii. 10).

3. One of the "sons of Harim;" an Israelite at the time of Ezra, who had married a foreign wife (Ezr. x. 32).

BENJAMIN, HIGH GATE, or GATE, of (בֵּית הַעֲלִיּוֹן), Jer. xx. 2, xxxvii. 13, xxxviii. 1; Zech. xiv. 10. [JERUSALEM.]

BENO (בְּנוֹ); LXX. translates *vno*; *Benoi*, a Levite of the sons of Merari (1 Chr. xxi. 26, 27).

BEN-ONI (בֶּן-אֹנִי), son of my sorrow, or of my strength, i. e. of my last effort, Hiller, *Comm. bibl.* &c.; *vno* δδούρης μου; *Benoni*, id est filius doloris mei), the name which the dying Rachel gave to her newly-born son, but which by his father was changed into BENJAMIN (Gen. xxxv. 18).

BEN-ZOHETH (בֶּן-זוּחֶת), *vno* זואח; *Ben-Zowach*; *Zoheth*, a name occurring among the descendants of Judah (1 Chr. iv. 20). The name

appears to be a fragment, and as if the name of a son of the Zoheth just mentioned had originally followed. A. V. follows Vulgate.

BEON (בְּעוֹן; *Baion*; Alex. *Baion*; *Beon*), a place on the east of Jordan (Num. xxxii. 3), doubtless a contraction of BAAL-MEON (comp. ver. 38).

BEOR (בְּעוֹר; *Beor*; *Boor*). 1. The father of BELA, one of the early Edomite kings (Gen. xxxvi. 32; 1 Chr. i. 43). 2. Father of Balaam (Num. xxii. 5, xxiv. 3, 15; xxxi. 8; Josh. xiii. 22, xiv. 9; Mic. vi. 5). He is called BOSOR in the S. T. [BELA.]

BERA (בְּרֵא; Vat. and Alex. *βαλλά* Joseph. *βαλλάρ*; *Bera*), king of Sodom at the time of the invasion of the five kings under Chedorlaomer (Gen. xiv. 2; also 17 and 21).

BERA'CHAH (בְּרַחָה; *Berchia*; *Baracha*), a Benjamite, one of "Saul's brethren," who attached himself to David at Ziklag (1 Chr. xii. 3).

BERA'CHAH, VALLEY OF (עִמְקֵי בְרַחָה; *Koûles Eûlogias*; *vallis benedictionis*), a valley (Jos. *τις κοιλον και παραγγωδη τόπον*) in which Jehoshaphat and his people assembled to "bless" Jehovah after the overthrow of the hosts of Moabites, Ammonites, and Meunim, who had come against them, and which from that fact acquired its name of "the valley of blessing" (2 Chr. ix. 26). The place is remarkable as furnishing one of the latest instances in the O. T. of a name bestowed in consequence of an occurrence at the spot.

The name of *Bereikût* (ببريكوت) still survives,

attached to ruins in a valley of the same name lying between Tekua and the main road from Bethlehem to Hebron, a position corresponding accurately enough with the locality of the battle as described in 2 Chr. xx. (Rob. iii. 275: the discovery is due to Wolcott; see Ritter, *Jordan*, 635.) It must not be confounded with Caphar-barucha, now probably *Beni Naim*, an eminence on very high ground, 3 or 4 miles east of Hebron, commanding an extensive view of the Dead Sea, and traditionally the scene of Abraham's intercession for Sodom. The tomb of Lot has been shown there since the days of Mandeville (see Reland, 685; Rob. i. 489-91). [G.]

BERACHIAH (בְּרַחִיָּה; *Berachiah*; *Bapachia*; *Barachia*), a Gershonite Levite, father of Asaph the singer (1 Chr. vi. 39). [BERECHIAH.]

BERAIAH (בְּרֵאִיָּה; *Bapata*; *Baraia*), son of Shimhi, a chief man of Benjamin (1 Chr. viii. 21).

BEREA (Βεροία). 1. A city of Macedonia, to which St. Paul retired with Silas and Timotheus, in the course of his first visit to Europe, on being persecuted in Thessalonica (Acts xvii. 10), and from which, on being again persecuted by emissaries from Thessalonica, he withdrew to the sea for the purpose of proceeding to Athens (ib. 14, 15). The Berea, and their character is described in very favourable terms (ib. 11). Sopater, one of St. Paul's missionary companions, was from this place (Acts xx. 4). He accompanied the apostle on his return from the second visit to Europe

(ib.); and he appears to have previously been with him, in the course of that second visit, at Corinth, when he wrote the Epistle to the Romans (Rom. xvi. 21).

Berea, now called *Verria* or *Kara-Verria*, is fully described by Leake (*Northern Greece*, vol. iii. pp. 290 seqq.), and by Cousinéry (*Voyage dans la Macédoine*, vol. i. pp. 69 seqq.). Situated on the eastern slope of the Olympian mountain-range, with an abundant supply of water, and commanding an extensive view of the plain of the Axios and Haliacmon, it is regarded as one of the most agreeable towns in Rumili, and has now 15,000 or 20,000 inhabitants. A few ancient remains, Greek, Roman, and Byzantine, still exist here. Two roads are laid down in the Itineraries between Thessalonica and Berea, one passing by Pella. St. Paul and his companions may have travelled by either of them. Two roads also connect Berea with Dium, one passing by Pydna. It was probably from Dium that St. Paul sailed to Athens, leaving Silas and Timotheus behind; and possibly 1 Thess. iii. 2 refers to a journey of Timotheus from Berea, not from Athens. [TIMOTHY.] The coin in *Akerman's Numismatic Illustrations of the N. T.* p. 46, is erroneously assigned to the Macedonian Berea, and belongs to the following.

2. The modern *Aleppo*, mentioned in 2 Macc. xiii. 4, in connexion with the invasion of Judaea by Antiochus Eupator, as the scene of the miserable death of Menelaus. This seems to be the city, in which Jerome says that certain persons lived, who possessed and used St. Matthew's Hebrew Gospel (*De Vir. Illust.* c. 3).

3. (*Bepéa*), a place in Judaea, apparently not very far from Jerusalem, where Bacchides, the general of Demetrius, encamped shortly before the engagement in which Judas Maccabaeus was slain (1 Macc. ix. 4. See Joseph. *Ant.* xii. 11, §1). [J. S. H.]

BERECHIAH (בְּרַחִיָּה and בְּרַחִיָּה; *Bapachia*; *Barachian*). 1. One of the sons of Zerubabel, and a descendant of the royal family of Judah (1 Chr. iii. 20).

2. A man mentioned as the father of Meshullam who assisted in rebuilding the walls of Jerusalem (Neh. iii. 4, 30; vi. 18).


3. A Levite of the line of Elkannah (1 Chr. ix. 16).

4. A doorkeeper for the ark (1 Chr. xv. 23).

5. Berechiah, one of the chief men of the tribe of Ephraim in time of king Ahaz (2 Chr. xxviii. 12).

6. Berechiah, father of Asaph the singer (1 Chr. xv. 17). [BERACHIAH.]

7. Berechiah, father of Zechariah the prophet (Zech. i. 1, also 7). [G.]

BERED (בְּרַד; *Bapad*; *Barad*). 1. A place in the south of Palestine, between which and Kadesh lay the well Lachai-roi (Gen. xvi. 14). The name is variously given in the ancient versions: Peschito, *Gadar*;  = Gerar; Arab. *Iared*, *يرد*, probably a mere corruption of the Hebrew name, Onkelos, *Chagra*, חַגְרָה (elsewhere employed in the Targums for "Shur;" can it be connected with Hagar, חַגְרָה, חַגְרָה ?); Ps.-Jonathan, *Chalutza*, חַלּוּצָא, i. e. the Elusa, Ἐλουσα, of Ptolemy and the ecclesiastical writers, now *el-Khulasah*, on the Hebron road, about 12 miles south of Beerzheba

(Job. i. 201, 2; Stewart, 205; Reland, 755). We have the testimony of Jerome (*Vita S. Hilarionis*) that Elusa was called by its inhabitants *Barec*, which would be an easy corruption of Bered, $\bar{\gamma}$ being read for $\bar{\gamma}$. Chalutza is the name elsewhere given in the Arabic version for "Shur" and for "Gerat."

2. A son or descendant of Ephraim (1 Chr. vii. 20), possibly identical with Becher in Num. xxvi. 35, by a mere change of letters (ככר for ברר). [G.]

BERENICE. [BERNICE.]

BE'RI (בְּרִי; Βαρί; Berī), son of Zophah, of the tribe of Asher (1 Chr. vii. 36).

BERIAH (בְּרִיעָה, *in evil*, or a gift, see No. 2; Βερία, Βαρία; Baria, Beria, Prīe). 1. A son of Asher (Gen. xli. 17; Num. xxvi. 44, 45), from whom descended the "family of the Beriites," בְּרִיעֵי, Βαριαί, familia *Brieturum* (Num. xxvi. 44).

2. A son of Ephraim, so named on account of the state of his father's house when he was born. "And the sons of Ephraim; Shuthelah, and Bered his son, and Tahath his son, and Eladah his son, and Tahath his son, and Zabab his son, and Shuthelah his son, and Ezer, and Elead, whom the men of Gath [that were] born in [that] land slew" [*lit.* "and the men... slew them"], "because they came down to take away their cattle. And Ephraim their father mourned many days, and his brethren came to comfort him. And when he went in to his wife, she conceived, and bare a son, and he called his name Beriah, because it went evil with his house" [*lit.* "because evil" or "a gift" "was to his house:" בְּרִיעָה הָיְתָה בְּבֵיתוֹ, εἶς ἐν κακοῖς ἐγένετο ἐν οἴκῳ μου, LXX: "eo quod in malis domus ejus ortus esset," Vulg.] (1 Chr. vii. 20-23). With respect to the meaning of the name, Gesenius prefers the rendering "in evil" to "a gift," as probably the right one. In this case בְּרִיעָה in the explanation would be, according to him, רַעָה with *Beth essentialis* (*Thes. s. v.*). It must be remarked, however, that the supposed instances of *Beth essentialis* being prefixed to the subject in the O. T. are few and inconclusive, and that it is disputed by the Arabian grammarians if the parallel "redundant Bé" of the Arabic be ever so used (comp. *Thes.* pp. 174, 175, where this use of "redundant Bé" is too arbitrarily denied). The LXX. and Vulg. indicate a different construction, with an additional variation in the case of the former, ("my house" for "his house,") so that the rendering "in evil" does not depend upon the construction proposed by Gesenius. Michaelis suggests that בְּרִיעָה may mean a spontaneous gift of God, beyond expectation and the law of nature, as a son born to Ephraim now growing old might be called (*Suppl.* pp. 224, 225). In favour of this meaning, which, with Gesenius, we take in the simple sense of "gift," it may be urged, that it is unlikely that four persons would have borne a name of an unusual form, and that a case similar to that here supposed is found in the naming of Seth (Gen. iv. 25). This short notice is of no slight historical importance; especially as it refers to a period of Hebrew history respecting which the Bible affords us no other like information. The event must be assigned to the time between Jacob's death and the beginning of the oppression. The indications that

guide us are, that some of Ephraim's sons must have attained to manhood, and that the Hebrews were still free. The passage is full of difficulties. The question is: What sons of Ephraim were killed? The persons mentioned do not all seem to be his sons. Shuthelah occupies the first place, and a genealogy of his descendants follows as far as a second Shuthelah, the words "his son" indicating a direct ancestor, as Houbigant (ap. Barrett, *Synopsis in loc.*) remarks, although he very needlessly proposes conjectures to omit them. A similar genealogy from Beriah to Joshua is given in ver. 25-27. As the text stands there are but three sons of Ephraim mentioned before Beriah—Shuthelah, Ezer, and Elead—of whom seem to have been killed by the men of Gath, though it is possible that the last two are also meant, and the first of whom is stated to have had descendants. In the enumeration of the Israeli families in Numbers four of the tribe of Ephraim are mentioned, sprung from his sons Shuthelah, Becher, and Tahan, and from Eran, son or descendant of Shuthelah (xxvi. 35, 36). The second and third families are probably those of Beriah and a younger son, unless the third is one of Beriah, called after his descendant Tahan (1 Chr. vii. 25), or one of them may be that of a son of Joseph, since it is related that Jacob determined that one of Joseph who might be born to him after Ephraim and Manasseh should "be called after the name of their brethren in their inheritance" (Gen. xli. 18). See however BECHER. There can be no doubt that the land in which the men of Gath were born is the eastern part of Lower Egypt, if not Goshen itself. It would be needless to say that they were born in their own land. At this time very many foreigners must have been settled in Egypt, especially in and about Goshen. Indeed Goshen is mentioned as a non-Egyptian country in its inhabitants (Gen. xli. 34), and its own name as well as nearly all the names of its cities and places mentioned in the Bible, save the cities built in the oppression, are probably Semitic. In the Book of Joshua, Shihor, the Nile, here the Pelusiac branch, is the boundary of Egypt and Canaan, the Philistine territories apparently being considered to extend from it (Josh. xiii. 2, 3). It is therefore very probable that many Philistines would have settled in a part of Egypt so accessible to them and so similar in its population to Canaan as Goshen and the tracts adjoining it. Or else those men of Gath may have been mercenaries like the Cherethim (in Egyptian Shayratana) who were in the Egyptian service at a later time, as in David's, and whose lands were probably allotted as to the native army. Some suppose that the men of Gath were the aggressors, a conjecture not at variance with the words used in the relation of the cause of the death of Ephraim's sons, since we may read "when" they came down," &c., instead of "because," (*Bagster's Bible, in loc.*), but it must be remembered that this rendering is equally consistent with the other explanation. There is no reason to suppose that the Israelites at this time may not have sometimes engaged in predatory or other warfare. The warlike habits of Jacob's sons are evident in the narrative of the vengeance taken by Simeon and Levi upon Hamor and Shechem (Gen. xxxiv. 20-29), and of their posterity in the account of the fear of that Pharaoh who began to oppress them lest they should, in the event of war in the land, join with the enemies of his people, and by fighting

against them get them out of the country (Ex. i. 8-10). It has been imagined, according to which side was supposed to have acted the aggressor, that the Gittites descended upon the Ephraimites in a predatory excursion from Palestine, or that the Ephraimites made a raid into Palestine. Neither of these explanations is consistent with sound criticism, because the men of Gath are said to have been born in the land, that is, to have been settled in Egypt, as already shown, and the second one, which is adopted by Bunsen (*Egypt's Place*, i. pp. 177, 178), is inadmissible on the ground that the verb used, *יָרַד*, "he went down," or "descended," is applicable to going into Egypt, but not to coming from it. The Rabbinical idea that these sons of Ephraim went to take the Promised Land needs no refutation. (For these various theories see *Poli Synopsis in loc.*)

3. A Benjamite. He and his brother Shema were ancestors of the inhabitants of Ajalon, and expelled the inhabitants of Gath (1 Chr. viii. 13, 16).

4. A Levite (1 Chr. xxiii. 10, 11). [R. S. P.]

BERITES. [BERIAH, 1.]

BERITES, THE (הַבְּרִיִּים; *ἐν Χαββί*), a tribe or people who are named with Abel and Beth maachah—and who were therefore doubtless situated in the north of Palestine—mentioned only as having been visited by Joab in his pursuit after Sheba the son of Bichri (2 Sam. xx. 14). The expression is a remarkable one, "all the Berites" (כָּל הַבְּרִיִּים; comp. "all the Bithron"). The Vulgate has a *hæretic* reading—*omnesque viri electi congregati fuerant*—apparently reading for הַבְּרִיִּים by an easy transposition and change of letters בְּחַרִּים, i. e. the young men, and this is in Ewald's opinion the correct reading (*Gesch.* iii. 249, note). [G.]

BERITH, THE GOD (אֱלֹהֵי בְרִית), Judg. ix. 46. [BAAL-BERITH, p. 146.]

BERNICE and BERENICE (Βερνίκη, also in Joseph.; *Bernice* = Φερηνίκη, see Sturz, *Dial. Maced.* p. 31; the form *Beronice* is also found), the eldest daughter of Herod Agrippa I. (Acts xii. 1, &c.). She was first married to her uncle Herod, king of Chalcis (Joseph. *Ant.* xix. 5, §1), and after his death (A.D. 48) she lived under circumstances of great suspicion with her own brother Agrippa II. (Joseph. *Ant.* xx. 7, 3; Juvenal, *Sat.* vi. 156 ff.), in connexion with whom she is mentioned Acts xxv. 13, 23, xxvi. 30, as having visited Festus on his appointment as Procurator of Judæa. She was a second time married, to Polemon, king of Cilicia, but soon left him, and returned to her brother (Joseph. *ibid.*). She afterwards became the mistress of Vespasian (Tacit. *Hist.* ii. 81), and of his son Titus (Sueton. *Tit.* 7). [H. A.]

BERODACH-BAL'ADAN. 2 K. xx. 12. [BERODACH-BALADAN.]

BEROTH (Βρωθ; Alex. Βρωθ), 1 Esd. v. 19. [BEROTH.]

BEROTHAH, BE'ROTHAI (בְּרוֹתָה; *Beratha, Beroth*). The first of these two names, each of which occurs once only, is given by Ezekiel (xlvii. 16) in connexion with Hamath and

Damascus as forming part of the northern boundary of the promised land. The second is mentioned (2 Sam. viii. 8) as the name of a city of Zobah taken by David, also in connexion with Hamath and Damascus. The slightness of these references makes it impossible to identify the names with any degree of probability, or even to decide whether they refer to the same locality or not. The well-known city *Beirût* (Berytus) naturally suggests itself as identical with one at least of the names: but in each instance the circumstances of the case seem to require a position further east, since Ezekiel places Berothah between Hamath and Damascus, and David's war with the king of Zobah led him away from the sea-coast towards the Euphrates (2 Sam. viii. 3). In the latter instance the difficulty is increased by the Hebrew text reading in 1 Chr. xviii. 8, CHUN instead of Berothai, and by the fact that both in Samuel and Chronicles the Greek translators, instead of giving a proper name, translate by the phrase *ἐκ τῶν ἐκλεκτῶν πόλεων*, clearly showing that they read either the same text in each passage, or at least words which bore the same sense. Fürst regards Berothah and Berothai as distinct places, and identifies the first with Berytus. Mislin (*Saints Lieux*, i. 244) derives the name from the wells (*Beeroth*), which are still to be seen bored in the solid rock at *Beirût*. [F. W. G.]

BEROTHITE, THE (1 Chr. xi. 39). [BEROTH.]

BERYL (תְּרִשִׁי, *Tarshish; βήρυλλος*), a precious stone, the first in the fourth row on the breastplate of the high-priest (Ex. xxviii. 20, xxxix. 13). The colour of the wheels in Ezekiel's vision was as the colour of a beryl-stone (Ez. i. 16, x. 9); it is mentioned among the treasures of the king of Tyre in Ez. xxviii. 13, where the marginal reading is *chrysolite*; in Cant. v. 14 as being set in rings of gold; and in Dan. x. 6 the body of the man whom Daniel saw in vision is said to be like the beryl. In Rev. xxi. 19 the beryl is the 8th foundation of the city, the chrysolite being the 7th. In Ex. xxviii. 20 the LXX. have *χρυσόλιθος*, while they render the 11th stone, *הַשֵּׁנִי*, by *βηρύλλιον*. In Ez. i. 16 they have *θαλαίς*, in x. 9 *λίθος ἄνθρακος*, and xxviii. 13 *ἀνθραξ*. In Cant. v. 14 and in Dan. x. 6 *θαλαίς*. This variety of rendering shows the uncertainty under which the old interpreters laboured as to the stone actually meant. Josephus takes it to have been the chrysolite, a golden-coloured gem, the topaz of more recent authors, found in Spain (Plin. xxxvii. 109), whence its name תְּרִשִׁי (see Braun, *de Vest. Sac. Heb.* lib. ii. c. 18, §193). Luther suggests *turquoise*, while others have thought that amber was meant. Kallisch in the two passages of Exodus translates תְּרִשִׁי by chrysolite, which he describes as usually green, but with different degrees of shade, generally transparent, but often only translucent—harder than glass, but not so hard as quartz. The passage in Rev. xxi. 20 is adverse to this view. Schleusner (i. p. 446) says the *βήρυλλος* is aquamarine. "The beryl is a gem of the genus emerald, but less valuable than the emerald. It differs from the precious emerald in not possessing any of the oxide of chrome. The colours of the beryl are greyish-green, blue, yellow, and sometimes nearly white." (Humble, *Dict. Geol. &c.* p. 30.) [W. D.]

BERZELUS (Φαρζελδαίος; Alex. Ζορζελλέον; Pharyzeus), 1 Esd. v. 38. [BARZILLAI.]

BE'SAI (בְּסַי; Βησί, Βασί; *Besee*). "Children of Besai" were among the Nethinim who returned to Judaea with Zerubbabel (Ezr. ii. 49; Neh. vii. 52). [BASTAI.]

BESODEI'AH (בְּסוֹדַי'א; Βασωδία, Ἀβδεΐα; *Besodia*), father of Meshullam, and one of the repairers of the wall of Jerusalem (Neh. iii. 6).

BE'SOR, THE BROOK (בְּהַר הַבְּשׂוֹר; χεῖμα ἄβροτος τοῦ Βοσόρ; *torrens Besor*), a torrent-bed or river in the extreme south of Judah, of which mention occurs only in 1 Sam. xxx. 9, 10, 21. It is plain from the conditions of the narrative that it must have been south of Ziklag, but hitherto the situation of neither town nor wady has been identified with any probability. The name may signify "fresh" or "cool" (Fürst). [G.]

BETAH (בְּתַח; ἡ Μερεβάκ, quasi מִטְבָּח; Alex. ἡ Μασβάχ; *Bete*), a city belonging to Hadadzer, king of Zobah, mentioned with Berthai as having yielded much spoil of brass to David (2 Sam. viii. 8). In the parallel account 1 Chr. xviii. 8, the name is called by an inversion of letters, Tibchath. Ewald (*Gesch.* ii. 195) pronounces the latter to be the correct reading, and compares it with Tebach (Gen. xxii. 24). [G.]

BET'ANE (Βετάνη; Alex. Βαιτάνη, *i. e.* prob. Βαιτάνη; Vulg. omits), a place apparently south of Jerusalem (Jud. i. 9), and possibly identical with Βηθανίον of Eusebius (*Onom.* Ἀβί, Αἰν), two miles from the Terebinth of Abraham and four from Hebron. This has been variously identified with Betharath, Bethainun, and Betaneh or Ecbatana in Syria, placed by Pliny (v. 17) on Carmel (Winer, *s. v.* *Betane*). Bethany is inadmissible from the fact of its unimportance at the time, if indeed it existed at all. [G.]

BET'EN (בְּתַן; Βαιθός; Alex. Βαρνέ; *Beten*), one of the cities on the border of the tribe of Asher (Josh. xix. 25, only). By Eusebius (*Onom.* Βαρναί) it is said to have been then called Bebeten, and to have lain eight miles east of Ptolemais. No other trace of its existence has been discovered elsewhere. [G.]

BETH (בֵּית, according to Gesenius (*Thes.* and *Lex.*), from a root, בָּתַב, to pass the night, or from בָּנָה, to build, as *δομός, domus*, from *δέω*), the most general word for a house or habitation. Strictly speaking it has the force of a settled stable dwelling, as in Gen. xxxiii. 17, where the building of a "house" marks the termination of a stage of Jacob's wanderings (comp. also 2 Sam. vii. 2, 6, and many other places); but it is also employed for a dwelling of any kind, even for a tent, as in Gen. xxiv. 32, where it must refer to the tent of Laban; also Judg. xviii. 31, 1 Sam. i. 7, to the tent of the tabernacle, and 2 K. xxiii. 7, where it expresses the textile materials (A. V. "hangings") for the tents of Astarte. From this general force the transition was natural to a house in the sense of a family, as Ps. cvii. 41, "families" (Prayer-Book, "households"), or a pedigree, as Ezr. ii. 59. In 2 Sam. xiii. 7, 1 K. xiii. 7, and other places, it has the sense of "home," *i. e.* "to the house." Beth

also has some collateral and almost technical meanings, similar to those which we apply to the word "house," as in Ex. xxv. 27 for the "places" or sockets into which the bars for carrying the table were "housed;" and others.

Like *Aedes* in Latin and *Dom* in German, Beth has the special meaning of a temple or house of worship, in which sense it is applied not only to the tabernacle (see above) or temple of Jerusalem (1 K. iii. 2; vi. 1, &c.), but to those of false gods—Dagon (Judg. xvi. 27; 1 Sam. v. 2), Ekron (2 K. v. 18), Baal (2 K. x. 21), Nisroch (2 K. xix. 37), and other gods (Judg. ix. 27). "Beth" in Is. xv. 2 is really ha-Bajith = "the Temple"—meaning some well-known idol fane in Mesopotamia. [BAJITH.]

Beth is more frequently employed in combination with other words to form the names of places than either Kirjath, Hatzar, Beer, Ain, or any other word. A list of the places compounded with Beth is given below in alphabetical order; but in addition to these it may be allowable here to notice two, which, though not appearing in that form in the A. V., yet do so in the LXX., probably with greater correctness.

BETH-EKED (בְּתַעֲקֵד; Βαιθακθ; *camera pistorum*), the "shearing house," at the pit or well (בֵּר) of which, the forty-two brethren of Abiah were slain by Jehu (2 K. x. 12). It lay between Jezreel and Samaria according to Jerome (*Onom.*) 15 miles from the town of Legio, and in the plain of Esdraelon.

BETH-HAGGAN (בְּתַחֲגַן; Βαιθγαν; *Domus heri*), A. V. "the garden-house" (2 K. ix. 27), one of the spots which marked the flight of Ahaziah from Jehu. It is doubtless the same place as EN-GANSEK, "spring of gardens," the modern *Jenin*, on the direct road from Samaria northward, and overlooking the great plain (Stanley, 349, note). [G.]

BETH-AB'ARA (Βηθαβαρά, quasi בְּתַח אַבְרָהָם, *house of ford or ferry*), a place beyond Jericho, πέραν τοῦ Ἰορ. in which, according to the Revised Text of the N. T., John was baptizing (John i. 28), apparently at the time that he baptized Christ (comp. ver. 29, 39, 35). If the reading of the Received Text be the correct one, Bethabara may be identical with Beth-barah, the ancient ford of Jordan, of which the men of Ephraim took possession after Gideon's defeat of the Midianites (Beth-barah); or, which seems more likely, with Beth-nimrah, on the east of the river, nearly opposite Jericho. [BETH-NIMRAH.] But the oldest MSS. (A B) and the Vulgate* have not Bethabara but Bethany, a reading which Origen (*ad loc.*) states to have obtained in almost all the copies of his time, *σχέδον πάντα τὰ ἀντίγραφα*, though altered by him in his edition of the Gospel on topographical grounds. In favour of Bethabara are (a) the extreme improbability of so familiar a name as Bethany being changed by copyists into one so unfamiliar as Bethabara, while the reverse—change from an unfamiliar to a familiar name—of frequent occurrence. (b) The fact that Origen, while admitting that the majority of MSS. were in favour of Bethany, decided notwithstanding for Bethabara. (c) That Bethabara was still known in the days of Eusebius (*Onomasticon, s. c.*), and

* In the *Onomasticon*, however, Jerome has Beth-abara.

freely resorted to by persons desirous of baptism (*etiam gurgite baptizantur*).

Still the fact remains that the most ancient MSS. have "Bethany," and that name has been accordingly restored to the text by Lachmann, Tischendorf, and other modern editors. At this distance of time, and in the absence of any careful research on the east of Jordan, it is impossible to decide on evidence so slight and conflicting. It must not be overlooked that if Bethany be accepted, the definition "beyond Jordan" still remains, and therefore another place must be intended than the well-known residence of Lazarus. [G.]

BETH-ANATH (בֵּית אֲנָת; Βαθθαμέ, Βαθθαρέξ, Βαθερίθ; *Bethanath*), one of the "fenced cities" of Naphtali, named with Bethshemesh (Josh. xi. 38); from neither of them were the Canaanites expelled (Judg. i. 33). By Eusebius and Jerome (*Onom. s. c. Arelp, Βαθμά, Βηθαναθά*) it is spoken of as a village called Batanea, 15 miles eastward of Caesarea (Diocæsarea, or Sepphoris), and reputed to contain medicinal springs, *λουτρὰ ἰασημα*. Nothing, however, is known to have been discovered of it in modern times. [G.]

BETH-ANOTH (בֵּית אֲנוֹת; Βαθθαμά; *Beth-anath*), a town in the mountainous district of Judah, named with Halhul, Bethzur, and others, in Josh. xv. 59 only. It is very probably the modern *Beit-ainûa*, the remains of which, near to those of *Halhûl* and *Beit Sûr*, were discovered by Wolcott and visited by Robinson (iii. 281). [G.]

BETHANY (quasi בֵּית הַיְנִי, *house of dates*; Βηθανία; *Bethania*), a village which, scanty as are the notices of it contained in Scripture, is more intimately associated in our minds than perhaps any other place with the most familiar acts and scenes of the last days of the life of Christ. It was at Bethany that He raised Lazarus from the dead, and from Bethany that He commenced His "triumphal entry" into Jerusalem. It was His nightly resting-place during the time immediately preceding His passion; and here at the houses of Martha and Mary, and of Simon the leper, we are admitted to view Him, more nearly than elsewhere, in the circle of His domestic life.

Though it was only at a late period of the life of our Lord that His connexion with Bethany commenced, yet this is fully compensated for by its having been the scene of His very last acts on earth. It was somewhere here, on these wooded slopes beyond the ridge of Olivet, that the Apostles stood when they last beheld His figure, as, with "uplifted hands"—still, to the very moment of disappearance, "blessing" them—He was "taken up" into the "cloud" which "received" and hid Him from their "stedfast" gaze, the words still ringing in their ears, which prove that space and time are no hindrance to the connexion of Christians with their Lord—"Lo! I am with you always, even to the end of the world."

The little information we possess about Bethany is entirely gathered from the N. T., neither the G. T. nor the Apocrypha having apparently any

* It has been suggested (Hitzig, *Jesaja*) that the word rendered "poor" in the A. V. of Is. x. 30 (בְּיָמָיו)—"poor Anathoth"—is an abbreviated form of the name of Bethany, as Nimrah is of Beth-nimrah, &c.; but apart from any other difficulty, there is the serious one that Bethany does not lie near the other

allusion to it.* It was situated "at" (πρός) the Mount of Olives (Mark xi. 1; Luke xix. 29), about fifteen stadia from Jerusalem (John xi. 18), on or near the usual road from Jericho to the city (Luke xix. 29, comp. 1; Mark xi. 1, comp. x. 46), and close by and west (?) of another village called BETHPHAGE, the two being several times mentioned together.

There never appears to have been any doubt as to the site of Bethany, which is now known by a name

derived from Lazarus—*el'Azariyeh* (العازرية).

It lies on the eastern slope of the Mount of Olives, fully a mile beyond the summit, and not very far from the point at which the road to Jericho begins its more sudden descent towards the Jordan valley (Lindsay, 91, and De Saulcy, 120). The spot is a woody hollow more or less planted with fruit-trees,—olives, almonds, pomegranates, as well as oaks, and carobs; the whole lying below a secondary ridge or hump, of sufficient height to shut out the village from the summit of the mount (Rob. i. 431, 432; Stanley, 189; Bonar, 138, 9).

From a distance the village is, to use the emphatic words of the latest published description, "remarkably beautiful"—"the perfection of retirement and repose"—"of seclusion and lovely peace" (Bonar, 139, 230, 310, 337; and see Lindsay, 69). It is difficult to reconcile these glowing descriptions with Mr. Stanley's words (189), or with the impression which the present writer derived from the actual view of the place. Possibly something of the difference is due to the different time of year at which the visits were made.

El'Azariyeh itself is a ruinous and wretched village, a "wild mountain hamlet" of "some twenty families," the inhabitants of which display even less than the ordinary eastern thrift and industry (Rob. i. 432; Stanley, 189; Bonar, 310). In the village are shown the traditional sites of the house and tomb of Lazarus; the former the remains of a square tower, apparently of old date, though certainly not of the age of the kings of Judah, to which De Saulcy assigns it (128)—the latter a deep vault excavated in the limestone rock, the bottom reached by 26 steps. The house of Simon the leper is also exhibited. As to the real age and character of these remains there is at present no information to guide us.

Schwarz maintains *el'Azariyeh* to be AZAL; and would fix Bethany at a spot which, he says, the Arabs call Beth-hanan, on the mount of Offence above Siloam (263; 135).

These traditional spots are first heard of in the 4th century—in the *Itinerary* of the Bourdeaux Pilgrim, and the *Onomasticon* of Eusebius and Jerome; and they continued to exist, with certain varieties of buildings and of ecclesiastical establishments in connexion therewith, down to the 16th century, since which the place has fallen gradually into its present decay. This part of the history is well given by Robinson (i. 432-3). By Mandeville and other mediæval travellers the town is spoken of as the "Castle of Bethany," an expres-

places mentioned in the passage, and is quite out of the line of Sennacherib's advance.

^b The Arabic name is given above from Robinson. Lord Lindsay, however, denies that this is correct, and asserts, after frequently hearing it pronounced, that the name is *Lazarieh*.

tion which had its origin in *castellum* being employed in the Vulgate as the translation of *κώμη* in John xi. 1.

N.B. The derivation of the name of Bethany given above—that of Lightfoot and Reland—is doubtless more correct than the one proposed by Simonis (*Onom. s. v.*), viz. עֵינַיָּה, *locus depressionis*, which has no special applicability to this spot more than any other, while it lacks the correspondence with Beth-phage, “House of Figs,” and with the “Mount of Olives,” which gives so much colour to this derivation, although it is true that the dates have disappeared, and the figs and olives alone are now to be found in the neighbourhood of Bethany. This has been well brought out by Stanley (*S. & P.* 186, 187). It may also be remarked that the use of the Chaldee word הֵינִי, for the fruit of the date-palm, is consistent with the late period at which we first hear of Bethany. [G.]

BETH-AR'ABAH (בֵּית אֲרָבָה), *house of the desert*; Βαθαβαρά, Θαραβαρά, Βηθαβαρά; *Beth-Ababa*); one of the six cities of Judah which were situated down in the Arabah, i. e. the sunk valley of the Jordan and Dead Sea (“wilderness,” Josh. xv. 61), on the north border of the tribe, and apparently between Beth-hoglah and the high land on the west of the Jordan valley (xv. 6). It is also included in the list of the towns of Benjamin (xviii. 22, Βαθαβαρά, Vat.). [G.]

BETH-A'RAM (accurately BETH-HARAM, בֵּית אֲרָם; Βαθαράν, Alex. Βαθαρά; *Betharam*), one of the towns of Gad on the east of Jordan, described as in “the valley” (הַעֲמֻקָּה), not to be confounded with the Arabah or Jordan valley), Josh. xiii. 27, and no doubt the same place as that named BETH-HARAN in Num. xxxii. 36. No further mention is found of it in the Scriptures; but Eusebius and Jerome (*Onomast.*) report that in their day its appellation (*a Syris dicitur*) was Bethramtha, Βηθραμθά (see also the quotations from the Talmud in Schwarz, 231); the Syriac and other versions, however, have all Bethharan, with no material variation, and that in honour of Augustus, Herod had named it Libias (Λιβιάς). Josephus' account is that Herod (Antipas), on taking possession of his tetrarchy, fortified Sepphoris and the city (πόλις) of Betharamphtha, building a wall round the latter, and calling it Julia in honour of the wife of the emperor. As this could hardly be later than B.C. 1—Herod the Great, the predecessor of Antipas, having died in B.C. 4—and as the empress Livia did not receive her name of Julia until after the death of Augustus, A.D. 14, it is probable that Josephus is in error as to the new name given to the place, and speaks of it as having originally received that which it bore in his own day. It is curious that he names Libias long before (*Ant.* xiv. 1, §4) in such connexion as to leave no doubt that he alludes to the same place. Under the name of Amathus he again mentions it (*Ant.* xvii. 10, §6; comp. *B. J.* ii. 4, §2), and the destruction of the royal palaces there by insurgents from Peræa. Ptolemy gives the locality of Libias as 31° 26' lat. and 67° 10' long. (Ritter, *Jordan*, 573); and Eusebius and Jerome (*Onomasticon*) state that it was five miles south of Bethnabran, or Bethannanan (i. e. Beth ninnah?). This agrees with the position of the *Wady Seir*, or *Sir*, which falls into the Ghôr

opposite Jericho, and half way between *Wady Heshbân* and *Wady Shoaib*. No one appears to have explored this valley. Seetzen heard that it contained a castle and a large tank in masonry (*Beis.* 1854; ii. 318). These may turn out to be the ruins of Livias. [G.]

BETH-AR'BEL (בֵּית אֲרֵבֶל; Ἰεροβοῶμ; Alex. Ἰεροβαδά), named only in Hos. x. 14, as the scene of a sack and massacre by Shalman (Shalmaneser). No clue is given to its position; it may be the ancient stronghold of *Arba* in Galilee, or (as conjectured by Hitzig) another place of the same name near Pella, of which mention is made by Eusebius in the *Onomasticon*. In the Vulgate Jerome has translated the name to mean “e domo ejus qui judicavit Baal,” i. e. Jeribaal (בַּעַל) or Gideon, understanding Salman as Zalmunna, and the whole passage as a reference to Judg. viii. [G.]

BETH-A'VEN (בֵּית אֲוֵן; *house of naught, i. e. badness*; Βαθών, Alex. Βηθαύν; *Bethaven*), a place on the mountains of Benjamin, east of Bethel (Josh. vii. 2, Βαθῆλα, xviii. 12), and lying between that place and Michmash (1 Sam. xiii. 5; also xv. 23, τῆν Βαμῶθ). In Josh. xviii. 12, the “wilderness” (*Midbar* = pasture-land) of Bethaven is mentioned. In 1 Sam. xiii. 5 the reading of the LXX is Βαθωρόν, Beth-horon; but if this be correct, another Beth-horon must be intended than the commonly known, which was much further to the west. In Hos. iv. 15, v. 8, x. 5, the name is transferred, with a play on the word very characteristic of this prophet, to the neighbouring Bethel—the “house of God,” but then the house of idols, of “naught.” [G.]

BETH-AZ'MAVETH (בֵּית אֲזַמְוֶת; Βεθαμωθ; *Bethazmoth*). Under this name is mentioned, in Josh. vii. 28 only, the town of Benjamin which is elsewhere called AZMAVETH, and BETHSAMOR.

Mr. Finn proposes to identify Azmaveth with *Hizmeb*, a village on the hills of Benjamin to the S.E. of *Jeba*. [G.]

BETH-BAAI-ME'ON (בֵּית בַּעַל מְעוֹן; Μεελαβώ; Alex. οἶκος Βελαμών; *Oppidum Bethmeon*), a place in the possessions of Reuben, on the “Mishor,” or downs (A. V. “plain”) east of Jordan (Josh. xiii. 17). At the Israelites' first approach its name was BAAI-MEON (Num. xxxii. 36), or in its contracted form, BEON, xxxii. 3), to which the Beth was possibly a Hebrew addition. Later it would seem to have come into possession of Moab, and to be known either as Beth-meon (Jer. xlviii. 23) or Baal-meon (Ez. xxv. 9). The name is still attached to a ruined place of considerable extent (beträchtlich, Seetzen), a short distance to the S.W. of *Heshbân*, and bearing the name of “the fortress of *Mā'in*” (حصن مبعون), according to Eschschardt (865), or *Ma'in*, according to Seetzen (*Zion* i. 408), which appears to give its appellation to the *Wady Zerka Ma'in* (*Ibid.* 402). [G.]

BETH-BA'RAH (בֵּית בָּרָה, quasi בֵּית בָּרָה; Βαθβάρ; *house of passage, or, of the ford*);

* It is possible that the name contains a trace of the tribe or nation of Maon,—the Maonites or *Maonim*. [MAON; ΜΑΟΝΙΜ.]

Abra), named only in Judg. vii. 24, as a point apparently south of the scene of Gideon's victory, which took place at about Bethshean, and to which point "the waters" (מים) were "taken" by the Ephraimites against Midian. What these "waters" were is not clear, probably the wadis and streams which descend from the highlands of Ephraim; it is only plain that they were distinct from the Jordan, to which river no word but its own distinct name is ever applied. Beth-barah derives its chief interest from the possibility that its more modern representative may have been Beth-abara where John baptized [BETH-ABARA]; but there is not much in favour of this beyond their similarity in sound. The pursuit of the Midianites can hardly have reached so far south as Beth-abara, which was accessible to Judaea and Jerusalem and all the "region round about" (ἡ περιχωρος; i. e. the oasis of the South Jordan at Jericho).

If the derivation of the name given above be correct, Beth-barah was probably the chief ford of the district, and may therefore have been that by which Jacob crossed on his return from Mesopotamia, and at which Jephthah slew the Ephraimites. [G.]

BETH-BA'SI (Βαθβασί; *Bethbessua*), a town which from the mention of its decays (τὰ καθρημένα) must have been originally fortified, lying in the desert (τῆ ἔρημῳ), and in which Jonathan and Simon Maccabaeus took refuge from Bacchides (1 Macc. ix. 62, 64). Josephus (*Ant.* xiii. 1, §5) has Βηθαλαγῶν (*Beth-hogla*), but a reading of the passage quoted by Reland (632) presents the more probable form of Beth-keziz. Either alternative fixes the situation as in the Jordan valley not far from Jericho. [KEZIZ, VALLEY OF.] [G.]

BETH-BIRE'I (Βηθβίρει; οἶκος Βαρουσσεωρίμ (by inclusion of the next name); *Bethberai*), a town of Simeon (1 Chr. iv. 31), which by comparison with the parallel list in Josh. xix. appears to have had also the name of BETH-LEBAOTH. It lay to the extreme south, with Beersheba, Hormah, &c. (*comp.* Josh. xv. 32, Lebaath). [G.]

BETH-CAR (Βηθκαρ; οἶκος Βαθχάρ; Alex. Βελχάρ; *Bethchar*), a place named as the point to which the Israelites pursued the Philistines from Mizpeh on a memorable occasion (1 Sam. vii. 11), and therefore west of Mizpeh. From the unusual expression "under Beth-car" (בית כרתח), it would seem that the place itself was on a height, with the road at its foot. Josephus (*Ant.* vi. 2, §2) has μέχρι Κορβαίων, and goes on to say that the stone Ebenezer was set up at this place to mark it as the spot to which the victory had extended. [EBEN-EZER.] [G.]

BETH-DA'GON (Βηθδαγών; οἶκος Δαγών; Alex. Βηθδαγών; *Bethdagion*).

1. A city in the low country (*Shefelah*) of Judah (Josh. xv. 41), and therefore not far from the Philistine territory, with which its name implies a connection. From the absence of any conjunction before this name, it has been suggested that it should be taken with the preceding, "Gederoth-Bethdagion;" in that case probably distinguishing Gederoth from the two places of similar name in the neighbourhood. Capardagon existed as a very large village between Bethshean (Lydda) and Jamnia in the time of Jerome (*Joan* 2. v.). A *Beitdejan* has been found by

Robinson between Lydda and Jaffa, but this is too far north, and must be another place.

2. A town apparently near the coast, named as one of the landmarks of the boundary of Asher (Josh. xix. 27; בֵּית דָּגוֹן, Βαθεγενέθ). The name and the proximity to the coast, point to its being a Philistine colony.

3. In addition to the two modern villages noticed above as bearing this ancient name, a third has been found by Robinson (*iii.* 298) a few miles east of *Nabulús*. There can be no doubt that in the occurrence of these names we have indications of the worship of the Philistine god having spread far beyond the Philistine territory. Possibly these are the sites of towns founded at the time when this warlike people had overrun the face of the country to "Michmash eastward of Bethaven" on the south, and Gilboa on the north—that is, to the very edge of the heights which overlook the Jordan valley—driving "the Hebrews over Jordan into the land of Gad and Gilead" (1 Sam. xiii. 5-7; *comp.* 17, 18; xxix. 1; xxxi. 1). [G.]

BETH-DIBLATHA'IM (בֵּית דִּבְלַתַּיִם; οἶκος Δαιβλαθαίμ; *domus Deblathaim*), a town of Moab (*Jer.* xlvi. 22), apparently the place elsewhere called ALMON-DIBLATHA'IM. [G.]

BETH-EL (בֵּית אֵל; οἶκος Θεού; *Bethel*). 1. A well-known city and holy place of central Palestine.

Of the origin of the name of Bethel there are two accounts extant. 1. It was bestowed on the spot by Jacob under the awe inspired by the nocturnal vision of God, when on his journey from his father's house at Beersheba to seek his wife in Haran (*Gen.* xxviii. 19). He took the stone which had served for his pillow and put (יָשָׁם) it for a pillar, and anointed it with oil; and he "called the name of that place (הוֹא מוֹקוֹם) Bethel; but the name of 'the' city (הָעִיר) was called Luz at the first."

The expression in the last paragraph of this account is curious, and indicates a distinction between the "city" and the "place"—the early Canaanite "city" Luz, and the "place," as yet a mere undistinguished spot, marked only by the "stone," or the heap (Joseph. τοῖς λίθοις συμφορομένοις), erected by Jacob to commemorate his vision.

2. But according to the other account, Bethel received its name on the occasion of a blessing bestowed by God upon Jacob after his return from Padan-aram; at which time also (according to this narrative) the name of Israel was given him. Here again Jacob erects (יָצַב) a "pillar of stone," which, as before, he anoints with oil (*Gen.* xxxv. 14, 15). The key of this story would seem to be the fact of God's "speaking" with Jacob. "God went up from him in the place where He 'spoke' with him"—"Jacob set up a pillar in the place where He 'spoke' with him," and "called the name of the place where God spoke" with him Bethel."

Whether these two narratives represent distinct events, or, as would appear to be the case in other

* The word is the same (דַּבַּר) in all three cases though in the A. V. it is rendered "talked" in the two former.

instances in the lives of the patriarchs, are different representations of the one original occasion on which the hill of Bethel received its consecration, we know not, nor indeed does it concern us to know. It is perhaps worth notice that the prophet Hosea—in the only reference which the Hebrew Scriptures contain to this occurrence—had evidently the second of the two narratives before him, since in a summary of the life of Jacob he introduces it in the order in which it occurs in Genesis—laying full and characteristic stress on the keyword of the story: "He had power over the angel and prevailed; he wept and made supplication unto Him; He found him in Bethel, and there He spake with us, even Jehovah God of hosts" (Hos. xii. 4, 5).

Early as is the date involved in these narratives, yet, if we are to accept the precise definition of Gen. xii. 8, the name of Bethel would appear to have existed at this spot even before the arrival of Abram in Canaan: he removed from the oaks of Moreh to "the" mountain on the east of Bethel," with "Bethel on the west and Hai on the east." Here he built an altar; and hither he returned from Egypt with Lot before their separation (xiii. 3, 4). See Stanley, *S. & P.* 218.

In one thing, however, the above narratives all agree,—in omitting any mention of town or buildings at Bethel at that early period, and in drawing a marked distinction between the "city" of Luz and the consecrated "place" in its neighbourhood (comp. besides the passages already quoted, Gen. xxxv. 7). Even in the ancient chronicles of the conquest the two are still distinguished (Josh. xvi. 1, 2); and the appropriation of the name of Bethel to the city appears not to have been made till still later, when it was taken by the tribe of Ephraim; after which the name of Luz occurs no more (Judg. i. 22-26). If this view be correct, there is a strict parallel between Bethel and Moriah, which (according to the tradition commonly followed) received its consecration when Abraham offered up Isaac, but did not become the site of an actual sanctuary till the erection of the Temple there by Solomon. [MORIAH.]

The intense significance of the title bestowed by Jacob on the place of his vision—"House of God"—and the wide extent to which that appellation has been adopted in all languages and in spite of the utmost diversities of belief, has been well noticed by Mr. Stanley (220, 1). It should not be overlooked how far this has been the case with the actual name; the very syllables of Jacob's exclamation, forming, as they do, the title of the chief sanctuary of the Mahometan world—the Beit-allah of Mecca—while they are no less the favourite designation of the meanest conventicles of the humblest sects of Protestant Christendom.

On the other hand, how singular is the fact—if the conclusions of etymologists are to be trusted (Spencer, *de Leg. Hebr.* 444; Bochart, *Canaan*, ii. 2)—that the awful name of Bethel should have lent its form to the word by which was called one of the most perplexing of all the perplexing forms assumed by the idolatry of the heathen—the Baitulia, the λίθοι ἐμψυχῶν, or living stones, of the ancient Phœnicians. Another opportunity will occur for going more at length into this interesting subject [STONES]; it will be sufficient here to say that the Baitulia seem to have preserved the erect position of their supposed prototype, and that the worship consisted of anointing them with oil (Arnobius, *adv. Gentes*, i. 39).

The actual stone of Bethel itself was the subject

of a Jewish tradition, according to which it was removed to the second temple, and served as the pedestal for the ark. It survived the destruction of the temple by the Romans, and was resorted to by the Jews in their lamentations (Reland, *Pal.* 638). [TEMPLE, THE SECOND.]

After the conquest Bethel is frequently heard of. In the troubled times when there was no king in Israel, it was to Bethel that the people went up in their distress to ask counsel of God (Judg. xx. 18, 26, 31, xxi. 2: in the A. V. the name is translated "house of God"). Here was the ark of the covenant under the charge of Phinehas the grandson of Aaron, with an altar and proper appliances for the offering of burnt-offerings and peace-offerings (ii. 26-28, xxi. 4); and the unwonted mention of a regular road or causeway as existing between it and the great town of Shechem is doubtless an indication that it was already in much repute. Later than this we find it named as one of the holy cities to which Samuel went in circuit, taking equal rank with Gilgal and Mizpeh (1 Sam. vii. 16).

Doubtless, although we are not so expressly told, it was this ancient reputation, combined with its situation on the extreme south frontier of his new kingdom, and with the hold which it must have had on the sympathies both of Benjamin and Ephraim—the former's by lot, and the latter's by conquest—that made Jeroboam choose Bethel as the depository of the new false worship which was to seal and consummate the division between the ten tribes and the two.

Here he placed one of the two calves of gold, and built a "house of high places" and an altar of incense, by which he himself stood to burn, as we see him in the familiar picture of 1 K. xiii. Towards the end of Jeroboam's life Bethel fell into the hands of Judah (2 Chr. xiii. 19), whence it was probably recovered by Baasha (xvi. 1). It then remains unmentioned for a long period. The worship of Baal, introduced by the Phœnician queen of Ahab (1 K. xvi. 31), had probably elicited public favour from the simple erections of Jeroboam to more gorgeous shrines (2 K. x. 21, 22). Samaria had been built (1 K. xvi. 24), and these things must have all tended to draw public notice to the more northern part of the kingdom. It was during this period that Elijah visited Bethel, and that we hear of "sons of the prophets" as resident there (2 K. ii. 2, 3), two facts apparently incompatible with the active existence of the calf-worship. The mention of the bears so close to the town (ii. 23, 25), looks too as if the neighbourhood were not much frequented at that time. But after his destruction of the Baal worship throughout the country, Jehu appears to have returned to the simpler and more national religion of the calves, and Bethel comes once more into view (2 K. x. 26). Under the descendants of this king the place and the worship must have greatly flourished, for by the time of Jeroboam II., the great-grandson of Jehu, the rude village was again a royal residence with a "king's house" (Am. vii. 13); there were palaces both for "winter" and "summer," and "houses" and "houses of ivory" (iii. 15), and a very high degree of luxury in dress, furniture, and living (vi. 4-6). The one original altar was accompanied by several others (iii. 14, ii. 8); and the simple "incense" of its founder had developed into the "burnt-offerings" and "meat-offerings" of "solemn assemblies," with the fragrant "peace-offerings" of "fat beasts" (v. 21, 22).

How this prosperity came to its doom we are not told. After the desolation of the northern kingdom by the king of Assyria, Bethel still remained an abode of priests, who taught the wretched colonists "how to fear Jehovah." "the God of the land" (2 K. xvii. 28, 27). The buildings remained till the time of Josiah, by whom they were destroyed; and in the account preserved of his reforming iconoclasm we catch one more glimpse of the altar of Jeroboam, with its last loathsome fire of "dead men's bones" burning upon it, the altar and high-place surviving in their archaic antiquity amidst the successive additions of later votaries, like the wooden altar of Becket at Canterbury, which continued in its original simplicity through all the subsequent magnificence of the church in which he was murdered (Stanley, *Canterbury*, 184). Not the least remarkable of these later works was the monument (בֵּית־אֱלֹהִים; στήλη), evidently a conspicuous erection, of the "man of God" who proclaimed the ultimate downfall of this idolatrous worship at its very outset, and who would seem to have been at a later date canonized as it were by the votaries of the very idolatry which he denounced. "Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them."

But, in any case, the fact of the continued existence of the tomb of this protester through so many centuries of idolatry illustrates very remarkably the way in which the worship of Jehovah and the false-worship went on side by side at Bethel. It is plain from several allusions of Amos that this was the case (v. 14, 22); and the fact before noticed of prophets of Jehovah being resident there, and of the friendly visits even of the stern Elijah; of the relation between the "man of God from Judah" and the "lying prophet" who caused his death; of the manner in which Zedekiah the son of Chenaanah, a priest of Baal, resorts to the name of Jehovah for his solemn adjuration, and lastly of the way in which the denunciations of Amos were tolerated and he himself allowed to escape,—all these point to a state of things well worthy of investigation. In this connexion, too, it is curious that men of Bethel and Ai returned with Zerubbabel (Ezr. ii. 28; Neh. vii. 32); and that they returned to their native place whilst continuing their relations with Nehemiah and the restored worship (Neh. xi. 31). In the Book of Esdras the name appears as BETOLUS. In later times Bethel is only named once, amongst the strong cities in Judaea which were repaired by Bacchides during the struggles of the times of the Maccabees (1 Mac. ix. 50).

Bethel receives a bare mention from Eusebius and Jerome in the *Onomasticon*, as 12 miles from Jerusalem on the right hand of the road to Sichem; and here its ruins still lie under the scarcely altered name of *Beitfn*. They cover a space of "three or four acres," and consist of "very many foundations and half-standing walls of houses and other buildings." "The ruins lie upon the front of a low hill between the heads of two hollow wadys which unite and run off into the main valley *es-Suweinit*" (Rob. i. 448-9). Dr. Clarke, and other travellers since his visit, have remarked on the "stony" nature of the soil at Bethel, as perfectly in keeping with the narrative of Jacob's slumber there. When on this interesting place. The round mount S.E. of Bethel must be the "mountain" on which Abram built the altar, and on which he and Lot stood when they made their division of the land (Gen.

xii. 7, xiii. 10). It is still thickly strewn to its top with stones formed by nature for the building of "altar" or sanctuary. As the eye turns involuntarily eastward, it takes in a large part of the plain of the Jordan opposite Jericho; distant it is true, but not too distant to discern in that clear atmosphere the lines of verdure that mark the brooks which descend from the mountains beyond the river, and fertilize the plain even in its present neglected state. Further south lies, as in a map, fully half of that sea which now covers the once fertile oasis of the "cities of the plain," and which in those days was as "the garden of the Lord, even as the land of Egypt." Eastward again of this mount, at about the same distance on the left that Bethel is on the right, overlooking the *Wady Suweinit*, is a third hill crowned by a remarkably desolate-looking mass of grey debris, the most perfect heap of ruin to be seen even in that country of ruins. This is *Tell er-Rijme*, "the mound of the heap," agreeing in every particular of name, aspect, and situation, with Ai.

An admirable passage on the history of Bethel will be found in Stanley (217-223).

2. A town in the south part of Judah, named in Josh. xii. 16, and 1 Sam. xxx. 27. The collocation of the name in these two lists is decisive against its being the well-known Bethel. In the latter case the LXX. read Βαιθσόρ, *i. e.* Bethzur. By comparison of the lists of the towns of Judah and Simeon (Josh. xv. 30, xix. 4; 1 Chr. v. 29, 30), the place appears under the names of CHESIL, BETHUL, and BETHUEL.

HIEL, THE BETHELITE (בֵּית הַאֱלֹהִים; δ Βαιθηλίτης) is recorded as the rebuilder of Jericho (1 K. xvi. 34). [G.]

BETH-EMEK (בֵּית הַעֲמֶק, *house of the valley*; Βαιθμέ; Alex. Βηθαεμέκ; *Bethemec*), a place on or near the border of Asher, on the north side of which was the ravine of Jiphthah-el (Josh. xix. 27). Robinson has discovered an *Amkah* about 8 miles to the N. E. of *Akha*; but if his identification of *Jefât* with Jiphthah-el be tenable, the site of Beth-emek must be sought for farther south than *Amkah* (Rob. iii. 103, 107, 8). [G.]

BETHER, THE MOUNTAINS OF (הַרֵי בֵּתֶר; ὄρη κοιλωμάτων; *Bether*, and *Bethel*), Cant. ii. 17. There is no clue to guide us to what mountains are intended here.

For the site of Bether, so famous in the post-biblical history of the Jews, see Reland, 639, 640; Rob. iii. 267-271. [G.]

BETHESDA (Βηθεσδᾶ, as if *בֵּית מֵסָחָה*, *house of mercy*, or *בֵּית מַיְוֹן*, *place of the flowing of water*; Euseb. Βηζαθά; *Bethsaida*), the Hebrew name of a reservoir or tank (κολυμβήθρα, *i. e.* a swimming-pool), with five "porches" (στούς), close upon the sheep-gate or "market" (ἐπὶ τῆ προβατικῆ) — it will be observed that the word "market" is supplied) in Jerusalem (John v. 2). The porches — *i. e.* cloisters or colonnades — were extensive enough to accommodate a large number of sick and infirm people, whose custom it was to wait there for the "troubling of the water."

* Cloisters or colonnades round artificial tanks are common in the East. One example is the *Taj Bourree*, in the set of drawings of Bejapour now publishing by the East India Company.

Eusebius—though unfortunately he gives no clue to the situation of Bethesda—describes it in the *Onomasticon* as existing in his time as two pools (*ἐν ταῖς Ἀμαρῖαις διδύμοις*), the one supplied by the periodical rains, while the water of the other was of a reddish colour (*πεφουριγμένον*), due, as the tradition then ran, to the fact that the flesh of the sacrifices was anciently washed there before offering, on which account the pool was also called *προβατική*. See, however, the comments of Lightfoot on this view, in his *Exercit. on S. John*, v. 2. Eusebius's statement is partly confirmed by the Bourdeaux Pilgrim (A. D. 333), who mentions in his *Itinerary* "twin fish-pools, having five porches, which are called Bethsaida" (quoted in Barclay, 299).

The large reservoir called the *Birket Israil*, within the walls of the city, close by the St. Stephen's gate, and under the north-east wall of the Haram area, is generally considered to be the modern representative of Bethesda. This tradition reaches back certainly to the time of Saewulf, A. D. 1102, who mentions it under the name of Bethsaida (*Early Trav.* 41). It is also named in the *Citez de Jerusalem*, A. D. 1187 (sect. vii.; Rob. ii. 562), and in more modern times by Maundrell and all the later travellers.

The little that can be said on the subject goes rather to confirm than to invalidate this tradition. On the one hand, (1) the most probable position of the sheep-gate is at the north-east part of the city [JERUSALEM]. On the other hand the *Birket Israil* exhibits none of the marks which appear to have distinguished the water of Bethesda in the records of the Evangelist and of Eusebius. (2) The construction of the *Birkeh* is such as to show that it was originally a water-reservoir,^b and not, as has been suggested, the moat of a fortress (Rob. i. 293-4, iii. 243); (3) there is certainly a remarkable coincidence between the name as given by Eusebius, Bezatha, and that of the north-east suburb of the city at the time of the Gospel history—Bezetha; and (4) there is the difficulty that if the *Birket Israil* be not Bethesda, which of the ancient "pools" does it represent?

One other proposed identification must be noticed, viz. that of Dr. Robinson (i. 342-3), who suggests the "fountain of the Virgin," in the valley of the Kedron, a short distance above the Pool of Siloam. In favour of this are its situation, supposing the sheep-gate to be at the south-east of the city, as Lightfoot, Robinson, and others suppose, and the strange intermittent "troubling of the water" caused by the periodical ebbing and flowing of the supply. Against it are the confined size of the pool, and the difficulty of finding room for the five stoa. (See Barclay's detailed account, *City*, &c. 516-524, and 325, 6.)

BETHE'ZEL (בֵּית הַצֵּל, *house of firmness* (?); *οἶκον ἐχόμενον αὐτῆς*; *domus vicina*), a place named only in Mic. i. 11. From the context it was doubtless situated in the plain of Philistia. [G.]

BETH-GA'DER (בֵּית גַּדְרָא, if not in pause, Geder, בֵּית גַּדְרָא; Βαιθηγάδωρ; *Bethgader*), doubtless a place, though it occurs in the genealogies of Judah as if a person (1 Chr. ii. 51). Possibly the same place as GEDER (Josh. xii. 13). [G.]

^b The photographs, woodcuts, and careful statements of Salzmann, are conclusive on this point.

BETH-GA'MUL (בֵּית גַּמּוּל, *house of the camel*?; *οἶκος γαμυλῶν*; Alex. γαμυλά; *Bethgamul*), a town of Moab, in the *nishor* or *nishor* east of Jordan (A. V. "plain country," Jer. xlviii. 23, comp. 21); apparently a place of late date, since there is no trace of it in the earlier lists of Num. xxxii. 34-38, and Josh. xiii. 16-20. A place called *Um el-Jemal* is said to exist a few miles south of *Busrah* in the *Hauran* (Burckh. 184; Kiepert's map in Rob. 1857); but this is much too far to the N.E. to suit the requirements of the text. In a country of nomadic tribes this latter name would doubtless be a common one. [G.]

BETH-HAC'-CEREM (בֵּית הַכֶּרֶם, *house of the vine*; Βηθακχαρίμ, Βηθακχαράμ; *Bethacharim*), a town which, like a few other places, is distinguished by the application to it of the word *pelec*, פֶּלֶעַץ, A. V. "part," (Neh. iii. 14), had then a "ruler" called שֵׁר. From the other mention of it (Jer. vi. 1) we find that it was not as a beacon-station, and that it was near Tekoa. By Jerome (*Comm.* Jer. vi.) a village named *Bethacharna* is said to have been on a mountain between Tekoa and Jerusalem, a position in which the eminence known as the Frank mountain (Herodium) stands conspicuous; and this has accordingly been suggested as *Beth-haccorem* (Pococke, Rob. i. 480). The name is at any rate a testimony to the early fruitfulness of this part of Palestine.

Karem (Καρέμ) is one of the towns added to the LXX. to the Hebrew text of Josh. xv. 38, as in the mountains of Judah, in the district of Bethlehem. [G.]

BETH-HA'RAN (בֵּית הָרָן; ἡ Βαιθαράν; *Betharan*), one of the "fenced cities" on the east of Jordan, "built" by the Gadites (Num. xxxi. 36). It is named with Beth-nimrah, and therefore is no doubt the same place as BETH-ARAM (accusative? Beth-haram), Josh. xiii. 27. The name is not found in the lists of the towns of Moab in either Isaiah, Jeremiah, or Ezekiel. [G.]

BETH-HOG'LA, and **-HOGLAH** (בֵּית הַחֹגְלָה, *house of partridge*, Gesen.; though Jerome gives another interpretation, *locus gyri*, reading the name חֹגְלָה עֵגְלָה, and connecting it with the funeral games or dances at the mourning for Jacob [Axiab.]; Βαιθαγλαδάμ, Βεθεγαιά, Βαβαλαγά; *Bethagladam*), a place on the border of Judah (Josh. xv. 6) and of Benjamin (xviii. 19), to which latter tribe it was reckoned to belong (xviii. 21). A magnificent spring and a ruin between Jericho and the Jordan still bear the names of *Ain-hajla* and *Küser Hajla*, and are doubtless on or near the old site (Rob. i. 544-5). The LXX. reading, Βαιθαγλαδάμ, may point to En-eglaim, a place which was certainly near this locality. [G.]

BETH-HO'RON (בֵּית הַחֹרֹן, or in contracted form חֹרֹן, *house of camels* or

* This name deserves notice as one of the very few instances in which the translators of the A. V. have retained the definite article, which in the original frequently occurs in the middle of compound proper names.

toles; Βαθὼρ; *Beth-horon*), the name of two towns or villages, an "upper" (בֵּית הָעֵלְיוֹן) and a "nether" (בֵּית הַתַּחְתּוֹן), (Josh. xvi. 3, 5; 1 Chr. vii. 24), on the road from Gibeon to Azekah (Josh. x. 10, 11) and the Philistine Plain (1 Macc. iii. 24). Beth-horon lay on the boundary-line between Benjamin and Ephraim (Josh. xvi. 3, 5, and xviii. 13, 14), was counted to Ephraim (Josh. xxi. 22; 1 Chr. vii. 24), and given to the Kohathites (Josh. xxi. 22; 1 Chr. vi. 68 [53]).

The road connecting the two places is memorable in sacred history as the scene of two of the most complete victories achieved by the Jewish arms; that of Joshua over the five kings of the Amorites (Josh. x.; Eccles. xlvi. 6), and that of Judas Maccabæus over the forces of Syria under Seron (1 Macc. iii. 13-24). Later still the Roman army under Cestius Gallus was totally cut up at the same spot (Joseph. *B. J.* ii. 19, §§8, 9).

There is no room for doubt that the two Beth-horons still survive in the modern villages of

Beit-ur (بيت عور), *et-tahta*, and *el-fok*, which were first noticed by Dr. Clarke, and have been since visited by Dr. Robinson, Mr. Stanley, and others. Besides the similarity of the name, and the fact that the two places are still designated as "upper" and "lower," all the requirements of the narrative are fulfilled in this identification. The road is still the direct one from the site which must have been Gibeon (*el-Jib*), and from Michmash (*Mákhmas*) to the Philistine plain on the one hand, and Antipatris (Joseph. *B. J.* ii. 19, §9) on the other. On the mountain which lies to the southward of the nether village is still preserved the name (*Yaló*) and the site of Ajalon, so closely connected with the proudest memories of Beth-horon; and the long "descent" between the two remains unaltered from what it was on that great day "which was like no day before or after it."

The importance of the road on which the two Beth-horons are situated, the main approach to the interior of the country from the hostile districts on both sides of Palestine—Philistia and Egypt on the west, Moab and Ammon on the east—at once explains and justifies the frequent fortification of these towns at different periods of the history (1 K. ix. 17; 2 Chr. viii. 5; 1 Macc. ix. 50; Jud. iv. 4, 5). This road, still, as in ancient times, "the great road of communication and heavy transport between Jerusalem and the sea-coast" (Rob. ii. 252), though a route rather more direct, known as the "Jaffa road," is now used by travellers with light baggage—leaves the main north road at *Tuleil el-Ful*, 3½ miles from Jerusalem, due west of Jericho. Bending slightly to the north, it runs by the modern village of *el-Jib*, the ancient Gibeon, and then proceeds by the Beth-horons in a direct line due west to *Jimzu* [GIMZO] and *Ludd* [LYDDA], at which it parts into three, diverging north to *Caphar-Saba* [ANTIPATRIS], south to Gaza, and west to Jaffa [JOPPA].

From Gibeon to the Upper Beth-horon is a distance of about 4 miles of broken ascent and descent. The ascent, however, predominates, and this therefore appears to be the "going up" to Beth-horon

which formed the first stage of Joshua's pursuit.* With the upper village the descent commences the road rough and difficult even for the mountain-paths of Palestine; now over sheets of smooth rock flat as the flagstones of a London pavement; now over the upturned edges of the limestone strata; and now amongst the loose rectangular stones so characteristic of the whole of this district. There are in many places steps cut, and other marks of the path having been artificially improved. But though rough, the way can hardly be called "precipitous;" still less is it a ravine (Stanley, 208), since it runs for the most part along the back of a ridge or watershed dividing wadis on either hand. After about three miles of this descent, a slight rise leads to the lower village standing on its mamelon,—the last outpost of the Benjamite hills, and characterized by the date-palm in the enclosure of the village mosque. A short and sharp fall below the village, a few undulations, and the road is amongst the *dúra* of the great corn-growing plain of Sharon.

This rough descent from the upper to the lower *Beitur* is the "going down to Beth-horon" of the Bible narrative. Standing on the high ground of the upper village, and overlooking the wild scene, we may feel assured that it was over this rough path that the Canaanites fled to their native lowlands.

In a remarkable fragment of early history (1 Chr. vii. 24) we are told that both the upper and lower towns were built by a woman of Ephraim, Sherah, who in the present state of the passage appears as a granddaughter of the founder of her tribe, and also as a direct progenitor of the great leader with whose history the place is so closely connected. [G.]

BETH-JESHIMOTH, or -**JESIMOTH** (בֵּית הַיְשִׁמוֹת; in Numbers, הַיְשִׁמֹת, *house of the wastes*; Αἰσιμόθ; Alex. Ἀσιμόθ; *Bethsimoth*, *Bethiesimoth*), a town or place east of Jordan, in the "deserts" (עֲרָבוֹת) of Moab; that is, on the lower level at the south end of the Jordan valley (Num. xxxiii. 49); and named with Ashdod-pisgah and Beth-peor. It was one of the limits of the encampment of Israel before crossing the Jordan. Later it was allotted to Reuben (Josh. xii. 3, xiii. 20), but came at last into the hands of Moab, and formed one of the cities which were "the glory of the country" (Ez. xxv. 9). Schwarz (228) quotes "a *Beth-Jisinuth* as still known at the north-eastern-most point of the Dead Sea, half a mile from the Jordan;" but this requires confirmation. [G.]

BETH-LEBAOTH (בֵּית לְבָאוֹת, *house of lionesses*; Βαθάρωθ, Alex. Βαθαλβάθ; *Beth-lebooth*), a town in the lot of Simeon (Josh. xix. 6), and therefore in the extreme south of Judah (xv. 32). Leboath, probably in the wild country to which its name bears witness. In the parallel list in 1 Chr. iv. 31 the name is given **BETH-BIREL**. [G.]

BETH-LEHEM (בֵּית לֶחֶם = *house of bread*; Βηθλεέμ; *Bethlehem*). 1. One of the oldest towns in Palestine, already in existence at the time of Jacob's return to the country. Its earliest name

that of an ascent; and *Beitur*, though perhaps no higher than the ridge between it and Gibeon, yet looks higher, because it is so much above everything beyond it.

* The statements of Dr. Robinson and Mr. Stanley on this point are somewhat at variance; but although the road from Gibeon to *Beitur et-Tahta* is by no means a uniform rise, yet the impression is certainly

was EPHRATH or EPHRATAH (see Gen. xxxv. 16, xlviii. 7; Josh. xv. 59, LXX.), and it is not till long after the occupation of the country by the Israelites that we meet with it under its new name of Bethlehem. Here, as in other cases (comp. Bethmeon, Bethdiblahaim, Bethpeor), the "Beth" appears to mark the bestowal of a Hebrew appellation; and if the derivations of the Lexicons are to be trusted, the name in its present shape appears to have been an attempt to translate the earlier Ephrata into Hebrew language and idiom, just as the Arabs have in their turn, with a further slight change of meaning, converted it into *Beit-lahm* (house of flesh).

However this may be, the ancient name lingered as a familiar word in the mouths of the inhabitants of the place (Ruth i. 2, iv. 11; 1 Sam. xvii. 12), and in the poetry of the Psalmists and Prophets (Ps. cxxxii. 6; Mic. v. 2) to a late period. [EPHRATH.] In the genealogical lists of 1 Chr. it recurs, and Ephrath appears as a person—the wife of Caleb and mother of Hur (רַחֵם) (ii. 19, 51, iv. 4); the title of "father of Bethlehem" being bestowed both on Hur (iv. 4) and on Salma, the son of Hur (ii. 51, 54). The name of Salma recalls a very similar name intimately connected with Bethlehem, namely the father of Boaz, Salmah (שַׁלְמוֹהַ, Ruth iv. 20; A. V. "Salmon") or Salmon (שַׁלְמוֹן, verse 21). Hur is also named in Ex. xxxi. 2 and 1 Chr. ii. 20, as the father of Uri the father of Bezaleel. In the East a trade or calling remains fixed in one family for generations, and if there is any foundation for the tradition of the Targum that Jesse the father of David was "a weaver of the veils of the sanctuary" (Targ. Jonathan on 2 Sam. xxi. 19), he may have inherited the accomplishments and the profession of his art from his forefather, who was "filled with the Spirit of God," "to work all manner of works," and amongst them that of the embroiderer and the weaver (Ex. xxv. 35).^b

After the conquest Bethlehem appears under its own name Beth-lehem-judah (Judg. xvii. 7; 1 Sam. xvii. 12; Ruth i. 1, 2), possibly, though hardly probably, to distinguish it from the small and remote place of the same name in Zebulun. As the Hebrew text now stands, however, it is omitted altogether from the list of the towns of Judah in Joshua xv. though retained by the LXX. in the eleven names which they insert between verses 59 and 60. Amongst these it occurs between Tekoa (Tekoa), Θεκό (comp. 1 Chr. iv. 4, 5), and Phagor (?Peor, Φαγόρ). This omission from the Hebrew text is certainly remarkable, but it is quite in keeping with the obscurity in which Bethlehem remains throughout the whole of the Sacred history. Not to speak of the later event which has made the name of Bethlehem so familiar to the whole Christian and Mussulman world, it was, as the birthplace of David, the scene of a most important occurrence to ancient Israel. And yet from some cause or other it never rose to any eminence, nor ever became the theatre

^a At the date of the visit of Benjamin of Tudela, there were still "twelve Jews, dyers by profession, living at Beth-lehem" (Benj. of Tudela, *Asher*, i. 75).

^b May not this elucidate the allusions to the "weaver's beam" (whatever the "beam" may be) which occur in the accounts of giants or mighty men slain by David or his heroes; but not in any unconnected with him.

of any action or business. It is difficult to say why Hebron and Jerusalem, with no special attractions in their favour, were fixed on as capitals while the place in which the great ideal king, the hero and poet of the nation, drew his first breath and spent his youth, remained an "ordinary Idæan village." No doubt this is in part owing to what will be noticed presently—the isolated nature of its position, but that circumstance did not prevent Gibeon, Ramah, and many other places situated on eminences from becoming famous, and is not sufficient to account entirely for such silence respecting a place so strong by nature, commanding one of the main roads, and the excellence of which as a military position may be safely inferred from the fact that at one time it was occupied by the Philistines as a garrison (2 Sam. xxiii. 14; 1 Chr. xi. 15).

Though not named as a Levitical city, it was apparently a residence of Levites, for from it came the young man Jonathan, the son of Gershom who became the first priest of the Danites at their new northern settlement (Judg. xvii. 7, xviii. 30), and from it also came the concubine of the other Levite whose death at Gibeon caused the destruction of the tribe of Benjamin (xix. 1-9).

The Book of Ruth is a page from the domestic history of Bethlehem; the names, almost the very persons, of the Bethlehemites are there brought before us; we are allowed to assist at their most peculiar customs, and to witness the very groups of those events which have conferred immortality on the name of the place. Many of these customs were doubtless common to Israel in general, but one thing must have been peculiar to Bethlehem. What most strikes the view, after the charm of the general picture has lost its first hold on us, is the intimate connexion of the place with Moab. Of the origin of this connexion no record exists, so late of it has yet been discovered, but it continued in force for at least a century after the arrival of Ruth, till the time when her great grandson could find no more secure retreat for his parents from the fury of Saul, than the house of the king of Moab at Mizpeh (1 Sam. xxii. 3, 4). But whatever its origin, here we find the connexion in full vigour. When the famine occurs, the natural resource is to go to the country of Moab and "continue there," the surprise of the city is occasioned not at Naomi's going but at her return. Ruth was "not like" the handmaidens of Boaz—some difference of feature or complexion there was doubtless which distinguished the "children of Lot" from the children of Abraham, Isaac, and Jacob; but yet she goes after the reapers in the field without molestation or remark, and when Boaz in the most public manner possible proclaims his intention of taking the orphan to be his wife, no voice of remonstrance is raised, but loud congratulations are expressed, the parallel in the life of Jacob occurs at once to all, and a blessing is invoked on the head of Ruth the Moabitess, that she may be like the two daughters of the Mesopotamian Nahor, "like Rachel and like Leah, who did build the house of Israel." Thus, in the face of the strong denunciations of Moab contained in the law is, to say the least, very remarkable.^c

^c Moab appears elsewhere in connexion with a place in Judah, *Jashubi-lehem* (1 Chr. iv. 22). We might be tempted to believe the name merely another form of *Beth-lehem*, if the context—the mention of Moab, *snah* and *Chozeba*, places on the extreme west of the tribe—did not forbid it.

The elevation of David to the kingdom does not appear to have affected the fortunes of his native place. The residence of Saul acquired a new title specially from him, by which it was called even down to the latest time of Jewish history (2 Sam. xxi. 6; Joseph. *B. J.* v. 2, §1, Γαβαθουλή), but David did nothing to dignify Bethlehem, or connect it with himself. The only touch of recollection which he manifests for it, is that recorded in the well-known story of his sudden longing for the water of the well by the gate of his childhood (2 Sam. xiii. 15).

The few remaining casual notices of Bethlehem in the Old Testament may be quickly enumerated. It was fortified by Rehoboam (2 Chr. xi. 6). By the time of the captivity, the Inn of Chimham by (722 = "close to") Bethlehem, appears to have become the recognised point of departure for travellers to Egypt (Jer. xli. 17)—a caravanserai or khan (722); see Stacey, *App.* §90), perhaps the identical one which existed there at the time of our Lord (κατάλυμα), like those which still exist all over the East at the stations of travellers. Lastly, "Children of Bethlehem," to the number of 123, returned with Zerubbabel from Babylon *Ezr.* ii. 21; *Neh.* vii. 26).

In the New Testament Bethlehem retains its distinctive title of Bethlehem-judah^d (Matt. ii. 1, 5), and once, in the announcement of the Angels, the "city of David"^e (Luke ii. 4; and comp. John vii. 42; κώμη; castellum). Its connexion with the history of Christ is too familiar to all to need any notice here: the remark should merely be made that as in the earlier history less is recorded of the place after the youth of David than before, so in the later, nothing occurs after the birth of our Lord to indicate that any additional importance or interest was fastened on the town. In fact, the passages just quoted, and the few which follow, exhaust the references to it in the N. T. (Matt. ii. 6, 8, 16; Luke ii. 15).

After this nothing is heard of it till near the middle of the 2nd century, when Justin Martyr speaks of our Lord's birth as having taken place "in a certain cave very close to the village," which cave he goes on to say had been specially pointed out by Isaiah as "a sign." The passage from Isaiah to which he refers is xxxiii. 13-19, in the LXX. version of which occurs the following—"He shall dwell on high: His place of defence shall be in a lofty cave of the strong rock" (Justin. *Dial. c. Tryph.* §§78, 70). Such is the earliest supplement we possess to the meagre indications of the narrative of the Gospels; and while it is not possible to say with certainty that the tradition is true, there is no reason for discrediting it. There is nothing in itself improbable—as there certainly is in many cases where the traditional scenes of events are laid in caverns—in the supposition that the place in which Joseph and Mary took shelter, and where was the "manger" or "stall" (whatever the φάτνη may have been),^f was a cave in the limestone rock of which the eminence of Bethlehem is

^d In the Greek copies of St. Matthew the name is given as Β. 722 Γαβαθ; but in the more ancient Syriac recension lately published by Mr. Cureton it is as in the O. T., Bethlehem-judah.

^e Observe that this phrase has lost the meaning which it bears in the O. T., where it specially and invariably signifies the fortress of the Jebusites, the town of Zion (2 Sam. v. 7, 9; 1 Chr. xi. 5, 7).

composed. Nor is it necessary to assume that Justin's quotation from Isaiah is the ground of an inference of his own; it may equally be an authority happily adduced by him in support of the existing tradition.

But the step from the belief that the nativity may have taken place in a cavern, to the belief that the present subterraneous vault or crypt is that cavern, is a very wide one. Even in the 150 years that had passed when Justin wrote, so much had happened at Bethlehem that it is difficult to believe that the true spot could have been accurately preserved. In that interval—an interval as long as that between the landing of William III. and the battle of Waterloo—not only had the neighbourhood of Jerusalem been overrun and devastated by the Romans at the destruction of the city, but the emperor Hadrian, amongst other desecrations, had actually planted a grove of Adonis at the spot (*lucus in umbrabat Adonidis*, Jerome, *Ep. Paul.*). This grove remained at Bethlehem for no less than 180 years, viz., from A.D. 135 till 315. After this the place was purged of its abominations by Constantine, who about A.D. 330 erected the present church (Euseb. *Vit. Const.* 3, 40. See Tobler, 102, note). Conceive the alterations in the ground implied in this statement!—a heathen sanctuary established and a grove planted on the spot—that grove and those erections demolished to make room for the Basilica of Constantine!

The modern town of Beit-lahm (بيت لحم)

lies to the E. of the main road from Jerusalem to Hebron, 6 miles from the former. It covers the E. and N.E. parts of the ridge of a "long grey hill" of Jura limestone, which stands nearly due E. and W., and is about a mile in length. The hill has a deep valley on the N. and another on the S. The west end shelves down gradually to the valley; but the east end is bolder, and overlooks a plain of some extent. The slopes of the ridge are in many parts covered by terraced gardens, shaded by rows of olives with figs and vines, the terraces sweeping round the contour of the hill with great regularity. On the top of the hill lies the village in a kind of irregular triangle (Stewart), at about 150 yards from the apex of which and separated from it by a vacant space on the extreme eastern part of the ridge, spreads the noble Basilica of St. Helena, "half church, half fort," now embraced by its three convents, Greek, Latin, and Armenian.

This is not the place for a description of the "holy places" of Bethlehem. All that can be said about them has been well said by Lord Nugent (i. 13-21), and Mr. Stanley (438-442). (See also, though interspersed with much irrelevant matter, Stewart, 246, 334, 5.) Of the architecture of the church very little is known; for a resumé of that little see Fergusson's *Handbook of Architecture*, 524; also Salzmann's Photographs and the *Etude* accompanying them (p. 72).^g One fact, of great

^f It is as well to remember that the "stable," and its accompaniments, are the creations of the imagination of poets and painters, with no support from the Gospel narrative.

^g Mr. Stanley mentions, and recurs characteristically to the interesting fact, that the present roof is constructed from English oak given to the church by Edward IV. (*S. & P.*, 141, 439.) Tobler, 104 note, adduces the authority of Eutychius that the present Church is the work of Justinian, who destroyed that of Constantine as not sufficiently magnificent.

interest—probably the most genuine about the place—is associated with a portion of the crypt of this church, namely, that here, “beside what he believed to be the cradle of the Christian faith,” St. Jerome lived for more than 30 years, leaving a lasting monument of his sojourn in the Vulgate translation of the Bible.

In the plain below and east of the convent, about a mile from the walls, is the traditional scene of the angels' appearance to the shepherds, a very small poor village called *Beit-Sahur*, to the E. of which are the unimportant remains of a Greek church. These buildings and ruins are surrounded by olive-trees (Seetzen, ii. 41, 42). Here in Arculf's time, “by the tower of Ader,” was a church dedicated to the three shepherds, and containing their monuments (Arculf, 6). But this plain is too rich ever to have been allowed to lie in pasturage, and it is more likely to have been then occupied, as it is now, and as it doubtless was in the days of Ruth, by corn-fields, and the sheep to have been kept on the hills.^b

The traditional well of David (2 Sam. xxiii. 15), a group of three cisterns, is more than half a mile away from the present town on the other side of the wady on the north. A few yards from the western end of the village are two apertures, which have the appearance of wells; but they are merely openings to a cistern connected with the aqueduct below, and we have Dr. Robinson's assurance that “there is now no well of living water in or near the town.”

The population of *Beit-lahm* is about 3000 souls, entirely Christians. All travellers remark the good looks of the women (*Eothen*), the substantial clean appearance of the houses, and the general air of comfort (for an eastern town) which prevails.

2. (בֵּית לַחֵם) *Baithlm*, Alex. Βαθλέμ; *Bethlehem*), a town in the portion of Zebulun named nowhere but in Josh. xix. 15. It has been recovered by Dr. Robinson at *Beit Lahm*, about six miles west of Nazareth, and lying between that town and the main road from Akka to Gaza. Robinson characterises it as “a very miserable village, none more so in all the country, and without a trace of antiquity except the name” (iii. 113). [G.]

BETHLO'MON (Βαθλωμών), 1 Esd. v. 17. [BETHLEHEM, 1.] [G.]

BETH-MA'ACHAH (בֵּית מַעֲכָה), and with the article, בֵּית הַיָּבֵי; Βηθμαχά, Φερμαχά; *Bethmaacha*), a place named only in 2 Sam. xx. 14, 15, and there occurring more as a definition of the position of ABEL than for itself. In the absence of more information, we can only conclude that it is identical with MAACHAH, or ARAM-MAACHAH, one of the petty Syrian kingdoms in the north of Palestine. [ARAM.] [G.]

BETH-MAR'CABOTH (בֵּית הַמָּרְקָבֹת), *house of the chariots*, in Chron. without the article; Βαθμαρχαβόθ; Alex. Βαθμαρχασβόθ; *Bethmarchaboth*), one of the towns of Simeon, situated to the extreme south of Judah, with Ziklag and Hormah (Josh. xix. 5; 1 Chr. iv. 31). What “chariots” can have been in use in this rough and thinly inhabited part of the country, at a time so early as that at which

^b Ἀγραλοῦντες (Luke ii. 8; A. V. “abiding in the field”) has no special reference to “field” more than hill; but means rather “passing the night out of doors.” χώρα also means a “district” or neighbourhood, with no special topographical signification.

these lists of towns purport to have been made we know not. At a later period—that of the trade with Egypt in chariots and a regular ix. 19; 2 Chr. viii. 6; 1 K. x. 29; 2 Chr. x. 17, which would naturally require depots or stopping places on the road “up” to Palestine (Stanley, 1863). In the parallel list, Josh. xv. 30, 31, Madmannar occurs in place of Beth-marcaboth; possibly the latter was substituted for the former after the town had become the resort of chariots. Without supposing the one word to be a mere corruption of the other, the change of a name to one differing less in appearance than in meaning is quite in character with the plays on words frequent in Hebrew literature. [HAZAR-SUSIM, MADMANNAR.] [G.]

BETH-ME'ON (בֵּית מְעֹן; οἶκος Μεδών; *Bethmaon*), Jer. xlviii. 23. A contracted form of the name elsewhere given as BETH-BAL-MEDON. [G.]

BETH-NIM'RAH (בֵּית נִמְרָה) = *house of sweet water*, Gesen.; ἡ Ναυράμ; Alex. Ναυράμ; Βαυθαβαβρά; *Bethnimra*), one of the “ fenced cities ” on the East of the Jordan taken and “ built ” by the tribe of Gad (Num. xxxii. 36) and described as lying “in the valley” (בֵּית נִמְרָה) *Beth-haran* (Josh. xiii. 27). In Num. xxxii. 3 it is named simply NIMRAH. By Eusebius and Jerome (*Onom.* Bethannaram, and Beth-nimra), the village is said to have been still standing five miles north of Libias (*Beth-haran*); and under Νέβρα Eusebius mentions that it was a large place, κάμη μεγίστη, in Καταβάς (? Batman), and called Abara.

The name still survives in the *Nahr Nimra*, the Arab appellation of the lower end of the *Wady Shoaib*, where the waters of that valley discharge themselves into the Jordan close to one of the regular fords a few miles above Jericho. It has been seen by Seetzen (*Reisen*, 1854, ii. 315), and Robinson (i. 551), but does not appear to have been explored, and all that is known is that the vegetation is very thick, betokening an abundance of water. The *Wady Shoaib* runs back up into the Eastern mountains, as far as *es-Salt*. Its source (the modern form of Hobab?) connects it with the wanderings of the children of Israel, and a tradition still clings to the neighbourhood, that it was down this valley they descended to the Jordan (Seetzen, ii. 377).

It seems to have escaped notice how fully the requirements of Bethabara are met in the circumstances of Bethnimra—its abundance of water and its situation close to “the region round about the Jordan” (ἡ περιχώρος τοῦ Ἰορδάνου, i. e. the CICCARY of the O. T., the Oasis of Jericho), immediately accessible to “Jerusalem and all Judah” (John i. 28; Matt. iii. 5; Mark i. 5) by the direct and ordinary road from the capital. Add to this what is certainly a strong confirmation of this suggestion, that in the LXX. the name of Bethnimra is found almost exactly assuming the form of Bethabara—Βαυθαβαβρά, Βηθαβρά, Βεθαβρά (see Holmes and Parsons' LXX.).

The “Waters of Nimrim,” which are named in the denunciations of Moab by Isaiah and Jeremiah, may from the context be the brook which still bears the same name at the S. E. part of the Dead Sea. [NIMRIM.] A similar name (signifying however, in Arabic, “panther”) is not uncommon on the east of the Jordan. [G.]

BETH-PALET (בֵּית פֶּלֶט; when not in pause, בֵּית פֶּלֶט, *house of flight*; Βαιθηφαλάθ; *Bethphelet*), a town among those in the extreme south of Judah, named in Josh. xv. 27, and Neh. xi. 26, with Melahab and Beersheba. In the latter place it is **BETHPHELET** (following the Vulgate). Its remains have not yet been discovered. [G.]

BETH-PAZZEZ (בֵּית צֶזַע; Βηρσαφής; Alex. Βαιθηραφής; *Bethpheses*), a town of Issachar named with En-haddah (Josh. xix. 21), and of which nothing is known. [G.]

BETH-PE'OR (בֵּית פְּעוֹר; οἶκος Φογόρ; in Josh. Βαιθηφογόρ; *fanum Phogor, Phogor, Bethphogor*; in *Onom. Bethfogo*), a place, no doubt dedicated to the god Baal-peor, on the east of Jordan, opposite (ἀπέναντι) Jericho, and six miles above Libias or Beth-haran (Euseb. *Onomasticon*). It was in the possession of the tribe of Reuben (Josh. xiii. 20). In the Pentateuch the name occurs in a formula by which one of the last halting-places of the children of Israel is designated—"the ravine (אֲרִי) over against (כַּנִּי) Beth-peor" (Deut. iii. 29, iv. 46). In this ravine Moses was probably buried (xxxiv. 6).

Here, as in other cases, the Beth may be a Hebrew substitution for Baal. [G.]

BETH-PHAGE (Βεθηφαγή and Βηθηφαγή; *Bethphage*; quasi בֵּית פֶּיגָה, *house of unripe figs*),

the name of a place on the mount of Olives, on the road between Jericho and Jerusalem. From the two being twice mentioned together, it was apparently close to **BETHANY** (Matt. xxi. 1; Mark xi. 1; Luke ix. 29), and from its being named first of the two in the narrative of a journey from east to west, it may be presumed that it lay, if anything, to the eastward of Bethany. The fact of our Lord's making Bethany His nightly lodging place (Matt. xxi. 17, &c.) is no confirmation of this (as Winer would have it); since He would doubtless take up His abode in a place where He had friends, even though it were not the first place at which He arrived on the road. No remains which could answer to this position have however been found (Rob. i. 433), and the traditional site is above Bethany, halfway between that village and the top of the mount.

By Eusebius and Jerome, and also by Origen, the place was known, though no indication of its position is given; by the former it is called *κώμη*, by Jerome *villula*. They describe it as a village of the priests, possibly from "Beth phage," signifying in Syriac the "house of the jaw," and the jaw in the sacrifices being the portion of the priests (Reland, 653). Lightfoot's theory, grounded on the statements of the Talmudists, is extraordinary: that Bethphage was the name of a district reaching from the foot of Olivet to the wall of Jerusalem. (But see Reland, 652; Hug, *Evid.* i. 18, 19.) Schwarz in placing Bethphage on the southern shoulder of the "Mount of Offence," above the village of Siloam, and therefore west of Bethany.

The name of Bethphage, the signification of which as given above is generally accepted, is, like those of Bethany, Capphenatha, Bezetha, and the Mount of Olives itself, a testimony to the ancient fruitfulness of this district (Stanley, 187). [G.]

BETH-PHE'LET, Neh. xi. 25. [**BETH-PALET**.]

BETH-RA'PHA (בֵּית רַפְּחָא *house of Rapha*, or of the giant; δ Βαρθαία; Alex. Βαθρεφά; *Bethrapha*), a name which occurs in the genealogy of Judah as the son of Esh-ton (1 Chr. iv. 12 only). There is a Rapha in the line of Benjamin and elsewhere, but no apparent connexion exists between those and this, nor has the name been identified as belonging to any place. [G.]

BETH-RE'HOB (בֵּית רְחֹב, *house of Rechob*, or of room; Ροάβ, δ οἶκος Ραάβ, Alex. Τάβ; *Rohob*), a place mentioned as having near it the valley in which lay the town of Laish or Dan (Judg. xviii. 28). It was one of the little kingdoms of Aram or Syria, like Zobah, Maacah, and Ish-tob (comp. the reading of the Alex. LXX. above), in company with which it was hired by the Ammonites to fight against David (2 Sam. x. 6). In ver. 8 the name occurs in the shorter form of Rehob, in which form it is doubtless again mentioned in Num. xiii. 21. Being, however, "far from Zidon" (Judg. xviii. 28), this place must not be confounded with two towns of the name of Rehob in the territory of Asher. [**REHOB**.] The conjecture of Robinson (iii. 371) is that this ancient place is represented by the modern *Hūnīn*, a fortress commanding the plain of the *Hāleh*, in which the city of Dan (*Tell el-Kady*) lay.

Hadadezer the king of Zobah is said to have been the son of Rehob (2 Sam. viii. 3, 12). [G.]

BETH-SA'IDA (Βηθσαιδά; *Βηθ* *Λαδ*, *house of fish*; *Bethsaida*), the name of two places in Northern Palestine:—

1. "Bethsaida of Galilee" (John xii. 21), a city (πόλις), which was the native place of Andrew, Peter, and Philip (John i. 44, xii. 21) in the land of Gennesareth (τῆν γῆν Γ.) (Mark vi. 45; comp. 53), and therefore on the west side of the lake. It was evidently in near neighbourhood to Capernaum, and Chorazin (Matt. xi. 21; Luke x. 13; and comp. Mark vi. 45, with John vi. 16), and, if the interpretation of the name is to be trusted, close to the water's edge. By Jerome (*Comm. in Esai.* i. 1) and Eusebius (*Onom.*) these towns and Tiberias are all mentioned together as lying on the shore of the lake. Epiphanius (*adv. Haer.* ii.) says of Bethsaida and Capernaum οὐ μακρὰν ὄντων τῷ διαστήματι. Wilibald (A.D. 722) went from Magdalum to Capernaum, thence to Bethsaida, and then to Chorazin. These ancient notices, however, though they fix its general situation, none of them contain any indication of its exact position, and as, like the other two towns just mentioned, its name and all memory of its site have perished, no positive identification can be made of it. Dr. Robinson places Bethsaida at *Ain et-Tabigah*, a short distance north of Khan Minyeh, which he identifies with Capernaum (iii. 359).

2. By comparing the narratives (of the same event) contained in Mark vi. 31-53, and Luke ix. 10-17, in the latter of which Bethsaida is named as the spot at which the miracle took place, while in the former the disciples are said to have crossed the water from the scene of the event "to Bethsaida in the land of Gennesareth"—it appears certain that the Bethsaida at which the 5000 were fed must have been a second place of the same name on the east of the lake. Such a place there was at the

north-eastern extremity—formerly a village (κώμη), but rebuilt and adorned by Philip the Tetrarch, and raised to the dignity of a town under the name of Julias, after the daughter of the emperor (Jos. Ant. xviii. 2, §1; B. J. ii. 9, §1, iii. 10, §7). Here in a magnificent tomb Philip was buried (Jos. Ant. xviii. 4, §6).

Of this Bethsaida we have certainly one and probably two mentions in the Gospels: 1. that named above, of the feeding of the 5000 (Luke ix. 10). The miracle took place in a τόπος ἄρημος—a vacant, lonely spot, somewhere up in the rising ground at the back of the town, covered with a profusion of green grass (John vi. 3, 10; Mark vi. 39; Matt. xiv. 19), and in the evening the disciples went down to the water and went home across the lake (εἰς τὸ πέραν) to Bethsaida (Mark vi. 45), or as St. John (vi. 17) and St. Matthew (xiv. 34) more generally express it, towards Capernaum, and to the land of Gennesareth. The coincidence of the two Bethsaias occurring in the one narrative, and that on the occasion of the only absolutely certain mention of the eastern one, is extraordinary. In the very ancient Syriac recension (the Nitrian) just published by Mr. Cureton, the words in Luke ix. 10 "belonging to the city, called Bethsaida" are omitted.

2. The other, highly probable, mention of this place is in Mark viii. 22.* If Dalmanutha (viii. 10) was on the west side of the lake, then was Bethsaida on the east; because in the interval Christ had departed by ship to the other side (13). And with this well accords the mention immediately after of the villages of Caesarea Philippi (27), and of the "high mountain" of the transfiguration (ix. 2), which, as Mr. Stanley has ingeniously suggested, was, not the traditional spot, but a part of the Hermon range somewhere above the source of the Jordan (S. & P. 399).

Of the western Bethsaida no mention is made in Josephus, and until the discovery by Reland of the fact that there were two places of the name, one on the west, and one on the east side, the elucidation of the various occurrences of the two was one of the hardest knots of sacred geography (see Cellarius, Notit. ii. 536).

BETH-SAMOS (Βαυθασμών; Alex. Βαυθασμῶν; *Cebethamus*), 1 Esd. v. 18. [BETH-AZMAVETH.]

BETHSAN (1 Macc. v. 52; xii. 40, 41). [BETHSHEAN.]

BETHSHAN (1 Sam. xxxi. 10, 12; 2 Sam. xxi. 12). [BETHSHEAN.]

BETH-SHE'AN (בֵּית שֵׁעַן), or, in Samuel, BETHSHAN, (בֵּית שָׁן; Βαυθσαν, Βηθσαν, ὁ οἶκος Σάν; *Bethsan*), a city which, with its "daughter" towns belonged to Manasseh (1 Chr. vii. 29), though within the limits of Issachar (Josh. xvii. 11), and therefore on the west of Jordan (comp. 1 Macc. v. 52)—but not mentioned in the lists of the latter tribe. The Canaanites were not driven out from the

* The use of the word κώμη in this place is remarkable. Mr. Stanley suggests that its old appellation had stuck to it, even after the change in its dignity (S. & P. App. §85).

^b Unless the conjecture of Schwarz (148, note) be accepted, that the words (בֵּית הַשֵּׁן, house of the tooth; A. V. ivory house) in 1 K. xxii. 39, should be rendered Beth-shan.

town (Judg. i. 27). In Solomon's time it seems to have given its name to a district extending from the town itself to Abel-meholah; and "all Bethshan's" was under the charge of one of his commissioned officers (1 K. iv. 12).

The corpses of Saul and his sons were fastened up to the wall of Bethshean by the Philistines (1 Sam. xxxi. 10, 12) in the open "street" or space (חַיִּת), which—then as now—fringed the gate of an eastern town (2 Sam. xxi. 12). From this time we lose sight of Beth-shean till the period of the Maccabees, in connexion with whose exploits it is mentioned more than once in a cursory manner (1 Macc. v. 52; comp. 1 Macc. xii. 40, 41). The name of Scythopolis (Σκυθόπολις) appears for the first time in 2 Macc. xii. 11. [SCYTHOPOLIS.] This name, which it retained after the exile, and under the Greek denomination has not survived to the present day; as in many other cases (comp. PTOLEMAIS) the old, Semitic appellation has revived, and the place is still called *Beisan*. It lies in the Ghôr or Jordan valley, about twelve miles south of the sea of Galilee, and four miles west of the Jordan. The site of the town is on the brow of the descent, by which the great plain of Esdraelon drops down to the level of the Ghôr. A few miles to the south-west are the mountains of Gilboa, and close beside the town runs the water of the *Ain-Jalud*, the fountain of which is by Jezreel, and is in all probability the spring by which the Israelites encamped before the battle in which Saul was killed (1 Sam. xiii. 1). Three other large brooks pass through or by the town, and in the fact of the abundance of water, and the exuberant fertility of the soil consequent thereon, as well as in the power of using diet-chariots, which the level nature of the country near the town conferred on them (Josh. xvii. 16), resides the secret of the hold which the Canaanites retained on the place.

If Jabesh-Gilead was where Dr. Robinson conjectures—at *ed-Deir* in the *Wady Yabis*—the distance from thence to Beisan, which it took the men of Jabesh "all night" to traverse, cannot be less than twenty miles. [G.]

BETH-SHEMESH (בֵּית שֵׁמֶשׁ), in prose בֵּית שֵׁמֶשׁ, house of the sun; πόλις ἡλίου; *Bethsamós*; *Bethsames*), the name of several places. 1. One of the towns which marked the north boundary of Judah (Josh. xv. 10), but not named in the lists of the cities of that tribe. It was in the neighbourhood of Kirjath-jearim and Timnah, and therefore in close proximity to the low-country of Philistia. The expression "went down" in Josh. xv. 10; 1 Sam. vi. 21, seems to indicate that the position of the town was lower than Kirjath-jearim, and it is in accordance with the situation that there was a valley (עמק) of cornfields attached to the place (1 Sam. v. 13).

From Ekron to Bethshemesh a road (יָדָה) existed along which the Philistines sent back the ark

* The exactness of the definition in this description is seriously impaired in the A. V. by the substitution of "a fountain" for "the fountain" of the original.

^d So great was this fertility, that it was said by the Rabbis, that if Paradise was in the land of Jews, Beth-shean was the gate of it; for that its fruits were the sweetest in all the land. (See the quotations in Lightfoot, *Chor. Cent.* lx.)

BETH-SHITTAH

after its calamitous residence in their country (1 Sam. vi. 9, 12); and it was in the field of "Joshua the Beth-shemite" (בֵּית הַשֶּׁמֶטִי) that the "great Abel" (whatever that may have been) was, on which the ark was set down (1 Sam. vi. 18). Beth-shemesh was a "suburb city," allotted to the priests (Josh. xxi. 16; 1 Chr. vi. 59); and it is named in one of Solomon's commissariat districts under the charge of Ben-Dekar (1 K. iv. 9). It was the scene of an encounter between Jehoshaphat, king of Israel, and Amaziah, king of Judah, in which the latter was worsted and made prisoner (2 K. xiv. 11, 13; 2 Chr. xxv. 21, 23). Later, in the days of Ahaz, it was taken and occupied by the Philistines, together with several other places in this locality (2 Chr. xxviii. 18).

By comparison of the lists in Josh. xv. 10, xix. 41, 43, and 1 K. iv. 9, it will be seen that IR-SHEMESH, "city of the sun," must have been identical with Beth-shemesh, IR being probably the older form of the name; and again, from Judg. i. 35, it appears as if Har-cheres, "mount of the sun," were a third name for the same place; suggesting an early and extensive worship of the sun in this neighbourhood. [IR-SHEMESH; HERES.]

Beth-shemesh is now *Ain-Shems*. It was visited by Dr. Robinson, who found it to be in a position exactly according with the indications of Scripture, on the north-west slopes of the mountains of Judah—a low plateau at the junction of two fine plains" (Rob. iii. 153)—about two miles from the great Philistine plain, and seven from Ekron (ii. 224-6). The origin of the *Ain* ("spring") in the modern name is not obvious, as no spring or well appears now to exist at the spot; but the *Shems* and the position are decisive.

2. A city on the border of Issachar (Josh. xix. 22).

3. One of the "fenced cities" of Naphtali, twice named (Josh. xix. 38; Judg. i. 33), and on both occasions with BETH-ANATH. The Canaanite inhabitants were not expelled from either place, but became tributaries to Israel. Jerome's expression (*Onom.* Bethsamis) in reference to this is perhaps worthy of notice, "in qua cultores pristini manserunt;" possibly glancing at the worship from which the place derived its name.

4. By this name is once mentioned (Jer. xliii. 13) an idolatrous temple or place in Egypt, which the LXX. render by Ἡλιουπόλις ἐν Ἄνω, i. e. the famous Heliopolis; Vulg. *domus solis*. In the middle ages Heliopolis was still called by the Arabs *Ain Shems* (Edrisi, &c., in Rob. i. 25). [AVEN; OS.]

BETH-SHITTAH (בֵּית הַשִּׁטָּה, *house of the acacia*; Βηθσείδ; Alex. ἡ Βασείττα; *Beth-sitta*), one of the spots to which the flight of the host of the Midianites extended after their discomfiture by Gideon (Judg. vii. 22). Both the narrative and the name (comp. "Abel-shittim," which was in the Jordan valley opposite Jericho) require its situation to be somewhere near the river, where also Zereth (probably Zeredatha or Zartan) and Abel-meholah doubtless lay; but no identification has yet been made of any of these spots. The *Bethshittah* mentioned by Robinson (ii. 356) and Wilson (letter, *Jordan*, 414) is too far to the west to suit the above requirements. Josephus's version of the locality is absolutely in favour of the place being well watered: ἐν κοίλῳ χαράδρα περιελημμένη; *Ant.* v. 6, §5.

[G.]

BETH-SURA (ἡ Βαιθοῦρα, τὰ Βαιθοῦρα, 1 Mac. iv. 29, 61; vi. 7, 26, 31, 49, 50; ix. 52; x. 14; xi. 65; xiv. 7; 2 Mac. xi. 5; xiii. 19, 22). [BETH-ZUR.]

BETH-TAPPUAH (בֵּית תַּפּוּאָה, *house of the apple or citron*; Βαιθαχού, Alex. Βεθθαφουή; *Beth-thaphua*), one of the towns of Judah, in the mountainous district, and near Hebron (Josh. xv. 53; comp. 1 Chr. ii. 43). Here it has actually been discovered by Robinson under the modern name of *Teffah*, 1½ hour, or say 5 miles, W. of Hebron, on a ridge of high table-land. The terraces of the ancient cultivation still remain in use, and though the "apples" have disappeared, yet olive-groves and vineyards with fields of grain surround the place on every side (Rob. ii. 71; Schwarz, 105).

The name of Tappuah was borne by another town of Judah which lay in the rich lowland of the Shefela. [APPLE; TAPPUAH.] [G.]

BETHUEL (בֵּיתוּאֵל; Βαθούηλ; Joseph. Βαθούηλος; *Bathuel*), the son of Nahor by Milcah, nephew of Abraham, and father of Rebekah (Gen. xxii. 22, 23; xxiv. 15, 24, 47; xxviii. 2). In xxv. 20, and xxviii. 5, he is called "Bethuel the Syrian" (i. e. Aramite, בֵּיתוּאֵל). Though often referred to as above in the narrative, Bethuel only appears in person once (xxiv. 50). Upon this an ingenious conjecture is raised by Prof. Blunt (*Coincidences*, I. §iv.) that he was the subject of some imbecility or other incapacity. The Jewish tradition, as given in the Targum Ps. Jonathan on Gen. xxiv. 55 (comp. 33), is that he died on the morning after the arrival of Abram's servant, owing to his having eaten a sauce containing poison at the meal the evening before, and that on that account Laban requested that his sister's departure might be delayed for a year or ten months. Josephus was perhaps aware of this tradition since he speaks of Bethuel as dead (*Ant.* i. 16, §2). [G.]

BETHUEL (בֵּיתוּאֵל; Βαθούηλ; Alex. Βαθούηλ; *Bathuel*), 1 Chr. iv. 30. [BETHUL.]

BETHUL (בֵּיתוּל; Arab. *Bethur*, بثور; Βουλά; *Bethul*), a town of Simeon in the south, named with El-tolad and Hormah (Josh. xix. 4). In the parallel lists in Josh. xv. 30, and 1 Chr. iv. 9, the name appears under the forms of CHESIL (כְּסִיל) and BETHUEL; and probably also under that of Bethel in Josh. xii. 16; since, for the reasons urged under BETHEL, and also on account of the position of the name in this list, the northern Bethel can hardly be intended. [BETHEL.] [G.]

BETHULIA (Βεθουλία; *Bethulia*), the city which was the scene of the chief events of the book of Judith, in which book only does the name occur. Its position is there described with very minute detail. It was near to Dothaim (iv. 6), on a hill (*δρος*) which overlooked (ἀπέναντι) the plain of Esdraelon (vi. 11, 13, 14, vii. 7, 10, xiii. 10) and commanded the passes from that plain to the hill country of Manasseh (iv. 7, vii. 1), in a position so strong that Holofernes abandoned the idea of taking it by attack, and determined to reduce it by possessing himself of the two springs or wells (πηγάς) which were "under the city" in the valley at the foot of the eminence on which it was built, and from which the inhabitants derived their chief supply of water (vi. 11, vii. 7, 13, 21). Not

withstanding this detail, however, the identification of the site of Bethulia has hitherto defied all attempts, and is one of the greatest puzzles of sacred geography; so much so as to form an important argument against the historical truth of the book of Judith (Rob. iii. 337, 8).

In the middle ages the name of Bethulia was given to "the Frank Mountain," between Bethlehem and Jerusalem (Rob. i. 479), but it is unnecessary to say that this is very much too far to the south to suit the narrative. More lately it has been assumed to be *Safed* in North Galilee (Rob. ii. 425); which again, if in other respects it would agree with the story, is too far north. Von Raumer (*Pal.* 135, 6) suggests *Sanûr*, which is perhaps the nearest to probability. The ruins of that town are on an "isolated rocky hill," with a plain of considerable extent to the east, and, as far as situation is concerned, naturally all but impregnable (Rob. ii. 312). It is about three miles from *Dothan*, and some six or seven from *Jenin* (Engannim), which stand on the very edge of the great plain of Esdraelon. Though not absolutely commanding the pass which leads from *Jenin* to *Sebastieh*, and forms the only practicable ascent to the high country, it is yet sufficiently near to bear out the somewhat vague statement of Jud. v. 6. Nor is it unimportant to remember that *Sanûr* actually endured a siege of 2 months from Djezzar Pasha without yielding, and that on a subsequent occasion it was only taken after a three or four months' investment, by a force very much out of proportion to the size of the place (Rob. ii. 313). [G.]

BETH-ZACHARIAS. [BATH-ZACHARIAS.]

BETH-ZUR (בֵּית זֵר, *house of rock*; Βηθζουρ; *Bethsura*), a town in the mountains of Judah, named between Halhul and Gedor (Josh. xv. 58). As far as any interpretation can, in their present imperfect state, be put on the genealogical lists of 1 Chr. ii. 42-49, Bethzur would appear from ver. 45 to have been founded by the people of Maon, which again had derived its origin from Hebron. However this may be, Beth-zur was "built,"—i. e. probably fortified—by Rehoboam, with other towns of Judah, for the defence of his new kingdom (2 Chr. xi. 7). After the captivity the people of Beth-zur assisted Nehemiah in the rebuilding of the wall of Jerusalem (Neh. iii. 16); the place had a "ruler" (שָׂרָא), and the peculiar word *Pelec* (פֶּלֶעַץ) is employed to denote a district or circle attached to it, and to some other of the cities mentioned here. [TOPOGRAPHICAL TERMS.]

In the wars of the Maccabees, Bethzur, or Bethsura, played an important part. It was fortified by Judas and his brethren "that the people might have a defence against Idumaea," and they succeeded in making it "very strong and not to be taken without great difficulty" (Jos. Ant. xii. §4); so much so, that it was able to resist for a length of time the attacks of Simon Mac. (1 Macc. xi. 65) and of Lysias (2 Macc. xi. 5), the garrison having in the former case capitulated. Before Bethzur took place one of the earliest victories of Judas over Lysias (1 Macc. iv. 29), and it was in an attempt to relieve it when besieged by Antiochus Eupator, that he was defeated in the passes between Bethzur and Bath-zacharias, and his brother Eleazar killed by one of the elephants of the king's army (1 Macc. vi. 32-47; Jos. Ant. xii. §, 3). The recovery of the site of Bethzur, under

the almost identical name of *Beit-sûr*, by Welles and Robinson (i. 216, note; iii. 277), explains us of its position, since it commands the road from Beersheba and Hebron, which has always been the main approach to Jerusalem from the south.

A short distance from the Tell, on which are strewn the remains of the town, is a spring, *Ab edh-Dhirwech*, which in the days of Jerome, and later, was regarded as the scene of the baptism of the Eunuch by Philip. The probability of this is elsewhere examined [GAZA]; in the meantime it may be noticed that *Beit-sûr* is not near the road to Gaza (Acts viii. 26), which runs much more to the north-west. [BETH-SURA.] [G.]

BETOLIUS (Βετόλιος), 1 Esd. v. 31. [BETHEL.]

BETOMES'THAM (Βετομεσθαίμ) and **BETOMAS'THEM** (Βαιτομασθαίμ; Syr. *Betomasthim*), a town "over against Esdraelon, facing the plain that is near Dothaim" (Jud. iv. 6, xv. 4), and which from the manner of its mention would seem to have been of equal importance with Bethulia itself. No attempt to identify either Betomestham or Bethulia has been hitherto successful. [BETHULIA. DOTHAIM.] [G.]

BETONIM (בֵּית נִימ; = pistachio nuts; *Betonim*; *Betonim*), a town in the inheritance of the children of Gad, apparently on their northern boundary (Josh. xiii. 26). The word, somewhat differently pointed, occurs in Gen. xliii. 11, A. V. "nuts." It is probably related to the modern Arabic word *Butm* = terebinth, *Pistacia terebinthus*. [G.]

BETROTHING. [MARRIAGE.]

BEU'LAH (בְּעֻלָּה; = married; *oikouménē*; *oikouménē*), the name which the land of Israel is to bear, when "the land shall be married" (Is. lxii. 4).

BE'ZAI (בְּצַי; Βασσαι, Βεσαι, Βησαι; *Basai*), "Children of Bezai," to the number of 233, returned from captivity with Zerubbabel (Ezr. ii. 17; Neh. vii. 23). The name occurs again among those who sealed the covenant (Neh. x. 18). [BASSA.]

BEZALE'EL (בְּזַלְאֵל; Βεζελεήλ; *Bezaleel*), 1. The artificer to whom was confided by Jehovah the design and execution of the works of art required for the tabernacle in the wilderness (Ex. xxxi. 1-6). His charge was chiefly in all works of metal, wood, and stone, Aholiab being associated with him for the textile fabrics; but it is plain from the terms in which the two are mentioned (xxxvi. 1, 2, xxxviii. 22), as well as from the enumeration of the works in Bezaleel's name in xxxvi. and xxxviii., that he was the chief of the two, and master of Aholiab's department as well as his own. Bezaleel was of the tribe of Judah, the son of Uri the son of Hur (or Chur). Hur was the offspring of the marriage of Caleb (one of the chiefs of the great family of Pharez) with Ephrath (1 Chr. ii. 19, 50), and one of his sons, or descendants (comp. Ruth iv. 20) was Salma, or Salmon, who is named down under the title of "father of Bethlehem;" and who, as the actual father of Boaz, was the direct progenitor of king David (1 Chr. ii. 51, 54; Ruth iv. 21). [BETHLEHEM, HUR.]

2. One of the sons of Pahath-moab who had taken a foreign wife, Ezr. x. 28.

BEZEK

BEZEK (בֶּזֶק; Bezek: *Bezek*), the name of two apparently distinct places in Palestine.

1. The residence of Adoni-bezek, i. e. the "lord of Bezek" (Judg. i. 5); in the "lot (רָגַל) of Judah" (verse 3), and inhabited by Canaanites and Perizzites (verse 4). This must have been a distinct place from

2. Where Saul numbered the forces of Israel and Judah before going to the relief of Jabesh-gilead (1 Sam. xi. 8). From the terms of the narrative this cannot have been more than a day's march from Jabesh; and was therefore doubtless somewhere in the centre of the country, near the Jordan valley. In accordance with this is the mention in the *Onomasticon* of two places of this name seventeen miles from Neapolis (Shechem), on the road to Beth-shean. The LXX. inserts *ἐν Βαυά* after the name, possibly alluding to some "high place" at which this solemn muster took place. This Josephus gives as Βαυά (*Ant.* vi. 5, §3).

No identification of either place has been made in modern times. [G.]

BEZER IN THE WILDERNESS (בְּזֵרָה בְּמִדְבָּר; Bēzēr)

Bēzēr ἐν τῇ ἐρημίᾳ; *Bēzēr* in solitude), a city of the Reubenites, with "suburbs," in the *Mishor* or downs, set apart by Moses as one of the three cities of refuge on the east of the Jordan, and allotted to the Merarites (Deut. iv. 43; Josh. xx. 8, xxi. 36; 1 Chr. vi. 78). In the two last passages the exact specification, *בְּזֵרָה*, of the other two is omitted, but traces of its former presence in the text in Josh. xxi. 16 are furnished us by the reading of the LXX. and Vulg.—*τὴν Βοσρὴν ἐν τῇ ἐρημίᾳ, τὴν Μισὼ* (Alex. *Μισὼρ*) καὶ τὰ περισπόμενα; *Bosor* in solitude, *Misor et Jaser*.

Bēzēr may be the Bosor of the Books of Maccabees. [BOSOR.] [G.]

BEZER (בְּזֵרָה; Βασάν; Alex. Βασάρ; Bosor),

son of Zophah, one of the heads of the house of Asher (1 Chr. vii. 37).

BEZETH (Βηζέθ; Bethzecha), a place at

which Baachides encamped after leaving Jerusalem, and where there was a "great pit" (τὸ φρέαρ τὸ μέγα; 1 Macc. vii. 19). By Josephus (*Ant.* xii. 10, §2) the name is given as "the village Bethzecha" (κώμη Βηθ(ηθῶ λεγομένη), which recalls the name applied to the Mount of Olives in the early Syriac recension of the N. T. published by Mr. Cureton—Beth-Zaith. The name may thus refer either to the main body of the Mount of Olives, or to that branch of it to the north of Jerusalem, which at a later period was called Bezetha. [G.]

BIATAS (Φαλίς; Alex. Φιδάσ; Philiās),

1 Esdr. i. 48. [PELAIAN.]

BIBLE (Βιβλία, LXX.; *Biblia*, Vulg.)—

1. The application of this word, κατ' ἐξοχήν, to the collected books of the Old and New Testament is not to be traced further back than the 5th century. The terms which the writers of the New Testament use of the Scriptures of the Old are ἡ γραφή (2 Tim. iii. 16; Acts viii. 32; Gal. iii. 22), αἱ γραφαί (Matt. xxi. 42; Luke xxiv. 27), τὰ ἱερὰ γράμματα (2 Tim. iii. 15). Βιβλίον is found (2 Tim. iv. 13; Rev. x. 2, v. 1), but with no distinctive meaning; nor does the use of τὰ λοιπὰ τῶν Βιβλίων for the Hagiographa in the Preface

to Ecclesiasticus, or of αἱ ἱερὰ βιβλία in Josephus (*Ant.* i. 6, §2), indicate anything as to the use of τὰ βιβλία alone as synonymous with ἡ γραφή. The words employed by early Christian writers were naturally derived from the language of the New Testament, and the old terms, with epithets like *θεία, ἁγία*, and the like continued to be used by the Greek fathers, as the equivalent "Scriptura" was by the Latin. The use of ἡ παλαιὰ διαθήκη in 2 Cor. iii. 14, for the law as read in the synagogues, and the prominence given in the Epistle to the Heb. (vii. 22, viii. 6, ix. 15) to the contrast between the παλαιὰ and the καινή, led gradually to the extension of the former to include the other books of the Jewish Scriptures, and to the application of the latter as of the former to a book or collection of books. Of the Latin equivalents which were adopted by different writers (*Instrumentum, Testamentum*), the latter met with the most general acceptance, and perpetuated itself in the languages of modern Europe. One passage in Tertullian (*adv. Marc.* iv. 1) illustrates the growing popularity of the word which eventually prevailed, "instrumenti vel quod magis in usu est dicere, testamenti." The word was naturally used by Greek writers in speaking of the parts of these two collections. They enumerate (e. g. Athan. *Synop. Sac. Script.*) τὰ βιβλία of the Old and New Testament; and as these were contrasted with the apocryphal books circulated by heretics, there was a natural tendency to the appropriation of the word as limited by the article to the whole collection of the canonical Scriptures. In Chrysostom (*Hom. x. in Gen., Hom. ix. in Col.*) it is thus applied in a way which shows this use to have already become familiar to those to whom he wrote. The liturgical use of the Scriptures, as the worship of the Church became organised, would naturally favour this application. The MSS. from which they were read would be emphatically the books of each church or monastery. And when this use of the word was established in the East, it was natural that it should pass gradually to the Western Church. The terminology of that Church bears witness throughout (e. g. *Episcopus, Presbyter, Diaconus, Litanias, Liturgia, Monachus, Abbas*, and others) to its Greek origin, and the history of the word *Biblia* has followed the analogy of those that have been referred to. Here too there was less risk of its being used in any other than the higher meaning, because it had not, in spite of the introduction even in classical Latin of *Bibliotheca, Bibliopola*, taken the place of *libri, or libelli*, in the common speech of men.

It is however worthy of note, as bearing on the history of the word in our own language, and on that of its reception in the Western Church, that "Bible" is not found in Anglo-Saxon literature, though *Bibliopæce* is given (*Lye, Dict. Anglo-Sax.*) as used in the same sense as the corresponding word in mediæval Latin for the Scriptures as the great treasure-house of books (*Du Cange and Adelung, in voc.*). If we derive from our mother-tongue the singularly happy equivalent of the Greek *εὐαγγέλιον*, we have received the word which stands on an equal eminence with Gospel as one of the later importations consequent on the Norman Conquest and fuller intercourse with the Continent. When the English which grew out of this union first appears in literature, the word is already naturalised. In R. Brunne (p. 290), *Fiers Ploughman* (1916, 4271), and Chaucer (*Prolog.* 437), it appears in its dis-

tinctive sense, though the latter, in at least one passage (*House of Fame*, Book iii.) uses it in a way which indicates that it was not always limited to that meaning. From that time however the higher use prevailed to the exclusion of any lower; and the choice of it, rather than of any of its synonyms by the great translators of the Scriptures, Wyclif, Luther, Coverdale, fixed it beyond all possibility of a change. The transformation of the word from a plural into a singular noun in all the modern languages of Europe, though originating probably in the solecisms of the Latin of the 13th century (Du Cange, in *roc. Biblia*), has made it fitter than it would otherwise have been, for its high office as the title of that which, by virtue of its unity and plan, is emphatically THE Book.

II. The history of the growth of the collections known as the Old and New Testament respectively, will be found fully under CANON. It falls within the scope of the present article to indicate in what way and by what steps the two came to be looked on as of co-ordinate authority, and therefore as parts of one whole—how, *i. e.* the idea of a completed Bible, even before the word came into use, presented itself to the minds of men. As regards a large portion of the writings of the New Testament it is not too much to say that they claim an authority not lower, nay even higher than the Old. That which had not been revealed to the "prophets" of the Old dispensation is revealed to the prophets of the New (Eph. iii. 5). The Apostles write as having the Spirit of Christ (1 Cor. vii. 40), as teaching and being taught "by the revelation of Jesus Christ" (Gal. i. 12). Where they make no such direct claim their language is still that of men who teach as "having authority," and so far the old prophetic spirit is revived in them, and their teaching differs, as did that of their Master, from the traditions of the Scribes. As the revelation of God through the Son was recognised as fuller and more perfect than that which had been made *πολυμερῶς καὶ πολυτρόπως* to the fathers (Heb. i. 1), the records of what He had done and said, when once recognised as authentic, could not be regarded as less sacred than the Scriptures of the Jews. Indications of this are found even within the N. T. itself. Assuming the genuineness of the 2nd Epistle of Peter, it shows that within the lifetime of the Apostles, the Epistles of St. Paul had come to be classed among the *γραφαὶ* of the Church (2 Pet. iii. 16). The language of the same Epistle in relation to the recorded teaching of Prophets and Apostles (iii. 2, cf. Eph. ii. 20, iii. 5, iv. 11), shows that the *πᾶσα προφητεία γραφῆς* can hardly be limited to the writings of the Old Testament. The command that the letter to the Colossians was to be read in the church of Laodicea (Col. iv. 16), though it does not prove that it was regarded as of equal authority with the *γραφὴ θεόπνευστος*, indicates a practice which would naturally lead to its being so regarded. The writing of a man who spoke as inspired, could not fail to be regarded as participating in the inspiration. It is part of the development of the same feeling that the earliest records of the worship of the Christian Church indicate the liturgical use of some at least of the writings of the New, as well as of the Old Testament. Justin (*Apol.* i. 66) places *τὰ ἀπομνημονεύματα τῶν ἀποστόλων* as read in close connexion with, or in the place of *τὰ συγγράμματα τῶν προφητῶν*, and this *juxta-position* corresponds to the manner in which Ignatius had previously spoken of *αἱ προφητεῖαι, νόμος Μωσέως*.

τὸ εὐαγγέλιον (*Ep. ad Smyrn.* c. 7). It is not meant of course that such phrases or such practices prove the existence of a recognised collection, but they show with what feelings individual writings were regarded. They prepare the way for the acceptance of the whole body of N. T. writings, as soon as the Canon is completed, as on a level with those of the Old. A little further on and the recognition is complete. Theophilus of Antioch (*ad Autolyc.* B. iii.), Irenaeus (*adv. Haer.* ii. 27, iii. 1), Clement of Alexandria (*Strom.* ii. p. 455, iv. p. 561), Tertullian (*adv. Praes.* li. 20), all speak of the New Testament writings (what writings they included under this title is of course a distinct question) as making up with the *Old, μία γνῶσις* (Clem. Al. *l. c.*), "totum instrumentum utriusque testamenti" (Tert. *l. c.*), *univrsae scripturae*. As this was in part a consequence of the liturgical usage referred to, so it reacted on and influenced the transcribers and translators of the books which were needed for the instruction of the Church. The Syrian Peschite in the 3rd, or at the close of the 2nd century, includes (with the omission of some of the *ἀρτιτελογόμενα*) the New Testament as well as the Old. The Alexandrian Codex, presenting in the fullest sense of the word a complete Bible, may be taken as the representative of the full maturity of the feeling, which we have seen in its earlier developments.

III. The existence of a collection of sacred books recognised as authoritative, leads naturally to a more or less systematic arrangement. The arrangement must rest upon some principle of classification. The names given to the several books will indicate in some instances the view taken of their contents, in others the kind of notation applied both to the greater and smaller divisions of the sacred volumes.

The existence of a classification analogous to that adopted by the later Jews and still retained in the printed Hebrew Bibles, is indicated even before the completion of the O. T. Canon (Zech. vii. 12). When the Canon was looked on as settled, in the period covered by the books of the Apocrypha, it took a more definite form. The Prologue to Ecclesiasticus mentions "the law and the prophets and the other Books." In the N. T. there is the same kind of recognition. "The Law and the Prophets" is the shorter (Matt. xi. 13, xxii. 40; Acts xiii. 15 &c.); "the Law, the Prophets, and the Psalms" (Luke xxiv. 44), the fuller statement of the division popularly recognised. The arrangement of the books of the Heb. text under these three heads, requires however a further notice.

1. The *Torah, יהוה, νόμος*, naturally continued to occupy the position which it must have held from the first as the most ancient and authoritative portion. Whatever questions may be raised as to the antiquity of the whole Pentateuch in its present form, the existence of a book bearing this title is traceable to a very early period in the history of the Israelites (Josh. i. 8, viii. 34, xxiv. 26). The name which must at first have attached to those portions of the whole book was applied to the earliest and contemporaneous history connected with the giving of the Law, and ascribed to the same writer. The marked distinctness of the five portions which make up the Torah shows that they must have been designed as separate books, and when the Canon was completed, and the books in their present form made the object of study, names for each book were wanted and were found. In the Hebrew

BIBLE

classification the titles were taken from the initial words, or prominent words in the initial verse; in that of the LXX. they were intended to be significant of the subject of each book, and so we have—

- | | |
|---------------------------------|----------------|
| 1. בְּרָאִישִׁית | Γένεσις. |
| 2. שְׁמוֹת (וְאַלֶּה) | Ἔξοδος. |
| 3. וַיְקָרָא | Λευιτικόν. |
| 4. בְּמִדְבָּר | Ἀριθμοί. |
| 5. דְּבָרִים | Δευτερονόμιον. |

The Greek titles were adopted without change, except as to the 4th in the Latin versions, and from them have descended to the bibles of modern Christendom.

2. The next group presents a more singular combination. The arrangement stands as follows:—

Nebim. נְבִיאִים Prophetæ.	ראשונים (priores)	נְדוּלִים (majores)	Joshua.
			Judges.
אחרונים (posteriores)	קטנים (minores)	קטנים (minores)	1 & 2 Samuel.
			1 & 2 Kings.
			Isalah.
			Jeremiah.
			Ezekiel.
			The twelve minor Prophets.

—the Hebrew titles of these books corresponding to those of the English bibles.

The grounds on which books simply historical were classed under the same name as those which contained the teaching of Prophets, in the stricter sense of the word, are not at first sight obvious, but the O. T. presents some facts which may suggest an explanation. The Sons of the Prophets (1 Sam. x. 5; 2 K. v. 22, vi. 1) living together as a society, almost as a caste (Am. vii. 14), trained to a religious life, cultivating sacred minstrelsy, must have occupied a position as instructors of the people, even in the absence of the special calling which sent them as God's messengers to the people. A body of men so placed, become naturally, unless intellectual activity is absorbed in asceticism, historians and annalists. The references in the historical books of the O. T. show that they actually were so. Nathan the prophet, Gad, the seer of David (1 Chr. xxix. 29), Ahijah and Iddo (2 Chr. ix. 29), Isaiah (2 Chr. xxvi. 22, xxxii. 32), are cited as chroniclers. The greater antiquity of the earlier historical books, and perhaps the traditional belief that they had originated in this way, were likely to co-operate in raising them to a high place of honour in the arrangement of the Jewish Canon, and so they were looked on as having the prophetic character which was denied to the historical books of the Hagiographa. The greater extent of the prophecies of Isaiah, Jeremiah, Ezekiel, no less than the prominent position which they occupied in the history of Israel, led naturally to their being recognised as the Prophetæ Majores. The exclusion of Daniel from this subdivision is a more remarkable fact, and one which has been differently interpreted, the Rationalistic school of later criticism (Eichhorn, De Wette, Bertholdt) seeing in it an indication of the orthodox school on the other, as represented by Hengstenberg (*Dissert. on Dan.*, Ch. ii. §iv. and *v.*), maintaining that the difference rested only on the ground that, though the utterer of predictions, he had not exercised, as the others had done, a prophet's office among the people. Whatever may have been its origin, the position of this Book in

the Hagiographa led the later Jews to think and speak slightly of it, and Christians who reasoned with them out of its predictions were met by remarks disparaging to its authority (Hengstenberg, *l. c.*). The arrangement of the Prophetæ Minores does not call for special notice, except so far as they were counted, in order to bring the whole list of Canonical books within a memorial number, answering to that of the letters in the Hebrew alphabet, as a single volume, and described as τὰ δωδεκαπρόφητων.

3. Last in order came the group known as *Cetubim*, בְּתוּבִים (from בָּתַב, to write), γραφεία, ἀγιο-γραφα, including the remaining books of the Hebrew Canon, arranged in the following order, and with subordinate divisions:

- (a) Psalms, Proverbs, Job.
- (b) The Song of Songs, Ruth, Lamentations, Ecclesiastes, Esther.
- (c) Daniel, Ezra, Nehemiah, 1 and 2 Chronicles.

Of these, (a) was distinguished by the memorial word אֱמוּנָה, "truth," formed from the initial letters of the three books; (b) as הַמִּשְׁ מְנוּלוֹת, the five rolls as being written for use in the synagogues on special festivals on five separate rolls.

Of the Hebrew titles of these books, those which are descriptive of their contents are תְּהִלִּים, the Psalms. מְסֻלִי, Proverbs. אֵיכָה, Lamentations (from the opening word of wailing in i. 1). The Song of Songs (שִׁיר הַשִּׁירִים). Ecclesiastes (קֹהֶלֶת, the Preacher). 1 and 2 Chronicles (דְּבָרֵי הַיָּמִים, words of days = records).

The Septuagint translation presents the following titles,—Ψαλμοί, Παροιμιαί, Ὀρθροί, Ἄσμα ἀσμα-των, Ἐκκλησιαστής, Παραλειπομένα (*i. e.* things omitted, as being supplementary to the Books of Kings). The Latin version imports some of the titles, and translates others. Psalmi, Proverbia, Threni, Canticum Canticorum, Ecclesiastes, Paralipomenon, and these in their translated form have determined the received titles of the book in our English Bibles,—Ecclesiastes, in which the Greek title is retained, and Chronicles, in which the Hebrew and not the Greek title is translated, being exceptions.

The LXX. presents, however, some striking variations in point of arrangement as well as in relation to the names of books. Both in this and in the insertion of the ἀντιλεγόμενα, which we now know as the Apocrypha, among the other books, we trace the absence of that strong reverence for the Canon, and its traditional order which distinguished the Jews of Palestine. The Law, it is true, stands first, but the distinction between the greater and lesser prophets, between the Prophetæ and the Hagiographa is no longer recognised. Daniel, with the Apocryphal additions, follows upon Ezekiel; the Apocryphal 1st or 3rd Book of Esdras comes as a 2nd following on the Canonical Ezra. Tobit and Judith are placed after Nehemiah, Wisdom (Σοφία Σαλδμωντος) and Ecclesiasticus (Σοφία Σειραχ) after Canticles, Baruch before and the Epistle of Jeremiah after Lamentations, the twelve Lesser Prophets before the four Greater, and the two Books of Maccabees come at the close of all. The Latin version follows nearly the same order, inverting the relative position of the greater and lesser prophets.

The separation of the doubtful books under the title of Apocrypha in the Protestant versions of the Scriptures, left the others in the order in which we now have them.

The history of the arrangement of the Books of the New Testament presents some variations, not without interest, as indicating differences of feeling or modes of thought. The four Gospels and the Acts of the Apostles uniformly stand first. They are so far to the New what the Pentateuch was to the Old Testament. They do not present however in themselves, as the Books of Moses did, any order of succession. The actual order does not depend upon the rank or function of the writers to whom they are assigned. The two not written by Apostles are preceded and followed by those which are and it seems as if the true explanation were to be found in a traditional belief as to the dates of the several Gospels, according to which St. Matthew's, whether in its Greek or Hebrew form, was the earliest, and St. John's the latest. The arrangement once adopted would naturally confirm the belief, and so we find it assumed by Irenaeus, Origen, Augustine. The position of the Acts as an intermediate book, the sequel to the Gospels, the prelude to the Epistles, was obviously a natural one. After this we meet with some striking differences. The order in the Alexandrian, Vatican and Ephraem MSS. (A B C) gives precedence to the Catholic Epistles, and as this is also recognised by the Council of Laodicea (*Can.* 60), Cyril of Jerusalem (*Catech.* iv. p. 35), and Athanasius (*Epist. Fest.* ed. Bened. i. p. 961), it would appear to have been characteristic of the Eastern Churches. Lachmann, who bases his recension of the text chiefly on this family of MSS., has reproduced the arrangement in his editions. The Western Church on the other hand, as represented by Jerome, Augustine, and their successors, gave priority of position to the Pauline Epistles, and as the order in which these were given presents (1.) those addressed to Churches arranged according to their relative importance, (2.) those addressed to individuals, the foremost place was naturally occupied by the Epistle to the Romans. The tendency of the Western Church to recognise Rome as its centre of authority may perhaps in part account for this departure from the custom of the East. The order of the Pauline Epistles themselves, however, is generally the same, and the only conspicuously different arrangement was that of Marcion, who aimed at a chronological order. In the three MSS. above referred to, the Epistle to the Hebrews comes after 2 Thessalonians. In those followed by Jerome, it stands, as in the English Bible and the *Textus Receptus*, after Philemon. We are left to conjecture the grounds of this difference. Possibly the absence of St. Paul's name, possibly the doubts which existed as to his being the sole author of it, possibly its approximation to the character of the Catholic Epistles may have determined the arrangement. The Apocalypse, as might be expected from the peculiar character of its contents, occupied a position by itself. Its comparatively late recognition may have determined the position which it has uniformly held as the last of the Sacred Books.

IV. *Division into Chapters and Verses.* As soon as any break is made in the continuous writing which has characterised in nearly all countries the early stages of the art, we get the germs of a system of division. But these divisions may be

used for two distinct purposes. So far as they are used to exhibit the logical relations of words, clauses and sentences to each other, they tend to a recognised punctuation. So far as they are used for greater convenience of reference, or as a help to the memory, they answer to the chapters and verses of our modern Bibles. The question now to be answered is that which asks what systems of notation of the latter kind have been employed at different times by transcribers of the Old and New Testament, and to whom we owe the system now in use.

(1.) *The Hebrew of the Old Testament.*

It is hardly possible to conceive of the liturgical use of the books of the Old Testament, without some kinds of recognised division. In proportion as the books were studied and commented on in the schools of the Rabbis, the division would become more technical and complete, and hence the existing notation which is recognised in the Talmud (the Gemara ascribing it to Moses,—Hupfeld, *Stud. and Krit.* 1830, p. 827) may probably have originated in the earlier stages of the growth of the synagogue ritual. The New Testament quotations from the Old are for the most part cited without any more specific reference than to the Book from which they come. The references however in Mark xii. 26 and Luke xx. 37 (*ἐν τῆς βάρου*, Rom. ii. 2 (*ἐν Ἡλίφ*) and Acts viii. 32 (*ἡ περιχθὴ τῆς γραφῆς*), indicate a division which had become familiar, and show that some at least of the sections were known popularly by titles taken from their subjects. In like manner the existence of a cycle of lessons is indicated by Luke iv. 17; Acts xiii. 15, xv. 21; 2 Cor. iii. 14; and this, whether identical or not with the later Rabbinic cycle, must have involved an arrangement analogous to that subsequently adopted.

The Talmudic division is on the following plan. The law was in the first instance divided into fifty-four פְּרָשִׁיּוֹת, Parshioth = sections, so as to provide a lesson for each Sabbath in the Jewish intercalary year, provision being made for the shorter year by the combination of two of the shorter sections. Co-existing with this there was a subdivision into lesser Parshioth, which served to determine the portions of the sections taken by the several readers in the synagogues. The lesser Parshioth themselves were classed under two heads—the open (פְּתוּחֹת, Petuchoth) which served to indicate a change of subject analogous to that between two paragraphs in modern writing, and began accordingly a fresh line in the MSS., and the Shut (סְתוּמוֹת, Satumoth), which corresponded to minor divisions, and were marked only by a space within the line. The initial letters **ב** and **ד** served as a notation, in the margin or in the text itself, for the two kinds of sections. The threshold initial **פפפ** or **דדד** was used when the commencement of one of the Parshioth coincided with that of a Sabbath lesson (comp. Keil, *Eintleitung* in *dis A. T.* §170, 171).

A different terminology was employed for the Prophetæ Priores and Posteriores, and the division was less uniform. The tradition of the Jews that the Prophets were first read in the service of the synagogue, and consequently divided into sections, because the reading of the Law had been forbidden by Antiochus Epiphaneus, rests upon a very slight foundation, but its existence is at any rate a proof

that the Law was believed to have been systematically divided before the same process was applied to the other books. The name of the sections in this case was *הַפְּתוּרֹת* (Haptharoth, from *פָּטַר*, dimittere).

If the name were applied in this way because the lessons from the Prophets came at the close of the synagogue service, and so were followed by the dismissal of the people (*Vitrunga de Synag.* iii. 2, 20), its history would present a singular analogy to that of "Missa," "Mass," on the assumption that it also was derived from the "Ite missa est," by which the congregation was informed of the conclusion of the earlier portion of the service of the Church. The peculiar use of Missa shortly after its appearance in the Latin of ecclesiastical writers in a sense equivalent to that of Haptharoth (see *Missas de Prophetâ Esaiâ facite*, Caesar. Arelat. and Aurelian in Bingham, *Ant.* xiii. 1) presents at least a singular coincidence. The Haptharoth themselves were intended to correspond with the larger Parshioth of the Law, so that there might be a distinct lesson for each Sabbath in the intercalary year as before; but the traditions of the German and the Spanish Jews, both of them of great antiquity, present a considerable diversity in the length of the divisions, and show that they had never been determined by the same authority as that which had settled the Parshioth of the Law (*Van der Hooght, Praefat. in Bib.* §35). Of the traditional divisions of the Hebrew Bible however that which has exercised most influence in the received arrangement of the text, was the subdivision of the larger sections into verses (*פְּסוּקִים Pesukim*). These do not appear to have been used till the post-Talmudic recension of the text by the Masoretes of the 9th century. They were then applied, first to the prose and afterwards to the poetical books of the Hebrew Scriptures, superseding in the latter the arrangement of *στίχοι, κῶλα, κῆμαρτα*, lines and groups of lines, which had been based upon metrical considerations. The verses of the Masoretic divisions were preserved with comparatively slight variations through the middle ages, and came to the knowledge of translators and editors when the attention of European scholars was directed to the study of Hebrew. In the Hebrew MSS. the notation had been simply marked by the *Soph-Passuk* (:) at the end of each verse; and in the earlier printed Hebrew Bibles (Sabionetta's, 1557, and Plantin's, 1566) the Hebrew numerals which guide the reader in referring, are attached to every fifth verse only. The Concordance of Rabbi Nathan 1450, however, had rested on the application of a numeral to each verse, and this was adopted by the Dominican Pagninus in his Latin version, 1528, and carried throughout the whole of the Old and New Testament, coinciding substantially, as regards the former, with the Masoretic, and materially as to the New Testament from that which was adopted by Robert Stephens (*cf. infra*) and through his widely circulated editions passed into general reception. The chief facts that remain to be stated as to the verse divisions of the Old Testament are, (1.) that it was adopted by Stephens in his edition of the Vulgate, 1555, and by Frellon in an English translation, in the Geneva Bible of 1560, and was thence transferred to the Bishops' Bible of 1568, and the Authorised Version of 1611. In Coverdale's Bible we meet with the older nota-

tion, which was in familiar use for other books, and retained in some instances (*e. g.* in references to Plato), to the present times. The letters A B C D are placed at equal distances in the margin of each page, and the reference is made to the page (or, in the case of Scripture, to the chapter) and the letter accordingly.

The Septuagint translation, together with the Latin versions based upon it, have contributed little or nothing to the received division of the Bibles. Made at a time when the Rabbinic subdivisions were not enforced, hardly perhaps existing, and not used in the worship of the synagogue, there was no reason for the scrupulous care which showed itself in regard to the Hebrew text. The language of Tertullian (*Scorp.* ii.) and Jerome (*in Mic.* vi. 9; *Zeph.* iii. 4) implies the existence of "capitula" of some sort; but the word does not appear to have been used in any more definite sense than "locus" or "passage." The liturgical use of portions of the Old Testament would lead to the employment of some notation to distinguish the *ἀναγνώματα* or "lectiones," and individual students or transcribers might adopt a system of reference of their own; but we find nothing corresponding to the fully organised notation which originated with the Talmudists or Masoretes. It is possible indeed that the general use of Lectionaria—in which the portions read in the Church services were written separately—may have hindered the development of such a system. Whatever traces of it we find are accordingly scanty and fluctuating. The sticho-metric mode of writing (*i. e.* the division of the text into short lines generally with very little regard to the sense) adopted in the 4th or 5th centuries (see *Prolegom.* to Breiting's *Septuagint*, i. §6), though it may have facilitated reference, or been useful as a guide to the reader in the half-chant commonly used in liturgical services, was too arbitrary (except where it corresponded to the parallel clauses of the Hebrew poetical books) and inconvenient to be generally adopted. The Alexandrian MSS. present a partial notation of *κεφαλαία*, but as regards the Old Testament these are found only in portions of Deuteronomy and Joshua. Traces exist (Monument. Eccles. Coteler. Breiting, *Proleg. ut sup.*) of a like division in Numbers, Exodus, and Leviticus, and Latin MSS. present frequently a system of division into "tituli" or "capitula," but without any recognised standards. In the 13th century, however, the development of theology as a science, and the more frequent use of the Scriptures as a text-book for lectures, led to the general adoption of a more systematic division, traditionally ascribed to Stephen Langton, Archbishop of Canterbury (Trivet *Annal.* p. 182, ed. Oxon), Hugh de St. Cher (Gibert *Genebrard. Chronol.* l. iv. p. 644), and passing through his Commentary (*Postilla in Universa Biblia*, and Concordance, *circ.* 1240) into general use. No other subdivision of the chapters was united with this beyond that indicated by the marginal letters A B C D as described above.

As regards the Old Testament then, the present arrangement grows out of the union of Cardinal Hugo's caputular division and the Masoretic verses. The Apocryphal books, to which of course no Masoretic division was applicable, did not receive a versicular division till the Latin edition of Pagninus in 1528, nor the division now in use till Stephens's edition of the Vulgate in 1545. The history of the New Testament presents some additional facts of interest. Here, as in the case of the Old, the

system of notation grew out of the necessities of study. The comparison of the Gospel narrative gave rise to attempts to exhibit the harmony between them. Of these, the first of which we have any record, was the *Diatessaron* of Tatian in the 2nd century (Euseb. *H. E.* iv. 29). This was followed by a work of like character from Ammonius of Alexandria in the 3rd (Eus. *Epist. ad Carpianum*). The system adopted by Ammonius, however, that of attaching to the Gospel of St. Matthew the parallel passages of the other three, and inserting those which were not parallel, destroyed the outward form in which the Gospel history had been recorded, was practically inconvenient. Nor did their labours have any direct effect on the arrangement of the Greek text, unless we adopt the conjectures of Mill and Wetstein that it is to Ammonius or Tatian that we have to ascribe the marginal notation of *κεφάλαια*, marked by A B Γ Δ, which are found in the older MSS. The search after a more convenient method of exhibiting the parallelisms of the Gospels led Eusebius of Caesarea to form the *ten Canons* (*κάνονες*, registers) which bear his name, and in which the sections of the Gospels are classed according as the fact narrated is found in one Evangelist only, or in two or more. In applying this system to the transcription of the Gospels, each of them was divided into shorter sections of variable length, and to each of these were attached two numerals, one indicating the Canon under which it would be found, and the other its place in that Canon. Luke, for example, would represent the 13th section belonging to the first Canon. This division, however, extended only to the books that had come under the study of the Harmonists. The Epistles of St. Paul were first divided in a similar manner by the unknown Bishop to whom Euthalius assigns the credit of it (*circa* 396), and he himself, at the instigation of Athanasius, applied the method of division to the Acts and the Catholic Epistles. Andrew, bishop of Caesarea in Cappadocia, completed the work by dividing the Apocalypse (*circa* 500).

Of the four great uncial MSS., A presents the Ammonian or Eusebian numerals and canons, C and D the numerals without the canons. B has neither numerals nor canons, but a notation of its own, the chief peculiarity of which is, that the Epistles of St. Paul are treated as a single book, and brought under a continuous capitulation. After passing into disuse and so into comparative oblivion, the Eusebian and Euthalian divisions have recently (since 1827) again become familiar to the English student through Bishop Lloyd's edition of the Greek Testament.

With the New Testament, however, as with the Old, the division into chapters adopted by Hugh de St. Cher superseded those that had been in use previously, appeared in the early editions of the Vulgate, was transferred to the English Bible by Coverdale and so became universal. The notation of the verses in each chapter naturally followed on the use of the Masoretic verses for the Old Testament. The superiority of such a division over the marginal notation A B C D in the Bible of Cardinal Hugh de St. Cher led men to adopt an analogous system for the New. In the Latin version of Pagninus accordingly, there is a versicular division, though differing from the one subsequently used in the greater length of its verses. The absence of an authoritative standard like that of the Masoretes, left more scope to the individual discre-

tion of editors or printers, and the activity of the two Stephens caused that which they adopted in their numerous editions of the Greek Testament and the Vulgate to be generally received. In the *Prolegomena* to the Concordance, published by Henry Stephens in 1594, he gives the following account of the origin of this division. His father, he tells us, finding the books of the New Testament already divided into chapters (τμемата, or sections), proceeded to a further subdivision into verses. The name *versiculus* did not commend itself to him. He would have preferred *τμемата* or *sectiunculæ*, but the preference of others for the former led him to adopt it. The whole work was accomplished "inter equitandum" on his journey from Paris to Lyons. While it was in progress men doubted of its success. No sooner was it known than it met with universal acceptance. The edition in which this division was first adopted was published in 1551, another came from the same press in 1555. It was used for the Vulgate in the Antwerp edition of Hentenius in 1559, for the English version published in Geneva in 1560, and from that time, with slight variations in detail, has been universally recognised. The convenience of such a system for reference is obvious; but it may be questioned whether it has not been purchased by a great sacrifice of the perception by ordinary readers of the true order and connexion of the books of the Bible. In some cases the division of chapters separates portions which are very closely united (See *e. g.* Matt. ix. 38, and x. 1, xii. 34 and xx. 1; Mark ii. 23-28, and iii. 1-5, viii. 38, and ix. 1; Luke xx. 45-47, and xxi. 1-4; Acts vi. 60, and viii. 1; 1 Cor. x. 33, xi. 1; 2 Cor. iv. 18, v. 1, vi. 18, and vii. 1), and throughout gives the impression of a formal division altogether at variance with the continuous flow of narrative or thought which characterised the book as it came from the hand of the writer. The separation of verses in its turn has conducted largely to the habit of building doctrinal systems upon isolated texts. The advantages of the received method are weighed with those of an arrangement representing the original more faithfully in the structure of the Paragraph Bibles, lately published by different editors, and in the Greek Testaments of Lloyd, Lachmann, and Tischendorf. The student ought, however, to remember in using these that the paragraphs belong to the editor not to the writer, and are therefore liable to the same casualties rising out of subjective peculiarities, dogmatic bias, and the like, as the chapters of our common Bibles. Practically the risk of such casualties has been reduced almost to a minimum by the care of editors to avoid the errors into which their predecessors have fallen, but the possibility of the evil exists, and should therefore be guarded against by the exercise of an independent judgment. [E. H. P.]

BICH'RI (בִּכְרִי; Βοχρη-εἰ; *Bichri* and *Bochri*; first-born, Sim.; youthful, Gesen., Flück.; but perhaps rather son of *Becher*, ancestor of Sheba (2 Sam. xx. 1 ff.). [BECHER.] [A. C. H.]

BID'KAR (בִּדְקָר; Βαδερᾶρ; *Joseph. Badecar*; *Badacer*), Jehu's "captain" (בִּדְקָר; *Joseph. Ant.* ix. 6. §3). δ τῆς τρίτης μοίρας ἡγεμῶν, *Ant.* ix. 6. §3; who completed the sentence on Jehoram son of Ahab, by casting his body into the field of Naboth after he had transfixed him with an arrow.

BIER. [BURIAL.]

BIGTHA

BIGTHA (בִּגְתָּה; Βαγαθή; *Bagatha*), one of the seven "chamberlains" (כְּרִיסִים, eunuchs) of the harem of Ahasuerus (Esth. i. 10).

BIGTHAN and **BIG'THANA** (בִּגְתָּן, Esth. ii. 21, and בִּגְתָּנָה, vi. 2; *Bagathan*), an eunuch (chamberlain, A. V.) in the court of Ahasuerus, one of those "who kept the door" (marg. "threshold," ἀργισματοφύλακες, LXX.), and who conspired with Tereah, one of his coadjutors, against the king's life. The conspiracy was detected by Mordecai, and the eunuchs hung. Prideaux (*Con.* i. 363) supposes that these officers had been partially superseded by the degradation of Vashti, and sought revenge by the murder of Ahasuerus. This suggestion falls in with that of the Chaldee Vs., and of the LXX. which in Esth. ii. 21 interpolates the words ἀποσφύρασαι οἱ δύο εὐνοῦχοι τοῦ βασιλέως . . . ὅτι προήχηθη Μορδοχάϊος. The name is omitted by the LXX. on both occasions. Bigthan is probably derived from the Persian and Sanskrit *Bagadāna*, "a gift of fortune" (Gesen. s. v.). [F. W. F.]

BIGVAI (בִּגְוַי; Βαγονέ, Βαγοναί; *Beguai*, *Begouai*).

1. "Children of Bigvai," 2056 (Neh. 2067) in number, returned from the captivity with Zerubbabel (Ezr. ii. 14; Neh. vii. 19), and 72 of them at a later date with Ezra (Ezr. viii. 14). [BAGOI; BAGO.]

2. Apparently one of the chiefs of Zerubbabel's expedition (Ezr. ii. 2; Neh. vii. 7), and who afterwards signed the covenant (Neh. x. 16).

BILDAD (בִּלְדָּד, *son of contention*, if Genesis' derivation of it from בִּן לֹדֶד be correct; Βαλδάδ; *Baldad*), the second of Job's three friends. He is called "the Shuhite" (הַשְּׁחִיטִי), which implies both his family and nation. Shuah was the name of a son of Abraham and Keturah, and of an Arabian tribe sprung from him, when he had been sent eastward by his father. Gesen. (s. v.) supposes it to be "the same as the Σακκαία of Ptolemy (v. 15) to the east of Batanea," and therefore to the east of the land of Uz [SHUAH]. The LXX. strangely enough, renders it δ τῶν Σαυχέων τύραννος, appearing to intend a distinction between him and the other friends, whom in the same verse it calls βασιλεῖς (Job ii. 11).

Bildad takes a share in each of the three controversies with Job (viii. xviii. xxv.). He follows in the train of Eliphaz, but with more violent declamation, less argument, and keener invective. His address is abrupt and untender, and in his very first speech he cruelly attributes the death of Job's children to their own transgressions; and loudly calls on Job to repent of his supposed crimes. His second speech (xviii.) merely recapitulates his former assertions of the temporal calamities of the wicked; on this occasion he implies, without expressing, Job's wickedness, and does not condescend to exhort him to repentance. In the third speech (xxv.), unable to refute the sufferer's arguments, he takes refuge in irrelevant dogmatism on God's glory and man's nothingness: in reply to which Job justly reproves him both for deficiency in argument and failure in charitable forbearance (Ewald, *das Buch Job*).

BILEAM (בִּלְעָם; Ἰεμβλάδαν, Alex. Ἰβλαδάμ; *Baaim*), a town in the western half of the tribe

of Manasseh, named only in 1 Chr. vi. 70, as being given (with its "suburbs") to the Kohathites. In the lists in Josh. xvii. and xxi. this name does not appear, and Ibleam and Gath-rimmon are substituted for it, the former by an easy change of letters, the latter uncertain. [GATHRIMMON; IBLEAM.] [G.]

BIL'GAH (בִּלְגָה; ὁ Βελγάς; *Belga*). 1. A priest in the time of David; the head of the fifteenth course for the temple service (1 Chr. xxiv. 14).

2. A priest who returned from Babylon with Zerubbabel and Joshua (Neh. xii. 5, 18); probably the same who, under the slightly altered name BILGAI, sealed the covenant (Neh. x. 8).

BIL'GAI (בִּלְגַי; Βελγαί; *Belgai*), Neh. x. 8; probably the same as BILGAH, 2.

BIL'HAH (בִּלְהָה; Βαλλά; *Bala*). 1. Handmaid of Rachel (Gen. xxix. 29), and concubine of Jacob, to whom she bore Dan and Naphtali (Gen. xxx. 3-8, xxxv. 25, xlvi. 25; 1 Chr. vii. 13). Her step-son Reuben afterwards lay with her (Gen. xxxv. 29), which entailed a curse upon Reuben (Gen. xlix. 4).

2. A town of the Simeonites (1 Chr. iv. 29); also called Baalah and Balah. [BAAL, p. 147, No. 2, b.]

BIL'HAN (בִּלְהָן; Βαλαάν, Βαλαάν; *Balaan*, *Balan*; the same root as Bilhah, Gen. xxx. 3, &c. The final ה is evidently a Horite termination, as in Zaan, Akan, Dishan, Aran, Lotan, Alvan, Hemdan, Eshban, &c.; and may be compared with the Etruscan *ena*, Greek α(ν)ς, αν, &c.).

1. A Horite chief, son of Ezer, son of Seir, dwelling in Mount Seir, in the land of Edom (Gen. xxxvi. 27; 1 Chr. i. 42).

2. A Benjamite, son of Jediel (1 Chr. vii. 10). It does not appear clearly from which of the sons of Benjamin Jediel was descended, as he is not mentioned in Gen. xlvi. 21, or Num. xxvi. But as he was the father of Ehud (ver. 10), and Ehud seems, from 1 Chr. viii. 3, 6, to have been a son of Bela, Jediel, and consequently Bilhan, were probably Belaites. The occurrence of Bilhan as well as Bela in the tribe of Benjamin, names both imported from Edom, is remarkable. [A. C. H.]

BILSHAN (בִּלְשָׁן; Βαλασάν, Βαλασάν; *Belshan*), one of Zerubbabel's companions on his expedition from Babylon (Ezr. ii. 2; Neh. vii. 7).

BIM'HAL (בִּמְחָל; Βαμαήλ; *Chamaal*), one of the sons of Japhlet in the line of Asher (1 Chr. vii. 33).

BIN'EA (בִּנְעָא; Βαννά; *Banaa*), the son of Moza; one of the descendants of Saul (1 Chr. viii. 37; ix. 43).

BIN'NUI (בִּנְנִי; Βανούι, Βαναία, Βανί; *Bennoi*, *Benaios*, *Bannui*). 1. A Levite, father of Noadiah, in Ezra's time (Ezr. viii. 33).

2. One of the sons of Pahath-moab, who had taken a foreign wife (Ezr. x. 30). [BALNUUS.]

3. Another Israhelite, of the sons of Bani, who had also taken a foreign wife (Ezr. x. 38).

4. Altered from BANI in the corresponding list in Ezra (Neh. vii. 15).

5. A Levite, son of Henadad, who assisted at the reparation of the wall of Jerusalem, under Nehemiah, Neh. iii. 24; x. 9. He is possibly also the Binnui in xii. 8.

BIRDS (עוף, צפור, עיט, τὰ πετεινά—τὰ ὄρνεα τοῦ οὐρανοῦ, ὄρνις, ὄρνιθιον; volucris, avis). Birds are mentioned as articles of food in Deut. xiv. 11, 20, the intermediate verses containing a list of unclean birds which were not to be eaten. There is a similar list in Lev. xi. 13-19. From Job vi. 6, Luke xi. 12, we find that the eggs of birds were also eaten. Quails and pigeons are edible birds mentioned in the O. T. Our Saviour's mention of the hen gathering her chickens under her wing implies that the domestic fowl was known in Palestine. The art of snaring wild birds is referred to in Ps. cxxiv. 7; Prov. i. 17, vii. 23; Am. iii. 5; Hos. v. 1, vii. 12. The cage full of birds in Jer. v. 27, was a trap in which decoy-birds were placed to entice others, and furnished with a trap-door which could be dropped by a fowler watching at a distance. This practice is mentioned in Eccles. xi. 30 (πέρδιξ θηρευτῆς ἐν καρτάλλῳ; comp. Arist. *Hist. Anim.* ix. 8). In Deut. xxii. 6, it is commanded that an Israelite finding a bird's-nest in his path might take the young or the eggs, but must let the hen-bird go. By this means the extirpation of any species was guarded against. Comp. Phocyl. *Carm.* 80, seq.:

Μή τις ὄρνιθας καλιῆς ἅμα πάντας ἐλέσθω
μητέρα δ' ἐκπρωλοῖται, ἐν' ἔχθρῃ πάλι τῆσδε νεοττούς.

Birds were not ordinarily used as victims in the Jewish sacrifices. They were not deemed valuable enough for that purpose; but the substitution of turtle-doves and pigeons was permitted to the poor, and in the sacrifice for purification. The way of offering them is detailed in Lev. i. 15-17, and v. 8; and it is worthy of notice that the practice of not dividing them, which was the case in other victims, was of high antiquity (Gen. xv. 10).

The abundance of birds in the East has been mentioned by many travellers. In Curzon's *Monasteries of the Levant*, and in Stanley's *Sinai and Palestine*, this abundance is noticed; by the latter in connexion with his admirable illustration of the parable of the sower (Matt. xiii. 4). (Comp. Rosenmüller, *Morgenl.* v. 59.)

The nests of birds were readily allowed by the Orientals to remain in their temples and sanctuaries, as though they had placed themselves under the protection of God (comp. Herod. i. 159; Aelian, *V. H.* v. 17). There is probably an allusion to this in Ps. lxxiv. 3.

The seasons of migration observed by birds are noticed in Jer. viii. 7. Birds of song are mentioned in Ps. civ. 12; Eccl. xii. 4. Ducks and geese are supposed to be meant by the word בְּרִבְרִים in 1 K. iv. 23.

[W. D.]

BIR'SHA (בְּרִשָּׁע; Βαρσά; *Bersa*), king of Gomorria at the time of the invasion of Chedorlamer (Gen. xiv. 2).

BIRTH-DAYS (τὰ γενέσια, Matt. xiv. 6). Properly τὰ γενέσια is a birthday feast (and hence in the early writers the day of a martyr's commemoration), but τὰ γενέσια seems to be used in this sense by a Hellenism, for in Herod. iv. 26, it means that in Matt. xiv. 6, the feast to commemorate Herod's accession is intended, for we know that such feasts were common (especially in Herod's family, Joseph. *Ant.* xv. 11, §3; Blunt's *Coincidences*, Append. vii.), and were called "the day of the king" (Hos. vii. 5). The Gemarists distinguish ex-

pressively between מלכים של מלכים ונוסיה של מלכים and the הלידה ויום הלידה. (Lightfoot, *Hebr. ad Matt.* xiv. 6.)

The custom of observing birthdays is very ancient (Gen. xl. 20; Jer. xx. 15); and in Job i. 4, &c., we read that Job's sons "feasted every day of his day." In Persia they were celebrated with peculiar honours and banquets, for the details of which see Herod. i. 138. And in Egypt "the birthdays of the kings were celebrated with great pomp. They were looked upon as holy: no business was done upon them, and all classes indulged in the festivities suitable to the occasion. Every Egyptian attached much importance to the day, and even to the hour of his birth" (Wilkinson, v. 290). Probably in consequence of the ceremonies usual in their celebration the Jews regarded their observance as an idolatrous custom (Lightfoot, *l. c.*) [F. W. P.]

BIRTHRIGHT (בְּכוֹרָה; τὰ πρωτογενεῖα)

The advantages accruing to the eldest son were not definitely fixed in patriarchal times. The theory that he was the priest of the family rests on no scriptural statement, and the Rabbis appear divided on the question (see Hottinger's *Note on Goodwin's Moses and Aaron*, i. 1; Ugel. iii. 53). Great respect was paid to him in the household, and, as the family widened into a tribe, this grew into a sustained authority, undefined save by custom, in all matters of common interest. Thus the "princes" of the congregation had probably rights of primogeniture (Num. vii. 2, xxi. 18, xxv. 14). A "double portion" of the paternal property was allotted by the Mosaic law (Deut. xxi. 15-17), nor could the caprice of the father deprive him of it. This probably means twice as much as any other son enjoyed. Such was the inheritance of Joseph, his sons reckoning with his brethren, and becoming heads of tribes. This seems to explain the request of Elisha for a "double portion" of Elijah's spirit (2 K. ii. 9). Reuben, through his unfilial conduct, was deprived of the birthright (Gen. xlix. 4; 1 Chr. v. 1). It is likely that some remembrance of this lost pre-eminence stirred the Reubenite leaders of Korah's rebellion (Num. xvi. 1, 2, xvi. 5-8). Esau's act, transferring his right to Jacob, was allowed valid (Gen. xxv. 33). The first-born of the king was his successor by law (2 Chr. xxi. 3); David, however, by divine appointment, excluded Adonijah in favour of Solomon, which deviation from rule was indicated by the anointing (Goodwin, *l. c.* 4, with Hottinger's notes). The first-born of a line is often noted by the early scriptural genealogies, e. g. Gen. xxii. 21, xxv. 13; Num. xvi. 5, &c. The Jews attached a sacred import to the title &c. (see Schöttgen, *Hor. Hebr.* i. 922) and thus "first-born" and "first-begotten" seem applied to the Messiah (Rom. viii. 29, Heb. i. 6). [H. H.]

BIR'ZAVITH (בְּרִזְוִית, Keri, ברזוית; Βερζαβίθ, Alex. Βερζαβίθ; *Barsaith*), a name occurring in the genealogies of Asher (1 Chr. vii. 31), and apparently, from the mode of its mention, the name of a place (comp. the similar expression, "father of Bethlehem," "father of Tekoa," &c. in chap. ii. and iv.). The reading of the Keri may be interpreted "well of olives." No trace of it is found elsewhere.

BISHLAM (בִּשְׁלָם; *Beslam*), apparently an officer or commissioner (συνταγμασώμενος, 1 Est. ii. 16) of Artaxerxes in Palestine at the time of the

return of Zerubbabel from captivity (Ezr. iv. 7). By the LXX. the word is translated, ἐν εἰρήνῃ, in peace; see margin of A. V., and so also both Arabic and Syriac versions.

BISHOP (ἐπίσκοπος). This word, applied in the N. T. to the officers of the Church who were charged with certain functions of superintendence, had been in use before as a title of office. The inspectors or commissioners sent by Athens to her subject-states were ἐπίσκοποι (Aristoph. *Av.* 1022), and their office, like that of the Spartan Harmosts, authorised them to interfere in all the political arrangements of the state to which they were sent. The title was still current and beginning to be used by the Romans in the later days of the republic (Cic. *ad Att.* vii. 11). The Hellenistic Jews found it employed in the LXX. though with no very definite value, for officers charged with certain functions (Num. iv. 16, xxxi. 14; Ps. cix. 8; Is. lx. 17; for Heb. פְּקִידָה, פְּקִידָה, פְּקִידָה). When the organisation of the Christian churches in Gentile cities involved the assignment of the work of pastoral superintendence to a distinct order the title ἐπίσκοπος presented itself as at once convenient and familiar, and was therefore adopted as readily as the word elder (πρεσβύτερος) had been in the mother church of Jerusalem. That the two titles were originally equivalent is clear from the following facts.

1. ἐπίσκοποι and πρεσβύτεροι are nowhere named together as being orders distinct from each other.

2. ἐπίσκοποι and διάκονοι are named as apparently an exhaustive division of the officers of churches addressed by St. Paul as an apostle (Phil. i. 1; 1 Tim. iii. 1, 8).

3. The same persons are described by both names (Acts xv. 17, 28; Tit. i. 5, 7).

4. πρεσβύτεροι discharge functions which are essentially episcopal, i. e. involving pastoral superintendence (1 Tim. v. 17; 1 Pet. v. 1, 2). The age that followed that of the Apostles witnessed a gradual change in the application of the words, and in the Epistles of Ignatius, even in their least interpolated or most mutilated form, the bishop is recognised as distinct from, and superior to, the Presbyters (*Ep. ad Smyrn.* viii.; *ad Trall.* ii., iii., viii.; *ad Magn.* vi.). In those of Clement of Rome, however, the two words are still dealt with as interchangeable (1 Cor. xlii., xliii., xliv., lvii.). The omission of any mention of an ἐπίσκοπος in addition to the πρεσβύτεροι and διάκονοι in Polycarp's Epistle to the Philippians (c. v.), and the enumeration of "apostoli, episcopi, doctores, ministri" in the Shepherd of Hermas (i. 3, 5), are less decisive, but indicate a transition stage in the history of the word.

Assuming as proved the identity of the bishops and elders of the N. T. we have to inquire into—
1. The relation which existed between the two titles. 2. The functions and mode of appointment of the men to whom both titles were applied. 3. Their relations to the general government and discipline of the Church.

1. There can be no doubt that πρεσβύτεροι had the priority in order of time. The existence of a nomenclature of πρεσβύτεροι is implied in the use of the πρεσβύτεροι (comp. Luke xxii. 26; 1 Pet. v. 1, 5) in the narrative of Ananias (Acts v. 6). The word itself is recognised in Acts xi. 30, and takes part in the deliberations of the Church at Jerusa-

lem in Acts xv. It is transferred by Paul and Barnabas to the Gentile churches in their first missionary journey (Acts xiv. 23). The earliest use of ἐπίσκοποι, on the other hand, is in the address of St. Paul to the elders at Miletus (Acts xx. 28), and there it is rather descriptive of functions than given as a title. The earliest epistle in which it is formally used as equivalent to πρεσβύτεροι (except on the improbable hypothesis that Timothy belongs to the period following on St. Paul's departure from Ephesus in Acts xx. 1) is that to the Philippians, as late as the time of his first imprisonment at Rome. It was natural, indeed, that this should be the order; that the word derived from the usages of the synagogues of Palestine, every one of which had its superintending elders

(ἐπίσκοπος; comp. Luke vii. 3), should precede that borrowed from the constitution of a Greek state. If the latter was afterwards felt to be the more adequate, it may have been because there was a life in the organisation of the Church higher than that of the synagogues, and functions of pastoral superintendence devolving on the elders of the Christian congregation which were unknown to those of the other periods. It had the merit of being descriptive as well as titular; a "nomen officii" as well as a "nomen dignitatis." It could be associated, as the other could not be, with the thought of the highest pastoral superintendence—of Christ himself as the ποιμήν καὶ ἐπίσκοπος (1 Pet. ii. 25).

II. Of the order in which the first elders were appointed, as of the occasion which led to the institution of the office, we have no record. Arguing from the analogy of the Seven in Acts vi. 5, 6, it would seem probable that they were chosen by the members of the Church collectively (possibly to take the place that had been filled by the Seven, comp. Stanley's *Apost. Age*, p. 64) and then set apart to their office by the laying on of the apostles' hands. In the case of Timothy (1 Tim. iv. 14; 2 Tim. i. 6) the πρεσβυτέρων, probably the body of the elders at Lystra, had taken part with the apostle in this act of ordination; but here it remains doubtful whether the office to which Timothy was appointed was that of the Bishop-Elder or one derived from the special commission with which the two epistles addressed to him show him to have been entrusted. The connexion of 1 Tim. v. 22 is, on the whole, against our referring the laying on of hands there spoken of to the ordination of elders (comp. Hammond, *in loc.*), and the same may be said of Heb. vi. 2. The imposition of hands was indeed the outward sign of the communication of all spiritual χαρίσματα, as well as of functions for which χαρίσματα were required, and its use for the latter (as in 1 Tim. iv. 14; 2 Tim. i. 6) was connected with its instrumentality in the bestowal of the former. The conditions which were to be observed in choosing these officers, as stated in the pastoral epistles, are, blameless life and reputation among those "that are without" as well as within the Church, fitness for the work of teaching, the wide kindness of temper which shows itself in hospitality, the being "the husband of one wife" (i. e. according to the most probable interpretation, not divorced and then married to another; but comp. Hammond, Estius, Ellicott, *in loc.*), showing powers of government in his own household as well as in self-control, not being a recent and, therefore, an untried convert. When appointed, the duties of the bishop-elders appear to have

been as follows:—1. General superintendence over the spiritual well-being of the flock (1 Pet. v. 2). According to the aspects which this function presented those on whom it devolved were described as *ποιμένες* (Eph. iv. 11), *προσβάτες* (1 Tim. v. 17), *πρωϊστάμενοι* (1 Thess. v. 12). Its exercise called for the *χάρισμα κυβερνήσεως* (1 Cor. xii. 28). The last two of the above titles imply obviously a recognised rank, as well as work, which would show itself naturally in special marks of honour in the meetings of the Church. 2. The work of teaching, both publicly and privately (1 Thess. v. 12; Tit. i. 9; 1 Tim. v. 17). At first, it appears from the description of the practices of the Church in 1 Cor. xiv. 26, the work of oral teaching, whatever form it assumed, was not limited to any body of men, but was exercised according as each man possessed a special *χάρισμα* for it. Even then, however, there were, as the warnings of that chapter show, some inconveniences attendant on this freedom, and it was a natural remedy to select men for the special function of teaching because they possessed the *χάρισμα*, and then gradually to confine that work to them. The work of preaching (*κηρύσσειν*) to the heathen did not belong, apparently, to the bishop-elders as such, but was the office of the apostle-evangelist. Their duty was to feed the flock, teaching publicly (Tit. i. 9), opposing errors, admonishing privately (1 Thess. v. 12). 3. The work of visiting the sick appears in Jam. v. 14, as assigned to the elders of the Church. There, indeed, it is connected with the practice of anointing as a means of healing, but this office of Christian sympathy would not, we may believe, be confined to the exercise of the extraordinary *χαρίσματα ἰαμάτων*, and it is probably to this, and to acts of a like kind, that we are to refer the *ἀντιλαμβάνεσθαι τῶν ἀσθενούντων* of Acts xx. 35, and the *ἀντιλήψεις* of 1 Cor. xii. 28. 4. Among these acts of charity that of receiving strangers occupied a conspicuous place (1 Tim. iii. 2; Tit. i. 8). The bishop-elder's house was to be the house of the Christian who arrived in a strange city and found himself without a friend. 5. Of the part taken by them in the liturgical meetings of the Church we have no distinct evidence. Reasoning from the language of 1 Cor. x. xii., and from the practices of the post-apostolic age, we may believe that they would preside at such meetings, that it would belong to them to bless and to give thanks when the Church met to break bread.

The mode in which these officers of the Church were supported or remunerated varied probably in different cities. At Miletus St. Paul exhorts the elders of the Church to follow his example and work for their own livelihood (Acts xx. 34). In 1 Cor. ix. 14, and Gal. vi. 6, he asserts the right of the ministers of the Church to be supported by it. In 1 Tim. v. 17, he gives a special application of the principle in the assignment of a double allowance (*τιμὴ*, comp. Hammond, *in loc.*) to those who have been conspicuous for their activity.

Collectively at Jerusalem, and probably in other churches, the body of bishop-elders took part in deliberations (Acts xv. 6-22, xxi. 18), addressed other churches (*ibid.* xv. 23), were joined with the apostles in the work of ordaining by the laying on of hands (2 Tim. i. 6). It lay in the necessities of any organised society that such a body of men should be subject to a power higher than their own, whether vested in one chosen by themselves or de-

ceiving his authority from some external source; and we find accordingly that it belonged to the delegate of an apostle, and *à fortiori* to the apostle himself, to receive accusations against them, to bear witness, to admonish where there was the hope of amendment, to depose where this proved unavailing (1 Tim. v. 1, 19; Tit. iii. 10).

III. It is clear from what has been said that episcopal functions in the modern sense of the words, as implying a special superintendence over the ministers of the Church, belonged only to the apostles and those whom they invested with their authority. The name of apostle was not, however, limited to the twelve. It was claimed by St. Paul for himself (1 Cor. ix. 1); it is used by him of others (Rom. xvi. 7; 2 Cor. viii. 23; Phil. ii. 25). It is clear that a process of change must have been at work between the date of the latest of the pastoral epistles and the letters of Ignatius, leading not so much to an altered organisation as to a modification of the original terminology. The name of apostle is looked on in the latter as belonging to the past, a title of honour which their successors could not claim. That of bishop rises in its significance, and takes the place left vacant. The dangers by which the Church was threatened made the exercise of the authority which was thus transmitted more necessary. The permanent superintendence of the bishop over a given district, as contrasted with the less settled rule of the travelling apostle, would tend to its development. The Revelation of St. John presents something like an intermediate stage in this process. The angels of the seven churches are partly addressed as their representatives, partly as individuals ruling them (Rev. ii. 2, iii. 2-4). The name may belong to the special symbolism of the Apocalypse, or have been introduced like *πρεσβύτεροι* from the organisation of the synagogue, and we have as reason for believing it ever to have been in current use as part of the terminology of the Church. But the functions assigned to the angels are those of the earlier apostolate, of the later episcopate. The abuse of the old title of the highest office by pretenders, as in Rev. ii. 2, may have led to a reaction against its being used at all except for those to whom it belonged *κατ' ἐξοχίαν*. In this, or in some similar way, the constitution of the Church assumed its later form; the bishops, presbyters, and deacons of the Ignatian Epistles, took the place of the apostles, bishops, elders, and deacons of the New Testament (Stanley, *Sermons on the Apostolic Age*, pp. 63-77; Neander's *Pfaffen-u. Leut.* i. p. 248-266; Augusti, *Christl. Archäol.* b. ii. c. 6).

The later history of the word is only so far remarkable as illustrating by its universal reception in all the western churches, and even in those of Syria, the influence of the organisation which originated in the cities of Greece or the Pannonian Asia, and the extent to which Greek was the universal medium of intercourse for the churches of the first and second centuries (Milman, *Latin Christ.* b. I. c. i.); nowhere do we find any attempt at substituting a Latin equivalent, hardly even an explanation of its meaning. Augustine (*de Civ. D.* i. 9) compares it with "speculators," "praepositi." Jerome (*Ep. VIII. ad Evagr.*) with "succentoriantes." The title *episcopus* itself, with its companions, presbyter and diaconus, was transmitted by the Latin of the Western Church to all the Romance languages. The members of the

BITHIAH

Gothic race received it, as they received that of Christianity, from the missionaries of the Latin Church. [E. H. P.]

BITHIAH (בִּיתְיָה, *worshipper*, lit. *daughter*, of *Jehovah*; *Bethia*; *Bethia*), daughter of a Pharaoh, and wife of Mered, a descendant of Judah (1 Chr. iv. 18). The date of Mered cannot be determined, for the genealogy in which his name occurs is indistinct, some portion of it having apparently been lost. It is probable, however, that he should be referred to the time before the Exodus, or to a period not much later. Pharaoh in this place might be conjectured not to be the Egyptian royal title, but to be or represent a Hebrew name; but the name Bithiah probably implies conversion, and the other wife of Mered seems to be called "the Jewess." Unless we suppose a transposition in the text, or the loss of some of the names of the children of Mered's wives, we must consider the name of Bithiah understood before "she bare Miriam" (ver. 17), and the latter part of ver. 18 and ver. 19 to be recapitulatory; but the LXX. does not admit any except the second of these conjectures. The Scriptures, as well as the Egyptian monuments, show that the Pharaohs intermarried with foreigners; but such alliances seem to have been contracted with royal families alone. It may be supposed that Bithiah was taken captive. There is, however, no ground for considering her to have been a concubine: on the contrary, she is shown to be a wife, from her taking precedence of one specially designated as such. [R. S. P.]

BITHRON (more accurately "the Bithron," בִּיתְרוֹן, *the broken or divided place*, from בָּתַר, *to cut up*, Ges.; *ἄλην τὴν παρατείνουσαν*; *omnis Bethron*), a place—from the form of the expression, "all the Bithron," doubtless a district—in the Arabah or Jordan valley, on the east side of the river (2 Sam. ii. 29). The spot at which Abner's party crossed the Jordan not being specified, we cannot fix the position of the Bithron, which lay between that ford and Mahanaim. As far as we know the whole of the country in the Ghôr on the other side of the river is of the broken and intermixed character indicated by the derivation of the name. If the renderings of the Vulg. and Aquila are correct, they must of course intend another Bethron than the well known one. Bethharam, the conjecture of Thenius, is also not probable. [G.]

BITHYNIA (Βιθυνία). This province of Asia Minor, though illustrious in the earlier parts of post-apostolic history, through Pliny's letters and the Council of Nicaea, has little connexion with the history of the Apostles themselves. It is only mentioned in Acts xvi. 7, and in 1 Pet. i. 1. From the former of these passages it appears that St. Paul, when on his progress from Iconium to Troas, made an attempt to enter Bithynia, but was prevented, either by providential hindrances or by evident that, when St. Peter wrote his first Epistle, there were Christians (probably of Jewish or proselyte origin) in some of the towns of this province, as well as in "Pontus, Galatia, Cappadocia

Bithynia, considered as a Roman province, was on the west contiguous to ASIA. On the east its limits underwent great modifications. The province was originally inherited by the Roman republic

(B.C. 74) as a legacy from Nicomedes III., the last of an independent line of monarchs, one of whom had invited into Asia Minor those Gauls, who gave the name of GALATIA to the central district of the peninsula. On the death of Mithridates, king of Pontus, B.C. 63, the western part of the Pontic kingdom was added to the province of Bithynia, which again received further accessions on this side under Augustus A.D. 7. Thus the province is sometimes called "Pontus and Bithynia" in inscriptions; and the language of Pliny's letters is similar. The province of Pontus was not constituted till the reign of Nero [PONTUS]. It is observable that in Acts ii. 9 Pontus is in the enumeration and not Bithynia, and that in 1 Pet. i. 1 both are mentioned. See Marquardt's continuation of Becker's *Röm. Alterthümer*, III. i. p. 146. For a description of the country, which is mountainous, well-wooded and fertile, Hamilton's *Researches in A.M.* may be consulted, also a paper by Ainsworth in the *Roy. Geog. Journal*, vol. ix. The course of the river Rhyndacus is a marked feature on the western frontier of Bithynia, and the snowy range of the Mysian Olympus on the south-west. [J. S. H.]

BITTERN (בִּטְרוֹן, *Kipód*), an animal mentioned in connexion with the desolations of Babylon, Idumaea, and Nineveh (Is. xiv. 23, xxxiv. 11, and Zeph. ii. 14). In all these passages the LXX. have *ἐχίνοσ*, the hedgehog or porcupine, a translation which Gesenius defends on etymological grounds, deriving בִּטְרוֹן from קָפַר (*contractus est*, "quippe qui prae metu convolvat et contrahat se"). The context of the passages in which it occurs seems to require an aquatic bird rather than a quadruped, and this is confirmed by the Arabic version, which has *Al-houbara*, the name of a bird which, according to Shaw, is of the bigness of a capon, but of a longer habit of body. The bittern answers these conditions, and is a solitary bird, loving marshy ground. Its scientific name is *Botaurus stellaris*, and it belongs to the Gruidae or cranes. [W. D.]

BIZJOTHJAH (בִּזְיוֹתְיָה; LXX. omits *Baziouthia*), a town in the south of Judah named with BEERSHEBA and BAALAH (Josh. xv. 28). No mention or identification of it is found elsewhere. [G.]

BIZTHA (בִּזְתָּה; Βαζάν, Alex. Βαζεα; *Bazatha*), the second of the seven eunuchs of king Ahasuerus' harem (Est. i. 10). The name is Persian, possibly *بسته*, *beste*, a word referring to his condition as a eunuch (Ges. *Thes.* 197).

BLAINS (בִּלְעָנִים; φλυκτίδες, φλύκταινας, LXX.; Ex. ix. 9, *ἀναξέουσαι ἐν τε τοῖς ἀνθρώποις καὶ ἐν τοῖς τετράποδοις*; also בִּשְׁחִין, *pustula ardens*), violent ulcerous inflammations (from בּוּעַ, to boil up). It was the sixth plague of Egypt, and hence is called in Deut. xxviii. 27, 35, "the botch of Egypt" (שְׁחִין מִצְרַיִם; cf. Job ii. 7, שְׁחִין רַע). It seems to have been the *ψωρὰ ἀγρία* or black leprosy, a fearful kind of elephantiasis (comp. Plin. xxvi. 5). It must have come with dreadful intensity on the magicians whose art it baffled, and whose scrupulous cleanliness (Herod. ii. 36) it rendered nugatory: so that they were unable to stand in the presence of Moses because of the boils.

Other names for purulent and leprous eruptions are **שֵׁן הַרְתָּה** (Morphea alba), **שֵׁן הַרְתָּה** (Morphea nigra), and the more harmless scab **קִשְׁפָּה**, Lev. xii. passim (Jahn, *Arch. Bibl.* §189). [F. W. F.]

BLASPHEMY (*βλασφημία*), in its technical English sense, signifies the speaking evil of God (**יְהוָה שֵׁן יֵשׁ**), and in this sense it is found Ps. lxxiv. 18; Is. lii. 5; Rom. ii. 24, &c. But according to its derivation (*βλάπτω φημί* quasi *βλαψίφ.*) it may mean any species of calumny and abuse (or even an unlucky word, Eurip. *Ion*. 1187): see 1 K. xxi. 10; Acts xviii. 6; Jude 9, &c. Hence in the LXX. it is used to render **בְּרָךְ**, Job ii. 5; **רָרָה**, 2 K. xix. 6; **הוֹרִיחַ**, 2 K. xix. 4, and **לָעַן** Hos. vii. 16, so that it means "reproach," "derision," &c.: and it has even a wider use, as 2 Sam. xii. 14, where it means "to despise Judaism," and 1 Macc. ii. 6, where *βλασφημία*=idolatry. In Sir. iii. 18 we have *ὁ βλάσφημος ὁ ἐγκαταλιπὼν πατέρα*, where it is equivalent to *κατηραμένος* (Schleusner, *Thesaur.* s. v.).

Blasphemy was punished with stoning, which was inflicted on the son of Shelomith (Lev. xxiv. 11). On this charge both our Lord and St. Stephen were condemned to death by the Jews. From Lev. xxiv. 16, wrongly understood, arose the singular superstition about never even pronouncing the name of Jehovah. Ex. xxii. 28, "Thou shalt not revile the gods, nor curse the ruler of thy people," does not refer to blasphemy in the strict sense, since "elohim" is there used (as elsewhere) of magistrates, &c.

The Jews, misapplying Ex. xxiii. 13, "Make no mention of the name of other gods," seemed to think themselves bound to give nicknames to the heathen deities; hence their use of Bosheth for Baal, Bethaven for Bethel, Beelzebub for Beelzebub, Hos. iv. 5, &c. It is not strange that this "contumelia numinum" (Plin. xiii. 9), joined to their zealous proselytism, made them so acutely unpopular among the nations of antiquity (Winer, s. v. *Gotteslästerung*). When a person heard blasphemy he laid his hand on the head of the offender, to symbolize his sole responsibility for the guilt, and rising on his feet, tore his robe, which might never again be mended. (On the mystical reasons for these observances, see Lightfoot, *Hor. Hebr.* Matt. xxvi. 65.)

It only remains to speak of "the blasphemy against the Holy Ghost," which has been so fruitful a theme for speculation and controversy (Matt. xii. 32; Mark iii. 28). It consisted in attributing to the power of Satan those unquestionable miracles, which Jesus performed by "the finger of God," and the power of the Holy Spirit; nor have we any safe ground for extending it to include all sorts of *willing* (as distinguished from *wilful*) offenses, besides this one limited and special sin. The often misunderstood expression "it shall not be forgiven him, neither in this world, &c.," is a direct application of a Jewish phrase in allusion to a Jewish error, and will not bear the inferences so often extorted from it. According to the Jewish school notions, "a quo blasphematur nomen Dei, ei non valet poenitentia ad suspendendum iudicium, nec dies expiationis ad expiandum, nec plagae ad adestergendum, sed omnes tation of this tradition our Lord used the phrase to imply that "blasphemy against the Holy Ghost shall not be forgiven: neither before death, nor, as

you vainly dream, by means of death" (Lightfoot, *Hor. Hebr. ad locum*). As there are no terms grounds for identifying this blasphemy with "sin unto death," 1 John v. 16, we shall not here enter into the very difficult inquiries to which that expression leads. [F. W. F.]

BLASTUS (*βλάστος*), the chamberlain (*ἀδελτοῦ κοιτῶνος*) of Herod Agrippa I., mentioned Acts xii. 20, as having been made by the people of Tyre and Sidon a mediator between them and the king's anger. [H. A.]

BLINDING. [PUNISHMENTS.]

BLINDNESS (**עֵרְוָה**, **עֵרְוָה**, from the root **עָרַר**, to bore) is extremely common in the East from many causes; e. g. the quantities of dust and sand pulverised by the sun's intense heat; the perpetual glare of light; the contrast of the heat with the cold sea-air on the coast where blindness is especially prevalent; the dews at night while they sleep on the roofs; small pox, old age, &c.; and perhaps more than all the Mahommedan fatalism, which leads to a neglect of the proper remedies in time. One traveller mentions 4000 blind men in Cairo, and Volney reckons that 1 in every 5 were blind, besides others with sore eyes (i. 86). *Ludd*, the ancient Lydda, and *Ramleh*, enjoy a fearful notoriety for the number of blind persons they contain. The common saying is that in *Ludd* every man is either blind or has but one eye. Jaffa is said to contain 500 blind out of a population of 5000 at most. There is an asylum for the blind in Cairo (which at present contains 300), and their conduct is often turbulent and fanatic (Lane, i. 38, 204; Trench, *On the Miracles*; Matt. ix. 27, &c.). Blind beggars figure repeatedly in the N. T. (Matt. xi. 22), and "opening the eyes of the blind" is mentioned in prophecy as a peculiar attribute of the Messiah (Is. xxix. 18, &c.). The Jews were especially charged to treat the blind with compassion and care (Lev. xiv. 4; Deut. xxvii. 18).

Penal and miraculous blindness are several times mentioned in the Bible (Gen. xix. 11, *ἀμαρτία*, LXX.; 2 K. vi. 18-22; Acts ix. 9). In the last passage some have attempted (on the ground of St. Luke's profession as a physician) to attach a technical meaning to *ἀχλὺς* and *σκότος* (Jahn, *Arch. Bibl.* §201), viz. a spot or "thin tunicle over the cornea," which vanishes naturally after a time: for which fact Winer (s. v. *Blindheit*) quotes Hippoc. (*Praedict.* ii. 215) *ἀχλὺς . . . ἐκλείσσειται καὶ ἀφανίζονται ἢν μὴ τρωμά τι ἐπιγίγνηται ἐν τῷ τῶ χρωίῳ*. But this does not remove the miraculous character of the infliction. In the same way analogies are quoted for the use of saliva (Matt. viii. 23, &c.) and of fishgall in the case of the *λεῦκωμα* of Tobias; but, whatever may be thought of the latter instance, it is very obvious that in the former the saliva was no more instrumental in the cure than the touch alone would have been (Trench *on the Miracles*, ad loc.).

Blindness wilfully inflicted for political or other purposes was common in the East, and is alluded to in Scripture (1 Sam. xi. 2; Jer. xxii. 12). [F. W. F.]

BLOOD (**דָּם**). To blood is ascribed in Scripture the mysterious sacredness which belongs to Him, and God reserves it to Himself when allowing man the dominion over and the use of the lower animals for food, &c. (as regards, however, the eating of blood see **כּוֹשֵׁן**). Thus reserved, it acquires

a double power; 1. that of sacrificial atonement, in which it had a wide recognition in the heathen world; and 2. that of becoming a curse, when wantonly shed, e. g. even that of beast or fowl by the huntaman, unless duly expiated, e. g. by burial (Gen. ix. 4; Lev. vii. 26, xvii. 11-13). As regards 1. the blood of sacrifices was caught by the Jewish priest from the neck of the victim in a basin, then sprinkled seven times (in case of birds at once squeezed out on the altar, i. e. on its horns, its base, or its four corners, or on its side above or below a line running round it, or on the mercy-seat, according to the quality and purpose of the offering; but that of the passover on the lintel and door-posts, Exod. xii. 3; Lev. iv. 5-7, xvi. 14-19; Ugolini, *Theo.* vol. x. and xiii.). There was a drain from the temple into the brook Cedron to carry off the blood (Maimon. *apud Cramer de Ará Exter.* Ugolini, viii.). In regard to 2. it sufficed to pour the animal's blood on the earth, or to bury it, as a solemn rendering of the life to God; in case of human bloodshed a mysterious connexion is observable between the curse of blood and the earth or land on which it is shed, which becomes polluted by it; and the proper expiation is the blood of the sinner, which every one had thus an interest in seeking, and was bound to seek (Gen. iv. 10, ix. 4-6; Num. xxxv. 33; Ps. cvi. 38; see BLOOD, AVENGER OF). In the case of a dead body found, and the death not accounted for, the guilt of blood attached to the nearest city, to be ascertained by measurement, until freed by prescribed rites of expiation (Deut. xxi. 1-9). The guilt of murder is one for which "satisfaction" was forbidden (Num. xxxv. 31). [H. H.]

BLOOD, ISSUE OF (דָּם וְיָבֵשׁ; רַב, Rabbin.;

fluxus laborans). The term is in Scripture applied only to the case of women under menstruation or the *fluxus uteri* (Lev. xv. 19-30; Matt. ix. 20, *γυνή αἱμορροῦσα*; Mark v. 25 and Luke viii. 43, *ἄστα ἐν ῥύσει αἱμάτων*). The latter caused a permanent legal uncleanness, the former a temporary one, mostly for seven days; after which she was to be purified by the customary offering. The "bloody flux" (*δυσενεργία*) in Acts xxviii. 8, where the patient is of the male sex, is, probably, a medically correct term (see Bartholini *de Morbis Biblicis*, 17). [H. H.]

BLOOD, REVENGER OF (לֹמֵד; גּוֹעַל).

It was, and even still is, a common practice among nations of patriarchal habits, that the nearest of kin should, as a matter of duty, avenge the death of a murdered relative. The early impressions and practice on this subject may be gathered from writings of a different though very early age and of different countries (Gen. xxiv. 30; Hom. *Il.* xxiii. 84, 88, xxiv. 480, 482; *Od.* xv. 270, 276; Müller on Aeschyl. *Eum.* c. ii. A. & B.). Compensation for murder is allowed by the Koran, and he who transgresses after this by killing the murderer shall suffer a grievous punishment (Sale, *Koran*, ii. p. 21, and Arab tribes, should the offer of blood-money be refused, the 'Thar,' or law of blood, comes into operation, and any person within the fifth degree of blood from the homicide may be legally killed by any one within the same degree of consanguinity to the victim. Frequently the homicide will wander from tent to tent over the Desert, or even rove through the towns and villages on its borders with

a chain round his neck and in rags begging contributions from the charitable to pay the apportioned blood-money. Three days and four hours are allowed to the persons included within the 'Thar,' for escape. The right to blood-revenge is never lost, except as annulled by compensation: it descends to the latest generation. Similar customs with local distinctions are found in Persia, Abyssinia, among the Druses and Circassians. (Niebuhr, *Descr. de l'Arabie*, pp. 28, 30, *Voyage*, ii. p. 350; Burckhardt, *Notes on the Bedouins*, pp. 66, 85, *Travels in Arabia*, i. p. 409, ii. 330, *Syria*, pp. 540, 113, 643; Layard, *Nin. & Bab.* pp. 305-307 Chardin, *Voyages*, vol. vi. pp. 107-112.) Money-compensations for homicide are appointed by the Hindú law (Sir W. Jones, vol. iii. chap. vii.), and Tacitus remarks that among the German nation "luitur homicidium certo armentorum ac pecorum numero" (*Germ.* 21). By the Anglo-Saxon law also money-compensation for homicide, *wer-gild*, was sanctioned on a scale proportioned to the rank of the murdered person (Lappenberg, ii. 336; Lingard, i. 411, 414).

The spirit of all legislation on the subject has probably been to restrain the licence of punishment assumed by relatives, and to limit the duration of feuds. The law of Moses was very precise in its directions on the subject of Retaliation.

1. The wilful murderer was to be put to death without permission of compensation. The nearest relative of the deceased became the authorized avenger of blood (לֹמֵד, the redeemer, or avenger, as next of kin, *Genes. s. v.* p. 254, who rejects the opinion of Michaëlis, giving it the sig. of "polluted," i. e. till the murder was avenged (*ὁ ἀρχιστεῦων*, LXX., *propinquus occisi*, Vulg., Num. xxxv. 19), and was bound to execute retaliation himself if it lay in his power. The king, however, in later times appears to have had the power of restraining this licence. The shedder of blood was thus regarded as impious and polluted (Num. xxxv. 16-31; Deut. xix. 11; 2 Sam. xiv. 7, 11, xvi. 8, and iii. 29, with 1 K. ii. 31, 33; 1 Chr. xxiv. 22-25).

2. The law of retaliation was not to extend beyond the immediate offender (Deut. xxiv. 16; 2 K. xiv. 6; 2 Chr. xxv. 4; Jer. xxxi. 29-30; Ezek. xviii. 20; Joseph. *Ant. iv.* 8, §39).

3. The involuntary shedder of blood was permitted to take flight to one of six Levitical cities, specially appointed out of the 48 as cities of refuge, three on each side of the Jordan (Num. xxxv. 22, 23; Deut. xix. 4-6). The cities were Kedesh, in Mount Naphtali; Shechem, in Mount Ephraim; Hebron, in the hill-country of Judah. On the E. side of Jordan, Bezer, in Reuben; Ramoth, in Gad-Golan, in Manasseh (Josh. xx. 7, 8). The elders of the city of refuge were to hear his case and protect him till he could be tried before the authorities of his own city. If the act were then decided to have been involuntary, he was taken back to the city of refuge, round which an area with a radius of 2000 (3000, Patrick) cubits was assigned as the limit of protection, and was to remain there in safety till the death of the high-priest for the time being. Beyond the limit of the city of refuge the revenger might slay him, but after the high-priest's death he might return to his home with impunity (Num. xxxv. 25, 28; Josh. xx. 4, 6). The roads to the cities were to be kept open (Deut. xix. 3).

To these particulars the Talmudists add, among others of an absurd kind, the following: at the

cross-roads posts were erected bearing the word **מוֹלֵט**, *refuge*, to direct the fugitive. All facilities of water and situation were provided in the cities: no implements of war or chase were allowed there. The mothers of high-priests used to send presents to the detained persons to prevent their wishing for the high-priest's death. If the fugitive died before the high-priest, his bones were sent home after the high-priest's death (P. Fagius in Targ. Onk. Ap. Rittershus, *de Jure Asyli*, *Crit. Sacr.* viii. p. 159; Lightfoot, *Cent. Chorogr.* c. 50, *Op.* ii. p. 208).

4. If a person were found dead, the elders of the nearest city were to meet in a rough valley untouched by the plough, and washing their hands over a beheaded heifer, protest their innocence of the deed, and deprecate the anger of the Almighty (Deut. xxi. 1-9). [H. W. P.]

BOANER'GES (*Boavepyés*), a name signifying *viol* *βροντῆς*, "sons of thunder," given by our Lord to the two sons of Zebedee, James and John. It is the Aramaic pronunciation (according to which *Sheva* is sounded as *oa*) of **בְּנֵי הַרְעָה**.

The latter word in Hebrew signifies a *tumult* or *uproar* (Ps. ii. 1), but in Arabic and Syriac *thunder*. Probably the name had respect to the fiery zeal of the brothers, signs of which we may see in Luke ix. 54; Mark ix. 38; comp. Matt. xx. 20 ff. [H. A.]

BOAR (**חֲזִיר**, *Chazir*), a pachydermatous animal, mentioned only by this name in Ps. lxxx. 14, but in several other passages where the domesticated animal is meant the A. V. has *swine* (Lev. xi. 7; Deut. xiv. 8; Prov. xi. 22; Is. Lxv. 4, lxvi. 3). The boar is an animal which commits great ravages upon vineyards, and it is in this connexion that he is mentioned by the Psalmist. Pococke observed very large herds of wild swine by the Jordan where it flows into the sea of Tiberias, and among the reeds by the shore of that sea. This habit of lurking in reeds was known to the Assyrians, and sculptured on their monuments (see Layard, *Nineveh and Babylon*, p. 109). **חֲזִיר** is from an unused root **חָזַר** (*circumivit, volvit, quod se volutant in luto porci*). The LXX. render it *σῦς* or *ὄς*, but in the N. T. *χοίριος* is used for swine. [W. D.]

BO'AZ (**בְּעוֹז**, *fleetness*; **Βοός**; *Booz*). 1. A wealthy Bethlehemite, kinsman to Elimelech, the husband of Naomi. Finding that the kinsman of Ruth, who stood in a still nearer relation than himself, was unwilling to perform the office of **גֹּאֵל**, he had those obligations publicly transferred with the usual ceremonies to his own discharge; and hence it became his duty by the "levirate law" to marry Ruth (although it is hinted, Ruth iii. 10, that he was much her senior, and indeed this fact is evident whatever system of chronology we adopt), and to redeem the estates of her deceased husband Mahlon (iv. 1 ff.; Jahn, *Arch. Bibl.* §157). He gladly undertook these responsibilities, and their happy union was blessed by the birth of Obad, from whom in a direct line our Lord was descended. No objection seems to have arisen on the score of Ruth's Moabitish birth; a fact which has some bearing on the date of the narrative (cf. Ezr. ix. 1 ff.). [BETHLEHEM.]

Boaz is mentioned in the genealogy (Matt. i. 5), but there is great difficulty in assigning his date. The genealogy in Ruth (iv. 18-22) only allows 10

generations for 850 years, and only 4 for the 450 years between Salmon and David, if (as is almost certain from St. Matt. and from Jewish tradition) the Rahab mentioned is Rahab the harlot. If Boaz be identical with the judge Izbaz [IZBAN], as is stated with some shadow of probability by the Jerusalem Talmud and various Rabbis, several generations must be inserted. Dr. Kennicott, from the difference in form between Salmah and Salmon (Ruth v. 20, 21), supposes that by mistake two different men were identified (*Dissert.* i. 543); but we want at least three generations, and this supposition gives us only one. Mill quotes from Nicolas Syranus the theory, "dicunt majores nostri, et bene quod videtur, quod tres fuerint Boaz *sibi succedentes*; in Mt. i. isti tres sub uno nomine comprehenduntur." Even if we shorten the period at the Judges to 240 years, we must suppose that Boaz was the youngest son of Salmon, and that he did not marry till the age of 65 (Dr. Mill, *On the Genealogies*; Lord A. Hervey, *Id.* 262, &c.).

2. **BOAZ**, the name of one of Solomon's brazen pillars erected in the temple porch. [JACHIN.] It stood on the left, and was 17½ cubits high (1 K. vii. 15, 21; 2 Chr. iii. 14; Jer. lii. 21). It was hollow and surmounted by a chapiter, 5 cubits high, ornamented with net-work and 100 pomegranates. The apparent discrepancy in stating the height of it, arise from the including and excluding of the ornament which united the shaft to the chapiter, &c. [F. W. F.]

BOC'CAS (**ὁ Βοκκάς**; *Boccus*), a priest in the line of Esdras (1 Esd. viii. 2). [BECKI; BORTII.]

BOCH'ERU (**בְּכֶרֶן**; *Boeru*; 1 Chr. viii. 38, ix. 44, according to the present Hebrew text), was of Azel; but rendered *πρωτότοκος* by LXX. in both passages, as if pointed **בְּכֶרֶן**. [BECHER.] [A.C.E.]

BO'CHIM (**הַבְּכִיִּים**, *the weepers*; **ὁ Κλαυθμώνες**, *locus flentium sive lacrymarum*), a place on the west of Jordan above Gilgal (Josh. ii. 1 and 5), so called because the people "wept" there.

BO'HAN (**בְּהָן**; **Βόαν**; *Boen*), a Reubenite, after whom a stone was named, possibly erected to commemorate some achievement in the conquest of Palestine (comp. 1 Sam. vii. 12). Its position was on the border of the territories of Benjamin and Judah between Betharabah and Bethogla on the E., and Adummim and Enshemesh on the W. Its exact situation is unknown (Josh. xv. 6, xvii. 17). [STONES.]

BONDAGE. [SLAVERY.]

BOOK. [WRITING.]

BOOTH. [SUCCOTH; TABERNACLE, FEAST OF.]

BOOTY. This consisted of captives of both sexes, cattle, and whatever a captured city might contain, especially metallic treasures. Within the limits of Canaan no captives were to be made (Deut. xx. 14 and 16); beyond those limits, in case of warlike resistance, all the women and children were to be made captives, and the men put to death. A special charge was given to destroy the "pictures and images" of the Canaanites, as tending to idolatry (Num. xxxiii. 52). The case of Amalek was a special one, in which Saul was bidden to destroy the

So also was that of the expedition against the Aravi, in which the people took a vow to destroy the cities, and that of Jericho, on which the curse of God seems to have rested, and the gold and silver, &c. of which were viewed as reserved wholly for Him (1 Sam. xv. 2, 3; Num. xxi. 2; Josh. vi. 19). The law of booty was that it should be divided equally between the army who won it and the people of Israel, but of the former half one hundred in every 500 was reserved to God, and appropriated to the priests, and of the latter one in every 50 was similarly reserved and appropriated to the Levites (Num. xxxi. 26-47). As regarded the army David added a regulation that the baggage-guard should share equally with the troops engaged. The present made by David out of his booty to the elders of towns in Judah was an act of grateful courtesy merely, though perhaps suggested by the law, Num. i. c. So the spoils devoted by him to provide for the temple, must be regarded as a freewill offering (1 Sam. xxx. 24-26; 2 Sam. viii. 11; 1 Chr. xxvi. 27). [H. H.]

BOOZ (Rec. T. *Booç*; Lachm. with ABD, *Booç*; *Booz*), Matt. i. 5; Luke iii. 32. [BOAZ.]

BORITH (*Borith*), a priest in the line of Eleazar (2 Esd. i. 2). The name is a corruption of BUKKI.

BORROWING. [LOAN.]

BOS'CATH (בֹּסְצָת), 2 K. xxii. 1. [BOZ-EATH.]

BOSOR, 1. (Βοσόρ; *Bosor*), a city both large and fortified, on the East of Jordan in the land of Gilead (Galaad), named with Bozrah (Bosora), Carnaim, and other places in 1 Macc. v. 26, 36. It is probably BEZER, though there is nothing to make the identification certain.

2. (Βόσσορ, ex *Bosor*), the Aramaic mode of pronouncing the name of BEOR, the father of Balsam (2 Pet. ii. 15); in accordance with the substitution, frequent in Chaldee, of *Ṣ* for *Ṭ* (see Gesenius, 1144). [G.]

BOSORA (Βοσαρά, and Βοσορρά; *Bosora*), a strong city in Gilead taken by Judas Maccabeus (1 Mac. v. 26, 28), doubtless the same as BOZRAH.

BOTTLE. The words which are rendered in A. V. of O. T. "bottle" are, 1. חֶבֶל (Gen. xxi. 14, 15, 19); *ḥebél*; *uter*: a skin-bottle. 2. בֵּבֶל (1 Sam. x. 3; Job xxxviii. 37; Jer. xiii. 12; Is. v. 10, xxx. 14; Lam. iv. 2); *bebel*; *ἀγγεῖον*, *ἀσκάς*; *uter*, *vas testem*, *lagena*, *lagunculæ*. 3. בִּבְלוֹן (Jer. xix. 1); *biblon*; *δοτράκιον*; *lagunculæ*. 4. נָדָן (Josh. ix. 4, 13; Judg. iv. 19; 1 Sam. xvi. 20; Ps. cxix. 83); *ḥebél*; *uter*, *lagena*.

In N. T. the only word rendered "bottle" is *ἀσκάς* (Matt. ix. 27; Mark ii. 18; Luke v. 33). The bottles of Scripture are thus evidently of two kinds. 1. The skin bottle; 2. The bottle of earthen or glass-ware, both of them capable of being closed from the air. 1. The skin bottle will be best described in the following account collected from Chardin and others. The Arabs, and all those that lead a wandering life, keep their water, milk, and other liquors, in

leathern bottles. These are made of goatskins. When the animal is killed, they cut off its feet and its head, and they draw it in this manner out of the skin, without opening its belly. In Arabia they are tanned with acacia-bark and the hairy part left outside. If not tanned, a disagreeable taste is imparted to the water. They afterwards sew up the places where the legs were cut off and the tail, and when it is filled they tie it about the neck. The great leathern bottles are made of the skin of a he-goat, and the small ones, that serve instead of a bottle of water on the road, are made of a kid's skin. These bottles when rent are repaired sometimes by setting in a piece; sometimes by gathering up the wounded place in manner of a purse; sometimes they put in a round flat piece of wood, and by that means stop the hole (Chardin, ii. 405, viii. 409; Wellsted, *Arabia*, i. 89, ii. 78; Lane, *Mod. Eg.* ii. c. 1. Harmer, from Chardin's notes, ed. Clarke, i. 284). Bruce gives a description of a vessel of the same kind, but larger. "A gerba is an ox's skin, squared, and the edges sewed together by a double seam, which does not let out water. An opening is left at the top, in the same manner as the bung-hole of a cask; around this the skin is gathered to the size of a large handful, which, when the gerba is full of water, is tied round with whipcord. These gerbas contain about sixty gallons each, and two of them are the load of a camel. They are then all besmeared on the outside with grease, as well to hinder the water from oozing through, as to prevent its being evaporated by the heat of the sun upon the gerba, which, in fact, happened to us twice, so as to put us in danger of perishing with thirst." (*Travels*, iv. 334.)



Skin Bottles. (From the Museo Borbonico.)

Wine-bottles of skin are mentioned as used by Greeks, Romans, and Egyptians, by Homer (*Od.* vi. 78, *οἶνον ἔχουεν ἄσκαῶ ἐν ἀλείῳ*; *Il.* iii. 247); by Herodotus, as used in Egypt (ii. 121), where he speaks of letting the wine out of the skin by the *ποδεῶν*, the end usually tied up to serve as the neck; by Virgil (*Georg.* ii. 384). Also by Athenæus, who mentions a large skin-bottle of the nature of the gerba (*ἀσκάς ἐκ παραδῶν δερμάτων ἐρβαμμένον*, v. 28 p. 199). Chardin says that wine in Persia is preserved in skins saturated with pitch, which, when good, impart no flavour to the wine (*Voyages*, iv. 75). Skins for wine or other liquids are in use to this day in Spain, where they are called *borrachas*.

The effect of external heat upon a skin-bottle is indicated in Ps. cxix. 83, "a bottle in the smoke," and of expansion produced by fermentation in Matt. ix. 17, "new wine in old bottles."

2. Vessels of metal, earthen, or glass ware for liquids were in use among the Greeks, Egyptians, Etruscans, and Assyrians (*χρυσότυπος φιάλη Τυρσηνή*, *Athen.* i. 20 (28); *ἀργυρέη φιάλη*, *Il.* xxiii. 243; *ἀμφίθετον φιάλην ἀπύρωτον*, 270), and also no doubt among the Jews, especially in later times. Thus Jer. xix. 1, "a potter's earthen bottle."

The Jews probably borrowed their manufactures in this particular from Egypt, which was celebrated for glass work, as remains and illustrations of Egyptian workmanship are extant as early as the 15th century B.C. (Wilkinson, ii. 59, 60).



Egyptian Bottles. 1 to 7, glass, 8 to 11, earthenware. (From the British Museum Collection.)

Glass bottles of the 3rd or 4th century B.C. have been found at Babylon by Mr. Layard. At Cairo many persons obtain a livelihood by selling Nile water, which is carried by camels or asses in skins, or by the carrier himself on his back in pitchers of porous grey earth (Lane, *Mod. Eg.* ii. 153, 155; Burekhardt, *Syria*, p. 611; Maundrell, *Journey*, p. 407, Bohn; Wilkinson, *Egypt*, c. iii. vol. i. 148-158; *Dict. of Antiq.* VINUM; Layard, *Nineveh and Babylon*, pp. 196, 503; Gesenius, s. vv.) [H. W. P.]



Assyrian Glass Bottles. (From the British Museum Collection.)

BOW. [ARMS.]

BOWL. 1. בֹּשֶׂל; στρεπτὸν ἀνθέμιον; *funiculus*; see Ges. p. 288. 2. כַּפֶּל; λεκάνη; *concha*. 3. כַּפֶּל, also in A. V. *dish*. 4. בִּרְעִי; κρατήρ; *scyphus*. 5. מִנְקִית; κύαθος; *cyathus*. Of these words (1) may be taken to indicate chiefly roundness, from בָּלַל, *roll*, as a ball or globe, placed as an ornament on the tops or capitals of columns (1 K. vii. 41; 2 Chr. iv. 12, 13); also the knob or boss from which proceed the branches of a candlestick (Zech. iv. 2), and also a suspended lamp, in A. V. "golden bowl" (Ecc. xii. 6). (2) indicating lowness, is perhaps a shallow dish or basin; (3) a hollow vessel; (4) a round vessel (Jer. xxxv. 5) *κεράμιον* LXX.; (5) a lustratory vessel, from נָקָה, *pure*.

A like uncertainty prevails as to the precise form and material of these vessels as is noticed under BASIN. Bowls would probably be used at meat for liquids, or broth, or pottage (2 K. iv. 40). Modern Arabs are content with a few

wooden bowls. In the Brit. Mus. are deposited several terra-cotta bowls with Chaldean inscriptions of a superstitious character, expressing charms against sickness and evil spirits, which may possibly explain the "divining cup" of Joseph (Gen. xlv. 5). The bowl was filled with some liquid and drunk off as a charm against evil. See a case as a charm against misfortune (Gleig, *Life of Mevri*, i. 218). One of the Brit. Mus. bowls still retains the stain of a liquid. These bowls, however, are thought by Mr. Birch not to be very ancient (Layard, *Nin. and Bab.* 509, 511, 526. Birch, *Ass. Pottery*, i. 154. Shaw, 231.) [H. W. P.]

BOX-TREE (תְּאֵשֶׁת, *Teasshâr*), a tree mentioned twice by the Prophet Isaiah, and in one passage as a product of Mount Lebanon (Is. xli. 19, li. 13). It is translated box-tree in A. V. and *buxus* in the Vulgate, but is properly a species of cedar, called *Scherbin*, to be recognized by the small size of the cones, and the upward tendency of the branches. (See Niebuhr's *Arab.* p. 149.) This last character explains the derivation from אֵשֶׁת, *erectus fuit*, whence תְּאֵשֶׁת, *erectio = proceritas = proceris arbor*. In both the above-quoted passages the word is connected in the A. V. with the fir-tree and the pine-tree. In Is. xli. 19 the LXX. do not translate it at all, and they render אֵשֶׁת by πύλον; in Is. li. 13 they translate it by κέδρον.

There is no reference to the תְּאֵשֶׁת in Stanley's enumeration of the trees of Palestine (*Stanley's Sinai and Palestine*, pp. 139-146, App. p. 511-521), and possibly the name is synonymous with אֵרֶז; but Robinson, in his latest volume of *Biblical Researches in Palestine*, mentions a grove near el-Hadith which only the natives speak of as *Ara*, though the tree bears a general resemblance to the cedar, and is probably the *Scherbin*. (See *Cels. Hieroh.* i. pp. 74, 79; Freytag, *Lex.* ii. p. 408; Rob. iii. 593.) [W. D.]

BO'ZEZ (בּוֹצֵזַי, *shining*, according to the conjecture of Gesenius, *Thes.* 229; Βασίς; *Basis*), the name of one of the two "sharp rocks" (*Bosbrew*, "teeth of the cliff") "between the Philistine garrison. It seems to have been that on the north side (1 Sam. xiv. 4, 5). Robinson notices two hills of blunt conical form in the bottom of the *Wady Suweinit* just below *Mâkhdas* (i. 441 and iii. 289). Stanley, on the other hand, could not make them out (*S. & P.* 205, note). And indeed these hills answer neither to the expression of the text nor the requirements of the narrative. [G.]

BOZ'KATH (בּוֹצְקַת; Βασθηθ; Alex. Μασθηθ; in Kings, Βασουρηθ; Joseph. Βασθηθ; *Bascath, Besecath*), a city of Judah in the *Shephelah*; named with Lachish (Josh. xv. 39). It is mentioned once again (2 K. xxii. 1) as the native place of the mother of king Josiah. Here it is spelt in the A. V. "Boscath." No trace of the site has yet been discovered. [G.]

BOZRAH (בּוֹצְרָה, possibly from a root with the force of restraining, therefore used for a sheep-fold, Gesen. s. v.; Βοσθήρα; Βασδα, also Βασδα; Jer. xlix. 22, τῶχος Am. i. 12; Βορρα), the name of more than one place on the east of

BRACELET

1. In Edom—the city of Jobab the son of Zerah, one of the early kings of that nation (Gen. xxvi. 33; 1 Chr. i. 44). This is doubtless the place mentioned in later times by Isaiah (xxxiv. 6, liii. 1 (in connexion with Edom), and by Jeremiah (xlix. 13, 22), Amos (i. 12), and Micah (ii. 12, “sheep of B.” comp. Is. xxxiv. 6: the word “fold,” “the sheep of the fold,” Ges. *Thes.* 230). It was known to Eusebius, who speaks of it in the *Onomasticon* (Βοσῶρ) as a city of Esau in the mountains of Idumæa, in connexion with Is. lxi. 1. There is no reason to doubt that the modern representative of Bozrah is *el-Busairah*, البصيرة, which was

first visited by Burckhardt (*Syr.* 407; *Beszyra*), and lies on the mountain district to the S.E. of the Dead Sea, between Tâfileh and Petra, about halfway between the latter and the Dead Sea. Irby and Mangia mention it under the name of *Ipseyra* and *Bsada* (chap. viii.: see also Robinson, ii. 167). The “goats” which Isaiah connects with the place were found in large numbers in this neighbourhood by Burckhardt (*Syr.* 405).

2. In his catalogue of the cities of the land of Moab, Jeremiah (xlviii. 24) mentions a Bozrah as in “the plain country” (ver. 21, אֶרֶץ הַפְּתִיחַ, *i. e.* the high level downs on the east of the Dead Sea and of the lower Jordan, the *Belka* of the modern Arabs). Here lay Heshbon, Nebo, Kirjathaim, Diblathaim, and the other towns named in this passage, and it is here that we presume Bozrah should be sought, and not, as has been lately suggested, at Bostra, the Roman city in Bashan full sixty miles from Heshbon (Porter's *Damascus*, ii. 163, &c.). On the other hand Bozrah stands by itself in this passage of Jeremiah, not being mentioned in any of the other lists of the cities of Moab, *e. g.* Num. xxxii.; Josh. xiii.; Is. xvi.; Ez. xxv.; and the catalogue of Jeremiah is expressly said to include cities both “far and near” (xlviii. 24). Some weight also is due to the consideration of the improbability that a town at a later date so important and in so excellent a situation should be entirely omitted from the Scripture. Still there is the fact of the specification of its position as in the Mishor; and also this, that in a country where the very kings were “sheep-masters” (2 K. iii. 4), a name signifying a sheepfold must have been of common occurrence.

For the Roman Bostra, the modern *Busra*, on the south border of the *Hawan*, see Reland. 665, and Porter, ii. chap. 12.

BRACELET (הַצֵּבַח; ψέλλιον; χλαδών).

Under ARMLET an account is given of these ornaments, the materials of which they were generally made, the manner in which they were worn, &c.

Besides הַצֵּבַח three other words are translated by “bracelet” in the Bible, viz.: 1. צִבְיָד (from

צָבַד to fasten), Num. xxxi. 50, &c.; 2. שֵׁרָה (a chain, *σειρά*, from its being wreathed, שָׁרַר. It

only occurs in this sense in Is. iii. 19, but compare the expression “wreathen chains” in Ex. xxvii. 14, 22. Bracelets of fine twisted Venetian

gold are still common in Egypt (Lane, ii. 368, Appendix A, and plates); 3. פְּתִיל, Gen. xxxviii.

18, 25, rendered “bracelet,” but meaning probably “a string by which a seal-ring was suspended” (Gesen. s. v.).



Gold Egyptian Bracelet. (Wilkinson.)

Men as well as women wore bracelets, as we see from Cant. v. 14, which may be rendered, “His wrists are circlets of gold full set with topazes.” Layard says of the Assyrian kings: “The arms were encircled by armlets, and the wrists by bracelets, all equally remarkable for the taste and beauty of the design and workmanship. In the centre of the bracelets were stars and rosettes, which were probably inlaid with precious stones” (*Nineveh*, ii. 323). These may be observed on the sculptures in the British Museum. [ARMLET; ANKLET.] [F. W. F.]



Assyrian Bracelet Clasp. (Nineveh Marbles.)

BRAMBLE. [THISTLE; THORN.]

BRASS (χαλκός). The word נְחָשֶׁת (from the root נָחַשׁ, to shine) is improperly translated by “brass” in the earlier books of Scripture, since the Hebrews were not acquainted with the compound of copper and zinc known by that name. In most places of the O. T. the correct translation would be copper (although it may sometimes possibly mean bronze (χαλκός κεκραμένος, a compound of copper and tin. Indeed a simple metal was obviously intended, as we see from Deut. viii. 9, “out of whose hills thou mayest dig brass,” and Job xxviii. 2, “Brass is molten out of the stone,” and Deut. xxxiii. 25, “Thy shoes shall be iron and brass,” which seems to be a promise that Asher should have a district rich in mines, which we know to have been the case, since Euseb. (viii. 15, 17) speaks of the Christians being condemned τοῖς κατὰ Φαινὸν τῆς Παλαιστίνης χαλκοῦ μέταλλοις (Lightfoot, *Cent. Chorogr.* c. 99). [ASHER.]

Copper was known at a very early period, and the invention of working it is attributed to Tubalcain (Gen. iv. 24; cf. Wilkinson, *Anc. Egypt.* iii. 243; comp. “Prius aeris erat quam ferri cognitius usus,” Lucr. v. 1292). Its extreme ductility (χαλκός from χαλαῶν) made its application almost universal among the ancients, as Hesiod expressly says (*Dict. of Ant.*, art. AES).

The same word is used for money, in both Testaments (Ezek. xvi. 36; Matt. x. 9, &c.).

It is often used in metaphors, *e. g.* Lev. xxvi. 9, “I will make your heaven as iron and your earth as brass,” *i. e.* dead and hard. This expression is reversed in Deut. xxviii. 23 (comp. Coleridge’s “All in a hot and copper sky,” &c. *Anc. Mar.*). “Is my flesh of brass,” *i. e.* invulnerable, Job vi. 12. “They are all brass and iron,” *i. e.* base, ignoble, impure, Jer. vi. 28. It is often used as an emblem of strength, Zech. vi. 1; Jer. i. 18, &c. The “brazen thighs” of the mystic image in Nebuchadnezzar’s dream were a fit symbol of the ἄχαιοι χαλκοχί-

τῶνες. No special mention of orichalcum seems to be made in the Bible.

The word χαλκολίβανον in Rev. i. 15, ii. 18 οἱ πόδες αὐτοῦ ὄμοιοι χαλκολίβανῳ, has excited much difference of opinion. The A. V. renders it "fine brass," as though it were from χ. and λείβω (smelting brass), or that ὀρείχαλκος, which was so rare as to be more valuable than gold. Bochart makes it "aes album igneo colore splendens," as though from לבן, "shining." It may perhaps be deep-coloured frankincense, as opposed to ἀργυρολίβανον (Liddell and Scott's *Lex.*) [F. W. F.]

BRAZEN-SERPENT. [SERPENT.]

BREAD (ἄρτος). The preparation of bread as an article of food dates from a very early period; it must not, however, be inferred from the use of the word *lechem* in Gen. iii. 19 ("bread," A. V.) that it was known at the time of the fall, the word there occurring in its general sense of *food*: the earliest undoubted instance of its use is found in Gen. xviii. 6. The corn or grain (שֶׂבֶר, יִנְיָ) employed was of various sorts: the best bread was made of wheat, which after being ground produced the "flour" or "meal" (קֶמֶח; ἄλευρον; Judg. vi. 19; 1 Sam. i. 24; 1 K. iv. 22, xvii. 12, 14), and when sifted the "fine flour" (סֵלֶת; more fully סֵלֶת הַטֵּיב, Ex. xxix. 2; or קֶמֶח טָהוֹר, Gen. xviii. 6; σμιθάλις) usually employed in the sacred offerings (Ex. xxix. 40; Lev. ii. 1; Ez. xvi. 14), and in the meals of the wealthy (1 K. iv. 22; 2 K. vii. 1; Ez. xvi. 13, 19; Rev. xviii. 13). "Barley" was used only by the very poor (John vi. 9, 13), or in times of scarcity (Ruth iii. 15, compared with i. 1; 2 K. iv. 38, 42; Rev. vi. 6; Joseph. *B. J.* v. 10, §2): as it was the food of horses (1 K. iv. 28), it was considered a symbol of what was mean and insignificant (Judg. vii. 13; comp. Joseph. *Ant.* v. 6, §4, μάζαν κριθίνην, ὅτ' εὐτελείας ἀνθρώποις ἔβρωτον; Liv. xxvii. 13), as well as of what was of a mere animal character, and hence ordered for the offering of jealousy (Num. v. 15; comp. Hos. iii. 2; Philo, ii. 307). "Spelt" (שֶׂמֶלֶט; δλυρα, ζέα; rye, fitches, spelt, A. V.) was also used both in Egypt (Ex. ix. 32) and Palestine (Is. xxviii. 25; Ez. iv. 9; 1 K. xix. 6, LXX. ἐγκρυφίας ὄλυριτης; Herodotus indeed states (ii. 36) that in the former country bread was made exclusively of *olyra*, which, as in the LXX., he identifies with *zea*; but in this he was mistaken, as wheat was also used (Ex. ix. 32; comp. Wilkinson's *Anc. Eg.* ii. 397). Occasionally the grains above mentioned were mixed, and other ingredients, such as beans, lentiles, and millet, were added (Ez. iv. 9; cf. 2 Sam. xvii. 28); the bread so produced is called "barley cakes" (Ez. iv. 12, "as barley cakes," A. V.), inasmuch as barley was the main ingredient. The amount of meal required for a single baking was an ephah or three measures (Gen. xviii. 6; Judg. vi. 19; 1 Sam. i. 24; Matt. xiii. 33), which appears to have been suited to the size of the ordinary oven. The baking was done in primitive times by the mistress of the house (Gen. xviii. 6) or one of the daughters (2 Sam. xiii. 8); female servants were however employed in large households (1 Sam. viii. 13); it appears always to have been the proper business of women in a family (Jer. vii. 18, xlv. 19; Matt. xiii. 33; of Plin. xviii. 11, 28). Baking

as a profession, was carried on by men (Hos. vi. 4, 6). In Jerusalem the bakers congregated in one quarter of the town, as we may infer from the names "bakers' street" (Jer. xxxvii. 21), and "tower of the ovens" (Neh. iii. 11, xii. 38, "foundries," A. V.). In the time of the Herods, bakers were scattered throughout the towns of Palestine (*Ant.* xv. 9, §2). As the bread was made in thin cakes, which soon became dry and unpalatable, it was usual to bake daily, or when required (Gen. xviii. 6; comp. Harmer's *Observations*, i. 483); reference is perhaps made to this in the Lord's prayer (Matt. vi. 11; Luke xi. 3). The bread taken by persons on a journey (Gen. xlv. 23; Josh. ii. 15) was probably a kind of biscuit. The process of making bread was as follows:—the flour was first mixed with water, or perhaps milk (Baruch's *Notes on the Bedouins*, i. 58); it was then kneaded (לָגַעַ) with the hands (in Egypt with the feet also,



Egyptians kneading dough with their hands. (Wilkinson, from a painting in the Tomb of Remses III. at Thebes.)

Herod. ii. 36; Wilkinson, ii. 386) in a small wooden bowl or "kneading-trough" (קֶמֶח־תַּבֵּי, a term which may, however, rather refer to the leather bag in which the Bedouins carry their provisions, and which serves both as a wallet and a table; Niebuhr's *Voyage*, i. 171; Harmer, iv. 306 E.; the LXX. inclines to this view, giving ἐγκαταλείματα ("store," A. V.) in Deut. xxviii. 5, 17; the expression in Ex. xii. 34, however, "bound up in their clothes," favours the idea of a wooden bowl), until it became dough (רָצַעַ; σταῖς, Ex. xii. 34, 39; 2 Sam. xiii. 8; Jer. vii. 18; Hos. vi. 4: the term "dough" is improperly given in the

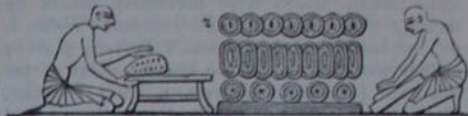


Egyptians kneading the dough with their feet. A and B are used to probably left to ferment in a basket, as is now done at Cairo (Wilkinson.)

A. V. as = עֲרִיסוֹת in Num. xv. 20, 21; Neh. x. 37; Ez. xlv. 30). When the kneading was completed, leaven (שֵׂאֵר; ζύμη) was generally added [LEAVEN]: but when the time for preparation was short, it was omitted, and unleavened cakes, hastily baked, were eaten, as is still the prevalent custom among the Bedouins (Gen. xviii. 6, xix. 3; Ez. xii. 39; Judg. vi. 19; 1 Sam. xxviii. 24). Such cakes were termed מִצוֹת (ἄζυμα, LXX.), a

word of doubtful sense, variously supposed to convey the ideas of *thinness* (Fürst. *Lex. s. v.*), *sweetness* (Ges. *Thesaur.* p. 815), or *purity* (Knobel, *Comm.* in Ez. xii. 20), while leavened bread was called מִחְנֵן (lit. *sharpened* or *soured*; Ez. xii. 39; Hos. vii. 4). Unleavened cakes were ordered to be eaten at the passover to commemorate the hastiness of the departure (Ez. xii. 15, xiii. 3, 7; Deut. xvi. 3), as well as on other sacred occasions (Lev. ii. 11, vi. 16; Num. vi. 15). The leavened mass was allowed to stand for some time (Matt. xiii. 33; Luke xiii. 21), sometimes for a whole night ("their baker sleepeth all the night," Hos. vii. 6), exposed to a moderate heat in order to forward the fermentation ("he ceaseth from stirring" [מְעִיר; "raising," A. V.] the fire "until it be leavened," Hos. vii. 4). The dough was then divided into round cakes (כִּבְרוֹת לֶחֶם, lit. *circles*; ἄρτοι; "loaves," A. V.; Ez. xix. 23; Judg. viii. 5; 1 Sam. x. 3; Prov. vi. 26; in Judg. vii. 13, צָלוּל; μαγίς), not unlike flat stones in shape and appearance (Matt. vii. 9; comp. iv. 3), about a span in diameter and a finger's breadth in thickness (comp. Lane's *Modern Egyptians*, i. 164); three of these were required for the meal of a single person (Luke xi. 5), and consequently

vi. 19), and mixed with oil. Similar cakes, sprinkled with seeds, were made in Egypt (Wilkinson, ii. 386). Sometimes they were rolled out into wafers



Egyptians making cakes of bread sprinkled with seeds. (Wilkinson.)

(רְקִיק; ἀγαρον; Ez. xxix. 2, 23; Lev. ii. 4; Num. vi. 15-19), and merely coated with oil. Oil was occasionally added to the ordinary cake (1 K. xvii. 12). A more delicate kind of cake is described in 2 Sam. xiii. 6, 8, 10; the dough ("flour," A. V.) is kneaded a second time, and probably some stimulating seeds added, as seems to be implied in the name לְבִיבוֹת (from לֵבֵב, *heart*; compare our expression a *cordial*; κολλύριδες; *sorbitivinculae*). The cakes were now taken to the oven; having been first, according to the practice in Egypt, gathered into "white baskets" (Gen. xl. 16), סֵלִי חָרִי, a doubtful expression, referred by some to the whiteness of the bread (κανῶ χονδριτῶν; Aquil. κόφιναι γυρέως; *canistra farinae*), by others, as in the A. V., to the whiteness of the baskets, and again, by connecting the word חָרִי with the idea of a *hole*, to an open-work basket (*margin*, A. V.), or lastly to bread baked in a hole (Kitto, *Cyclop. art. Bread*). The baskets were placed on a tray and carried on the baker's head (Gen. xl. 16; Herod. ii. 35; Wilkinson, ii. 386).



An Egyptian carrying cakes to the oven. (Wilkinson.)

The methods of baking (אֲפֶה) were, and still are, very various in the East, adapted to the various styles of life. In the towns, where professional bakers resided, there were no doubt fixed ovens, in shape and size resembling those in use among ourselves: but more usually each household possessed a portable oven (תֵּנָה; κλίβανος), consisting of a stone or metal jar about three feet high, which was heated inwardly with wood (1 K. xvii. 12; Is. xlv. 15; Jer. vii. 18) or dried grass and flower-stalks (χόρτος, Matt. vi. 30); when the fire had burned down, the cakes were applied either inwardly (Herod. ii. 92) or outwardly: such ovens were used by the Egyptians (Wilkinson, ii. 385), and by the Easterns of Jerome's time (*Comment.* in Lam. v. 10), and are still common among the Bedouins (Wellsted's *Travels*, i. 350; Niebuhr's *Descript. de l'Arabie*, pp. 45, 46). The use of a single oven by several families only took place in time of famine (Lev. xxvi. 26). Another species of oven consisted of a hole dug in the ground, the sides of which were coated with clay and the bottom with pebbles (Harmer, i. 487). Jahn (*Archaeol.* i. 9, §140) thinks that this oven is referred to in the term כִּרְיִים (Lev. xi. 35); but the dual number is an objection to this view; the term חָרִי (Gen. xl. 16) has also been referred to it.



Two Egyptians carrying bread to the confectioner, who rolls out the paste, which is afterwards made into cakes of various forms, a, b, c, d, e, f, g, h. (Wilkinson.)

one was barely sufficient to sustain life (1 Sam. ii. 36, "morsel," A. V.; Jer. xxxvii. 21, "piece," A. V.), whence the expression לֶחֶם לֶחֶן, "bread of affliction" (1 K. xxi. 27; Is. xxx. 20), referring not to the quality (*panis plebeo*, Grotius), but to the quantity: two hundred would suffice for a party for a reasonable time (1 Sam. xxv. 18; 2 Sam. iii. 1). The cakes were sometimes *punctured*, and hence called חֻלְהָ (κολλυρίς; Ez. xxix. 2, 23; Lev. ii. 4, viii. 26, xxiv. 5; Num. xv. 20; 2 Sam.

Other modes of baking were specially adapted to the migratory habits of the pastoral Jews, as of the modern Bedouins; the cakes were either spread upon stones, which were previously heated by lighting a fire above them (Burckhardt's *Notes*, i. 58) or beneath them (Belzoni's *Travels*, p. 84); or they were thrown into the heated embers of the fire itself (Wellsted's *Travels*, i. 350; Niebuhr, *Descript.* p. 46); or lastly, they were roasted by being placed between layers of dung, which burns slowly, and is therefore specially adapted for the purpose (Ez. iv. 12, 15; Burckhardt's *Notes*, i. 57; Niebuhr's *Descript.* p. 46). The terms by which such cakes were described were **נַחֲמָן** (Gen. xviii. 6; Ex. xii. 39; 1 K. xvii. 13; Ez. iv. 12; Hos. vii. 8), **מַעֲוֵן** (1 K. xvii. 12; Ps. xxxv. 16), or more fully **עֵנָה רְצָפִים** (1 K. xix. 6, lit. on the stones, "coals," A. V.), the term **נַחֲמָן** referring,

however, not to the mode of baking, but to the rounded shape of the cake (Ges. *Thesaur.* p. 997): the equivalent terms in the LXX. **ἐγκρυφίας**, and in the Vulg. *subcinericius panis*, have direct reference to the peculiar mode of baking. The cakes required to be carefully turned during the process (Hos. vii. 8; Harmer, i. 488). Other methods were used for other kinds of bread; some were baked on a pan (**מַחְבֵּת**; **τήγανον**; *sartago*: the Greek term survives in the *tajen* of the Bedouins), the result being similar to the *khudz* still used among the latter people (Burckhardt's *Notes*, i. 58), or like the Greek **ταγήνια**, which were baked in oil, and eaten warm with honey (Athen. xiv. 55, p. 646); such cakes appeared to have been chiefly used as sacred offerings (Lev. ii. 5, vi. 14, vii. 9; 1 Chr. xxiii. 29). A similar cooking utensil was used by Tamar (2 Sam. xiii. 9) named **מִשְׁחָה** (**τήγανον**), in which she baked the cakes and then emptied them out in a heap (**רָצַף**, not *poured*, as if it had been broth) before Ammon. A different kind of bread, probably resembling the *fita* of the Bedouins, a *pasty* substance (Burckhardt's *Notes*, i. 57) was prepared in a saucepan, **מַרְחֶשֶׁת** (**ἑσχάρα**; *oraticula*; *frying-pan*, A. V.); none of which meanings however correspond with the etymological sense of the word, which is connected with *boiling*); this was also reserved for sacred offerings (Lev. ii. 7; vii. 9). As the abovementioned kinds of bread (the last excepted) were thin and crisp, the mode of eating them was by breaking (Lev. ii. 6; Is. lviii. 7; Lam. iv. 4; Matt. xiv. 19, xv. 36, xxvi. 26; Acts xx. 11; comp. Xen. *Anab.* vii. 3, §22, **ἄρτους διέκλα**), whence the term **פָּרַץ**, to break = to give bread (Jer. xvi. 7); the pieces broken for consumption were called **κλάσματα** (Matt. xiv. 20; John vi. 12). Old bread is described in Josh. ix. 5, 12, as *crumbled* (**רָצַף**); Aquil. **ἐψαθυρωμένος**; in *frusta comminuti*; A. V. "mouldy," following the LXX. **ἐψρωτιῶν καὶ βεβρωμένων**, a term which is also applied (1 K. xiv. 3) to a kind of biscuit, which easily crumbled (**κολληρίς**; "cracknels," A. V.).

BREASTPLATE. [ARMS, p. 111.]

BRETHREN OF JESUS. [BROTHER.]

BRICK (**לֵבָנִים**), made of white clay; **πλίνθος**; later; in Ez. iv. 1, A. V., *tile*). Herodotus (i.

179), describing the mode of building the walls of Babylon, says that the clay dug out of the ditch was made into bricks as soon as it was carried up and burnt in kilns, **καμνοίσι**. The bricks were cemented with hot bitumen (**ἀσφαλτος**), and at every thirtieth row crates of reeds were stuffed in. This account agrees with the history of the building of the Tower of Confusion, in which the builders used brick instead of stone, and lime (**חֵמֶר**; **ἀσφαλτος**), for mortar (Gen. xi. 3; Joseph. *Ant.* i. 4, §3). In the alluvial plain of Assyria, both the material for bricks and the cement, which bubbles up from the ground, and is collected and exported by the Arabs, were close at hand for building purposes, but the Babylonian bricks were more commonly burnt in kilns than those used at Nineveh, which are chiefly sun-dried like the Egyptian. Xenophon mentions a wall called the wall of Media, not far from Babylon, made of burnt bricks set in bitumen (**πλίνθοις ὀπταῖς ἐν ἀσφάλτῳ κειμέναις**) 20 feet wide, and 100 feet high. Also another wall of brick 50 feet wide (Diod. ii. 7, §12; Xen. *Anab.* ii. 4, §12, iii. 4, §11; Strab. ii. 14; Layard, *Nineveh*, ii. 46, 252, 278). While it is needless to inquire to what place, or to whom the actual invention of brick-making is to be ascribed, there is perhaps no place in the world more favourable for the process, none in which the remains of original brick structures have been more largely used in later times for building purposes. The Babylonian bricks are usually from 12 to 13 in. square, and 3½ in. thick. (English bricks are usually 9 in. long, 4½ wide, 2½ thick.) They most of them bear the name inscribed in cuneiform character, of Nebuchadnezzar, whose buildings, as doubt, replaced those of an earlier age (Layard, *Nin. and Babyl.* pp. 505, 531). They thus possess more of the character of tiles (Ezek. iv. 1). They were sometimes glazed and enamelled with patterns of various colours. Semiramis is said by Diodorus to have overlaid some of her towers with surfaces of enamelled brick bearing elaborate designs (Diod. ii. 8). Enamelled bricks have been found at Nimrod (Layard, ii. 312). Pliny (vii. 56) says that the Babylonians used to record their astronomical observations on tiles (*coctilibus laterculis*). He also, as well as Vitruvius, describes the process of making bricks at Rome. There were three sizes, (1) 1½ ft. long, 1 ft. broad; (2) 4 (Greek) palms long, 12-135 in. (3) 5 palms long, 15-16875 in. The breadth of (2.) and (3.) the same. He says the Greeks preferred brick walls in general to stone (Xen. ii. 4; Vitruv. ii. 3, 8). Bricks of more than 3 palms length and of less than 1½ palm, are mentioned by the Talmudists (Ges. *Thesaur.*, s. v.). The Israelites, in common with other captives, were employed by the Egyptian monarchs in making bricks and in building (Ex. i. 14, v. 7). Kiln-bricks were not generally used in Egypt, but were dried in the sun, and even without straw are as firm as when first put up in the reigns of the Amunophs and Thothmes whose names they bear. The usual dimensions vary from 20 in. or 17 in. to 14½ in. long; 8½ in. to 6½ in. wide; and 7 in. to 4½ in. thick. When made of the Nile mud, or alluvial deposit, they required (but they still require) straw to prevent cracking, but those formed of clay taken from the torrent beds on the edge of the desert, held together without straw; and crude brick walls had frequently the additional security of a layer of reeds and sticks, placed at intervals to act as binders (Wilkinson, ii. 194, *smoothing*; Birch, *Ancient Pottery*, i. 14; comp. Herod.

i. 179). Baked bricks however were used, chiefly in places in contact with water. They are smaller than the sun-dried bricks (Birch, i. 23). A brick-kiln is mentioned as in Egypt by the prophet Jeremiah (xliii. 9). A brick pyramid is mentioned by Herodotus (ii. 136) as the work of King Asychis. Sesostris (ii. 138) is said to have employed his captives in building. Numerous remains of buildings of various kinds exist, constructed of sun-dried bricks, of which many specimens are to be seen in the Brit. Mus. with inscriptions indicating their date and purpose (Birch, i. 11, 17). Among the paintings at Thebes, one on the tomb of Rekshara, an officer of the court of Thothmes III. (about 1400 B.C.), represents the enforced labours in brick-making of captives, who are distinguished from the natives by the co-

lour in which they are drawn. Watching over the labourers are "task-masters," who, armed with sticks, are receiving the "tale of bricks" and urging on the work. The processes of digging out the clay, of moulding, and of arranging, are all duly represented, and though the labourers cannot be determined to be Jews, yet the similarity of employment illustrates the Bible history in a remarkable degree (Wilkinson, ii. 197; Birch, i. 19; see Aristoph. *Av.* 1133, *Αἰγύπτιος πλινθοφόρος*; *Ex.* v. 17, 18).

The Jews learned the art of brick-making in Egypt, and we find the use of the brick-kiln in David's time (2 Sam. xii. 31), and a complaint made by Isaiah that the people built altars of brick instead of unhewn stone as the law directed (*Is.* lxx. 3; *Ex.* xx. 25). [POTTERY.] [H. W. P.]



Fig. 1, 2. Men returning after carrying the bricks. Figs. 3, 6. Taskmasters. Figs. 4, 5. Men carrying bricks. Figs. 12, 13. Digging out the clay or mud. Fig. 8, 14. Making bricks with a wooden mould, *d, h*. Fig. 14. Fetching water from the tank, *a*. At *e* the bricks (*bb*) are said to be made at Thebes.

BRIDE, BRIDEGROOM. [MARRIAGE.]

BRIDGE. The only mention of a bridge in the Canonical Scriptures is indirectly in the proper name Geshur (גֶּשׁוּר), a district in Bashan, N.E. of the sea of Galilee. At this place a bridge still exists, called the bridge of the sons of Jacob (Gesen. *s. v.*). Absalom was the son of a daughter of the king of Geshur (2 Sam. iii. 3, xiii. 37, xiv. 23, 32). The Chaldee paraphrase renders "gates," in Nahum ii. 6, "bridges," where however dykes or weirs are to be understood, which being burst by inundation, destroyed the walls of Nineveh (Diod. ii. 27). Judas Maccabeus is said to have intended to make a bridge in order to besiege the town of Casphor or Caspis,

situate near a lake (2 Mac. xii. 13). Josephus (*Ant.* v. 1, §3), speaking of the Jordan at the time of the passage of the Israelites, says it had never been bridged before, *οὐκ ἔξευκτο πρότερον*, as if in his own time bridges had been made over it, which under the Romans was the case. (See the notice below.) In *Is.* xxxvii. 25, *הִדְדִּי*, dig for water, is rendered by LXX. *γάφυραν τίθημι*.

Permanent bridges over water do not appear to have been used by the Israelites in their earlier times, but we have frequent mention made of fords, and of their military importance (*Gen.* xxxii. 22; *Josh.* ii. 7; *Judg.* iii. 28, vii. 24, xii. 5; *Is.* xvi. 2). West of the Jordan there are few rivers of importance (*Amm. Marc.* xiv. 8; *Reland*, p. 284).

and perhaps the policy of the Jews may have discouraged intercourses with neighbouring tribes, for it seems unlikely that the skill of Solomon's architects was unable to construct a bridge.

Herodotus (i. 186) describes a bridge consisting of stone piers, with planks laid across, built by Niocris, B.C. circ. 600, connecting the two portions of Babylon (see Jer. li. 31, 32, l. 38), and Diodorus speaks of an archel tunnel under the Euphrates (ii. 9). Bridges of boats are described also by Herodotus (iv. 88, vii. 36; comp. Aesch. *Pers.* 69, *Λιόδεσμος σχεδία*), and by Xenophon (*Anab.* ii. 4, §12). A bridge over the Zab, made of wicker-work connecting stone piers, is described by Layard (i. 192), a mode of construction used also in South America.

Though the arch was known and used in Egypt as early as the 15th century B.C. (Wilkinson, ii. 302, *seq.*, Birch, i. 14), the Romans were the first constructors of arched bridges. They made bridges over the Jordan and other rivers of Syria, of which remains still exist (Stanley, 296; Irby and Mangles, 90, 91, 92, 142, 143). A stone bridge over the Jordan, called the bridge of the daughters of Jacob, is mentioned by B. de la Brocquière, A.D. 1432, and a portion of one by Arculf, A.D. 700 (*Early Trav. in Pal.* 8, 300; Burekhardt, *Syria*, 315; Robinson, ii. 441). The bridge (*γεφύρα*) connecting the Temple with the upper city, of which Josephus speaks (*B. J.* vi. 6, §2, *Ant.* xv. 11, 5), seems to have been an arched viaduct (Robinson, i. 288, iii. 224).

BRIERS. No less than six Heb. words are thus rendered in eleven passages of the O. T. In Heb. vi. 8, it represents *ἀκανθαί*. In the 8th chapter of Judges occurs twice (v. 7, 16) the word *בְּרִיקָיִם*, which the LXX. render by *ταῖς Βαρκηνίμ*, or *Βαρκομυελί*, and the A. V. by *briers*. This is probably an incorrect rendering. The word properly means a threshing machine, consisting of a flat square wooden board set with teeth of iron, flint, or fragments of iron pyrites, which are abundant in Palestine. Gesenius conjectures that *בְּרִיקָן* was the name for *pyrites*, from *בְּרַק*, *fulguravit*; and hence that *בְּרִיקָיִם* = *tribula pyritis munita* (see Robinson, ii. 307).

For *תְּרֵק*, Mic. vii. 4, and *סִלּוֹן*, Ez. xxviii. 24, see under THORN.

In Ez. ii. 6, we read "Though briars and thorns be with thee," *briers* representing the Heb. *סְרָבִים*, which is explained by *rebels* in the margin. The root is *סָרַב*, *rebellis vel refractarius fuit*, and the rendering should be "Though rebellious men like thorns be with thee."

In Is. lv. 13, we have "instead of the brier shall come up the myrtle-tree," the Heb. word for brier being *סִרְפָּד*, *sirpad*; *κονύκη*; *urtica*. *Κόνυσα* is a strong-smelling plant of the endive kind, *flea-bane*, *Inula helenium*, Linn. (*Arist. H. A.* iv. 8,

28; Diosc. iii. 126). The Peschito has *יִלְיָ*, *saturia*, savory, wild thyme, *Thymus Serpyllum*, a plant growing in great abundance in the desert of Sinai according to Burekhardt (*Syr.* ii.). Gesenius rejects both *flea-bane* and wild thyme on etymological grounds, and prefers *urtica*, nettle, consider-

ing *סִרְפָּד* to be a compound of *סָרַב*, *urtica*, and *סֵפֶד*, *pumxit*. He also notices the opinion of Ewald (*Gram. Crit.* p. 520) that *Sinapi album*, the white-mustard, is the plant meant.

In Is. v. 6, we have mention of briars and thorns as springing up in desolated and wasted lands; and here the Hebrew word is *שָׁמִיר*, from root *שָׁמַר*, *riguit, horruit* [ADAMANT] (comp. Is. vii. 23, 24, 25, ix. 18, and xxxii. 13). In Is. x. 17, *שָׁמִיר* is used metaphorically for men. The LXX. in several of these passages have *ἀκανθαί*; in one *χόρτος*, in another *ἀγρωστὶς ξηρά*.

There is nothing in the etymology or usage by which we can identify the *שָׁמִיר* with any particular species of prickly or thorny plant. Possibly it is a general term for the very numerous plants of this character which are found in the uncultivated lands of the East.

BRIMSTONE (*בְּרִית*; *θειόν*; *sulphur*). The Hebrew word is connected with *נֶפֶר*, "gophin-wood," A. V. Gen. vi. 14, and probably signified in the first instance the *gum or resin* that exuded from that tree; hence it was transferred to all inflammable substances, and especially to sulphur, a mineral substance found in considerable quantities on the shores of the Dead Sea, as well as in other parts of Palestine. It was one of the elements employed in the destruction of the cities of the plain (Gen. xix. 24), and hence is frequently employed in a metaphorical sense, as expressive of Divine vengeance (Deut. xxix. 23; Job xviii. 15; Is. xxxiv. 9; Ez. xxxviii. 22; Rev. xix. 20, xx. 10, xxi. 8). [W. L. R.]

BROTHER (*אָח*; *ἀδελφός*). The Hebrew word is used in various senses in the O. T. as 1. Any kinsman, and not a mere brother; e. g. *zephrai* (Gen. xiv. 16, xiii. 8), husband (Cant. iv. 9). 2. One of the same tribe (2 Sam. xix. 13). 3. Of the same people (Ex. ii. 11), or even of a cognate people (Num. xx. 14). 4. An ally (Am. i. 9). 5. Any friend (Job v. 15). 6. One of the same office (1 K. ix. 13). 7. A fellow man (Lev. xix. 17). 8. Metaphorically of any similarity. It is a very favourite Oriental metaphor, as in Job xxx. 19, "I am become a brother to the jackals" (Gesen. s. v.).

The word *ἀδελφός* has a similar range of meanings in the N. T., and is also used for a *disciple* (Matt. xxv. 40, &c.); a fellow-worker, as in St. Paul's *Epp.* passim; and especially a Christian. Indeed, we see from the Acts that it was by this name that Christians usually spoke of each other. The name Christian was merely used to describe them objectively, i. e. from the Pagan point of view, as we see from the places where it occurs, viz. Acts [xi. 26], xxvi. 28, and 1 Pet. iv. 16.

The Jewish schools distinguish between "brother" and "neighbour"; "brother" meant an Israelite by blood, "neighbour" a proselyte. They allowed neither title to the Gentiles; but Christ and the Apostles extended the name "brother" to all Christians, and "neighbour" to all the world, 1 Cor. v. 11; Luke x. 29, 30 (Lightfoot, *Hor. Hebr. ad Matt.* v. 22).

We must now briefly touch on the difficult and interesting question as to who were "the brethren of the Lord," and pass in review the theories respecting them. And first we would observe that in arguing at all against their being the *real* brethren

of Jesus, far too much stress has been laid on the assumed indefiniteness of meaning attached to the word "brother" in Scripture. In all the adduced cases it will be seen that, when the word is used in any but its proper sense, the context prevents the possibility of confusion; and indeed in the only two exceptional instances (not metaphorical), viz. those in which Lot and Jacob are respectively called "brothers" of Abraham and Laban, the word is only extended so far as to mean "nephew;" and it must be remembered that even these exceptions are quoted from a single book, seventeen centuries earlier than the gospels. If then the word "brethren," as repeatedly applied to James, &c. really mean "cousins" or "kinsmen," it will be the only instance of such an application in which no data are given to correct the laxity of meaning. Again, no really parallel case can be quoted from the N. T., except in merely rhetorical and tropical passages; whereas when "nephews" are meant they are always specified as such, as in Col. iv. 10; Acts xiii. 16 (Kitto, *The Apostles, &c.*, p. 165, sq.). There is therefore no adequate warrant in the language alone, to take "brethren" as meaning "relatives;" and therefore the *à priori* presumption is in favour of a literal acceptance of the term. We have dwelt the more strongly on this point, because it seems to have been far too easily assumed that no importance is to be attached to the mere fact of their being *invariably* called Christ's brethren; whereas this consideration alone goes far to prove that they really were so.

There are however three traditions respecting them. They are first mentioned (Matt. xiii. 56) in a manner which would certainly lead an unbiassed mind to conclude that they were our Lord's uterine brothers. "Is not this the carpenter's son? is not his mother called Mary? and his brethren James, and Joses, and Judas, and Simon? and his sisters, are they not all with us?" But since we find that there was a "Mary, the mother of James and Joses" (Matt. xxviii. 36), and that a "James and Judas (?)" were sons of Alphaeus (Luke vi. 15, 16), the most general tradition is—1. That they were all our Lord's first cousins, the sons of Alphaeus (or Clopas—not Cleopas, see Alford, *Gk. Text*, Matt. x. 3) and Mary, the sister of the Virgin. This tradition is accepted by Papias, Jerome (*Cat. Script. Ecc.* 2), Augustine, and the Latin Church generally, and is now the one most commonly received. Yet there seem to be overwhelming arguments against it: for (1.) The reasoning entirely depends on three very doubtful assumptions, viz. a. that "his mother's sister" (John xix. 25) must be in apposition with "Mary, the wife of Cleopas," which would be improbable, if only on the ground that it supposes two sisters to have had the same name, a supposition substantiated by no parallel cases [Wieseler (comp. Mark xv. 40) thinks that Salome, the wife of Zebedee, is intended by "his mother's sister"]. b. that "Mary, the mother of James" was the wife of Alphaeus, i. e. that the Cleopas, or more correctly Clopas, whose wife Mary was, is identical with Alphaeus; which may be the case, although it cannot be proved. (2.) If that "neither did his brethren believe on him" (John vii. 5 sq.), for in all probability three out of the four (viz. James the Less, Matthew (or Levi), and Jude, the brother (?) of James) were actual Apostles. We do not see how this objection can be

removed. (3.) It is quite unaccountable that these "brethren of the Lord," if they were only his cousins, should be always mentioned in conjunction with the Virgin Mary, and never with their own mother Mary, who was both alive and in constant attendance on our Lord. (4.) They are generally spoken of as *distinct* from the Apostles; see Acts i. 14; 1 Cor. ix. 15; and Jude (17) seems to clearly imply that he himself was not an Apostle. It seems to us that these four objections are quite adequate to set aside the very slight grounds for identifying the "brethren of the Lord" with the "sons of Alphaeus."

II. A second tradition accepted by Hilary, Epiphanius, and the Greek fathers generally, makes them the sons of Joseph by a former marriage with a certain Escha or Salome of the tribe of Judah; indeed Epiphanius (*Haeres.* 29, §4) even mentions the supposed order of birth of the 4 sons and 2 daughters. But Jerome (*Com. in Matt.* xii. 49) slights this as a mere conjecture, borrowed from the "deliramenta Apocryphorum," and Origen says that it was taken from the Gospel of St. Peter. The only shadow of ground for its possibility is the apparent difference of age between Joseph and the Virgin.

III. They are assumed to have been the offspring of a levirate marriage between Joseph and the wife of his deceased brother Clopas. But apart from all evidence, it is obviously idle to examine so arbitrary an assumption.

The arguments *against* their being the sons of the Virgin after the birth of our Lord, are founded on—(1.) The almost constant tradition of her *ἀειπαρθενία*. St. Basil (*Serm. de S. Nativ.*) even records a story that "Zechariah was slain by the Jews between the porch and the altar" for affirming her to be a Virgin *after*, as well as before the birth of her most holy Son (Jer. Taylor, *Duct. Dubit.* II. 3, 4). Still the tradition was *not* universal: it was denied, for instance, by large numbers called Antidicomarianitae and Helvidiani. To quote Ezek. xiv. 2 as any *argument* on the question is plainly absurd. (2.) On the fact that on the cross Christ commended his mother to the care of St. John; but this is easily explicable on the ground of his brethren's apparent disbelief in Him at that time, though they seem to have been converted very soon afterwards. (3.) On the identity of their names with those of the sons of Alphaeus. This argument loses all weight, when we remember the constant recurrence of names in Jewish families, and the extreme commonness of these particular names. In the N. T. alone there may be at least five contemporary Jameses, and several Judes, not to mention the 21 Simons, 17 Joses, and 16 Judes mentioned by Josephus.

On the other hand, the arguments *for* their being our Lord's uterine brothers are numerous, and, taken collectively, to an unprejudiced mind almost irresistible, although singly they are open to objections: e. g. (1.) The word *πρωτότοκος υἱός*, Luke ii. 7. (2.) Matt. i. 25, *οὐκ ἐγγίγνωσκεν αὐτὴν ἕως οὗ ἔτεκεν, κ.τ.λ.*, to which Alford justly remarks, only one meaning *could* have been attached but for preconceived theories about the *ἀειπαρθενία*. (3.) The general tone of the gospels on the subject, since they are *constantly* spoken of *with* the V. Mary, and with no shadow of a hint that they were not her own children (Matt. xii. 46; Mark iii. 31, &c.). It can we think be hardly denied that any one of these arguments is singly stronger than those produced on the other side.

To sum up then, we have seen (I.) that "the brethren of the Lord" could hardly have been identical with the sons of Alphaeus, and (II.) that we have no grounds for supposing them to have been the sons of Joseph by a previous, or (III.) a levirate marriage; that the arguments in favour of their being actual brothers of our Lord are cogent, and that the tradition on the other side is not sufficiently weighty or unanimous to set them aside. Finally, this tradition of the perpetual virginity of the mother of our Lord (which any one may hold, if he will, as one of the "pie credibilia," Jer. Taylor, *Duct. Dub.* II. 3, 6) is easily accounted for by the general error on the inferiority of the wedded to the virgin state: Scripture in no way requires us to believe it, and since Mary's previous virginity is alone requisite to the Gospel narrative, we must regard it as a question of mere curiosity. [JAMES; Joses; JUDE] (Pearson, *On the Creed*, Art. III. and notes; Kuinoel and Alford on *Matt.* xiii. 56; Lightfoot, *Hor. Hebr. Matt.* v. 22, &c., &c.). [F. W. F.]

BUBASTIS. [PIBESETH.]

BUK'KI (בֻּקִי; *Bokki* and *Bokai*; *Bocci*).

1. Son of Abishua and father of Uzzi, fifth from Aaron in the line of the high-priests in 1 Chr. v. 31, vi. 36 (vi. 5, 51, A. V.), and in the genealogy of Ezra. *Ezr.* vii. 4, and 1 *Ezr.* viii. 2, where he is called בֻּקִי, BOCCAS, which is corrupted to BOKITH, 2 *Ezr.* i. 2. Whether Bukki ever filled the office of high-priest, we are not informed in Scripture. Epiphanius in his list of the ancestors of Jehoiada, whom he fancifully supposes to be brother of Elijah the Tishbite, omits both Bukki and Abishua (*Advers. Melchizedec.* iii.). Josephus (*Ant.* viii. 1, §3) expressly says that all of Aaron's line between Joseph (Abishua) the high-priest, and Zadok who was made high-priest in the reign of David, were private persons (*ιδιωτεύσαντες*) i. e. not high-priests, and mentions by name "Bukki the son of Joseph the high-priest," as the first of those who lived a private life, while the pontifical dignity was in the house of Ithamar. But in v. 11, §5 Josephus says as expressly that Abishua (there called Abiezer) having received the high-priesthood from his father Phinehas, transmitted it to his own son Bukki, who was succeeded by Uzzi, after whom it passed to Eli. We may conclude therefore that Josephus had no more means of knowing for certain who were high-priests between Phinehas and Eli, than we have, and may adopt the opinion, which is far the most probable, that there was no high-priest between them, unless perhaps Abishua. For an account of the absurd fancies of the Jews, and the statements of Christian writers relative to the succession of the high-priests at this period, see Selden, *de Success. in Pontif. Hebr.*; also *Genealog. of our Lord*, ch. x.

2. Son of Jogli, "prince" (יְיָיָא) of the tribe of Dan, one of the ten men chosen to apportion the land of Canaan between the tribes (*Num.* xxxiv. 22). (Βακχιρ, Alex. Βοκκι; *Bocci*.) [A. C. H.]

BUKKI'AH (בֻּקִיָּהוּ, *Bukkijahu*; *Boukias*, Alex. *Bokkias*; *Bocciou*), a Kohathite Levite, of the sons of Heman, one of the musicians in the Temple, the leader of the sixth band or course in the service (1 Chr. xxv. 4, 13).

* The "princes" are only specified to seven tribes out of 12: ten: not to Judah, Simeon, or Benjamin.

BUL. [MONTHS.]

BULL, BULLOCK, terms used synonymously with ox, oxen, in the A. V. as the representation of several Hebrew words. Twice in the N. T. as the rendering of ταῦρος, Heb. ix. 13, x. 4.

בָּקָר is properly a generic name for horned cattle when of full age and fit for the plough. Accordingly it is variously rendered bullock (*Is. lxxv. 24*), cow (*Ex. iv. 15*), oxen (*Gen. xii. 16*). Hence in *Deut. xxi. 3*, עֵגְלָה בָּקָר is a heifer; *Ex. xix. 1*, פֶּרֶן בֶּן־בָּקָר, a young bullock; and in *Gen. xli. 7*, simply בֶּן־בָּקָר; rendered a calf in A. V. It is derived from an unused root, בָּקַר, to cleanse, hence to plough, as in Latin *armentum* is *armentum*.

שׁוֹר differs from בָּקָר in the same way as תֶּשֶׁת a sheep, from צֹאן, a flock of sheep. It is a generic name, but almost always signifies one head of horned cattle, without distinction of age or sex. It is very seldom used collectively. The Chaldee form of the word, שׁוֹר, occurs in *Ezr. vi. 9, 17, 17*; *Dan. iv. 25*, &c.; and Plutarch (*Sull. c. 17*) says ἄρ οἱ φόνικες τὴν βοῦν καλοῦσι. It is probably the same word as ταῦρος, *taurus*, German *stier*; Engl. *steer*. The root שׁוֹר is not used, but

the Arab. شَوْر, *excitavit pulverem*, is a very natural derivation of the word.

עֵגְלָה-עֵגְלָה, a calf, male or female, properly of the first year, derived, as Gesenius thinks, from an Aethiopic word signifying fetus, embryo, pulvis, *catulus*, while others derive it from עָגַל, *rotavit, festinavit*. The word is used of a trained heifer (*Hos. x. 11*), of one giving milk (*Is. vii. 22*), of one used in ploughing (*Judg. xiv. 18*), and of one three years old (*Gen. xv. 9*). Almost synonymous with עֵגְלָה is פֶּר, the latter signifying generally a young bull of two years old, though in one instance (*Judg. vi. 25*) possibly a bull of seven years old. It is the customary term for bulls offered in sacrifice, and hence is used metaphorically in *Hos. xiv. 3*, "so will we render, 'as bullocks,' our lips."

There are four or five passages in which the word אַבְרִים is used for bulls. It is the plural of אַבְרִי, *strong*, whence its use. See *Ps. xxii. 13, 14, 14*; *lxviii. 31*; *Is. xxxiv. 7*; *Jer. l. 11*.

All the above words refer to domesticated cattle, which formed of old, as now, an important part of the wealth of the people of Palestine. In *Is. li. 20*, the word אַבְרִי occurs, and is rendered "wild bull," but "wild ox" in *Deut. xiv. 5*. The LXX. have *στυλίων* in the former passage and *βουρυς* in the latter. It was possibly one of the larger species of antelope, and took its name from its swiftness—

Arabic عَس being *cursu antevertht*. The *Antelope Oryx* of Linnaeus is indigenous in Syria, Arabia, and Persia. Dr. Robinson mentions large herds of black and almost hairless buffaloes as still existing in Palestine, and these may be the animals indicated (iii. 396). [W. D.]

BULRUSH, used synonymously with *Boad* in the A. V. as the rendering of the words בֻּרְשָׁה and בֻּרְשָׁה. In *Is. ix. 13, xix. 15*, we have the

BUNAH

Proverbial expression בִּנְיָהּ וְכִפְּהָ, A. V. "branch and rush," equivalent to high and low alike (the LXX. have μέγαν καὶ μικρόν in one passage, ἀρχὴν καὶ τέλος in the other), and in Is. lviii. 5, בִּנְיָהּ rendered bulrush. The word is derived from בִּנְיָהּ, marsh, because the bulrush grows in marshy ground. The root בִּנְיָהּ is not in use, but we have

the cognate Arab. verb بِنَى , *tepida fuit aqua, corrupta, stagnans*. The bulrush was platted into ropes, as appears from Job xii. 2, where בִּנְיָהּ = *feno junceus* (see Bochart. *Hieroz.* ii. p. 772); comp. Plin. *H. N.* xii. 2, "junco Graecos ad funes nost, nominis credamus, quo herbam eam appellat." The LXX. have κρίκον in Is. lviii. 5, and also in Job xii. 2.

בִּנְיָהּ, translated bulrush, occurs in Ex. ii. 3; Is. xviii. 2; translated rush in Job viii. 11, and Is. xxxv. 7. It is the Hebrew name of the *Papyrus Nilotica*, which was called so from its quality of absorbing water, the root being בִּנְיָהּ, *sorpsit, henuit*. The Egyptians used this plant for garments, shoes, baskets, various kinds of utensils, and especially for boats. It was the material of the ark in which Moses was exposed, and of it the vessels mentioned in Is. xviii. 2, were formed. This practice is referred to by Lucan (iv. 136), "Conseritur bibula Memphis cymba papyro," and by Pliny (xiii. 11. s. 22) "Ex ipso quidem papyro navigia textunt." (Comp. Cels. *Hierob.* ii. 137-152.) In Job viii. 11, the LXX. have πάρυπος. [W. D.]

BUNAH (בִּנְיָהּ; *Bavad; Buna*), a son of Jerahmeel, of the family of Pharez in Judah (1 Chr. ii. 25).

BUNNI. 1. (בִּנְיָ; *Bonni, Boni*), one of the Levites in the time of Nehemiah (Neh. ix. 4); possibly the same person is mentioned in x. 15. The LXX. in both cases translate the name by βίος.

2. Another Levite, but of earlier date than the preceding (Neh. xi. 15). The name, בִּנְיָ, is also slightly different. LXX. omits.

Bonni is said to have been the Jewish name of Nicodemus (Lightfoot on John iii. 1; Ewald, v. 233).

BURIAL, SEPULCHRES, TOMBS. The Jews uniformly disposed of the corpse by entombment where possible, and failing that, by interment; extending this respect to the remains even of the slain enemy and malefactor (1 K. xi. 15; Deut. xxi. 23), in the latter case by express provision of law. Since this was the only case so guarded by Mosaic precept, it may be concluded that natural feeling was relied on as rendering any such general injunction superfluous. Similarly, to disturb remains was regarded as a barbarity, only justifiable in the case of those who had themselves outraged religion (2 K. xiii. 16, 17; Jer. viii. 1, 2). The Rabbis quote the doctrine "dust thou art, and unto dust shalt thou return," as a reason for preferring to entomb or inter their dead; but that preferential practice is older than the Mosaic record, as traceable in patriarchal examples, and continued unaltered by any Gentile influence; so Tacitus (*Hist.* v. 5) notes that it was a point of Jewish custom, *corpora condere quam cremare*.

On this subject we have to notice: 1. the place of burial, its site and shape; 2. the mode of burial; 3. the prevalent notions regarding this duty.

1. A natural cave enlarged and adapted by excavation, or an artificial imitation of one, was the standard type of sepulchre. This was what the structure of the Jewish soil supplied or suggested. A distinct and simple form of sepulture as contrasted with the complex and elaborate rites of Egypt clings to the region of Palestine and varies but little with the great social changes between the periods of Abraham and the captivity. Jacob and Joseph, who both died in Egypt, are the only known instances of the Egyptian method applied to patriarchal remains. Sepulchres, when the owner's means permitted it, were commonly prepared beforehand, and stood often in gardens, by roadsides, or even adjoining houses. Kings and prophets alone were probably buried within towns (1 K. ii. 10, xvi. 6, 28; 2 K. x. 35, xiii. 9; 2 Chr. xvi. 14, xxviii. 27; 1 Sam. xxv. 1, xxviii. 3). Sarah's tomb and Rachel's seem to have been chosen merely from the accident of the place of death; but the successive interments at the former (Gen. xlix. 31) are a chronicle of the strong family feeling among the Jews. It was the sole fixed spot in the unsettled patriarchal life; and its purchase and transfer, minutely detailed, are remarkable as the sole transaction of the kind, until repeated on a similar occasion at Shechem. Thus it was deemed a misfortune or an indignity, not only to be deprived of burial (Is. xiv. 20; Jer. passim; 2 K. ix. 10), but in a lesser degree to be excluded from the family sepulchre (1 K. xiii. 22), as were Uzziah the royal leper, and Manasseh (2 Chr. xxvi. 23, xxxiii. 20). Thus the remains of Saul and his sons were reclaimed to rest in his father's tomb. Similarly it was a mark of a profound feeling towards a person not of one's family to wish to be buried with him (Ruth i. 17; 1 K. xiii. 31), or to give him a place in one's own sepulchre (Gen. xxiii. 6; comp. 2 Chr. xxiv. 16). The head of a family commonly provided space for more than one generation; and these galleries of kindred sepulchres are common in many eastern branches of the human race. Cities soon became populous and demanded cemeteries (comp. the term *πολυάνθρον*, Ez. xxxix. 15), which were placed without the walls; such an one seems intended by the expression in 2 K. xxiii. 6, "the graves of the children of the people," situated in the valley of the Kedron or of Jehoshaphat. Jeremiah (vii. 32, xix. 11) threatens that the eastern valley called Tophet, the favourite haunt of idolatry, should be polluted by burying there (comp. 2 K. xxiii. 16). Such was also the "Potter's Field" (Matt. xxvii. 7), which had perhaps been wrought by digging for clay into holes serviceable for graves.

The Mishnaic description of a sepulchre, complete according to Rabbinical notions, is somewhat as follows: a cavern about 6 cubits square, or 6 by 8, from three sides of which are recessed longitudinally several vaults, called כֹּבֵיִם, each large enough for a corpse. On the fourth side the cavern is approached through a small open covered court, or portico הַצֵּר, of a size to receive the bier and bearers. In some such structures the demoniac may have housed. The entry from this court to that cavern was closed by a large stone called גִּבְעוֹן, as capable of being rolled, thus confirming the Evangelistic narrative. Sometimes several such caverns, each with its recesses, were entered from the several sides of the same portico. (Mishna Bav

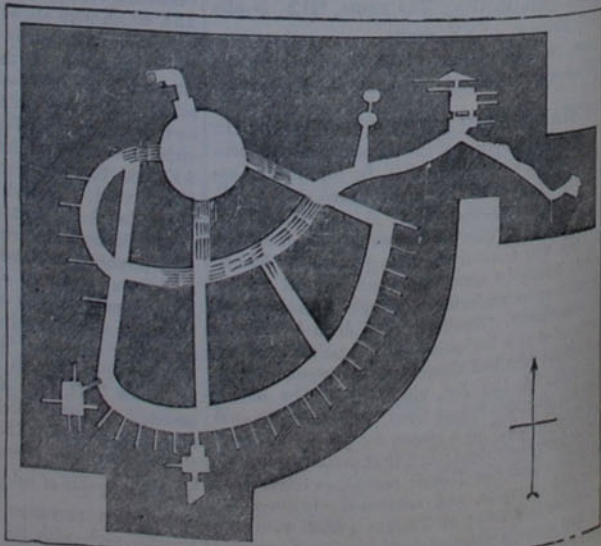
Batra, 6, 8, quoted by J. Nicolaus *de sepulchris Hebraeorum*.) Such a tomb is that described in Buckingham's *Travels in Arabia* (p. 158), and those known to tradition as the "tombs of the kings" (see below). But earlier sepulchres were doubtless more simple, and, to judge from 2 K. xiii. 21, did not prevent mutual contact of remains. Sepulchres were marked sometimes by pillars, as that of Rachel, or by pyramids as those of the Asmoneans at Modin (Joseph. *Ant.* xiii. 6, 7), and had places of higher and lower honour. Like temples, they were, from their assumed inviolability, sometimes made the depositaries of treasures (De Saulcy, ii. 183). We find them also distinguished by a "title" (2 K. xxiii. 17). Such as were not otherwise noticeable were scrupulously "whited" (Matt. xxiii. 27) once a year, after the rains before the passover, to warn passers by of defilement (*Cippi Hebr.* Hottinger, p. 1034; Rossteusch *de sepul. calce notat.* Ugolini, xxxiii.).

2. With regard to the mode of burial, we should remember that our impressions, as derived from the O. T., are those of the burial of persons of rank or public eminence, whilst those gathered from the N. T. regard a private station. But in both cases "the manner of the Jews" included the use of spices, where they could command the means. Thus Asa lay in a "bed of spices" (2 Chr. xvi. 14). A portion of these were burnt in honour of the deceased, and to this use was probably destined part of the 100 pounds weight of "myrrh and aloes" in our Lord's case. On high state occasions the vessels, bed, and furniture used by the deceased were burnt also. Such was probably the "great burning" made for Asa. If a king was unpopular or died disgraced (e. g. Jehoram, 2 Chr. xxxi. 19; Joseph. *Ant.* ix. 5, §3), this was not observed. In no case, save that of Saul and his sons, were the bodies burned, nor in that case were they so burnt as not to leave the "bones" easily concealed and transported, and the whole proceeding looks like a hasty precaution against hostile violence. Even then the bones were interred, and re-exhumed for solemn entombment. The ambiguous word in Am. vi. 10, מַסְרֵפוֹ, rendered in the A. V. "he that burneth him," probably means "the burner of perfumes in his ho-

tion, on whom such duties devolved; not, as Winer (*s. v. Begraben*) and others think, "the burner of the corpse." For a great mortality never causes men to burn corpses where it is not the custom of the country; nor did the custom vary among the Jews on such an occasion (Ez. xxxix. 12-14). It was the office of the next of kin to perform and preside over the whole funeral office; but a company of public buriers, originating in an exceptional necessity (Ez. i. c.), had become, it seems, customary in the times of the N. T. (Acts v. 6, 10). The closing of the eyes, kissing, and washing the corpse (Gen. xli. 4, 1. 1; Acts ix. 37), are customs common

to all nations. Coffins were but seldom used, and used were open; but fixed stone sarcophagi were common in tombs of rank. The bier, the word for which in the O. T. is the same as that rendered bed [see BED], was borne by the nearest relatives, and followed by any who wished to do honour to the dead. The grave-clothes (ὀσθία, ἐντάφια) were probably of the fashion worn in life, but swathed and fastened with bandages, and the head covered separately. Previously to this being done, spices were applied to the corpse in the form of ointment, or between the folds of the linen; hence our Lord's remark, that the women had anointed his body, πρὸς τὸ ἐντάφισεν, "with a view to dressing it in these ἐντάφια;" not, as in A. V. "for the burial." For the custom of mourners visiting the sepulchre see MOESTNESS; for that of frequenting tombs for other purposes see NECROMANCY.

3. The precedent of Jacob's and Joseph's remains being returned to the land of Canaan was followed, in wish at least, by every pious Jew. Following a similar notion, some of the Rabbins taught that only in that land could those who were buried obtain a share in the resurrection which was to take in Messiah's reign on earth. Thus that land was called by them "the land of the living," and the sepulchre itself, "the house of the living." Some even feigned that the bodies of the righteous, whenever else buried, rolled back to Canaan under ground, and found there only their appointed rest (J. Nicolaus, *de sepult. Heb.* xiii. 1). Tombs were, in popular belief, led by the same teaching, invested with traditions. Thus Machpelah is stated (Lightfoot, *Centuria Chorographia*, s. v. Hebron) to have been the burial-place not only of Abraham and Sarah, but also of Adam and Eve; and there was probably at the time of the N. T. a spot fixed upon by tradition as the site of the tomb of every prophet of note in the O. T. To repair and adorn these was deemed a work of exalted piety (Matt. xxiii. 29). The scruples of the Scribes extended even to the burial of the ass whose neck was broken (Ex. xxxiv. 20), and of the first-born of cattle. (R. Maimon. *de primogen.* ch. iii. §4, quoted by J. Nicolaus, *de sepult. Heb.* xvi. 3, 4.)



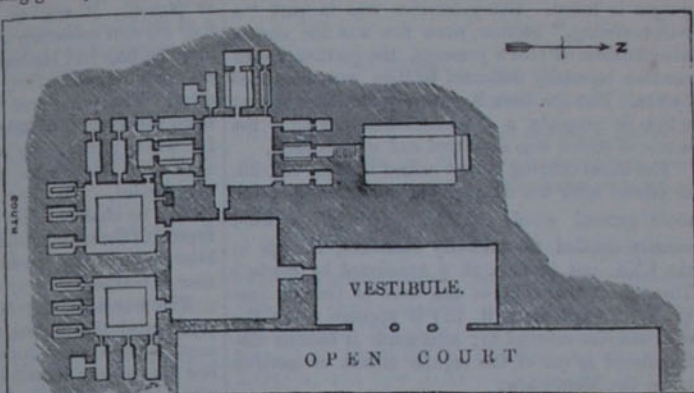
Plan of the Tombs called "Tomb of the Prophets."

The neighbourhood of Jerusalem is thickly studded with tombs, many of them of great antiquity. A succinct but valuable account of them is given in Porter's *Handbook* (p. 143, sq.); but it is only necessary in this article to refer to two or three of the most celebrated. The so-called "Tombs of the Prophets" will be best explained by the preceding plan, taken from Porter (p. 147), and of which he gives the following description:—

"Through a long descending gallery, the first part of which is winding, we enter a circular chamber about 24 ft. in diameter and 10 high, having a hole in its roof. From this chamber two parallel galleries, 10 ft. high and 5 wide, are carried southwards through the rock for about 60 ft., a third diverges S.E., extending 40 ft. They are connected by two cross-galleries in concentric curves, one at their extreme end, the other in the middle. The outer one is 115 ft. long and has a range of thirty niches on the level of its floor, radiating outwards. Two small chambers, with similar niches, also open into it."

The celebrated "Tombs of the Kings" have received this name on account of their remarkable character; but they are supposed by Robinson and Porter to be the tomb of Helena, the widowed queen of Monobazus king of Adiabene. She became a proselyte to Judaism, and fixed her residence at Jerusalem, where she relieved many of the poor during the famine predicted by Agabus in the days of Claudius Caesar (Acts xi. 28), and built for herself a tomb, as we learn from Josephus. (On Helena and her tomb see Joseph. *Ant.* xx. 2 §1, sq., 4, §3; *B. J.* v. 2, §2, 4, §2; Paus. viii. 16, §5; Robinson, i. 361, sq.) Into the question of the origin of these tombs it is, however, unnecessary to enter; but their structure claims our attention. They are excavated out of the rock. The traveller passes through a low arched doorway into a court 92 ft. long by 87 wide. On the western side is a vestibule or porch 39 ft. wide. The open front was supported by two columns in

the middle. Along the front extend a deep frieze and cornice, the former richly ornamented. At the southern side of the vestibule is the entrance to the tomb. The first room is a mere antechamber 18½ ft. by 19. On the S. side are two doors leading to other chambers, and on the W. one. These three chambers have recesses, running into the walls at right angles, and intended for bodies. (For further particulars see Porter, from whose *Handbook* the preceding account is taken.)



Plan of the Tombs called "Tombs of the Kings."

The so-called "Tomb of Zachariah," said to have been constructed in honour of Zachariah, who was slain "between the temple and the altar" in the



The so-called "Tomb of Zachariah." (From Photograph.)

reign of Joash (2 Chr. xxiv. 21; Matt. xxiii. 35), is held in great veneration by the Jews. It is doubtful, however, whether it be a tomb at all, and the style of architecture can scarcely be earlier than our era. A drawing of it is inserted here on account of its celebrity. It bears a considerable resemblance to the so-called tomb of Absalom which is figured on p. 14. [H. H.]

BURNT-OFFERING (עֹלָה or הֵעֹלָה, and in poetical passages הֵעֹלָה, i.e. "perfect," δολοκάρπωμα (Gen.), δολοκάρπωμα (Ex. and Lev., &c. LXX.;



Front of the Vestibule of the Tombs called "Tombs of the Kings." (From Photograph.)

δλοκαύτωμα, N. T.; *holocaustum*, Vulg.). The original derivation of the word הָעֹלֶה is from the root עָלָה "ascends;" and it is applied to the offering, which was wholly consumed by fire on the altar, and the whole of which, except the refuse ashes, "ascended" in the smoke to God. It corresponds therefore in sense, though not exactly in form, to the word δλοκαύτωμα, "whole burnt-offering," from which the name of the sacrifice in modern languages is taken. Every sacrifice was in part a burnt-offering,* because, since fire was the chosen manifestation of God's presence, the portion of each sacrifice especially dedicated to Him was consumed by fire. But the term is generally restricted to that which is properly a "whole burnt-offering," the whole of which was so offered and so consumed.

The burnt-offering is first named in Gen. viii. 20, as offered after the Flood. (In iv. 4 we find the more general word מִנְחָה "offering," a word usually applied to unbloody sacrifices, though in the LXX. and in Heb. xi. 4 translated by *θυσία*.) Throughout the whole of the book of Genesis (see xv. 9, 17, xxii. 2, 7, 8, 13) it appears to be the only sacrifice referred to; afterwards it became distinguished as one of the regular classes of sacrifice under the Mosaic law.

Now all sacrifices are divided (see Heb. v. 1) into "gifts" and "sacrifices-for-sin" (i. e. eucharistic and propitiatory sacrifices), and of the former of these the burnt-offering was the choicest specimen. Accordingly (in Ps. xl. 8, 9, quoted in Heb. x. 5) we have first (in ver. 8) the general opposition, as above, of sacrifices (*θυσίαι*) (propitiatory), and offerings (*προσφορὰι*), and then (in ver. 9) "burnt-offering," as representing the one, is opposed to "sin-offering," as representing the other. Similarly in Ex. x. 25 (less precisely) "burnt-offering" is contrasted with "sacrifice." (So in 1 Sam. xv. 22; Ps. l. 8; Mark xii. 33.) On the other hand, it is distinguished from "meat-offerings" (which were unbloody), and from "peace-offerings" (both of the eucharistic kind), because only a portion of them were consumed. (See 1 K. iii. 15, viii. 64, &c.)

The meaning therefore of the whole burnt-offering was that which is the original idea of all sacrifice, the offering by the sacrificer of himself, soul and body, to God, the submission of his will to the Will of the Lord. See Ps. xl. 10, li. 17, 19, and compare the more general treatment of the subject under the word SACRIFICE. It typified (see Heb. v. 1, 3, 7, 8) our Lord's offering (as especially in the temptation and the agony), the perfect sacrifice of His own human will to the Will of His Father. As that offering could only be accepted from one either sinless or already purified from sin, therefore the burnt-offering (see Ex. xxix. 36, 37, 38; Lev. viii. 14, 18, ix. 8, 12, xvi. 3, 5, &c.) was always preceded by a sin-offering. So also we Christians, because the sin-offering has been made once for all for us, offer the continual burnt-offering of ourselves, "as a living sacrifice, holy and acceptable to the Lord." (See Rom. xii. 1.)

In accordance with this principle it was enacted that with the burnt-offering a "meat-offering" (of

flour and oil) and "drink-offering" of wine should be offered, as showing that, with themselves, man dedicated also to God the chief earthly gifts with which He had blessed them. (Lev. viii. 18, 22, 26, ix. 16, 17, xiv. 20; Ex. xxix. 40; Num. xviii. 4, 5.)

The ceremonial of the burnt-offering is given in detail in the book of Leviticus. The animal was to be a male unblemished, either a young bullock, ram, or goat, or, in case of poverty, a turtle-dove or pigeon. It was to be brought by the offerer "of his own voluntary will," and slain by himself, after he had laid his hand upon its head, to make it his own representative, on the north side of the altar. The priest was then to sprinkle the blood upon the altar,* and afterwards to cut up and burn the whole victim, only reserving the skin for himself. The birds were to be offered similarly, but not divided. (See Lev. i., vii. 8, viii. 18-21, &c.) It will be observed how all these ceremonies were typical of the meaning described above, and especially how emphatically the freedom of will in the sacrificer is marked.

The burnt-offering being thus the rite which represented the normal state and constant duty of man, when already in covenant with God,† was the one kind of sacrifice regularly appointed. Thus there were, as *public burnt-offerings*—

1st. *The daily burnt-offering*, a lamb of the first year, sacrificed every morning and evening (with an offering of flour and wine) for the people (Ex. xxix. 38-42; Num. xxviii. 3-8).

2ndly. *The Sabbath burnt-offering*, double of that which was offered every day (Num. xviii. 8-10).

3rdly. *The offering at the new moon, at the three great festivals, the great Day of Atonement, and feast of trumpets*: generally two bullocks, a ram, and seven lambs. (See Num. xxviii. 11-xxix. 39.)

Private burnt-offerings were appointed at the consecration of priests (Ex. xxix. 15; Lev. viii. 18, ix. 12), at the purification of women (Lev. xii. 6, 8), at the cleansing of the lepers (Lev. xiv. 19), and removal of other ceremonial uncleanness (xv. 15, 30), on any accidental breach of the Nazirite vow, or at its conclusion (Num. vi.; comp. Acts xxi. 26), &c.

But *freewill burnt-offerings* were offered and accepted by God on any solemn occasions, as, for example, at the dedication of the tabernacle (Num. vii.) and of the temple (1 K. viii. 64), when they were offered in extraordinary abundance. But, except on such occasions, the nature, the extent, and the place of the sacrifice were expressly limited by God, so that, while all should be unblemished and pure, there should be no idea (as among the heathen) of buying His favour by costliness of sacrifice. Of this law Jephthah's vow was a transgression, consistent with the semi-heathenish character of his early days (see Judg. xi. 3, 24). The sacrifice of cows in 1 Sam. vi. 14 was also a formal infraction of it, excused by the probable ignorance of the people, and the special nature of the occasion. [A. R.]

BUSHEL. [MEASURES.]

* It is clear that in this ceremony the burnt-offering touched closely on the propitiatory or sin-offering; although the solemnity of the blood-sprinkling in the latter was much greater, and had a peculiar significance. It is, of course, impossible that the forms of sacrifices should be rigidly separated, because the

ideas which they enshrine, though capable of distinction, are yet inseparable from one another.
† This is remarkably illustrated by the fact that heathens were allowed to offer burnt-offerings, and that Augustus ordered two lambs and a bullock to be offered for him every day (Joseph. B. J. ii. 17, §2).

BUTTER

BUTTER (חֶמֶת, *chem'hah*: Βούτυρον, *butyrum*), curdled milk, as distinguished from *fresh milk*; hence *curds*, *butter*, and in one place probably *cheese*. It comes from an unused

root, חֶמֶת = Arab. خَمًا, *spissum fuit lac*. In Gen. xviii. 8, *butter* and *milk* are mentioned among the things which Abraham set before his heavenly guests (comp. Judg. v. 25; 2 Sam. xvii. 29). Milk is generally offered to travellers in Palestine in a curdled or sour state, "*lebben*," thick, almost like butter (comp. Josephus' rendering in Judg. iv. 19: ἄλα διεσθόρος ἤδη). In Deut. xxxii. 15, we find חֶמֶת בְּרֵךְ וְחֶמֶת בְּרֵךְ among the blessings which Jeshurun had enjoyed, where milk of kind would seem contrasted with milk of sheep. The two passages in Job (xx. 17, xxix. 6) where the word חֶמֶת occurs are also best satisfied by rendering it *milk*; and the same may be said of Ps. lv. 21, which should be compared with Job xxx. 6.

In Prov. xxx. 33, Gesenius thinks that cheese is meant, the word חֶמֶת signifying *pressure* rather than churning. Jarchi (on Gen. xviii. 8) explains חֶמֶת to be *pinguedo lactis, quam de ejus superficie colligunt, i. e.* cream, and Vitringa and Hitzig give this meaning to the word in Is. vii. 15-22. Butter was not in use among the Greeks and Romans except for medicinal purposes, but this fact is of no weight as to its absence from Palestine. Robinson mentions the use of butter at the present day (*Bib. Res.* i. 449), and also the method of churning (i. 485, and ii. 418), and from this we may safely infer that the art of butter-making was known to the ancient inhabitants of the land, so little have the habits of the people of Palestine been modified in the lapse of centuries. Burckhardt (*Travels in Arabia*, i. p. 52) mentions the different uses of butter by the Arabs of the Hedjaz. [W. D.]

BUZ (בּוּז, *contempt*; δ Βαύξ), the second son of Milcah and Nahor (Gen. xxii. 21). The gentile name is בּוּזַי, and Elihu is called "the Buzite" (בּוּזַיִת) of the kindred of Ram, *i. e.* Aram. Elihu was therefore probably a descendant of Buz, whose family seems to have settled in Arabia Deserta or Petraea, since Jeremiah (xxv. 23 פְּוֹס), in denouncing God's judgments against them, mentions them with Thema and Dedan. Some connect the territory of Buz with Busan, a Roman fort mentioned in Amn. Marc. xviii. 10, and others with Basta in Arabia Petraea, which however has only the first letter in common with it (Winer, *s. v.*).

The jingle of the names Huz and Buz is by no means so apparent in the Hebrew (בּוּזַי, בּוּזַי); but it is quite in the Oriental taste to give to relations these churning appellatives; comp. Ishua and Ishui (Gen. xli. 17); Mehujael and Methusael (Gen. iv.), Uzziel and Uzzi (1 Chr. vii. 7); and among the Arabians, Hároot and Mároot the rebel angels, Hasan and Haseya, the sons of 'Alee, &c. The Koran they to the Arabs, that they even call Cain and Abel, Kabil and Habil (Weil's *Bibl. Legends*, 23; also See Stanley, 413), or Habil and Habid (Maharatta and the modern languages of the East.

2. A name occurring in the genealogies of the

tribe of Gad (1 Chr. v. 14). (Βούξ, Alex. Άχερ Βούξ; Buz).

BU'ZI (בּוּזִי, no article; Βουζι; Buzi), father of Ezekiel the prophet (Ez. i. 3).

BYSSUS. [LINES.]

C

CAB. [MEASURES.]

CAB'BON (כַּבּוֹן; Χαββδ; Alex. Χαββδ; *Chebbon*), a town in the low country (*Shefelah*) of Judah (Josh. xv. 40) which is only once mentioned, and of which nothing has been since discovered. [G.]

CA'BUL (כַּבּוּל; Καβαουσομείλ, including the Hebrew word following, מִשְׁמַחַל; Alex. Χαβάλ; *Cabul*), a place named as one of the landmarks on the boundary of Asher (Josh. xix. 27). From its mention in proximity to Jiphthach-el—afterwards Jotapata, and now *Jefat*—it is probable that it is the same with that spoken of by Josephus (*Vit.* §43, 45) as in the district of Ptolemais, and 40 stadia from Jotapata. In this case it may fairly be considered as still existing in the modern *Kabul*, which was found by Dr. Smith and by Robinson 8 or 9 miles east of *Akka*, and about the same distance from *Jefat* (Rob. iii. 87, 8. For references to the Talmuds see Schwarz, 192). Being thus on the very borders of Galilee, it is more than probable that there is some connexion between this place and the district (כַּבּוּלִי, "the land of C.") containing twenty cities, which was presented by Solomon to Hiram king of Tyre (1 K. ix. 11-14). The LXX. rendering of the name, "Οριον, appears to arise from their having read כַּבּוּל, *Gebool*, "boundary," for כַּבּוּל.

On the other hand, the explanation of Josephus is quite in accordance with that hinted at in the text—itself thoroughly in keeping with Oriental modes of speech. Hiram, not liking Solomon's gift, seizes on the name of one of the cities, which in his own Phoenician tongue expresses his disappointment (κατὰ Φοινίκων γλώτταν, οὐκ ἀρέσκον, Jos. Ant. viii. 5, §3), and forms from it a designation for the whole district. The pun is doubtless a Phoenician one, since there is no trace of it in the Hebrew beyond the explanation in ver. 12, "they pleased him not;" the Hebrew words for which, כַּבּוּלִי, have no affinity whatever with "Cabul." See however possible derivations of the name in the *Onomasticon* of Simonis (p. 417), and Hiller (435, 775). [G.]

CAD'DIS (Καδδῖς; *Gaddis*), the surname (διακαλούμενος) of JOANNAN, the eldest brother of Judas Maccabaeus (1 Macc. ii. 2).

CADES, 1 Mac. xi. 63, 73. [KEDESH.]

CAD'ES-BARNE (Κάδης Βαρνή; Vulg. has different reading), Judith v. 14. [KADESH-BARNEA.]

CADMIEL (Καδοήλος; Alex. Καδηήλος. *Caduhel*), 1 Esd. v. 26, 58. [KADMIEL.]

CAESAR (Καῖσαρ, also δ Σεβαστός [AUGUSTUS] in Acts xxv. 21, 25), always in the N. T. the Roman emperor, the sovereign of Judaea (John xix. 15; Acts xvii. 7). It was to him that the Jews paid tribute (Matt. xxii. 17 ff., Luke xx. 22, xxiii. 2); and to him that such Jews as were *cives Romani* had the right of appeal (Acts xxv. 11 f., xxvi. 32, xxviii. 19); in which case, if their cause was a criminal one, they were sent to Rome (Acts xxv. 12, 21,—comp. Pliny, *Epp.* x. 97); where was the court of the emperor (Phil. iv. 22). The N. T. history falls entirely within the reigns of the five first Roman Caesars, viz., Augustus, Tiberius, Caligula, Claudius, and Nero; only the two former of whom, and Claudius, are mentioned by name; but Nero is the emperor alluded to in the Acts from ch. xxv. to the end, and in Phil. (*l. c.*), and possibly in the Apocalypse. See further under AUGUSTUS, and under the names of the several Caesars above-mentioned. [H. A.]

CAESARE'A (Καισαρεία, Acts viii. 40, ix. 30, x. 1, 24, xi. 11, xii. 19, xviii. 22, xxi. 8, 16; xxiii. 23, 33; xxv. 1, 4, 6, 13). The passages just enumerated show how important a place this city occupies in the Acts of the Apostles. It was the residence, apparently for several years, of Philip, one of the seven deacons or almoners (viii. 40, xxi. 8, 16), and the scene of the conversion of the Italian centurion, Cornelius (x. 1, 24, xi. 11). Here Herod Agrippa I. died (xii. 19). From hence St. Paul sailed to Tarsus, when forced to leave Jerusalem on his return from Damascus (ix. 30), and at this port he landed after his second missionary journey (xviii. 22). He also spent some time at Caesarea on his return from the third missionary journey (xxi. 8, 16), and before long was brought back a prisoner to the same place (xxiii. 23, 33), where he remained two years in bonds before his voyage to Italy (xxv. 1, 4, 6, 13).

Caesarea was situated on the coast of Palestine, on the line of the great road from Tyre to Egypt, and about half way between Joppa and Dora (Joseph. *B. J.* i. 21, §5). The journey of St. Peter from Joppa (Acts x. 24) occupied rather more than a day. On the other hand St. Paul's journey from Ptolemais (Acts xxi. 8) was accomplished within the day. The distance from Jerusalem was about 70 miles; Josephus states it in round numbers as 600 stadia (*Ant.* xiii. 11, §2; *B. J.* i. 3, §5). The Jerusalem Itinerary gives 68 miles (Wesseling, p. 600. Dr. Robinson thinks this ought to be 78: *Bib. Res.* ii. 242, note). It has been ascertained, however, that there was a shorter road by *Antipatris* than that which is given in the Itinerary,—a point of some importance in reference to the night-journey of Acts xxiii. [ANTIPATRIS.]

In Strabo's time there was on this point of the coast merely a town called "Strato's tower" with a landing-place (πρόσθαρον ἕχων), whereas, in the time of Tacitus, Caesarea is spoken of as being the head of Judaea ("Judense caput," Tac. *Hist.* ii. 79). It was in this interval that the city was built by Herod the Great. The work was in fact accomplished in ten years. The utmost care and expense were lavished on the building of Caesarea. It was a proud monument of the reign of Herod, who named it in honour of the Emperor Augustus. The full name was *Καισαρεία Σεβαστή* (Joseph. *Ant.* xvi. 5, §1). It was sometimes called Caesarea Stratonis, and Caesarea Palaestinae; sometimes also (from its position) *παρالیος* (Joseph. *B. J.* iii. 9,

§1), or ἡ ἐπι θαλάττη (id. vii. 1, §3. It must be carefully distinguished from CAESAREA PHILIPPI.

The magnificence of Caesarea is described in detail by Josephus in two places (*Ant.* xv. 9; *B. J.* i. 21). The chief features were connected with the harbour (itself called Σεβαστὸς λιμὴν on coin), and by Josephus, *Ant.* xvii. 5, §1), which was equal in size to the Piraeus. A vast breakwater, composed of stones 50 feet long, curved round so as to afford complete protection from the south-westerly winds, leaving an opening only on the north. Several landing-wharves surrounded the harbour; and conspicuous from the sea was a temple, dedicated to Caesar and to Rome, and containing colossal statues of the Emperor and the Imperial City. Caesarea contained also an amphitheatre and a theatre. The latter was the scene of the death of Herod Agrippa I. Caesarea was the official residence of the Herodian kings, and of Festus, Felix, and the other Roman procurators of Judaea. Here also were the head-quarters of the military forces of the province. It was by no means strictly a Jewish city. The Gentile population predominated; and at the synagogue-worship the Scriptures of the O. T. were read in Greek. Constant feuds took place here between the Jews and Greeks; and an outbreak of this kind was one of the first incidents of the great war. It was at Caesarea that Vespasian was declared emperor. He made it a Roman colony, called it by his name, and gave to it the *Jus Italicum*. The history of the place, during the time of its greatest eminence, is summed up in one sentence by Pliny:—"Stratonis turris, eadem Caesarea, ab Herode rege, condita: una Colonia prima Flavia, a Vespasiano Imperatore deducta" (v. 14).

To the Biblical geographer Caesarea is interesting as the home of Eusebius. It was also the scene of some of Origen's labours and the birth-place of Procopius. It continued to be a city of some importance even in the time of the Crusades. Now, though an Arabic corruption of the name still lingers on the site (*Kaisariyeh*), it is utterly desolate; and its ruins have for a long period been a quarry, from which other towns in this part of Syria have been built. (See Buckingham's *Travels* and the Appendix to vol. i. of Dr. Traill's *Josephus*.) [J. S. H.]

CAESARE'A PHILIPPI (Καισαρεία ἡ Φιλιππου) is mentioned only in the two first Gospels (Matt. xvi. 13; Mark viii. 27) and in accounts of the same transactions. The story in Eusebius, that the woman healed of the issue of blood, and supposed to have been named Berenice, lived at this place, rests on no foundation.

Caesarea Philippi was the northernmost point of our Lord's journeyings; and the passage in His life, which was connected with the place, was otherwise a very marked one. (See Stanley's *Sinai & Palestine*, p. 391.) The place itself too is remarkable in its physical and picturesque characteristics, and also in its historical associations. It was at the easternmost and most important of the two recognised sources of the Jordan, the other being at *Tell-el-Kadi*. [DAN or LAISH, which by Winer and others has been erroneously identified with Caes. Philippi.] Not that either of these sources is the most distant fountain-head of the Jordan, the name of the river being given (as in the case of the Mississippi and Missouri, to quote Dr. Robinson's illustration), not to the most remote fountains, but the most copious. The spring rises, and the city was built, on a limestone terrace in a

valley at the base of Mount Hermon. Caesarea Philippi has no O. T. history, though it has been not unreasonably identified with *Baal-Gad*. Its annals run back direct from Herod's time into heathenism. There is no difficulty in identifying it with the *Panium* of Josephus; and the inscriptions are not yet obliterated, which show that the God Pan had once a sanctuary at this spot. Here Herod the Great erected a temple to Augustus, the town being then called from the grotto where Pan had been honoured. It is worth while here to quote in succession the words of Josephus and of Dr. Robinson:—"Herod, having accompanied Caesar to the sea and returned home, erected him a beautiful temple of white marble near the place called Panium. This is a fine cavern in a mountain; under which there is a great cavity in the earth; and the cavern is abrupt, and very deep, and full of still water. Over it hangs a vast mountain, and under the mountain rise the springs of the river Jordan. Herod adorned this place, which was already a very remarkable one, still further by the erection of this temple, which he dedicated to Caesar." (Joseph. *Ant.* xv. 10, §3; comp. *B. J.* i. 21, §3). "The situation is unique; combining in an unusual degree the elements of grandeur and beauty. It nestles in its recess at the southern base of the mighty Hermon, which towers in majesty to an elevation of 7000 or 8000 feet above. The abundant waters of the glorious fountain spread over the terrace luxuriant fertility and the graceful interchange of copse, lawn and waving fields." (Robinson, iii. 404.)

Panium became part of the territory of Philip, tetrarch of Trachonitis, who enlarged and embellished the town, and called it Caesarea Philippi, partly after his own name, and partly after that of the emperor (*Ant.* xviii. 2, §1; *B. J.* ii. 9, §1). Agrippa II. followed in the same course of flattery, and called the place *Neronias* (*Ant.* xx. 9, §4). Josephus seems to imply in his life (*Vit.* 13) that many heathens resided here. Titus exhibited gladiatorial shows at Caesarea Philippi after the end of the Jewish war (*B. J.* vii. 2, §1). The old name was not lost. Coins of *Caesarea Paneas* continued through the reigns of many emperors. Under the simple name of *Paneas* it was the seat of a Greek bishopric in the period of the great councils and of a Latin bishopric during the crusades. It is still called *Banias*, the first name having here, as in other cases, survived the second. A remarkable monument, which has seen all the periods of the history of Caesarea Philippi, is the vast castle above the site of the city, built in Syro-Greek or even Phœnician times, and, after receiving additions from the Saracens and Franks, still the most remarkable fortress in the Holy Land. [J. S. H.]

CAGE. The term so rendered in Jer. v. 27, **כַּדָּבָר**, is more properly a *trap* (*παγίς*, *decipula*), in which decoy birds were placed; the same article is referred to in Eccles. xi. 30 under the term *εδορᾶλος*, which is elsewhere used of a tapering basket. [FOWLING.] In Rev. xviii. 2 the Greek term is *φυλακή*, meaning a prison or restricted habitation rather than a cage. [W. L. B.]

CAIAPHAS (*Καϊάφας*, said (Winer, &c.) to be derived from **καί**, *depressio*, Targ. Prov. xvi. 26), in full **ΙΟΥΣΕΦΟΣ ΚΑΙΑΦΑΣ** (Joseph. *Ant.* xviii. 2, 2), high-priest of the Jews under Tiberius during the years of our Lord's public ministry, and at the

time of his condemnation and crucifixion. *Matt.* xxvi. 3, 57 (Mark does not name him); *Luke* iii. 2; *John* xi. 49, xviii. 13, 14, 24, 28; *Acts* iv. 6. The Procurator Valerius Gratus, shortly before his leaving the province, appointed him to the dignity, which was before held by Simon ben-Camith. He held it during the whole procuratorship of Pontius Pilate, but soon after his removal from that office was deposed by the Proconsul Vitellius (A.D. 36), and succeeded by Jonathan, son of Ananus (Joseph. *Ant.* xviii. 4, §3). He was son-in-law of Annas. [ANNAS.] Some in the ancient church confounded him with the historian Josephus, and believed him to have become a convert to Christianity. (Asseman, *Biblioth. Orient.* ii. 165.) [H. A.]

CAIN (**קַיִן**, derived either from **קָנָה**, to acquire, Gen. iv. 1; from **קַיִן**, a spear, as indicative of the violence used by Cain and Lamech, *Gesen. Thesaur.* p. 120; or from an Arabic word *kayn*, a smith, in reference to the arts introduced by the Cainites, Von Bohlen, *Introd. to Gen.* ii. 85; *Käiv*; Joseph. *Káiv*; *Cain*). The historical facts in the life of Cain, as recorded in Gen. iv., are briefly these:—He was the eldest son of Adam and Eve; he followed the business of agriculture; in a fit of jealousy, roused by the rejection of his own sacrifice and the acceptance of Abel's, he committed the crime of murder, for which he was expelled from Eden, and led the life of an exile; he settled in the land of Nod, and built a city which he named after his son Enoch; his descendants are enumerated, together with the inventions for which they were remarkable. Occasional references to Cain are made in the N. T. (*Heb.* xi. 4; *1 John* iii. 12; *Jude* 11.)

The following points deserve notice in connexion with the Biblical narrative:—1. The position of the land of Nod. The name itself tells us little; it means *flight* or *exile*, in reference to v. 12 where a cognate word is used: von Bohlen's attempt to identify it with India, as though the Hebrew name *Hind* (**הִינד**) had been erroneously read *han-Nod*, is too far fetched; the only indication of its position is the indefinite notice that it was "east of Eden" (16), which of course throws us back to the previous settlement of the position of Eden itself. Knobel (*Comm.* in loc.), who adopts an ethnological interpretation of the history of Cain's descendants, would identify Nod with the whole of Eastern Asia, and even hints at a possible connexion between the names Cain and China. It seems vain to attempt the identification of Nod with any special locality; the direction "east of Eden" may have reference to the previous notice in iii. 24, and may indicate that the land was opposite to (**κατέναντι**, LXX.) the entrance, which was barred against his return. It is not improbable that the east was further used to mark the direction which the Cainites took, as distinct from the Sethites, who would, according to Hebrew notions, be settled towards the west. Similar observations must be made in regard to the city Enoch, which has been identified with the names of the Heniochi, a tribe in Caucasus (Hasse), Anuchta, a town in Susiana (Huetius), Chanage, an ancient town in India (von Bohlen), and Ionium, as the place where the deified king Annacos was honoured (Ewald); all such attempts at identification must be subordinated to the previous settlement of the position of Eden and Nod.

2. The "mark set upon Cain" has given rise to

various speculations, many of which would never have been broached, if the Hebrew text had been consulted: the words probably mean that Jehovah gave a sign to Cain, very much as signs were afterwards given to Noah (Gen. ix. 13), Moses (Ex. iii. 2, 12), Elijah (1 K. xix. 11), and Hezekiah (Is. xxxviii. 7, 8). Whether the sign was perceptible to Cain alone, and given to him once for all, in token that no man should kill him, or whether it was one that was perceptible to others, and designed as a precaution to them, as is implied in the A. V., is uncertain; the nature of the sign itself is still more uncertain.

3. The narrative implies the existence of a considerable population in Cain's time; for he fears lest he should be murdered in return for the murder he had committed (14). Josephus (*Ant. i. 2, §1*) explains his fears as arising not from men but from wild beasts; but such an explanation is wholly unnecessary. The family of Adam may have largely increased before the birth of Seth, as is indeed implied in the notice of Cain's wife (17), and the mere circumstance that none of the other children are noticed by name may be explained on the ground that their lives furnished nothing worthy of notice.

4. The character of Cain deserves a brief notice. He is described as a man of a morose, malicious, and revengeful temper; and that he presented his offering in this state of mind is implied in the rebuke contained in ver. 7, which may be rendered thus: "If thou doest well (or, as the LXX. has it, εὖν ὁρθῶς προσενέγκης), is there not an elevation of the countenance (i. e. cheerfulness and happiness)? but if thou doest not well, there is a sinking of the countenance: sin lurketh (as a wild beast) at the door, and to thee is its desire: but thou shalt rule over it." The narrative implies therefore that his offering was rejected on account of the temper in which it was brought.

5. The descendants of Cain are enumerated to the sixth generation. Some commentators (Knobel, von Bohlen) have traced an artificial structure in this genealogy, by which it is rendered parallel to that of the Sethites: e. g. there is a decade of names in each, commencing with Adam and ending with Jabal and Noah, the deficiency of generations in the Cainites being supplied by the addition of the two younger sons of Lamech to the list; and there is a considerable similarity in the names, each list containing a Lamech and an Enoch; while Cain in the one = Cain-an in the other, Methusael = Methuselah, and Mehujael = Mahalaleel; the inference from this comparison being that the one was framed out of the other. It must be observed, however, that the differences far exceed the points of similarity; that the order of the names, the number of generations, and even the meanings of those which are noticed as similar in sound, are sufficiently distinct to remove the impression of artificial construction.

6. The social condition of the Cainites is prominently brought forward in the history. Cain himself was an agriculturist, Abel a shepherd: the successors of the latter are represented by the Sethites and the progenitors of the Hebrew race in later times, among whom a pastoral life was always held in high honour from the simplicity and devotional habits which it engendered: the successors of the former are depicted as the reverse in all these respects. Cain founded the first city; Lamech instituted polygamy; Jabal introduced the nomadic

life; Jubal invented musical instruments; Tubal-cain was the first smith; Lamech's language takes the stately tone of poetry; and even the names of the women, Naamah (*pleasant*), Zillah (*shadow*), state of civilization. But along with this, there was violence and godlessness; Cain and Lamech furnish proof of the former, while the concluding words of Gen. iv. 26 imply the latter.

7. The contrast established between the Cainites and the Sethites appears to have reference solely to the social and religious condition of the two races. On the one side there is pictured a high state of civilization, unsanctified by religion, and productive of luxury and violence; on the other side, a state of simplicity which afforded no material for history beyond the declaration "then began men to call upon the name of the Lord." The historian thus accounts for the progressive degeneration of the religious condition of man, the evil gaining a pre-eminence over the good by its alliance with worldly power and knowledge, and producing the state of things which necessitated the flood.

8. Another motive may be assigned for the introduction of this portion of sacred history. All ancient nations have loved to trace up the invention of the arts to some certain author, and, generally speaking, these authors have been regarded as objects of divine worship. Among the Greeks, Apollo was held to be the inventor of music, Vulcan of the working of metals, Triptolemus of the plough. A similar feeling of curiosity prevailed among the Hebrews; and hence the historian has recorded the names of those to whom the invention of the arts was traditionally assigned, obviating at the same time the dangerous error into which other nations had fallen, and reducing the estimate of their value by the position which their inventors held.

[W. L. B.]

CAIN* (with the article, קַיִן = "the lance," Ges.; but may it not be derived from קַיִן, קַעַן, "a nest," possibly in allusion to its position; *Zakaria*, Alex. Ζαχακίμ, both by including name preceding; *Accain*); one of the cities in the low country (*Shefelah*) of Judah, named with Zanoah and Gibeah (Josh. xv. 56). It does not appear to have been mentioned or identified by any one. [G.]

CAINAN (Marg., correctly Kenan; קַיִן; *Kain-vân*; *Cainan*; *possessor*, Fürst; *teli faber*, Gesen., as if = קַיִן, from the Arab. *to forge*, as in *Tubal-cain*, Gen. iv. 22: see Dr. Mill's *Vindic. of our Lord's Geneal.* p. 150). 1. Son of Enos, aged 70 years when he begat Mahalaleel his son. He lived 840 years afterwards, and died aged 910 (Gen. v. 9-14). The rabbinical tradition was that he first introduced idol-worship and astrology—a tradition which the Hellenists transferred to the post-diluvian Cainan. Thus Ephraem-Syrus asserts that the Chaldees in the time of Terah and Abram worshipped a graven god called Cainan; and Gregory Bar-Hebraeus, another Syriac author, also applies it to the son of Arphaxad (Mill, *ut sup.*). The origin of the tradition is not known; but it may probably have been suggested by the meaning of the supposed root in Arabic and the Aramean dialects; just

* The letter ק is generally rendered in the A. V. by K. A possible connexion of this name with that of the "Kenites" is obscured by the form Cain, which is probably derived from the Vulgate.

CAIUS

as another signification of the same root seems to have suggested the tradition that the daughters of Cain were the first who made and sang to musical instruments (Gesen. s. v. קַיִן).

2. Son of Arphaxad, and father of Sala, according to Luke iii. 35, 36, and usually called the second Cainan. He is also found in the present copies of the LXX. in the genealogy of Shem, Gen. i. 24, xi. 12, and 1 Chr. i. 18 (though he is omitted in 1 Chr. i. 24), but is nowhere named in the Hebrew codd., nor in any of the versions made from the Hebrew, as the Samaritan, Chaldee, Syriac, Vulgate, &c. Moreover it can be demonstrated that the intrusion of the name into the version of the LXX. is comparatively modern, since Augustine is the first writer who mentions it as found in the O. T. at all; * and since we have the absolute certainty that it was not contained in any copies of the Alexandrine Bible which either Berosus, Eupolemus, Polyhistor, Josephus, Philo, Theophilus of Antioch, Julius Africanus, Origen, Eusebius, or even Jerome, had access to. It seems certain therefore that his name was introduced into the genealogies of the Greek O. T. in order to bring them into harmony with the genealogy of Christ in St. Luke's Gospel, where Cainan was found in the time of Jerome. The question is thus narrowed into one concerning its introduction into the Gospel. It might have been thought that it had found its way by accident into the genealogy of Joseph, and that Luke inserted that genealogy exactly as he found it. But as Beza's very ancient MS. presented to the University of Cambridge, does not contain the name of Cainan, and there is strong ground for supposing that neither did Irenaeus's copy of St. Luke, it seems on the whole more probable that Cainan was not inserted by St. Luke himself, but was afterwards added, either by accident, or to make up the number of generations to 17, or from some other cause which cannot now be discovered. For further information, see *Geneal. of our Lord J. C.*, ch. viii.; Heidegger, *Hist. Patriarch.* ii. 8-15; Bochart, *Phaleg*, lib. ii. cap. 13; and for the opposite view, Mill's *Vindic. of our Lord's Geneal.* p. 143 sqq. [A. C. H.]

CAIUS. [JOHN, SECOND AND THIRD EPISTLES OF.]

CAKES. [BREAD.]

CALAH (כַּלְח; Καλάχ; *Chale*), one of the most ancient cities of Assyria. Its foundation is ascribed to the patriarch Asshur (Gen. x. 11). The name has been thought identical with the Halah (חַלְח), which is found in Kings (2 K. xvii. 6, and xviii. 11) and Chronicles (1 Chr. v. 26); but this view is unsupported by the Septuagint, which renders Halah by Ἀλαά. According to the opinions of the best Oriental antiquaries, the site of Calah is marked by the Nimrud ruins, which have furnished so large a proportion of the Assyrian remains at present in England. If this be regarded as ascertained, Calah must be considered to have been at one time (about B.C. 930-720) the capital of the empire. It was the residence of the warlike Sardanapalus and his successors down to the time of Sargon, who built a new capital, which he called by his

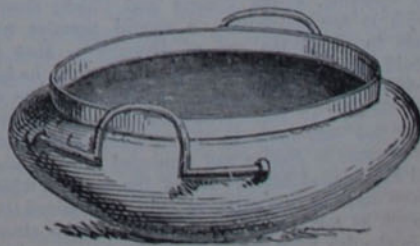
own name, on the site occupied by the modern *Khorsabad*. Calah still continued under the later kings to be a town of importance, and was especially favoured by Esarhaddon, who built there one of the grandest of the Assyrian palaces. In later times it gave name to one of the chief districts of the country, which appears as Calacine (Ptolem. vi. 1) or Calachène (Strab. xvi. 1, §1) in the geographers. [G. R.]

CALAMO'LALUS (Καλαμώλατος; *Climus*), 1 Esdr. v. 22, a corrupt name, apparently agglomerated of ELAM, LOD, and HADID.

CALAMUS (קַנָּה; κάλαμος). This word occurs three times in A. V.—Ex. xxx. 23 among the ingredients of the holy anointing oil,—Cant. iv. 14 in an enumeration of the sweet scents,—and Ez. xxvii. 19, among the articles brought to the markets of Tyre. קַנָּה is properly the marsh and river reed, and is used in that sense in various passages of Scripture [REED]; but in the places just referred to it signifies the *Calamus odoratus*, an Indian and Arabian plant (Plin. xii. 12, 48), of which the Linnaean name is *Acorus calamus*. No doubt the same plant is intended in Is. xliii. 24; Jer. vi. 20; where A. V. has *sweet cane*. In the latter text the Heb. is קַנְהָ הַטּוֹב, and in Ex. xxx. 23, קַנְהָ בַשֵּׁם. "A scented cane is said to have been found in a valley of Mount Lebanon (Polyb. v. 46; Strab. xvi. 4). The plant has a reed-like stem which is extremely fragrant, like the leaves, especially when bruised. It is of a tawny colour, much jointed, breaking into splinters, and having the hollow stem filled with pith like a spider's web." (Kalisch on Ex. xxx. 23.) [W. D.]

CALCOL (כַּלְכֹּל; Καλλάλ, Χαλλάδ; *Chalchal, Chalcol*), a man of Judah, son or descendant of Zerah (1 Chr. ii. 6). Probably identical with CHALCOL (A. V. only; no difference in the Hebrew), son of Mahol, one of the four wise men whom Solomon excelled in wisdom (1 K. iv. 31). For the grounds of this identification see DARDA. [G.]

CALDRON. 1. כַּדָּיִן, probably from כַּדָּי, *boil*, akin to Arab. كَان, *to be moved*, as water in boiling; a pot or kettle; also a basket. 2. סִיר, a pot or kettle. 3. אֲנָמוֹן, or אֲנָמוֹן. 4. קַלְחָת, from קַלְחָה, *pour*. Λέβης, χύτρα, ποδιστήρ, *lebes, olla*. A vessel for boiling flesh, either for ceremonial or domestic



Bronze caldron from Egyptian Thebes. (Brit. Mus.)

archs, no reliance can be placed on this argument. Nor have we any certainty that the figures have not been altered in the modern copies of Eusebius, to make them agree with the computation of the altered copies of the LXX.

* Demetrius (s.c. 170), quoted by Eusebius (*Praep. Evang.* ix. 21), reckons 1360 years from the birth of Shem to Jacob's going down to Egypt, which seems to include the 130 years of Cainan. But in the great confusion of the numbers in the ages of the patri-

use (2 Chr. xxxv. 13; 1 Sam. ii. 14; Mic. iii. 3; Job xli. 20). [H. W. P.]

CALEB (כָּלֵב; Κάλεβ; dog, Gesen.; Beller, Kläffer, i. e. *barker*, Fürst). 1. According to 1 Chr. ii. 9, 18, 19, 42, 50, the son of Hezron, the son of Pharez, the son of Judah, and the father of Hur by Ephrath or Ephratah, and consequently grandfather of Caleb the spy. His brothers, according to the same authority, were Jerahmeel and Ram; his wives Azubah, Jerioth, and Ephratah; and his concubines Ephah and Maachah (ver. 9, 42, 46, 48). But from the manifest corruption of the text in many parts of the chapter, from the name being written כְּלֹבִי in ver. 9, which looks like a

patronymic, from כְּלֹב, Chelub (1 Chr. iv. 11) the brother of Shuah, from the evident confusion between the two Calebs at ver. 49, and from the non-appearance of this elder Caleb anywhere except in this genealogy, drawn up in Hezekiah's reign [AZARIAH, No. 13], it is impossible to speak with confidence of his relations, or even of his existence.

2. Son of Jephunneh, by which patronymic the illustrious spy is usually designated (Num. xiii. 6, and ten other places), with the addition of that of "the Kenezite," or "son of Kenaz," in Num. xxxii. 12; Josh. xiv. 6, 14. Caleb is first mentioned in the list of the rulers or princes (נְשִׂאִים), called in the next verse רָאשִׁים, "heads," one from each tribe, who were sent to search the land of Canaan in the second year of the Exodus, where it may be noted that these נְשִׂאִים or רָאשִׁים are all different from those named in Num. i. ii. vii. x. as princes or heads of the tribes of Israel, and consequently that the same title was given to the chiefs of families as to the chiefs of the whole tribe. Caleb was a נְשִׂאִי or רָאשִׁי in the tribe of Judah, perhaps as chief of the family of the Hezronites, at the same time that Nahshon the son of Amminadab was prince of the whole tribe. He and Oshea or Joshua the son of Nun were the only two of the whole number, who on their return from Canaan to Kadesh-Barnea, encouraged the people to enter in boldly to the land, and take possession of it; for which act of faithfulness they narrowly escaped stoning at the hands of the infuriated people. In the plague that ensued, while the other ten spies perished, Caleb and Joshua alone were spared. Moreover, while it was announced to the congregation by Moses that, for this rebellious murmuring, all that had been numbered from 20 years old and upwards, except Joshua and Caleb, should perish in the wilderness, a special promise was made to Caleb the son of Jephunneh, that he should survive to enter into the land which he had trodden upon, and that his seed should possess it. Accordingly, 45 years afterwards, when some progress had been made in the conquest of the land, Caleb came to Joshua and reminded him of what had happened at Kadesh, and of the promise which Moses made to him with an oath. He added that though he was now 85 years old, he was as strong as in the day when Moses sent him to spy out the land, and he claimed possession of the land of the Anakims, Kirjath-Arba, or Hebron, and the neighbouring hill-country (Josh. xiv.). This was immediately granted to him, and the following chapter relates how he took possession of Hebron, driving out the three sons of Anak; and how he offered

Achsah his daughter in marriage to whoever would take Kirjath-Sepher, i. e. Debir; and how when Othniel, his younger brother, had performed the feat, he not only gave him his daughter to wife, but with her the upper and nether springs of water, which she asked for. After this we hear no more of Caleb, nor is the time of his death recorded. But we learn from Josh. xxi. 13, that in the distribution of cities out of the different tribes for the priests and Levites to dwell in, Hebron fell to the portion of the children of Aaron, of the family of Kohathites, and was also a city of refuge, while the surrounding territory continued to be the possession of Caleb, at least as late as the time of David (1 Sam. xvi. 1, xxx. 14).

But a very interesting question arises as to the birth and parentage of Caleb. He is, as we have seen, styled "the son of Jephunneh the Kenezite," and his younger brother Othniel, afterwards the first Judge, is also called "the son of Kenaz" (Josh. xv. 17; Judg. i. 13, iii. 9, 11).

On the other hand the genealogy in 1 Chr. ii. makes no mention whatever of either Jephunneh or Kenaz, but represents Caleb, though obscurely, as being a descendant of Hezron and a son of Hur (see too ch. iv.). Again in Josh. xv. 13 we have this singular expression, "Unto Caleb the son of Jephunneh he gave a part among the children of Judah;" and in xiv. 14, the no less significant one, "Hebron became the inheritance of Caleb the son of Jephunneh the Kenezite, because that he wholly followed Jehovah God of Israel." It becomes therefore quite possible that Caleb was a foreigner by birth; a proselyte, incorporated into the tribe of Judah, into which perhaps he or his ancestors had married and one of the first-fruits of that gentle harvest of which Jethro, Rahab, Ruth, Naaman, and many others were samples and signs. And this conjecture receives a most striking confirmation from the names in Caleb's family. For on turning to Gen. xxxvi. 11, 15, we find that *Kenaz* is an Edomitish name, the son of Eliphaz. Again, in 1 Chr. ii. 50, 52, among the sons of Caleb the son of Hur we find Shobal and half the Manahethites or sons of Manahath. But in Gen. xxxvi. 20-23, we are told that Shobal was the son of Seir the Horite, and that he was the father of Manahath. So too *Korah*, *Uthran*, *Elah* (1 Chr. ii., iv.), and perhaps *Jephunneh*, compared with Pinon, are all Edomitish names (1 Chr. i.; Gen. xxxvi.). We find too *Temanites*, or sons of Teman (1 Chr. i. 36), among the children of Ashur the son of Hezron (1 Chr. iv. 6). The finding thus whole families or tribes, apparently of foreign origin, incorporated into the tribes of Israel, seems further to supply us with an easy and natural solution of the difficulty with regard to the great numbers of the Israelites at the Exodus. The seed of Abraham had been multiplied by the accretion of proselytes, as well as by generation.

3. CALEB-EPHRATAH, according to the present text of 1 Chr. ii. 24, the name of a place where Hezron died. But no such place was ever heard of, and the composition of the name is a most improbable one. Nor could Hezron or his son have given any name to a place in Egypt, or his son bondage, nor could Hezron have died, or his son have lived, elsewhere than in Egypt. The present text must therefore be corrupt, and the reading which Jerome's Hebrew Bible had, and which is preserved in the LXX., is probably the true one, viz. כָּלֵב אֶפְרַתָּה, "Caleb came in unto

CALF

Ephrathah." The whole information given seems to be that Hezron had two wives, the first whose name is not given, the mother of Jerahmeel, Ram, and Caleb or Chelubai; the second, Abiah, the daughter of Machir, whom he married when 60 years old, and who bare him Segub and Ashur. Also that Caleb had two wives, Azubah, the first, the mother, according to Jerome's version, of Jerimoth; and Ephrathah, the second, the mother of Hur; and that this second marriage of Caleb did not take place till after Hezron's death. [A. C. H.]

CALF (עֲבֹלָה; עֲבֹלָה; μόσχος, δάμαλις). In Ex. xxxii. 4, we are told that Aaron, constrained by the people in the absence of Moses, made a molten calf of the golden earrings of the people, to represent the Elohim which brought Israel out of Egypt. He is also said to have "finished it with a graving-tool," but the word הָרַט may mean a mould (comp. 2 K. v. 23, A. V. "bags"; LXX. *φοῶδαις*). Bochart (*Hieroz.* lib. ii. cap. xxxiv.) explains it to mean "he placed the earrings in a bag," as Gideon did (Judg. viii. 24). Probably, however, it means that after the calf had been cast, Aaron ornamented it with the sculptured wings, feathers, and other marks, which were similarly represented on the statues of Apis, &c. (Wilkinson, iv. 348). It does not seem likely that the earrings would have provided the enormous quantity of gold required for a solid figure. More probably it was a wooden figure laminated with gold, a process which is known to have existed in Egypt. "A gilded ox covered with a pall" was an emblem of Osiris (Wilkinson, iv. 335).



Bronze figure of Apis. (Wilkinson.)

The legends about the calf are numerous. The suggestion is said by the Jews to have originated with certain Egyptian proselytes (Godwyn's *Mos. and Aar.* iv. 5); Hur, "the desert's martyr," was killed for opposing it; Abu'l-feda says that all except 12,000 worshipped it; when made, it was magically animated (Ex. xxxii. 24). "The devil," says Jonathan, "got into the metal and fashioned it into a calf" (Lightfoot, *Works*, v. 398). Hence the Koran (vii. 146) calls it "a corporeal calf, made of their ornaments, which the Jews worshipped." This was effected, not by Aaron (according to the Mohammedans), but by al Sâmeri, a chief of the Arabian gulf. He took a handful of dust from the footsteps of the horse of Gabriel, who rode at the head of the host, and threw it into the mouth of the calf, which immediately began to low. No one is to be punished in hell more than

40 days, being the number of days of the calf-worship (Sale's *Koran*, ed. Davenport, p. 7, note; and see Weil's *Legends*, 125). It was a Jewish proverb that "no punishment befalleth the Israelites in which there is not an ounce of this calf" (Godwyn, *ubi supr.*).

To punish the apostasy Moses burnt the calf, and then grinding it to powder scattered it over the water, where, according to some, it produced in the drinkers effects similar to the water of jealousy (Num. v.). He probably adopted this course as the deadliest and most irreparable blow to their superstition (Jerome, *Ep.* 128; Plut. *de Is.* p. 362), or as an allegorical act (Job xv. 16), or with reference to an Egyptian custom (Herod. ii. 41; *Poli Syn. ad loc.*). It has always been a difficulty to explain the process which he used; some account for it by his supposed knowledge of a forgotten art (such as was one of the boasts of alchymy) by which he could reduce gold to dust. Goguet (*Origine des Lois*) invokes the assistance of natron, which would have had the additional advantage of making the draught nauseous. Baumgarten easily endows the fire employed with miraculous properties. Bochart and Rosenmüller merely think that he cut, ground, and filed the gold to powder, such as was used to sprinkle over the hair (Jos. *Ant.* viii. 7, §3). There seems little doubt that עֲבֹלָה = κατακάτω, LXX. (Hävernick's *Introd. to the Pentat.* p. 292.)

It has always been a great dispute respecting this calf and those of Jeroboam, whether, I. the Jews intended them for some Egyptian God, or II. for a mere cherubic symbol of Jehovah.

I. The arguments for the first supposition are, 1. The ready apostasy of the Jews to Egyptian superstition (Acts vii. 39, and chap. v. passim; Lactant. *Inst.* iv. 10). 2. The fact that they had been worshippers of Apis (Josh. xxiv. 14), and their extreme familiarity with his cultus (1 K. xi. 40). 3. The resemblance of the feast described in Ex. xxxii. 5, to the festival in honour of Apis (Suid. s. v. Ἄπιδες). Of the various sacred cows of Egypt, that of Isis, of Athor, and of the three kinds of sacred bulls, Apis, Basis, and Mnevis, Sir G. Wilkinson fixes on the latter as the prototype of the golden calf; "the offerings, dancings, and rejoicings practised on that occasion were doubtless in imitation of a ceremony they had witnessed in honour of Mnevis" (*Anc. Egypt.*, v. 197, see Plates 35, 36). The ox was worshipped from its utility in agriculture (Plut. *de Is.* 74), and was a symbol of the sun, and consecrated to him (Hom. *Od.* i. xii. &c.; Warburton, *Div. Leg.* iv. 3, 5). Hence it is almost universally found in Oriental and other mythologies. 4. The expression, "an ox that eateth hay," &c. (Ps. cvi. 20, &c.), where some see an allusion to the Egyptian custom of bringing a bottle of hay when they consulted Apis (Godwyn's *Mos. and Aar.* iv. 5). Yet these terms of scorn are rather due to the intense hatred of the Jews, both to this idolatry and that of Jeroboam. Thus in Tob. i. 5, we have one of Jeroboam's calves called ἡ δάμαλις Βάαλ, which is an unquestionable calumny; just as in Jer. xlvi. 15, Ἄπις δ μόσχος σου δ ἐκλεπτὸς is either a mistake or a corruption of the text (Bochart, *Hieroz.* ii. 28, 6, and Schleusner, s. v. Ἄπις).

II. It seems to us more likely that in this calf-worship the Jews merely

"Liken'd their Maker to the graven ox;"

or in other words, adopted a well-understood cherubic emblem. For 1. it is obvious that they were aware of this symbol, since Moses finds it unnecessary to describe it (Ex. xxv. 18-22). 2. Josephus seems to imply that the calf symbolized God (*Ant.* viii. 8, §4). 3. Aaron in proclaiming the feast (Ex. xxxii. 5) distinctly calls it a feast to Jehovah, and speaks of the god as the visible representation of Him who had led them out of Egypt. 4. It was extremely unlikely that they would so soon adopt a deity whom they had so recently seen humiliated by the judgments of Moses (Num. xxxiii. 4). 5. There was only one Apis, whereas Jeroboam erected *two* calves. (But see Jahn, *Arch. Bibl.* §464.) 6. Jeroboam's well-understood political purpose was, not to introduce a new religion, but to provide a different form of the old; and this alone explains the fact that *this* was the only form of idolatry into which Judah never fell, since she already possessed the archetypal emblems in the Temple. 7. It appears from 1 K. xxii. 6, &c. that the prophets of Israel, though sanctioning the calf-worship, still regarded themselves, and were regarded, as "prophets of Jehovah."

These arguments, out of many others, are adduced from the interesting treatise of Moncaeus, *de Vitulo Aureo (Critici Sacri, ix.)*. The work is inhibited by the Church of Rome, and has been answered by Visorinus. A brief resumé of it may be found in *Poli Syn.* ad Ex. xxxii., and in Watt's "Remnants of Time" (ad finem). [CHERUBIM.]

The prophet Hosea is full of denunciations against the calf-worship of Israel (Hos. viii. 5, 6, x. 6), and mentions the curious custom of *kissing* them (xiii. 2). His change of Bethel into Bethaven possibly rose from contempt of this idolatry (but see BETHAVEN). The calf at Dan was carried away by Tiglath-Pileser, and that of Bethel 10 years after by his son Shalmaneser (2 K. xv. 29, xvii. 3; Prieux, *Connexion*, i. 15).

Bochart thinks that the ridiculous story of Celsus about the Christian worship of an ass-headed deity called *Θαφαβαθή ἢ Ὀνήλ* (a story, at the source of which Tertullian, *Ὀνοκοίτης, Apol.* 16, *Ad Nat.* i. 14, could only guess), sprang from some misunderstanding of cherubic emblems (Minuc. Fel. *Apol.* ix.). But it is much more probable, as Origen conjectured, that the Christians were confounded with the absurd mystic *Ophiani* (Tac. *Hist.* v. 4; Merivale, *Hist. of Emp.* vi. 564).

In the expression "the calves of our lips" (Hos. xiv. 2), the word "calves" is used metaphorically for victims or sacrifices, and the passage signifies either "we will render to thee sacrifices of our lips," that is, "the tribute of thanksgiving and praise," or "we will offer to thee the sacrifices which our lips have vowed." The LXX. erroneously translate *καρπὸν τῶν χειλέων*, which is followed by the Syr. and Arab. versions, and is supposed to have been borrowed by the author of the epistle to the Hebrews (xiii. 15). For allusions to the "fatted calf" see Gen. xviii. 21; Luke xv. 23, &c.; and on the custom of cutting up a calf, and "passing between the parts thereof" to ratify a covenant, see Jer. xxxiv. 18, 19; Gen. xv. 10, 17; Ephrem Syrus, i. 161; Hom. *Il.* iii. 208. [F. W. F.]

CALITAS (*Καλίτας*, and *Καλίτας*; *Calitas*), 1 Esd. ix. 23, 48. [KELITA.]

CALLISTHENES (*Καλλισθένης*), a partisan of Nicanor, who was burnt by the Jews on the

defeat of that general in revenge for his guilt in setting fire to "the sacred portals" (2 Macc. viii. 33). [B. F. W.]

CAL'NEH, or CAL'NO (*כַּלְנֶה*, *כַּלְנו*; *Chalanne*), appears in Genesis (x. 10) among the cities of Nimrod. The word is thought to mean "the fort of the god Anu as Anu," who was one of the chief objects of Babylonian worship. Probably the site is the modern *Niffer*, which was certainly one of the early capitals, and which, under the name of *Nopher*, the Talmud identifies with Calneh (see the *Yoma*). Arab traditions made Niffer the original Babylon, and said that it was the place where Nimrod endeavoured to mount on eagles' wings to heaven. Similarly, the LXX. speak of Calneh or Calno, as "the place where the tower was built" (Is. x. 9). *Niffer* is situated about 60 miles S.E.E. of Babylon in the marshes on the left bank of the Euphrates; it has been visited and described by Mr. Layard (*Nin. & Babil.* ch. xxiv.), and Mr. Loftus (*Chaldea*, p. 101). We may gather from Scripture that in the 8th century B.C. Calneh was taken by one of the Assyrian kings, and never recovered its prosperity. Hence it is compared with Carchemish, Hamath, and Gath (Is. x. 9; Am. vi. 2), and regarded as a proof of the resistless might of Assyria. [G. R.]

CAL'NO (*כַּלְנֶה*; *Χαλάνη*; *Alex. Χαλάνη*), the passage however does not agree with the Hebrew; *Calano*, Is. x. 9. [CALNEH.]

CAL'PHI (*δ Χαλφί*; *Jos. Χαψάλος*; *Calphi*), father of Judas, one of the two captains (*ἀρχαγέται*) of Jonathan's army who remained firm at the battle of Gennesar (1 Macc. xi. 70).

CALVARY (*κρανίον*; *Syr. Karkophtha*; *Calvaria*), a word occurring in the A. V. only in Luke xxiii. 33, and there no proper name, but arising from the translators having literally adopted the word *calvaria*, i. e. a bare skull, the Latin word by which the *κρανίον* of the Evangelists is rendered in the Vulgate; *κρανίον* again being nothing but the Greek interpretation of the Hebrew *GOLGOTHA*.

Κρανίον is used by each of the four Evangelists in describing the place of the Crucifixion, and is in every case translated in the Vulg. *calvaria*; and in every case but that in St. Luke the A. V. has "scull." Prof. Stanley has not omitted to notice this (*S. & P.* 460, note), and to call attention to the fact that the popular expression "Mount Calvary" is not warranted by any statement in the accounts of the place of our Lord's crucifixion. There is no mention of a mount in either of the narratives. [CRUCIFIXION; GOLGOTHA; JERUSALEM.] [G.]

CAMEL (*גַּמְלָה*, *בֶּכָר*, *כַּמְלָה*; *καμήλα*; *camelus*, *dromedarius*), an animal of the order *Ruminantia*, and genus *Camelus*. It is a native of Asia, where from the earliest ages to the present day it has been the chief means of communication between the different regions of the East; and from its wonderful powers of endurance in the desert has enabled routes to be opened which would otherwise have been impracticable. "Their houses is the desert; and they were made, in the wisdom of the Creator, to be the carriers of the wastes of the earth. The coarse and prickly shrubs of the wastes are to them the most delicious food; and even of their nature eat but little. So few are the wants of their nature that their power of going without food, as well as

without water, is wonderful. Their well-known habit of lying down upon the breast to receive their burdens, is not, as is often supposed, merely the result of training; it is an admirable adaptation of their nature to their destiny as carriers. This is their natural position of repose; as is shown too by their callosities upon the joints of the legs, and especially by that upon the breast. Hardly less wonderful is the adaptation of their broad cushioned foot to the arid sands and gravelly soil, which it is their lot chiefly to traverse As the carriers of the East, the 'ships of the desert,' another important quality of the camel is their sure-footedness" (Robinson, ii. 632-635). The present geographical distribution of the camel extends over Arabia, Syria, Asia Minor to the foot of the Caucasus, the south of Tartary, and part of India. In Africa it is found in the countries extending from the Mediterranean to the Senegal, and from Egypt and Abyssinia to Algiers and Morocco. The camel and dromedary are one species; the latter being distinguished only by higher breeding and finer qualities. The two-humped camel, sometimes called the Bactrian camel, is a variety only, not a distinct species (Patterson, *Introd. to Zoology*, p. 417). The dromedary is a swift-riding camel, called by the Arabs *Deloul*, by the Turks *Hejin*; the difference between them and a common camel being as great as that between a high-bred Arab mare and an English cart-horse (Layard, *N. & B.* p. 292).

The camel is frequently mentioned in Holy Scripture. It was used not only in Palestine, but also in Arabia (Jud. vii. 12), in Egypt (Ex. ix. 3), in Syria (2 K. viii. 9), and in Assyria, as appears from the sculptures of Nineveh (see Layard, *N. & B.* p. 582). It was used at an early date both as a riding animal and as a beast of burden (Gen. xxiv. 64, xxxvii. 25). It was likewise used in war (1 Sam. xxx. 17; Is. xxi. 7). Of its hair coarse garments were manufactured (Matt. iii. 4; Mark i. 6). The camel is included in the lists of unclean animals (Lev. xi. 4; Deut. xiv. 7). The word **כַּמֶּלֶךְ** is found in all the Semitic languages, in the Greek and Latin (whence it has passed into the languages of Western Europe), and in the Coptic **Ⲭⲙⲉⲣⲟⲩⲗ**. In Sanscrit it occurs as *kramēla* and *kramāḷaka*; and hence Schlegel traces the word to the root *kram* = *to step*. Bochart derives it from the root **כָּמַל**, *to revenge*, because the camel is vindictive and retains the memory of injuries (animal *μησικάκον*); but Gesenius considers it more likely that **כַּמֶּלֶךְ** should have assumed the force of the cognate verb **כָּמַל**, *to carry*.

The word **כַּמֶּלֶךְ** occurs in Is. lx. 5, and in Jer. ii. 25. In both places A. V. has *dromedary*; it should rather be *young camel*; the distinction between it and **כַּמֶּלֶךְ** being of age, and not of species. **כַּמֶּלֶךְ**, in Is. lvi. 20, seems to be the name given to high-bred riding camels, now called *Delouls*; the root being **כָּמַר**, *to leap*, or *move quickly*, in the same way as we have in the Greek *δρόμαδες*. (Comp. *Herod.* iii. 103, *αἱ γὰρ σφί κάμηλοι ἰππων τὰ ἄριστα ἐστὶν ταχύτερά ἐστιν*. See Layard, *N. & B.* p. 292, note.)

In Esth. viii. 10, the words **הַחֲמֵרִים בְּנֵי הַרְמֵלִים** are rendered in A. V. "camels and young dromedaries" [MULE]; and 1 K. iv. 23 (v. 8, Heb.), **רֶכֶשׁ** is rendered *dromedaries* [HORSE]. [W. D.]

CA'MON (כַּמּוֹן; *Ῥαμῶν*; Alex. *Ῥαμῶ*; Jos. *Καμῶν*; *Camon*), the place in which JAIR the Judge was buried. The few notices of Jair which we possess have all reference to the country E. of Jordan, and there is therefore no reason against accepting the statement of Josephus (*Ant.* v. 7, §6) that Camon was a city of Gilead. In support of this is the mention by Polybius (v. 70, §12) of a Camoun (*Καμουῖν*) in company with Pella and other trans-Jordanic places (Reland, 679). In modern times, however, the name has not been recovered on the E. of Jordan. Eusebius and Jerome identify it with CYAMON, in the plain of Esdraelon. [G.]

CAMP. [ENCAMPMENTS.]
 CAMPHIRE (כַּפֶּר; *κύπρος*; *cypirus*; A. V. marg. *cypress*), a plant or shrub, mentioned only in Cant. i. 14, iv. 13. It is the *Lausonia inermis* of Linnaeus. has whitish scented flowers growing in bunches, and acquired its name from **כַּפֶּר**, *to cover*, or *paint*, because from the dried leaves of the plant was made an unguent, with which women imparted a red stain to their nails. In Adler's *Lex.* the Syr.

כַּפֶּר is explained by *henna, folia hennae*. The Arabs call the plant Henna; it is still used for the same purpose as of old; and it is an interesting proof of the identity of this plant with the **כַּפֶּר** of Canticles, that the women of the East are fond of placing its bunches of sweet-smelling flowers in their bosom. It is supposed that allusion to the practice of staining the nails with henna is made in Deut. xxi. 12. The practice is universal in Egypt, and must have been so for ages, for the nails of mummies (especially of females) show traces of it. The shrub is described and figured in Sonnini, *Aegypt. Travels*, i. p. 164. (See also Dioscorid. i. 125; Plin. xii. 24; Celsius, *Hierobot.* i. p. 222, seq.)

Kimchi mentions that Eben Esra would connect **כַּפֶּר** with the Arab. word **كفر**, the calyx of the palm-tree flower—comparing the Chald. **כַּפֶּרִי** = unripe dates; so also T. D. Michaelis; but this view of the word is rejected by Gesenius. [W. D.]

CA'NA OF GALILEE, once CANA IN GALILEE (*Κανὰ τῆς Γαλιλαίας*; Syriac, *Pesch. Katna*, **ܟܢܐ**, Nitrian, *Katnah*, **ܟܢܐ**; *Cana Galilaeae*), a village or town memorable as the scene of Christ's first miracle (John ii. 1, 11, iv. 46), as well as of a subsequent one (iv. 46, 54), and also as the native place of the Apostle Nathanael (xxi. 2). The four passages quoted—all, it will be observed, from St. John—are the only ones in which the name occurs. Neither of them affords any clue to the situation of Cana. All we can gather is, that it was not far from Capernaum (John ii. 12, iv. 46), and also on higher ground, since our Lord went down (*κατέβη*) from the one to the other (ii. 12). No further help it to be obtained from the notices either of Josephus (*Vit.* §16; *B. J.* i. 17, §5—even if the place

which he mentions be the same—or of Eusebius and Jerome in their *Onomasticon*.

The traditional site is at *Kefr Kenna*, a small village about $4\frac{1}{2}$ miles north-east of Nazareth. It now contains only the ruins of a church said to stand over the house in which the miracle was performed, and—doubtless much older—the fountain from which the water for the miracle was brought (*Mislin*, iii. 443-6). The Christians of the village are entirely of the Greek Church. The "water-pots of stone" were shown to M. Lamartine, though at St. Willibald's visit centuries before there had been but one remaining (*Early Trav.* 16). In the time of the Crusades, the six jars were brought to France, and again in that of Phocas (12th cent. See *Reiland*, 680). From that time until lately the tradition appears to have been undisturbed. But even by Quaresmius the claims of another site were admitted, and these have been lately brought forward by Dr. Robinson with much force. The rival site is a village situated further north, about 5 miles north of *Seffurieh* (Sepphoris) and 9 of Nazareth, near the present *Jefat*, the Jotapata of the Jewish wars. This village still bears the name of *Kana el-jelil* (قنا الجليل), a name which is in every respect the exact representative of the

Hebrew original—as *Kenna*, כפר כנא, is widely different from it—and it is in this fact that the chief strength of the argument in favour of the northern Kana seems to reside. The argument from tradition is not of much weight. The testimonies of Willibald and Phocas, given above, appear to have escaped the notice of Dr. Robinson, and they certainly form a balance to those of Adrichomius and others, which he quotes against *Kefr Kenna* (*Rob.* ii. 346-9, iii. 108, with the note on De Saulcy; comp. Ewald, v. 147; *Mislin*, iii. 443-6).

The Gospel history will not be affected whichever site may be discovered to be the real one. [G.]

CANAAN (כנען) (= *C'naan*; comp. the Greek name *Xvā*, as mentioned below); *Xavadv*; *Jos. Xavadvos*; *Chanaan*). 1. The fourth son of Ham (*Gen.* x. 6; 1 Chr. i. 8; comp. *Jos. Ant.* i. 6, §4), the progenitor of the Phoenicians ("Zidon"), and of the various nations who before the Israelite conquest peopled the sea-coast of Palestine, and generally the whole of the country westward of the Jordan (*Gen.* x. 13; 1 Chr. i. 13). [CANAAN, LAND OF; CANAANITES.] In the ancient narrative of *Gen.* ix. 20-27, a curse is pronounced on Canaan for the unfilial and irreverential conduct of Ham: it is almost as if the name had belonged to both, or the father were already merged in the son.

2. The name "Canaan" is sometimes employed for the country itself—more generally styled "the land of C." It is so in *Zeph.* ii. 5; and we also find "Language of C." (*Is.* xix. 18): "Wars of C." (*Judg.* iii. 1): "Inhabitants of C." (*Ex.* xv. 15): "King of C." (*Judg.* iv. 2, 23, 24, v. 19): "Daughters of C." (*Gen.* xviii. 1, 6, 8, xxiv. 2): "Kingdoms of C." (*Ps.* cxxxv. 11).

In addition to the above the word occurs in several passages where it is concealed in the A. V. by being translated. These are: *Is.* xxiii. 8, "traffickers"; and xxiii. 11, "the merchant city;" Gesenius, "Jehovah gab Befehl über Canaan;" Gesenius, "He is a merchant;" Ewald, "Kanaan heißt tygerische wag;" *Zeph.* i. 11, "merchant-people;" Ewald, "dass alle Canaaniter sind dahin." [G.]

CANAAN, THE LAND OF (כנען) from a root כנע, signifying to be low; see 2 Chr. xxviii. 19; *Job* xl. 12, amongst other passages in which the verb is used), a name denoting the country west of the Jordan and Dead Sea, and between those waters and the Mediterranean; specially opposed to the "land of Gilead," that is the high table-land on the east of the Jordan. Thus: "our little ones and our wives shall be here in the cities of Gilead . . . we will pass over armed into the land of Canaan" (*Num.* xxxii. 26-32), and see xxxiii. 51: "Phoenias . . . returned from the children of Remben and the children of Gad out of the land of Gilead into the land of Canaan to the children of Israel," *Josh.* xxii. 32; see also *Gen.* xii. 5, xxiii. 2, 19, xxxi. 18, xxxiii. 18, xxxv. 6, xxxvii. 1, xlviii. 4, 7, xlix. 30; *Num.* xii. 2, 17, xxxiii. 40, 51; *Josh.* vi. 7; *Judg.* xxi. 12. True the district to which the name of "low land" is thus applied contained many very elevated spots:—Shechem (*Gen.* xxxiii. 18), Hebron (xxiii. 19), Bethel (xxxv. 6), Bethlehem (xlviii. 7), Shiloh (*Josh.* xxi. 2; *Judg.* iii. 12), which are all stated to be in the "land of Canaan." But high as the level of much of the country west of the Jordan undoubtedly is, there are several things which must always have prevented, as they still prevent, it from leaving an impression of elevation. These are, (1) that remarkable, wide, maritime plain over which the eye ranges for miles from the central hills; a feature of the country which cannot be overlooked by the most casual observer, and which impresses itself most indelibly on the recollection; (2) the still deeper, and still more remarkable and impressive hollow of the Jordan valley, a view into which may be commanded from almost any of the heights of central Palestine; and (3) there is the almost constant presence of the long high line of the mountains east of the Jordan, which from their distance have the effect more of an enormous cliff than of a mountain range—looking down on the more broken and isolated hills of Canaan, and furnishing a constant standard of height before which everything is dwarfed.

The word "Canaanite" was used in the O. T. in two senses, a broader and a narrower, which will be most conveniently examined under that head; but this does not appear to be the case with "Canaan," at least in the older cases of its occurrence. It is only in later notices, such as *Zeph.* ii. 5, and *Matt.* xv. 22, that we find it applied to the low maritime plains of Philistia and Phoenicia (comp. *Mark* vii. 26). In the same manner it was used by the Greeks that the name *Xvā*, *C'na*, was used for Phoenicia, i. e. the sea-side plain north of the "Tyrian ladder" (see the extract in *Reiland*, 7, and Gesenius, 696), and by the later Phoenicians both of Phoenicia proper and of the Punic colonies in Africa. (See the coin of Laodicea ad Lib. and the testimony of Augustin, both quoted by Gesenius, 696.) The LXX. translators had learnt to apply this meaning to the word, and in two cases they render the Hebrew words given above by *Χανααν*.

CANAANITE

φοινικῶν (Ex. xvi. 35; Josh. v. 12, comp. v. 1), as they do "Canaanites" by φοινίκες. [G.]

CANAANITE, THE (Rec. T. δ Καναανίτης; A. Καναανίτης; Lachm. with B C, δ Καναανίος; D. Χαναανίος; Chamaeus), the designation of the Apostle SIMON, otherwise known as "Simon Zelotes." It occurs in Matt. vi. 4; Mark iii. 18.

The word does not signify a descendant of Canaan, that being in the Greek both of the LXX. and the N. T. Χαναανίος = כְּנַעֲנִי (comp. Matt. xv. 22 with Mark vii. 26). Nor does it signify, as has been suggested, a native of Kana, since that would probably be Κανίτης. But it comes from a Chaldee or Syriac word, כְּנַעֲנִי, Kanaean, or כְּנַעֲנִי, Kanaenich, by which the Jewish sect or faction of "the Zelotes"—so prominent in the last days of Jerusalem—was designated (see Buxtorf, *Lex. Jerusalem.*—This Syriac word is the reading of the Peshito version. The Greek equivalent of Kanaean is Ζηλωτής, Zelotes, and this St. Luke (vi. 15; Acts i. 13) has correctly preserved. St. Matthew and St. Mark, on the other hand, have literally transferred the Syriac word, as the LXX. translators did frequently before them. There is no possibility to suppose, as Mr. Cureton does (*Nitriana Rec.* lxxvii.), that they mistook the word for

כְּנַעֲנִי = Χαναανίος, a Canaanite or descendant of Canaan. The Evangelists could hardly commit such an error, whatever subsequent transcribers of their works may have done. But that this meaning was afterwards attached to the word is plain from the readings of the Codex Bezae (D) and the Vulgate, as given above, and from the notice quoted from Coteler in the note to Winer's article (463). The spelling of the A. V. has doubtless led many to the same conclusion: and it would be well if it were altered to "Kanaenite," or some other form distinguished from the well-known one in which it now stands. [G.]

CANAANITES, THE (כְּנַעֲנִי, i. e. accurately according to Hebrew usage—Gesen. *Heb. Gram.* §107—"the Canaanite;" but in the A. V. with few exceptions rendered as plural, and therefore indistinguishable from כְּנַעֲנִים, which also, but very unfrequently, occurs: Χαναανίος, φοινίξ, Ex. vi. 15, comp. Josh. v. 1; Chamaeus), a word used in two senses:—1. a tribe which inhabited a particular locality of the land west of the Jordan before the conquest; and 2. in a wider sense, the people who inhabited generally the whole of that country.

1. For the tribe of "the Canaanites" only—the dwellers in the lowland. The whole of the country west of Jordan was a "lowland" as compared with the loftier and more extended tracts on the east: but there was a part of this western country which was still more emphatically a "lowland." a. There were the plains lying between the shore of the Mediterranean and the foot of the hills of Benjamin, Judah, and Ephraim—the Shefela or plain of Philistia on the south—that of Sharon on the Jaffa and Carmel—the great plain of Esdraelion in the rear of the bay of Akka; and lastly, the plain of Phoenicia, containing Tyre, Sidon, and all the other cities of that nation. b. But separated entirely from these was the still lower region of the Jordan Valley or Arabah, the modern Ghôr, a region which extended in length from the sea of Cinneroth (Genesareth) to the south of the Dead Sea about

120 miles, with a width of from 8 to 14. The climate of these sunken regions—especially of the valley of the Jordan—is so peculiar, that it is natural to find them the special possession of one tribe. "Amalek"—so runs one of the earliest and most precise statements in the ancient records of Scripture—"Amalek dwells in the land of the south; and the Hittite, and the Jebusite, and the Amorite, dwell in the mountains, and the Canaanite dwells by the sea, and by the side of Jordan" (Num. xiii. 29). This describes the division of the country a few years only before the conquest. But there had been little or no variation for centuries. In the notice which purports to be the earliest of all, the seats of the Canaanite tribe—as distinguished from the sister tribes of Zidon, the Hittites, Amorites, and the other descendants of Canaan—are given as on the sea-shore from Zidon to Gaza, and in the Jordan valley to Sodom, Gomorrah, and Lasha (afterwards Callirhoe), on the shore of the present Dead Sea (Gen. x. 18-20). In Josh. xi. 3—at a time when the Israelites were actually in the western country—this is expressed more broadly. "The Canaanite on the east and the west" is carefully distinguished from the Amorite who held "the mountain" in the centre of the country. In Josh. xiii. 2, 3, we are told with more detail that "all the 'circles' (יְלִילוֹת) of the Philistines . . .

from Sihor (the *Wady el Arish*) unto Ekron northward, is counted to the Canaanite." Later still, the Canaanites are still dwelling in the upper part of the Jordan Valley—Bethshean; the plain of Esdraelion—Taanach, Ibleam, and Megiddo; the plain of Sharon—Dor; and also on the plain of Phoenicia—Acho and Zidon. Here were collected the chariots which formed a prominent part of their armies (Judg. i. 19, iv. 3; Josh. xvii. 16), and which could indeed be driven nowhere but in these level lowlands (Stanley, *S. & P.* 134).

The plains which thus appear to have been in possession of the Canaanites specially so called, were not only of great extent; they were also the richest and most important parts of the country, and it is not unlikely that this was one of the reasons for the name of "Canaanite" being

2. applied as a general name for the non-Israelite inhabitants of the land, as we have already seen was the case with "Canaan."

Instances of this are, Gen. xii. 6; Num. xxi. 2—where the name is applied to dwellers in the south, who in xiii. 29 are called Amalekites; Judg. i. 10—with which comp. Gen. xiv. 13 and xiii. 18, and Josh. x. 5, where Hebron, the highest land in Palestine, is stated to be Amorite; and Gen. xiii. 12, where the "land of Canaan" is distinguished from the very Jordan-valley itself. See also Gen. xxiv. 3, 37, comp. xxviii. 2, 6; Ex. xiii. 11, comp. 5. But in many of its occurrences it is difficult to know in which category to place the word. Thus in Gen. i. 11: if the floor of Atad was at Bethhögla, close to the west side of the Jordan, "the Canaanites" must be intended in the narrower and stricter sense; but the expression "inhabitants of the land" appears as if intended to be more general. Again, in Gen. x. 18, 19, where the present writer believes the tribe to be intended, Gesenius takes it to apply to the whole of the Canaanite nations. But in these and other similar instances, allowance must surely be made for the different dates at which the various records thus compared were composed. And besides this, it is difficult to imagine what au-

zurate knowledge the Israelites can have possessed of a set of petty nations, from whom they had been entirely removed for four hundred years, and with whom they were now again brought into contact only that they might exterminate them as soon as possible. And before we can solve such questions we also ought to know more than we do of the usages and circumstances of people who differed not only from ourselves, but also possibly in a material degree from the Orientals of the present day. The tribe who possessed the ancient city of Hebron, besides being, as shown above, called interchangeably Canaanites and Amorites, are in a third passage (Gen. xxiii.) called the children of Heth or Hittites (comp. also xxvii. 46 with xxviii. 1, 6). The Canaanites who were dwelling in the land of the south when the Israelites made their attack on it, may have been driven to these higher and more barren grounds by some other tribes, possibly by the Philistines who displaced the Avvites, also dwellers in the low country (Deut. ii. 23).

Beyond their chariots (see above) we have no clue to any manners or customs of the Canaanites. Like the Phoenicians, they were probably given to commerce; and thus the name became probably in later times an occasional synonym for a merchant (Job xl. 6; Prov. xxxi. 24; comp. Is. xxiii. 8, 11; Hos. xii. 2; Zeph. i. 11. See Kenrick, *Phoen.* 232).

Of the language of the Canaanites little can be said. On the one hand, being—if the genealogy of Gen. x. be right—Hamites, there could be no affinity between their language and that of the Israelites who were descendants of Shem. On the other is the fact that Abram and Jacob shortly after their entrance to the country seem able to hold converse with them, and also that the names of Canaanite persons and places which we possess, are translatable into Hebrew. Such are Melchizedek, Hamor, Shechem, Siserā . . . Ephrath, and also a great number of the names of places. But we know that the Egyptian and Assyrian names have been materially altered in their adoption into Hebrew records, either by translation into Hebrew equivalents, or from the impossibility of accurately rendering the sounds of one language by those of another. The modern Arabs have adopted the Hebrew names of places as nearly as would admit of their having a meaning in Arabic, though that meaning may be widely different from that of the Hebrew name. Examples of this are *Beit-ir*, *Beit-lahm*, *Bir es seba*, which mean respectively, "house of the eye," "house of flesh," "well of the lion," while the Hebrew names which these have superseded meant "house of caves," "house of bread," "well of the oath." May not a similar process have taken place when the Hebrews took possession of the Canaanite towns, and "called the lands after their own names?" (For an examination of this interesting but obscure subject see Gesenius, *Hebr. Spr.* 223-5.)

The "Nethinim" or servants of the temple seem to have originated in the dedication of captives taken in war from the petty states surrounding the Israelites. [NETHINIM.] If this was the case, and if they were maintained in number from similar sources, there must be many non-Israelite names in the lists of their families which we possess in Ezr. ii. 43-54; Neh. vii. 46-56. Several of the names in these catalogues—such as Siserā, Mehunnim, Nephushim—are the same as those which we know to be foreign, and doubtless others would be found on examination. The subject perhaps would not be beneath the examination of a Hebrew scholar.

This is perhaps the proper place for noticing the various shapes under which the formula for designating the nations to be expelled by the Israelites is given in the various Books.

1. Six nations: the Canaanites, Hittites, Amorites, Perizzites, Hivites, and Jebusites. This is the usual form, and, with some variation in the order of the names, it is found in Exod. iii. 8, 17, xxiii. 23, xxxiii. 2, xxxiv. 11; Deut. xx. 17; Josh. ix. 1, xii. 8; Judg. iii. 5. In Ex. xiii. 5, the same names are given with the omission of the Perizzites.

2. With the addition of the Gergashites: making up the mystic number seven (Deut. vii. 1; Josh. i. 10, xxiv. 11). The Gergashites are retained and the Hivites omitted in Neh. ix. 8 (comp. Ezr. ix. 1).

3. In Exod. xxiii. 28, we find the Canaanite, the Hittite and the Hivite.

4. The list of ten nations in Gen. xv. 19-21 includes some on the east of Jordan, and probably some on the south of Palestine.

5. In 1 K. ix. 20 the Canaanites are omitted from the list. [6.]

CANDA'CE (Κανδάκη, Strab. xvii. p. 830), a queen of Ethiopia (Meröë), mentioned Acts vii. 27. The name was not a proper name of an individual, but that of a dynasty of Ethiopian queens. (See Plin. iv. 35; Dion Cass. liv. 5; Strab. l. c.) The eunuch of this queen, who had charge of all her treasure, is mentioned in Acts as having been met by Philip the Evangelist on the desert road from Jerusalem to Gaza, and converted to Christianity. Ethiopian tradition gives him the name of Isidch; and in Iren. iii. 12, and Euseb. *H. E.* ii. 1, he is said to have first propagated the gospel in Arabia Felix and Ethiopia, but Sophronius makes him preach and suffer martyrdom in the island of Ceylon. (See Wolf, *Curæ*, ii. 113.) [H. A.]

CANDLESTICK (מְנֹרֶת; λυχνία τῶν ἑπτὰ κλάδων, 1 Macc. i. 21; ὁ ἀθάνατος—λεγόμενος ἀλκυνοσ καὶ καίμενος ἀδιαλείπτως ἐν τῇ νύκτι. Dial. Sic. ap. Schleusn. *Theas. s. v.*), which Moses was commanded to make for the tabernacle, is described Ex. xxv. 31-37, xxxvii. 17-24. It is called in Lev. xxiv. 4, "the pure," and in Eccles. xvi. 19, "the holy candlestick." With its various appurtenances (mentioned below) it required a talent of "pure gold," and it was not moulded, but "of beaten work" (τοπευτή). Josephus, however, says (*Ant.* iii. 6, §7) that it was of cast gold (κεχρησμένον), and hollow. From its golden base (מְנֹרֶת, *Baba*, Jos.), which, according to the Jews, was 3 feet high (Winer, *Leuchter*), sprang a main shaft or foot (מְנֹרֶת), "and spread itself into as many branches as there are planets, including the sun. It terminated in 7 heads all in one row, all standing parallel to one another, one by one, in imitation of the number of the planets" (Whiston's *Jos. ubi supra*). As the description given in Ex. is not very clear, we abbreviate Lightfoot's explanation of it. "The foot of it was gold, from which went up a shaft straight, which was the middle light. Near the foot was a golden dish wrought almondwise; and a little above that a golden knop, and above that a golden flower. Then two branches, one on each side, bowed, and coming up as high as the middle shaft. On each of them were three golden cups placed almondwise as sharp, scollop-shell fashion; above which was a golden knop, a golden flower, and the socket.

CANDLESTICK

Above the branches on the middle shaft was a golden boss, above which rose two shafts more; above the coming out of these was another boss, and two more shafts, and then on the shaft upwards were three golden scollop-cups, a knop, and a flower: so that the heads of the branches stood "in equal height" (*Works*, ii. 399, ed. Pitman). Calmet remarks that "the number 7 might remind them of the sabbath:" we have seen that Josephus gives it a somewhat Egyptian reference to the number of the planets, but elsewhere (*B. J.* vii. 5, §5) he assigns to the 7 branches a merely general reference, as τῆς παρά τοῖς Ἰουδαίοις ἑβδομάδος τῆς τῆς ἐμφανίζοντες. The whole weight of the candlestick was 100 minae; its height was, according to the Rabbis, 5 feet, and the breadth, or distance between the exterior branches 3½ feet (*Jahn, Arch. Bibl.* §329). It has been calculated to have been worth 5076*l.* exclusive of workmanship.

According to Josephus the ornaments on the shaft and branches were 70 in number, and this was a notion in which the Jews with their peculiar reverence for that number would readily coincide; but it seems difficult from the description in Exodus to confirm the statement. On the main shaft (called "the candlestick," in *Ex. xxv. 34*) there are said to be "4 almond-shaped bowls, with their knobs and their flowers," which would make 12 of these ornaments in all; and as on each of the 6 branches there were apparently (for the expression in verse 33 is obscure) 3 bowls, 3 knobs, and 3 flowers, the entire number of such figures on the candlestick would be 66. The word translated "bowl" in the A. V. is בַּיַּעַב, κρατήρ, for which Joseph. (*l. c.*) has κρατηρίδια καὶ βότσκοι. It is said to have been almond-shaped (בְּשֵׁבֶט, ἐκτετραγώνιοι καρύσκειοι), but whether the fruit or flower of the almond is intended cannot be certain. The word פֶּפֶּה is variously rendered "knop" (A. V.), "pommel" (Geddes), σφαιρωτήρ (LXX.), spherula (Vulg.), "apple" (Arabic, and other versions); and to this some apply the βότσκοι, and not (as is more natural) the σφαιρία of Jos. The third term is פֶּרֶץ, "a bud," κρίνα (LXX. and Jos.), which from an old gloss seems to be put for any ἄριστος εὐωδιάζον, κρίνους ὄμοιον. From the fact that it was expressly made "after the pattern, shown in the mount," many have endeavoured to find a symbolical meaning in these ornaments, especially Meyer and Bähr (*Symbol.* i. 416, sq.). Generally it was "a type of preaching" (Godwyn's *Moses and Aaron*, ii. 1) or of "the light of the law" (*Light-foot, l. c.*). Similarly candlesticks are made types of the spirit, of the Church, of witnesses, &c. (*Comp. Zech. iv.*; *Rev. ii. 5, xi. 4, &c.*; *Wemyss, Clar. Symbol. s. v.*)

The candlestick was placed on the south side of the first apartment of the tabernacle, opposite the table of shew-bread, which it was intended to illumine, in an oblique position (Λοξῶς) so that the lamps looked to the east and south (*Jos. Ant.* iii. 6, §7; *Ex. xxv. 37*); hence the central was called "the western" lamp, according to some, though others render it "the evening lamp," and say that it alone burned perpetually (*Ex. xxvii. 20, 21*), the others not being lit during the day, although the Holy Place was dark (*Ex. xxx. 8*; *1 Macc. iv. 50*). In *1 Sam. iii. 2*, we have the expression "ere the

lamp of God went out in the temple of the Lord," and this taken in connexion with *1 Chr. xiii. 11*, and *Lev. xxiv. 2, 3*, would seem to imply that "always" and "continually," merely mean "tempore constituto," i. e. by night; especially as Aaron is said to have dressed the lamps every morning and lighted them every evening. Rabbi Kimchi (*ad loc.*) says that the other lamps often went out at night, but "they always found the western lamp burning." They were each supplied with cotton, and half a log of the purest olive-oil (about two wine-glasses), which was sufficient to keep them burning during a long night (Winer).

The priest in the morning trimmed the lamps with golden snuffers (מַלְקָחִים; ἐπαρυστήρες; forcipes), and carried away the snuff in golden dishes (מַחְמָה; ὑποθέματα; acerrae, *Ex. xxv. 38*). When carried about, the candlestick was covered with a cloth of blue, and put with its appendages in badger-skin bags, which were supported on a bar (*Num. iv. 9*).

In Solomon's temple, instead of this candlestick (or besides it, as the Rabbis say, for what became of it we do not know), there were 10 golden candlesticks similarly embossed, 5 on the right and 5 on the left (*1 K. vii. 49*; *2 Chr. iv. 7*). These are said to have formed a sort of railing before the veil, and to have been connected by golden chains, under which, on the day of atonement, the high priest crept. They were taken to Babylon (*Jer. lii. 19*).

In the temple of Zerubbabel there was again a single candlestick (*1 Macc. i. 23, iv. 49*). It was taken from the Herodian temple by Titus, and carried in triumph immediately before the conqueror (*Joseph. B. J. vii. 5, §5*). The description given of its κίων and λεπτοὶ καυλίσκοι by Josephus, agrees only tolerably with the deeply interesting sculpture on the Arch of Titus; but he



Candlestick. (From Arch of Titus.)

drops a hint that it was not identical with the one used in the Temple, saying (possibly in allusion to the fantastic griffins, &c., sculptured on the pediment, which are so much worn that we found it difficult to make them out) τὸ ἔργον ἐξήλλακτο τῆς κατὰ τὴν ἡμετέραν χρῆσιν συνηθείας: where see Whiston's note. Hence Jahn (*Hebr. Com. §clix.*) says that the candlestick carried in the triumph was "somewhat different from the golden candlestick of the temple." These questions are

examined in Reland's treatise *De Spoliis Templi Hierosol. in Arcu Titiano conspicuis*. The general accuracy of the sculpture is undoubted (Prideaux, *Con.* i. 166).

After the triumph the candlestick was deposited in the Temple of Peace, and according to one story fell into the Tiber from the Milvian bridge during the flight of Maxentius from Constantine, Oct. 28, 312 A.D.; but it probably was among the spoils transferred, at the end of 400 years, from Rome to Carthage by Genseric, A.D. 455 (Gibbon, iii. 291). It was recovered by Belisarius, once more carried in triumph to Constantinople, "and then respectfully deposited in the Christian church of Jerusalem" (Id. iv. 24), A.D. 533. It has never been heard of since.

When our Lord cried "I am the light of the World" (John viii. 12), the allusion was probably suggested by the two large golden chandeliers, lighted in the court of the women during the feast of tabernacles, which illuminated all Jerusalem (Weistep, *ad loc.*), or perhaps to the lighting of this colossal candlestick, "the more remarkable in the profound darkness of an Oriental town" (Stanley, *S. & P.* p. 420).

[F. W. F.]

CANE. [CALAMUS.]

CANKERWORM (קָנָה; *Βροῦχος*). The Heb. term *yeleh* probably describes the *locust* in a certain stage of its growth, viz., just when it emerges from the caterpillar state and obtains the use of its wings; see Nah. iii. 16, "the cankerworm throweth off (צִבְצִב, *spoileth*, A. V.) its scales and fleeth away." The term is translated *caterpillar* in Ps. cv. 34, and Jer. li. 14, 27; *cankerworm* in Joel i. 4, ii. 25; Nah. iii. 15, 16. [Locust.] [W. L. B.]

CAN'NEH (כַּנְנֵה, one Codex כַּנְנֵה; *Xanaā*; Alex. *Xanaān*; *Chene*), *Ec.* xxvii. 23. [CALNEH.]

CANON OF SCRIPTURE, THE, may be generally described as "the collection of books which forms the original and authoritative written rule of the faith and practice of the Christian Church." Starting from this definition it will be the object of the present article to examine shortly, I. The original meaning of the term: II. The Jewish Canon of the Old Testament Scriptures as to (α) its formation, and (β) extent: III. The Christian Canon of the Old; and IV. of the New Testament.

I. *The use of the word Canon.*—The word Canon (*Κανών*, akin to קָנָה [cf. Gesen. *Thes.* s. v.] *κάνη*, *κάννα*, *canna* [cannalis, channel], *cane*, *cannon*) in classical Greek is (1) properly a *straight rod*, as the rod of a shield, or that used in weaving (*liciatorian*), or a carpenter's rule. (2) The last usage offers an easy transition to the metaphorical use of the word for a *testing rule* in ethics (comp. Arist. *Eth. Nic.* iii. 4, 5), or in art (the *Canon* of Polyctetus; *Luc. de Salt.* p. 946 B.), or in language (the *Canons* of Grammar). The varied gift of tongues, according to the ancient interpretation of Acts ii. 7, was regarded as the "canon" or test which determined the direction of the labours of the several Apostles

* Credner accepts the popular interpretation, as if canonical were equivalent to "having the force of law," and supposes that *scripturae legis*, a phrase occurring in the time of the persecution of Diocletian, represents γραφαὶ κανόνος, which however does not, as far as I know, occur anywhere (*Zur Gesch. d. Kan.* p. 67). The terms *canonical* and *canonize* are probably of Alexandrine origin; but there is not the

(Severian. ap. *Cram. Cat. in Act.* ii. 7, *διδόναι ἐκάστην γλῶσσα καθάπερ κανόν*). Chronological tables were called *κανόνες χρονικοί* (Plut. *Sol.* 27); and the summary of a book was called *κανόν*, as giving the "rule," as it were, of its content. The Alexandrine grammarians applied the word in this sense to the great "classical" writers, who were styled "the rule" (ὁ κανόν), or the perfect model of style and language. (3) But in addition to these active meanings the word was also used passively for a measured space (at Olympia), and, in later times, for a fixed tax (Du Cange, s. v. *Canon*).

The ecclesiastical usage of the word offers a complete parallel to the classical. It occurs in the LXX. in its literal sense (Jud. xiii. 6), and again in Aquila (Job xxxviii. 5). In the N. T. it is found in two places in St. Paul's epistles (Gal. vi. 16; 2 Cor. x. 13-16), and in the second place the transition from an active to a passive sense is worthy of notice. In patristic writings the word is commonly used both as a rule in the widest sense, and especially in the phrases "the rule of the Church," "the rule of faith," "the rule of truth" (ὁ κανόν τῆς πίστεως; and so also *κανὼν ἐκκλησιαστικός*, and *ὁ κανὼν* simply). This rule was regarded either as the abstract, ideal standard, embodied only in the life and action of the Church; or, again, as the concrete, definite creed, which set forth the facts from which that life sprang (*regula*: Tertull. *de virg.* vol. 1). In the fourth century, when the practice of the Church was further systematised, the decisions of synods were styled "Canons," and the discipline by which ministers were bound was technically "the Rule," and those who were thus bound were styled *Canonici* ("Canons"). In the phrase "the canon (*i. e.* fixed part) of the mass," from which the popular sense of "canonize" is derived, the passive sense again prevailed.

As applied to Scripture the derivatives of *κανὼν* are used long before the simple word. The Latin translation of Origen speaks of *Scripturae Canonice* (*de Princ.* iv. 33), *libri regulares* (*Comm. in Matt.* §117), and *libri canonizati* (id. §28). In another place the phrase *haberi in Canone* (*Prolog. in Cant.* s. f.) occurs, but probably only as a translation of *κανονίζεσθαι*, which is used in this and cognate senses in Athanasius (*Ep. Fest.*), the Laodicean Canons (*ἀκανόνιστα*, *Can. lix.*), and later writers. This circumstance seems to show that the title "Canonical" was first given to writings in the sense of "admitted by the rule," and not as "forming part of and giving the rule." It is true that an ambiguity thus attaches to the word which may mean only "publicly used in the Church;" but such an ambiguity may find many parallels, and usage tended to remove it. The spirit of Christendom recognised the books which truly expressed its essence; and in lapse of time, when that spirit was denuded by later overgrowths of superstition, the written "Rule" occupied the place and received the name of that vital "Rule" by which it was first stamped with authority.

slightest evidence for connecting the "canon" of classical authors with the "canon" of Scripture, notwithstanding the tempting analogy. If it could be shown that *ὁ κανὼν* was used at an early period for the list of sacred books, then it would be the simplest interpretation to take *κανονίζεσθαι* in the sense of "being entered on the list."

(ὁ κανὼν τῆς ἀληθείας αἱ θεῖαι γραφαί, *Isid. Pelus. Ep. civ.*; comp. *Aug. de doctr. Chr. iv. 9 (6)*; and as a contrast *Anon. ap. Euseb. H. E. v. 28*).

The first direct application of the term *κανὼν* to the Scriptures seems to be in the verses of Amphilochius (c. 380 A.C.), who concludes his well-known Catalogue of the Scriptures with the words *ὁσὸς ἀνευδέστατος κανὼν ἂν εἴη τῶν θεοπνευστῶν γραφῶν*, where the word indicates the rule by which the contents of the Bible must be determined, which the contents of an index of the constituent and thus secondarily an index of the constituent books. Among Latin writers the word is commonly found from the time of Jerome (*Prolog. Gal. Tobias et Judith non sunt in Canone*) and Augustine (*De Civ. xvii. 24. . . perpauci auctoritatem Canonis obtinuerunt*; *id. xviii. 38. . . inveniuntur in Canone*), and their usage of the word, which is wider than that of Greek writers, is the source of its modern acceptance.

The uncanonical books were described simply as "those without" or "those uncanonized" (*ἀκατάστατα*, *Conc. Laod. lix.*). The Apocryphal books, which were supposed to occupy an intermediate position, were called "books read" (*ἀναγιγνωσκόμενα*, *Athan. Ep. Fest.*), or "ecclesiastical" (*ecclesiastici*, *Rufin. in Symb. Apost. §38*), though the latter title was also applied to the canonical Scriptures (*Leont. l. c. infr.*). The canonical books (*Leont. de Sect. ii. τὰ κανονιζόμενα βιβλία*) were also called "books of the Testament" (*ἐνδόθηκα βιβλία*), and Jerome styled the whole collection by the striking name of "the holy library" (*Bibliotheca sancta*), which happily expresses the unity and variety of the Bible (*Credner, Zur Gesch. d. Kan. §1*; *Hist. of Canon of N. T. App. D.*).

II. (a) *The formation of the Jewish Canon.*—The history of the Jewish Canon in the earliest times is beset with the greatest difficulties. Before the period of the exile only faint traces occur of the solemn preservation and use of sacred books. According to the command of Moses the "book of the law" was "put in the side of the ark" (*Deut. xxxi. 25 ff.*), but not in it (*1 K. viii. 9*; comp. *Joseph. Ant. iii. i. 7, v. 1, 17*), and thus in the reign of Josiah, Hilkiah is said to have "found the book of the law in the house of the Lord" (*2 K. xxii. 8*; comp. *2 Chr. xxiv. 14*). This "book of the law," which, in addition to the direct precepts (*Ex. xxiv. 7*), contained general exhortations (*Deut. xviii. 61*) and historical narratives (*Ex. xvii. 14*), was further increased by the records of Joshua (*Josh. xxiv. 26*), and probably by other writings (*1 Sam. x. 25*), though it is impossible to determine their contents.^b At a subsequent time collections of proverbs were made (*Prov. xxv. 1*), and the later prophets (especially Jeremiah; comp. *Kueper, Jerem. Libror. ss. interp. et index, Berol. 1837*) were familiar with the writings of their predecessors, a circumstance which may naturally be connected with the training of "the prophetic schools." It perhaps marks a further step in the formation of the Canon when "the book of the Lord" is mentioned by Isaiah as a general collection of sacred teaching (*xxx. 16*; comp. *xxxix. 18*), at once familiar and authoritative; but it is unlikely that any definite collection either of "the psalms" or of "the prophets" existed before the captivity. At that time Zechariah speaks of

"the law" and "the former prophets" as in some measure co-ordinate (*Zech. vii. 12*); and Daniel refers to "the books" (*Dan. ix. 2, ספרים*) in a manner which seems to mark the prophetic writings as already collected into a whole. Even after the captivity the history of the Canon, like all Jewish history up to the date of the Maccabees, is wrapt in great obscurity. Faint traditions alone remain to interpret results which are found realized when the darkness is first cleared away. Popular belief assigned to Ezra and "the great synagogue" the task of collecting and promulgating the Scriptures as part of their work in organising the Jewish Church. Doubts have been thrown upon this belief (*Rau, De Synag. magna, 1726*; comp. *Ewald, Gesch. d. V. Isr. iv. 191*), and it is difficult to answer them, from the scantiness of the evidence which can be adduced; but the belief is in every way consistent with the history of Judaism and with the internal evidence of the books themselves. The later embellishments of the tradition, which represent Ezra as the second author of all the books [*2 Esdras*], or define more exactly the nature of his work, can only be accepted as signs of the universal belief in his labours, and ought not to cast discredit upon the simple fact that the foundation of the present Canon is due to him. Nor can it be supposed that the work was completed at once; so that the account (*2 Macc. ii. 13*) which assigns a collection of books to Nehemiah is in itself a confirmation of the general truth of the gradual formation of the Canon during the Persian period. The work of Nehemiah is not described as initiatory or final. The tradition omits all mention of the law, which may be supposed to have assumed its final shape under Ezra, but says that Nehemiah "gathered together the [writings] concerning the kings and prophets, and the [writings] of David, and letters of kings concerning offerings," while "founding a library" (*καταβαλλόμενος βιβλιοθήκην ἐπισυνήγαγε τὰ περὶ τῶν βασιλέων καὶ προφητῶν καὶ τὰ τοῦ Δαυὶδ καὶ ἐπιστολὰς βασιλέων περὶ ἀναθημάτων*; *2 Macc. i. c.*). The various classes of books were thus completed in succession; and this view harmonises with what must have been the natural development of the Jewish faith after the Return. The constitution of the Church and the formation of the Canon were both from their nature gradual and mutually dependent. The construction of an ecclesiastical polity involved the practical determination of the divine rule of truth, though, as in the parallel case of the Christian Scriptures, open persecution first gave a clear and distinct expression to the implicit faith.

The persecution of Antiochus (B.C. 168) was for the Old Testament what the persecution of Diocletian was for the New, the final crisis which stamped the sacred writings with their peculiar character. The king sought out "the books of the law" (*τὰ βιβλία τοῦ νόμου*, *1 Macc. i. 56*) and burnt them; and the possession of a "book of the covenant" (*βιβλίον διαθήκης*) was a capital crime (*Joseph. Ant. xii. 5, §4, ἠφανίζετο εἶπον βιβλίος εὐρεθείη ἱερὰ καὶ νόμος*...). According to the common tradition, this proscription of "the law" led to the public use of the writings of the prophets, and without discussing the accuracy of this belief,

^b According to some (*Fabric. Cod. Pseudep. V. T. l. 1115*), this collection of sacred books was preserved by Jeremiah at the destruction of the Temple (comp. *2 Macc. ii. 4 f.*); according to others it was consumed

together with the ark (*Epiph. de Pond. civ. ii. 162*). In *2 K. xxii. 8 ff.*, *2 Chr. xxxiv. 14 ff.*, mention is made only of *the Law*.

it is evident that the general effect of such a persecution would be to direct the attention of the people more closely to the books which they connected with the original foundation of their faith. And this was in fact the result of the great trial. After the Maccabean persecution the history of the formation of the Canon is merged in the history of its contents.^c The Bible appears from that time as a whole, though it was natural that the several parts were not yet placed on an equal footing, nor regarded universally and in every respect with equal reverence^d (comp. Zunz, *D. Gottesd. Vortr. d. Jud.* pp. 14, 25, &c.).

But while the combined evidence of tradition and of the general course of Jewish history leads to the conclusion that the Canon in its present shape was formed gradually during a lengthened interval, beginning with Ezra and extending through a part or even the whole (Neh. xii. 11, 22) of the Persian period (A.C. 458-332), when the cessation of the prophetic gift^e pointed out the necessity and defined the limits of the collection, it is of the utmost importance to notice that the collection was peculiar in character and circumscribed in contents. All the evidence which can be obtained, though it is confessedly scanty, tends to show that it is false, both in theory and fact, to describe the O. T. as "all the relics of the Hebraeo-Chaldaic literature up to a certain epoch" (De Wette, *Einkl.* §8), if the phrase is intended to refer to the time when the Canon was completed. The epilogue of Ecclesiastes (xii. 11 ff.) speaks of an extensive literature, with which the teaching of Wisdom is contrasted, and "weariness of the flesh" is described as the result of the study bestowed upon it. It is impossible that these "many writings" can have perished in the interval between the composition of Ecclesiastes and the Greek invasion, and the Apocrypha includes several fragments which must be referred to the Persian period (Buxtorf, *Tiberias*, 10 f.; Hottinger, *Theol. Phil.*; Hengstenberg, *Beiträge*, i.; Hävernick, *Einkl.* i.; Oehler, art. *Canon d. A. T.* in Herzog's *Encyclop.*).

(B) *The contents of the Jewish Canon.*—The first notice of the O. T. as consisting of distinct and definite parts occurs in the prologue to the Greek translation of the Wisdom of Sirach (Ecclesiasticus). The date of this is disputed [ECCLESIASTICUS; JESUS SON OF SIRACH]; but if we admit the later date (c. B.C. 131), it falls in with what has been said on the effect of the Antiochian persecution. After that "the law, the prophecies, and the remainder of the books" are mentioned as integral sections of a completed whole (*ὁ νόμος, καὶ αἱ προφητεῖαι, καὶ τὰ λοιπὰ τῶν βιβλίων*), and the phrase which designates the last class suggests no reason for supposing that that was still indefinite and open to additions. A like threefold classification is used for describing the entire O. T. in the Gospel of St. Luke (xxiv. 44, *ἐν τῷ νόμῳ Μωϋσέως καὶ προφήταις καὶ ψαλμοῖς*; comp. Acts xxviii. 23), and appears again in a passage of Philo, where the

^c The reference to the work of Judas Macc. in 2 Macc. ii. 14, *ὡσαύτως δὲ καὶ Ἰούδας τὰ διαπεπρωμένα διὰ τὸν πόλεμον τὸν γερονότα ἡμῖν ἐπισυνήγαγε πάντα, καὶ ἔστι παρ' ἡμῶν*, appears from the connexion to refer in particular to his care with regard to the restitution of the copies of the sacred writings which were "lost" (*διαπεπρωμένα*). It is of importance to notice that the work was a restoration, and not a new collection.

^d Yet the distinction between the three degrees of

Therapeutae are said to find their true food in "laws and oracles uttered by prophets, and hymns and (τὰ ἄλλα) the other [books?] by which knowledge and piety are increased and perfected" (Philo, *de vita cont.* 3). [BIBLE.]

The triple division of the O. T. is itself not a mere accidental or arbitrary arrangement, but a reflection of the different stages of religious development through which the Jewish nation passed. The Law is the foundation of the whole revelation, the special discipline by which a chosen race was trained from a savage wilfulness to the accomplishment of its divine work. The Prophets portray the struggles of the same people when they came into closer connexion with the kingdoms of the world, and were led to look for the inward anti-types of the outward precepts. The Hagiographa carry the divine lesson yet further, and show its working in the various phases of individual life, and in relation to the great problems of thought and feeling, which present themselves by a necessary law in the later stages of civilization (comp. Oehler, art. *Canon*, in Herzog's *Encyclop.* p. 253).

The general contents of these three classes still, however, remain to be determined. JOSEPHUS, the earliest direct witness on the subject, enumerates twenty books "which are justly believed to be divine" (*τὰ δικαίως θεῖα πεπιστευμένα*): five books of Moses, thirteen of the prophets, extending to the reign of Artaxerxes (*i. e. Esther*, according to Josephus),^f and four which contain hymns and directions for life (Joseph. c. *Apion.* i. 8). Still there is some ambiguity in this enumeration, for in order to make up the numbers, it is necessary either to rank Job among the prophets, or to exclude one book, and in that case probably Ecclesiastes, from the Hagiographa. The former alternative is the more probable, for it is worthy of special notice that Josephus regards primarily the historic character of the prophets (*τὰ κατ' αὐτοὺς πράχθέντα συνέγραψαν*), a circumstance which explains his deviation from the common arrangement in regard to the later annals (1 and 2 Chr., Ezr., Neh.), and Daniel and Job, though he is silent as to the latter in his narrative (comp. Orig. *ap. Euseb.* *H. E.* vi. 25). The later history, he adds, has also been written in detail, but the records have not been esteemed worthy of the same credit, "because the accurate succession of the prophets was not preserved in their case" (*διὰ τὸ μὴ γενέσθαι τὴν τῶν προφητῶν ἀκριβῆ διαδοχὴν*). "But what faith we place in our own Scriptures (*γράμμασιν*), is seen in our conduct. They have suffered no addition, diminution, or change. From our infancy we learn to regard them as decrees of God (*θεοῦ δόγματα*); we observe them, and if need be we gladly die for them" (c. *Apion.* i. 8; comp. Euseb. *H. E.* iii. 10).

In these words Josephus clearly expresses not his own private opinion, nor the opinion of his sect, the Pharisees, but the general opinion of his countrymen. The popular belief that the Sadducees received only the books of Moses (Tertull. *In*

inspiration which were applied by Abarbanel (Keil, *Einkl.* §158, 6) to the three classes of writings is unknown to the early rabbins.

^e After Malachi, according to the Jewish tradition (Vitrings, *Obs. Sacr.* vi. 6; *ap. Keil*, i. c.).

^f The limit fixed by Josephus marks the period to which the prophetic history extended, and not, as is commonly said, the date at which the O. T. canon was itself finally closed.

proser. haeret. 45; Hieron. in *Matth.* xii. 31, p. 181; Origen, c. *Cels.* i. 49), rests on no sufficient authority; and if they had done so, Josephus could not have failed to notice the fact in his account of the different sects [SADDUCEES].⁸ In the traditions of the Talmud on the other hand, Gamaliel is represented as using passages from the Prophets and the Hagiographa in his controversies with the tannim, and they reply with quotations from the same sources without scruple or objection. (Comp. Eichhorn, *Einkl.* §35; Lightfoot, *Horae Hebr. et Talm.* ii. 616; C. F. Schmid, *Enarr. Sent. Fl. Josephi de Libris V. T.* 1777; G. Güldenapfel, *Dispositio de Libris V. T.* 1804; S. G. exhibens, 1804.)

The casual quotations of Josephus agree with his express Canon. With the exception of Prov., Eccles., and Cant., which furnished no materials for his work, and Job, which, even if historical, offered no point of contact with other history, he uses all the other books either as divinely inspired writings (5 Moses, Is., Jer., Ez., Dan., xii. Proph.), or as authoritative sources of truth.

The writings of the N. T. completely confirm the testimony of Josephus. Coincidences of language show that the Apostles were familiar with several of the Apocryphal books (Bleek, *Ueber d. Stellung d. Apokr. u. s. w. in Stud. u. Krit.* 1853, pp. 267 ff.);⁹ but they do not contain one authoritative or direct quotation from them, while, with the exception of Judges, Eccl., Cant., Esther, Ezra, and Nehemiah, every other book in the Hebrew Canon is used either for illustration or proof.¹

Several of the early fathers describe the contents of the Hebrew Canon in terms which generally agree with the results already obtained. MELITO of Sardis (c. 179 A.D.) in a journey to the East made the question of the exact number and order of "the books of the Old Testament" a subject of special inquiry, to satisfy the wishes of a friend (Euseb. *H. E.* iv. 26). He gives the result in the following form: the books are, 5 Moses . . . Jos., Jud., Ruth, 4 K., 2 Chr. Ps., Prov. (Σαλομῶνος Παροιμίαι ἢ καὶ Σοφία), Eccl., Cant., Job, Is., Jer. xii. Proph., Dan., Ez., Esdr. The arrangement is peculiar, and the books of Nehemiah and Esther are wanting. The former is without doubt included in the general title "Esdras," and it has been conjectured (Eichhorn, *Einkl.* §52; comp. Routh, *Rel. Sacr.* i., 136) that Esther may have formed part of the same collection of records of the history after the exile.² The testimony of ORIGEN

⁸ In *Ant.* xiii. 10, §6, Josephus simply says that the Sadducees rejected the precepts which were not contained in the laws of Moses (ἀπερ οὐκ ἀναγράφονται ἐν τοῖς Μωυσέως νόμοις), but derived only from tradition (τὰ ἐκ παραδόσεως, opposed to τὰ γεγραμμένα). The statement has no connexion whatever with the other writings of the Canon.

The Canon of the SAMARITANS was confined to the Pentateuch, not so much from their hostility to the Jews, as from their undue exaltation of the Law (Keil, *Einkl.* §218).

⁹ The chief passages which Bleek quotes, after Stier and Nitzsch, are James i. 19 || *Sirac.* v. 11; 1 Pet. i. 6, 7 || *Wisd.* iii. 3-7; *Heb.* xi. 34, 35 || 2 Macc. vi. 18-vii. 42; *Heb.* i. 3 || *Wisd.* vii. 26, &c.; *Rom.* i. 20-32 || *Wisd.* xiii.-xv.; *Rom.* ix. 21 || *Wisd.* xv. 7; *Eph.* vi. 13-17 || *Wisd.* v. 18-20. But it is obvious that if these passages prove satisfactorily that the Apostolic writers were acquainted with the apocryphal books, they indicate with equal clearness that their *intention* with regard to them cannot have been purely accidental. An earlier criticism of the alleged coin-

labours under a similar difficulty. According to the present Greek text (Euseb. *H. E.* vi. 25; *In Ps.* i. *Philoc.* 3), in enumerating the 22 books "which the Hebrews hand down as included in the Testament (ἐνδιαθήκους)," he omits the book or the 12 minor prophets, and adds "the letter" to the book of Jeremiah and Lamentations (Ἱερεμίας σὺν Ὀρθοῖς καὶ τῇ ἐπιστολῇ ἐν ἐνί). The number is thus imperfect, and the Latin version of Rufinus has rightly preserved the book of the xii prophets in the catalogue, placing it after Cant. and before the greater prophets, a strange position which can hardly have been due to an arbitrary insertion (cf. Hil. *Prolog. in Ps.* 15)¹. The addition of "the letter" to Jer. is inexplicable except on the assumption that it was an error springing naturally from the habitual use of the LXX., in which the books are united, for there is not the slightest trace that this late apocryphal fragment [BARUCH, BOOK OF] ever formed part of the Jewish Canon. The statement of JEROME is clear and complete. After noticing the coincidence of the 22 books of the Hebrew Bible with the number of the Hebrew letters, and of the 5 double letters with the 5 "double books" (Sam., K., Chr., Ez., Jer.), he gives the contents of the Law, the Prophets, and the Hagiographa, in exact accordance with the Hebrew authorities, placing Daniel in the last class; and adding that whatever is without the number of these must be placed among the Apocrypha. ("Hic prologus Script. quasi galeatum principium omnibus libris quos de Haebraeo vertimus in Latinum, convenire potest, ut scire valeamus, quidquid extra hos est, inter Apocrypha esse ponendum," Hieron. *Prolog. Gal.*) The statement of the *Talmud* is in many respects so remarkable that it must be transcribed entire. "But who wrote [the books of the Bible]? Moses wrote his own book, ? the Pentateuch, the section about Balaam and Job. Joshua wrote his own book and the eight [last] verses of the Pentateuch. Samuel wrote his own book, the book of Judges and Ruth. David wrote the book of Psalms [of which however some were composed] by the ten venerable elders, Adam, the first man, Melchizedek, Abraham, Moses, Haman, Jeduthun, Asaph, and the three sons of Korah. Jeremiah wrote his own book, the books of Kings and Lamentations. Hezekiah and his friends [reduced to writing] the books contained in the Memorial word IAMSCHAK, i. e. Isaiah, Proverbs, Canticles, Ecclesiastes. The men of the

cidences is given in Cosin's *Canon of Scripture*, §§35 ff.

¹ Some passages are quoted in the N. T. which are not found in the canonical books. The most important of these is that from the prophecies of Enoch [ENOCH, BOOK OF] (*Jude*, 17). Others have been found in Luke xi. 49-51; *John* vii. 38; *James* iv. 5, 6; 1 *Cor.* ii. 9; but these are more or less questionable.

² Hody (*De Bibl. text.* p. 646) quotes a singular note, falsely attributed to Athanasius, who likewise omits Esther. "Sunt etiam ex antiquis Hebraeis qui Esther admittant, atque ut numerus idem (22) servent, cum *Judicibus* copularunt." The book is wanting also in the *Synops. S. Script.*, *Gregor. Naz.*, *Amphilochius*, *Nicephorus Callistus*, &c.

³ Origen expressly excludes 1 Macc. from the canon (ἐξω δὲ τούτων ἐστὶ τὰ Μακκ.), although written in Hebrew. Berthold's statement to the contrary is incorrect (*Einkl.* §31), although Keil (*de Auct. Can. Libb. Macc.* 67) maintains the same opinion.

great Synagogue [reduced to writing] the books contained in the memorial letter *KANDAG*, i. e. Ezekiel, the 12 lesser prophets, Daniel, and Esther. Ezra wrote his own book, and brought down the genealogies of the books of Chronicles to his own times. . . . Who brought the remainder of the books [of Chronicles] to a close? Nehemiah the son of Hachalijah" (Baba Bathra f. 14 b. *ap. Oehler*, art. *Kanon*, l. c.).

In spite of the comparatively late date (c. A. D. 500), from which this tradition is derived, it is evidently in essence the earliest description of the work of Ezra and the Great Synagogue which has been preserved. The details must be tested by other evidence, but the general description of the growth of the Jewish Canon bears every mark of probability. The early fables as to the work of Ezra [2 *ÉSDRAS*; see above] are a natural corruption of this original belief, and after a time entirely supplanted it; but as it stands in the great collection of the teaching of the Hebrew Schools, it bears witness to the authority of the complete Canon, and at the same time recognizes its gradual formation in accordance with the independent results of internal evidence.

The later Jewish Catalogues throw little light upon the Canon. They generally reckon twenty-two books, equal in number to the letters of the Hebrew alphabet, five of the Law, eight of the Prophets (*Josh.*, *Jud.*, and *Ruth*, 1, 2 *Sam.*, 1, 2 *K.*, *Is.*, *Jer.* and *Lam.*, *Ez.*, 12 *Proph.*), and nine of the Hagiographa (*Hieron. Prol. in Reg.*). The last number was more commonly increased to eleven by the distinct enumeration of the books of *Ruth* and *Lamentation* ("the 24 Books" עשרים וארבעה), and in that case it was supposed that the *Yod* was thrice repeated in reverence for the sacred name (*Hody, De Bibl. text.* p. 644; *Eichhorn, Einl.* §8). In *Hebrew MSS.*, and in the early editions of the O. T., the arrangement of the later books offers great variations (*Hody, l. c.*, gives a large collection), but they generally agree in reckoning all separately except the books of *Ezra* and *Nehemiah* (*Buxtorf, Hottinger, Hengstenberg, Hävernick, ll. cc.*; *Zunz, Gottesd. Vorträge d. Juden*).

So far then it has been shown that the Hebrew Canon was uniform and coincident with our own; but while the Palestinian Jews combined to preserve the strict limits of the old prophetic writings, the Alexandrine Jews allowed themselves greater freedom. Their ecclesiastical constitution was less definite, and the same influences which created among them an independent literature disinclined them to regard with marked veneration more than the Law itself. The idea of a Canon was foreign

^m Notwithstanding the unanimous judgment of later writers, there are traces of the existence of doubts among the first Jewish doctors as to some books. Thus in the *Mishna* (*Jad.* 3, 5) a discussion is recorded as to *Cant.* and *Eccles.* whether they "soil the hands;" and a difference as to the latter book existed between the great schools of *Hillel* and *Shammai*. The same doubts as to *Eccles.* are repeated in another form in the *Talmud* (*Sabb.* f. 30, 2), where it is said that the book would have been concealed (עָלָה) but for the quotations at the beginning and the end. *Comp. Hieron. Comm. in Eccles.* s. f.: "Alunt Hebraei cum inter caetera scripta Salomonis quae antiquata sunt nec in memoria duraverunt, et hic liber obliuiscendum videretur, eo quod vanas Dei assereret creaturas ex hoc uno capitulo (xii.)

& their habits; and the fact that they possessed the sacred books not merely in a translation, but in a translation made at different times, without any unity of plan and without any uniformity of execution, necessarily weakened that traditional feeling of their real connexion which traditional Palestine. Translations of later books were made (1 *Macc.*, *Eccus.*, *Baruch*, &c.), and new ones were written (2 *Macc. Wisd.*), and were reckoned in the sum of their religious literature, and probably placed on an equal footing with the Hagiographa in common esteem. But this was not the result of any express judgment on their worth, but a natural consequence of the popular belief in the doctrine of a living Word which deprived the prophetic writings of part of their distinctive value. So far as an authoritative Canon existed in Egypt, it is probable that it was the same as that of Palestine. In the absence of distinct evidence to the contrary this is most likely, and positive indications of the fact are not wanting. The translator of the *Wisdom of Sirach* uses the same phrase (ὁ νόμος καὶ οἱ προφῆται καὶ τὰ ἄλλα βιβλία) in speaking of his grandfather's biblical studies in Palestine, and of his own in Egypt (*comp. Eichhorn, Einl.* §22), and he could hardly have done so, had the Bible been different in the two places. The evidence of *Philo*, if less direct, is still more conclusive. His language shows that he was acquainted with the Apocryphal books, and yet he does not make a single quotation from them (*Hornemann, Observ. de illustr. doct. de Can. V. T. ex Philone*, pp. 28, 29, *ap. Eichhorn, Einl.* §26), though they offered much that was favourable to his views. On the other hand, in addition to the Law, he quotes all the books of "the Prophets," and the *Psalms* and *Proverbs*, from the Hagiographa, and several of them (*Is.*, *Jer.*, *Hos.*, *Zech.*, *Ps.*, *Prov.*), with clear assertions of their "prophetic" or inspired character. Of the remaining Hagiographa (*Neh.*, *Ruth*, *Lam.*, 1, 2 *Chron.*, *Dan.*, *Ecc.*, *Cant.*) he makes no mention, but the three first may have been attached, as often in Hebrew usage, to other books (*Ez.*, *Jud.*, *Jer.*), so that four writings alone are entirely unattested by him (*comp. Hornemann, l. c.*). A further trace of the identity of the Alexandrine Canon with the Palestinian is found in the *Apocalypse of Esdras* [2 *ÉSDRAS*], where "24 open books" are specially distinguished from the mass of esoteric writings which were dictated to Ezra by inspiration (2 *Esd.* xiv. 44 ff.).

From the combination of this evidence there can be no reasonable doubt that at the beginning of the Christian era the Jews had only one Canon of the Sacred writings, defined distinctly in Palestine, and

meruisse auctoritatem Parallel passages are quoted in the notes on the passage, and by *Bleek, Stud. u. Krit.* 1853, pp. 322 ff. The doubts as to Esther have been already noticed.

A series of references to the Apocryphal books from Jewish writers has been made by *Hottinger (Thez. Philol.* 1659), and collected and reprinted by *Wordsworth (On the Canon of the Scriptures, App. C.)*. Compare also the valuable notices in *Zunz, D. Gottesd. Vortr. d. Jud.* pp. 126 ff.

ⁿ The dream of a second and third revision of the Jewish canon in the times of *Eleazar* and *Hillel*, by which the Apocryphal books were ratified (*Genebrard*), which the Apocryphal books were ratified (the rests on no basis whatever. The supposition that the Jews rejected the Apocrypha after our Lord's coming (*Card. Perron*) is equally unfounded. *Cosin, Canon of Scripture*, §§23, 25.

admitted, though with a less definite apprehension of its peculiar characteristics, by the Hellenizing Jews of the Dispersion, and that this Canon was recognized, as far as can be determined, by our Lord and His apostles. But on the other hand, the connexion of other religious books with the Greek translation of the O. T., and their common use in Egypt was already opening the way for an extension of the original Canon, and assigning an authority to later writings which they did not derive from ecclesiastical sanction.

III. a. *The History of the Christian Canon of the Old Testament.*—The history of the Old Testament Canon among Christian writers exhibits the natural issue of the currency of the LXX., enlarged as it had been by apocryphal additions. In proportion as the Fathers were more or less absolutely dependent on that version for their knowledge of the Old Testament Scriptures, they gradually lost in common practice the sense of the difference between the books of the Hebrew Canon and the Apocrypha. The custom of individuals grew into the custom of the Church; and the public use of the Apocryphal books obliterated in popular regard the characteristic marks of their origin and value, which could only be discovered by the scholar. But the custom of the Church was not fixed in an absolute judgment. It might seem as if the great leaders of the Christian Body shrank by a wise forethought from a work for which they were unfitted; for by acquirements and constitution they were little capable of solving a problem which must at last depend on historical data. And this remark must be applied to the details of patristic evidence on the contents of the Canon. Their habit must be distinguished from their judgment. The want of critical tact which allowed them to use the most obviously pseudonymous works (2 Esdras, Enoch) as genuine productions of their supposed authors, or as "divine Scripture," greatly diminishes the value of casual and isolated testimonies to single books. In such cases the form as well as the fact of the attestation requires to be examined, and after this the combined witness of different Churches can alone suffice to stamp a book with ecclesiastical authority.

The confusion which was necessarily introduced by the use of the LXX. was further increased when the Western Church rose in importance. The LXX. itself was the original of the Old Latin, and the recollection of the original distinction between the constituent books of the Bible became more and more difficult in the version of a version; and at the same time the Hebrew Church dwindled down to an obscure sect, and the intercourse between the Churches of the East and West grew less intimate. The impulse which instigated Melito in the second century to seek in "the East" an "accurate" account of "the books of the Old Testament," gradually lost its force as the Jewish nation and literature were further withdrawn from the circle of Christian knowledge. The Old Latin version converted use popularly into belief, and the investigations of Jerome were unable to counteract without any distinct and authoritative sanction. Yet one important, though obscure, protest was made against the growing error. The Nazarenes, the relics of the Hebrew Church, in addition to the New Testament "made use of the Old Testament, as the Jews" (Epiph. *Haer.* xxix. 7). They had "the whole Law, and the Prophets, and the Hagiographa so called, that is the poetical books, and

the Kings, and Chronicles and Esther, and all the other books in Hebrew" (Epiph. *l. c.* παρ' αὐτοῖς γὰρ πᾶς ὁ νόμος καὶ οἱ προφῆται καὶ τὰ γραφεῖα λεγόμενα, φημι δὲ τὰ στιχῆρη, καὶ αἱ βασιλείαι καὶ Παραλειπόμενα, καὶ Λισθήρ καὶ τὰ ἅλα πάντα Ἑβραϊκῶς ἀναγινώσκειται). And in connexion with this fact, it is worthy of remark that JUSTIN MARTYR, who drew his knowledge of Christianity from Palestine, makes no use of the Apocryphal writings in any of his works.

From what has been said, it is evident that the history of the Christian Canon is to be sought in the first instance from definite catalogues and not from isolated quotations. But even this evidence is incomplete and unsatisfactory. A comparison of the subjoined table (No. I.) of the chief extant Catalogues will show how few of them are really independent; and the later transcriptions are commonly of no value, as they do not appear to have been made with any critical appreciation of their distinctive worth.

These Catalogues evidently fall into two great classes, Hebrew and Latin; and the former, again, exhibits three distinct varieties, which are to be traced to the three original sources from which the Catalogues were derived. The first may be called the pure Hebrew Canon, which is that of the Church of England (the *Talmud*, *Jerome*, *Joan. Damasc.*). The second differs from this by the omission of the book of Esther (*Melito* [*Athanas.*] *Syn. S. Script.*, *Greg. Naz.*, *Amphiloch.*, *Leont.*, *Nicaph.*, *Callist.*). The third differs by the addition of Baruch, or "the Letter" (*Origen*, *Athanas.*, *Cyr. Hieros.* [*Concil. Laod.*], *Hil. Pictav.*). The omission of Esther may mark a real variation in the opinion of the Jewish Church [*ESTHER*], but the addition of Baruch is probably due to the place which it occupied in direct connexion with Jeremiah, not only in the Greek and Latin translations, but perhaps also in some copies of the Hebrew text [*BARUCH, BOOK OF*]. This is rendered more likely by the converse fact that the Lamentations and Baruch are not distinctly enumerated by many writers who certainly received both books. During the four first centuries this Hebrew Canon is the only one which is distinctly recognised, and it is supported by the combined authority of those fathers whose critical judgment is entitled to the greatest weight. In the meantime, however, as has been already noticed, the common usage of the early fathers was influenced by the position which the Apocryphal books occupied in the current versions, and they quoted them frequently as Scripture, when they were not led to refer to the judgment of antiquity. The subjoined table (No. II.) will show the extent and character of this partial testimony to the disputed books.

These casual testimonies are, however, of comparatively slight value, and are, in many cases, opposed to the deliberate judgment of the authors from whom they are quoted. The real divergence as to the contents of the Old Testament Canon is to be traced to AUGUSTINE, whose wavering and uncertain language on the point furnishes abundant materials for controversy. By education and character he occupied a position more than usually unfavourable for historical criticism, and yet his overpowering influence, when it fell in with ordinary usage, gave consistency and strength to the opinion which he appeared to advocate, for it may be reasonably doubted whether he differed intentionally from Jerome except in language. In a

No. I.—CHRISTIAN CATALOGUES OF THE BOOKS OF THE OLD TESTAMENT.

The list extends only to such books as are disputed. Of the signs, * indicates that the book is expressly reckoned as *Holy Scripture*: † that it is placed expressly in a *second rank*: † that it is mentioned with *doubt*. A blank marks the silence of the author as to the book in question.

	Lam- nations.	Baruch.	Ezech.	Ecclesi- sticus.	Wisdom.	Tobit.	Judith.	1, 2 Mac- cabeus.	
I. CONCILIAIR CATALOGUES :									
[Laodicene] .. A.C. 363	*	*	*						Conc. Laod. <i>Can. lix.</i> ¹
Carthaginian .. . 397 (?)			*	*	*	*	*	*	Conc. Carth. iii. <i>Can. xxxix.</i> (Alii xlvii.) ²
Apostolic Canons ..			*	†			*?	*	<i>Can. Apost. lxxvi.</i> (Alii lxxxv.) ³
II. PRIVATE CATALOGUES :									
<i>(a) Greek writers.</i>									
Melito .. . A.C. c. 160									<i>Ap. Euseb. H. E. iv. 26.</i>
Origen .. . c. 183-253	*	?	*					†	<i>Ap. Euseb. H. E. vi. 25.</i> ⁴
Athanasius .. . 296-373	*	*	†	†	†	†	†		<i>Ep. Fest. i. 767, Ed. Ben.</i> ⁵
Cyril of Jerus. . . 315-386	*	*	*						<i>Catech. iv. 35.</i>
<i>Synopsis S. Script.</i>									
[Nicephori] <i>Stichometria</i>		*	†	†	†	†	†	†	<i>Credner, Zur Gesch. d. Kan. 127 ff.</i> ⁶
Gregory of Naz. . . 300-391									<i>Carm. xii. 31, Ed. Per 1840.</i> ⁷
Amphilochius .. . c. 380			?						<i>Amphiloch. Ed. Combef. p. 132.</i> ⁸
Epiphanius .. . c. 303-403			*	†	†				<i>De Mensuris, p. 162, Ed. Petav.</i> ¹⁰
Leontius .. . c. 590									<i>De Sectis, Act. ii. (Gallandi, xii. 625 f.)</i> ¹¹
Joannes Damasc. . . †750			*	†	†				<i>De fide orthod. iv. 17.</i> ¹²
Nicephorus Cellist. . c. 1330			?			?	?		<i>Hody, p. 648.</i> ¹³
Cod. Gr. <i>Saec. X.</i> ..			†	†	†	†	†	†	<i>Montfaucon, Bill. Cœli- lin. p. 193 f.</i>
<i>(b) Latin writers.</i>									
Hilarius Pictav. A. C. †c. 370	*	?	*			?	?		<i>Prol. in Ps. 15.</i> ¹⁴
Hieronymus .. . 329-420	*		*	†	†	†	†	†	<i>Prol. Galeat. ix. pp. 547 ff., Ed. Migne.</i> ¹⁵
Ruffinus .. . c. 380			*	†	†	†	†	†	<i>Expos. Symb. 37 f.</i> ¹⁶
Augustinus .. . 355-430			*	*	*	*	*	*	<i>De doctr. Christ. ii. 8.</i> ¹⁷
[Damasus] .. .	*	*	*	*	*	*	*	*	<i>Credner, a. a. O. p. 188.</i>
[Innocentius] . . .			*	*	*	*	*	*	<i>Ep. ad Exsup. (Gallandi, viii. 56 f.)</i>
Cassiodorus .. . †570			*	*	*	*	*	*	<i>De Instit. Dic. lilt. xiv.</i> ¹⁸
Isidorus Hispal. . . †696	*		*	*	*	*	*	*	<i>De Orig. vi. 1.</i> ¹⁹
Sacram. Gallic. "ante annos 1000"			*			*	*	*	<i>Hody, p. 654.</i>

enumerates the books which are contained in "the whole Canon of Scripture," and includes among them the apocryphal books without any clear mark of distinction. This general statement is further confirmed by two other passages, in which it is argued that he draws a distinction between the Jewish and Christian Canons, and refers the authority of the Apocryphal books to the judgment of the Christian Church. In the first passage he speaks of the Maccabean history as not "found in the Sacred Scriptures which are called canonical, but in others, among which are also the books of the Maccabees, which the Church, and not the Jews, holds for canonical, on account of the marvellous sufferings of the martyrs [recorded in them] . . ." (quorum supplicatio temporum non in Scripturis Sanctis, quae Canonicae appellantur, sed in aliis inventur, in quibus sunt et Machabaeorum libri, quos non Judaei, sed ecclesia pro Canonice habet . . . *de Civ. xviii. 36*). In the other passage he speaks of the books of the Maccabees as "received (recepta) by the Church, not without profit, if they be read with sobriety" (*c. Gaud. i. 38*). But it will be noticed that

in each case a distinction is drawn between the "Ecclesiastical" and properly "Canonical" books. In the second case he expressly lowers the authority of the books of the Maccabees by remarking that "the Jews have them not like the Law, the Psalms, and the Prophets to which the Lord gives His witness" (*Aug. l. c.*). And the original catalogue is equally qualified by an introduction which distinguishes between the authority of books which are received by all and by some of the Churches; and, again, between those which are received by churches of great or of small weight (*de Doctr. Chr. ii. 8 (12)*) so that the list which immediately follows must be interpreted by this rule. In confirmation of this view of Augustine's special regard for the Hebrew Canon, it may be further urged that he appeals to the Jews, "the librarians of the Christians," as possessing "all the writings in which Christ was prophesied of" (*In Ps. xl., Ps. lvi.*), and to "the Law, the Psalms, and the Prophets," which were supported by the witness of the Jews (*c. Gaud. l. c.*), as including "all the canonical authorities of the Sacred books" (*de unit. Eccles. 16*), which, as he says in another place (*de Civ. xv.*

NOTES ON TABLE NO. I.

¹ The evidence against the authenticity of this Canon, as an original part of the collection, is decisive, in spite of the defence of Bickell (*Stud. u. Krit. iii. 611 ff.*), as the present writer has shown at length in another place (*Hist. of N. T. Canon, iv. 498 ff.*). The Canon recurs in the *Capitular. Aquigran.* c. xx., with the omission of *Baruch* and *Lamentations*.

² The same Canon appears in *Conc. Hipp. Can. xxxvi.* The Greek version of the Canon omits the books of Maccabees; and the history of the Council itself is very obscure. *Comp. Cosin. 682.*

³ This Canon mentions three books of the Maccabees. *Judith* is not found in some MSS.; and generally it may be observed that the published text of the Conciliar Canons needs a thorough revision. Ecclesiastical is thus mentioned: *ἐξωθεν δὲ προσιστορήσθω ἡμῖν μαθηταῖς ἡμῶν τῶν νῦν τῶν σφῶν τοῦ πολυμαθοῦς Σεραχῆ.* *Comp. Const. Apsat. li. 57.*

The Canons of Laodicea, Carthage, and the Apostolic Canons, were all ratified in the Quini-Sextine Council, *Ca. 2.*

⁴ *Ἐπιφάνης σὺν Θρησίοις καὶ ἐπιστολῇ ἣν ἐνέει.* Origen expressly says that this catalogue is ὡς Ἑβραίοις παραβάντων, and begins with the words: *εἰσι δὲ αἱ εἰκοσι τὸν βιβλίον καθ' Ἑβραίων αἰδε.* He quotes several of the Apocryphal books as Scripture, as will be seen below; and in his letter to Africanus defends the interpolated Greek text of Daniel and the other O. T. books, on the ground of their public use (*Ep. ad Afric. § 3, ff.*). The whole of this last passage is of the deepest interest, and places in the clearest light the influence which the LXX. exercised on common opinion.

⁵ Athanasius closes his whole catalogue with the words: *ταῖς πρῶται τοῦ σωτηρίου . . . ἐν τοῖσι μόνοις τὸ τῆς ἐπιβλήτης διδασκαλίου εὐαγγελίζεται. μηδεὶς τοῖσι ἑτέροις βιβλίαις ταύτων ἐξωθεν, οὐ κανονίζόμενα μὲν τετυπω- προσηγορεύουσι καὶ βουλομένοις κατηγορεῖσθαι τὸν τῆς ἐπιβλήτης λόγον.*

⁶ The list of the Apocryphal books is prefaced by a second enumeration (*Crederet, a. a. O. p. 144*), three books mentioned in *Susanna* are enumerated among the apocryphal.

⁷ The Apocryphal books are headed: *καὶ ὅσαι ἀντι- λέγονται τῆς παλαιᾶς ἀβδαί εἶναι. Susanna (i. e. Add. to Daniel)* is reckoned among them.

⁸ The catalogue ends with the words: *πάσαις ἔχεις. αἱ τε δὲ τούτων ἐκτός οὐκ ἐν γρησίοις.*

⁹ The verses occur under the name of Gregory of Nazianzen, but are generally referred to Amphilocheus of Icon. He concludes: *τούτοις προσεγράμυσται τῶν Ἑσθῆρ τῶν ἑπτακτῶν γραφῶν.*

¹⁰ Epiphanius adds of Wisdom and Ecclesi.: *χρηστὸν μὲν εἶναι καὶ ἀφελῆμιον, ἀλλ' εἰς ἀριθμὸν βιβλίων οὐκ ἀνα- ἰστανται, οὐδὲ . . . ἐν τῇ τῆς διαθηκῆς κιβωτῷ [ἀνερέ-*

θησαν]. The same catalogue is repeated *de Mens. p. 186.* In another place (*adv. haer. lxxvi. p. 941*), he speaks of the teaching contained in "the xxii. books" of the Old Test., in the New Test., and then *ἐν ταῖς Σοφίαις, Σολομῶντος τε φημί καὶ νιού Σεραχ καὶ πάσαις ἀπλῶς θείας γραφαῖς.* In a third catalogue (*adv. haer. v. p. 19*) he adds the letters of *Baruch* and *Jeremiah* (which he elsewhere specially notices as wanting in the Hebrew, *de Mens. p. 163*), and speaks of *Wisdom* and *Ecclesi.* as *ἐν ἀμφιλόκῳ* (among the Jews), *χωρὶς ἄλλων τινῶν βιβλίων ἐναποκρήσθω.* *Comp. adv. haer. xxix. p. 122.*

¹¹ *Leont. l. c. ταῦτά ἐστι τὰ κανονίζόμενα βιβλία ἐν τῇ ἐκκλησίᾳ καὶ παλαιὰ καὶ νέα, ὧν τὰ παλαιὰ πάντα δεχομένη οἱ Ἑβραῖοι.*

¹² *Joan. Damasc. l. c. ἡ σοφία τοῦ Σολομῶντος καὶ ἡ Σοφία τοῦ Ἰησοῦ . . . ἐνάρετοι μὲν καὶ καλά ἀλλ' οὐκ ἀριθμοῦνται, οὐδὲ ἕκαστο ἐν τῇ κιβωτῷ.*

¹³ *Quibus nonnulli adjiciunt Esther, Judith, et Tobit. ἐκτός δὲ τούτων τῆς γραφῆς ἄπαν νόθον (Holy, l. c.).*

¹⁴ *Hilar. l. c. Quibusdam autem visum est additis Tobia et Judith xxiv. libros secundum numerum graecarum litterarum connumerare . . .*

¹⁵ *Hieron. l. c. Quicquid extra hos (the books of the Hebrew canon) est, inter apocrypha ponendum. Igitur Sapientia, quae vulgo Salomonis inscribitur, et Jesu filii Sirach liber, et Judith et Tobias et Pastor non sunt in canone. Machabaeorum primum librum Hebraicum reperi: secundus Graecus est . . . Cf. *Prolog. in Libros Salam. ad Chrom. et Heliod.* Fertur et Παύροτος, *Jesu filii Sirach* liber, et alius ψευδῆς ἑγράφος, qui *Sapientia Salomonis* inscribitur . . . Sicut ergo *Judith* et *Tobit*, et *Machabaeorum* libros legit quidem ecclesia, sed inter canonicos non recipit, sic et haec duo volumina legi ad edificationem plebis, non ad auctoritatem ecclesiasticorum dogmatum confirmandam. *Comp. Prologos in Dan. Hierem., Tobit, Judith, Jonam; Ep. ad Paulinum, liii.* Hence at the close of *Esther* one very ancient MS., quoted by Martianay on the place, adds: *Hucusque completum est Vet. Test. id est, omnes canonicae Scripturae . . . quas transtulit Hieronymus . . . de Hebraica veritate . . . caetera vero Scripturae, quae non sunt canonicae, sed dicuntur ecclesiasticae, istae sunt, id est . . .* giving the list contained in *Prolog. Galat.**

¹⁶ After giving the Hebrew canon and the received canon of N. T., Rufinus says: *Sciendum tamen est, quod et alii libri sunt, qui non canonici sed ecclesiastici a majoribus appellati sunt, id est, Sapientia, quae dicitur Solomonis, et alla Sapientia quae dicitur filii Sirach . . . ejusdem vero ordinis libellus est Tobiae et Judith et Machabaeorum libri . . . Quae omnia legi quidem in ecclesiis voluerunt, non tamen proferri ad auctoritatem ex his fidei confirmandam. Caetera vero Scripturas apocryphas nominantur, quas in ecclesiis legi noluerunt.*

¹⁷ See below.

¹⁸ Cassiodorus gives also, however, with marks of high respect, the catalogue of Jerome. *Comp. Cosin. § 29.*

¹⁹ Isidorus, like Cassiodorus, gives the catalogue of Jerome, as well as that of Augustine. *Comp. Cosin. § 103*

No. II.—QUOTATIONS OF THE APOCRYPHA AS SCRIPTURE.

	1, 2 Macc.	Baruch.	Ecclesiasticus.	Wisdom.	Tobit.	Judith.	Additions to Esther.	Additions to Daniel.
I. <i>Greek writers.</i>								
CLEMENS ROM.	[<i>Ep. ad Cor.</i> 27.]	..	[<i>Ep. ad Obr.</i> 55.]	..	<i>Adv. haer.</i> iv. 5, 2; 26, 3.
POLYCARP	[<i>Ep.</i> c. 6.]	[<i>Ep. ad Phil.</i> 10.]	..	..	<i>Proph.</i> Eccl. 1.
BARNABAS	[<i>Adv. haer.</i> iv. 38, 3.]	[<i>Adv. haer.</i> i. 30, 11.]	..	..	<i>Ep. ad Afric.</i> &c.
IRENAEUS	..	<i>Adv. haer.</i> v. 35, 1.	..	<i>Strom.</i> iv. 16; vi. 11, 14, 15, &c.	<i>Strom.</i> ii. 23; vi. 12.	<i>Strom.</i> ii. 7.	..	<i>Comm. in Dan.</i> pp. 639 ff., ed Migne.
CLEM. ALEX.	..	<i>Paed.</i> i. 10; ii. 3.	<i>Strom.</i> iii. 5, &c.	<i>Strom.</i> iv. 16; vi. 11, 14, 15, &c.	<i>Strom.</i> ii. 23; vi. 12.	[<i>Hom.</i> ix. in <i>Jud.</i> 1.]	..	[<i>Comm.</i> xi. 2.]
ORIGENES	..	<i>Sol. in Ps.</i> cxxxv.	<i>Comm. in Joan.</i> xxxiii. 14.	<i>c. Cels.</i> iii. 72; v. 29; <i>Hom. suapte.</i>	[<i>In Dan.</i> p. 697, ed. Migne.]	<i>Sol. in Jer.</i> 23.	<i>Ep. ad Afric.</i>	<i>c. Arian.</i> iii. 380.
HIPPOLYTUS	..	<i>Adv. d. Noct.</i> 5.	..	<i>In Cant. Prolog.</i>	[<i>In Dan.</i> p. 697, ed. Migne.]	[<i>Comm.</i> xi. 2.]	..	<i>Comm. in Dan.</i> pp. 639 ff., ed Migne.
METRODIUS	..	<i>Cont.</i> viii. 3.	<i>Cont.</i> i. 3, &c.	<i>Cont.</i> i. 3, &c.	..	..	..	[<i>Comm.</i> xi. 2.]
ATHANASIUS	..	<i>c. Arian.</i> i. p. 416.	<i>c. Arian.</i> i. p. 188.	<i>c. Arian.</i> ii. p. 513.	..	..	..	<i>c. Arian.</i> iii. 380.
ESSEBIUS	..	<i>Dem. Ev.</i> vi. 19.	..	<i>Præp. Ev.</i> i. 9.	..	..	..	..
CYRIL. HIEROS.	..	<i>Cat.</i> xi. 15.	[<i>Cat.</i> xxiii. 17.]	<i>Cat.</i> ix. 2.	..	..	..	<i>Cat.</i> ii. 16, &c.
GREGOR. NAE.	..	<i>Adv. Eun.</i> iv. 16.	..	<i>Adv. Eunom.</i> v. 2.	..	..	..	<i>Orat.</i> xxxvi. 3.
RASEL	<i>Hom.</i> xii. in <i>Proef.</i> 13.
EPIPHANIUS	..	<i>Haer.</i> lvii. 2, &c.	<i>Haer.</i> xxiv. 6, &c.	<i>Haer.</i> xxvi. (Gnost.) 15, &c.	..	..	..	<i>Ancor.</i> 23, 24.
CHRYSOSTOM	..	<i>In Ps.</i> xliii. 3.	<i>De Laz.</i> ii. 4.	<i>In Ps.</i> clix. 7.	..	..	..	..
II. <i>Latin writers.</i>								
TERTULLIAN	..	<i>Scorp.</i> 8.	..	[<i>de praec. haer.</i> 7.]	..	..	..	<i>Adv. Hermog.</i> 44.
CYPRIAN	..	<i>Test.</i> ii. 6.	<i>Testim.</i> ii. 1; <i>De Mortal.</i> 9.	<i>Mortal.</i> 23.	<i>De Orat. Dom.</i> 32.	..	..	<i>De Orat. Dom.</i> 8.
HILARIUS PICTAV.	..	<i>In Ps.</i> lxxviii. 19.	<i>In Ps.</i> lxxv. 9, &c.	<i>In Ps.</i> cxviii. 2, 8.	<i>In Ps.</i> cxxix. 7.	<i>In Ps.</i> cxxv. 6.	..	<i>In Ps.</i> iii. 19, &c.
AMBROSIUS	..	<i>In Trin.</i> iv. 142.	<i>De bono mortis.</i> 8.	<i>de Sp. S.</i> iii. 18, 135, &c.	<i>Lib. de Tobia.</i> 1.	..	..	<i>de Sp. S.</i> iii. 6, 39.
HIERONYMUS	..	2.	[<i>Dial. c. Pelag.</i> i. 33.]	[<i>Dial. c. Pelag.</i> i. 33.]	..	..	..	..
LUCIFER	<i>Pro Athan.</i> i. p. 860, ed. Migne.	<i>Pro Athan.</i> i. p. 871.	<i>De non pare.</i> p. 955.	..	<i>Pro Athan.</i> ii. pp. 894 ff.
OPTATUS	<i>De Sch. Dom.</i> iii. 3.	<i>De Sch. Dom.</i> ii. 23.	..	..	..	..
AVOSTINUS	..	<i>De Civ. Dei.</i> xlviii. 34.	..	<i>In Ps.</i> lvii. 1.	..	..	..	<i>Serm.</i> ccccxxxiii.

* The quotations in brackets are doubtful either as to the reference, or as to the character assigned to the book quoted.

23, 4), "were preserved in the temple of the Hebrew people by the care of the successive priests." But on the other hand Augustine frequently uses passages from the apocryphal books as co-ordinate with Scripture, and practically disregards the rules of distinction between the various classes of Sacred writings which he had himself laid down. He understood on the extreme verge of the age of independent learning, and follows at one time the conclusions of criticism, at another the prescriptions of habit, which from his date grew more and more powerful.

The enlarged Canon of Augustine, which was, as it will be seen, wholly unsupported by any Greek authority, was adopted at the Council of CARTHAGE (A.C. 397?), though with a reservation (Can. 47, *De confirmando isto Canone transmarina ecclesia consulari*), and afterwards published in the decretals which bear the name of INNOCENT, DAMASUS, and GELASIVS (cf. Credner, *Zur Gesch. d. Kan.* 151 ff.); and it recurs in many later writers. But nevertheless a continuous succession of the more learned fathers in the West maintained the distinctive authority of the Hebrew Canon up to the period of the Reformation. In the 6th century PRIMASIVS (*Comm. in Apoc.* iv. Cosin, §92?), in the 7th GREGORY the Great (*Moral.* xix. 21, p. 622), in the 8th BEDE (*In Apoc.* iv. ?), in the 9th ALCUIN (*ap. Hody*, 654; yet see *Carm.* vi., vii.), in the 10th RADULPHUS FLAV. (*In Levit.* xiv. Hody, 655), in the 12th PETER OF CLUGNI (*Ep. c. Petr.* Hody, l. c.), HUGO DE S. VICTORE (*de Script.* 6), and JOHN OF SALISBURY (Hody, 656; Cosin, §130), in the 13th HUGO CARDINALIS (Hody, 656) in the 14th NICHOLAS LIRANUS (Hody, p. 657; Cosin, §146), WICLIF (? comp. Hody, 658), and OCCAM (Hody, 657; Cosin, §147), in the 15th THOMAS ANGLICUS (Cosin, §150), and THOMAS DE WALDEN (Id. §151), in the 16th Card. XIMENES (*Ed. Compl. Pref.*), SIXTUS SENESENSIS (*Biblioth.* i. 1), and Card. CAJETAN (Hody, p. 662; Cosin, §173), repeat with approval the decision of Jerome, and draw a clear line between the Canonical and Apocryphal books (Cosin, *Scholaical History of the Canon*; Reuss, *Die Gesch. d. Heiligen Schriften N. T.*, Ed. 2, §328).

Up to the date of the COUNCIL OF TRENT, the Romanists allow that the question of the Canon was open, but one of the first labours of that assembly was to circumscribe a freedom which the growth of literature seemed to render perilous. The decree of the Council "on the Canonical Scriptures," which was made at the 4th Session (April 8th, 1546), at which about 53 representatives were present, pronounced the enlarged Canon, including the apocryphal books, to be deserving in all its parts of "equal veneration" (*pari pietatis affectu*), and added a list of books "to prevent the possibility of doubt" (*ne cui dubitatio suboriri possit*). This hasty and peremptory decree, unlike in its form to any catalogue before published, was closed by a solemn anathema against all who should "not receive the entire books with all their parts as sacred and canonical" (*Si quis autem libros ipsos integros cum omnibus suis partibus, prout in ecclesia catholica legi conseruerunt et in veteri vulgata Latina editione habentur, pro*

sacris et canonicis non susceperit . . . anathema esto, *Conc. Trid. Sess. iv.*). This decree was not however, passed without opposition (Surpi, 139 ff. ed. 1655, though Pallavacino denies this); and in spite of the absolute terms in which it is expressed, later Romanists have sought to find a method of escaping from the definite equalization of the two classes of Sacred writings by a forced interpretation of the subsidiary clauses. Du Pin (*Dissert. prelim.* i. 1), Lamy (*App. Bibl.* ii. 5), and Jahn (*Eint. in d. A. T.*, i. 141 ff. *ap. Reuss, a. a. O.* §337), endeavoured to establish two classes of proto-Canonical, and deuterocanonical books, attributing to the first a dogmatic, and to the second only an ethical authority. But such a classification, however true it may be, is obviously at variance with the terms of the Tridentine decision, and has found comparatively little favour among Romish writers (comp. [Herbst] Welte, *Eint.* ii. ff. 1 f.).

The reformed churches unanimously agreed in confirming the Hebrew Canon of Jerome, and refused to allow any dogmatic authority to the apocryphal books, but the form in which this judgment was expressed varied considerably in the different confessions. The Lutheran formularies contain no definite article on the subject, but the note which Luther placed in the front of his German translation of the Apocrypha (ed. 1534), is an adequate declaration of the later judgment of the Communion: "Apocrypha, that is Books which are not placed on an equal footing (*nicht gleich gehalten*) with Holy Scripture, and yet are profitable and good for reading." This general view was further expanded in the special prefaces to the separate books in which Luther freely criticized their individual worth, and wholly rejected 3 and 4 Esdras, as unworthy of translation. At an earlier period Carlstadt (1520) published a critical essay, *De canonicis scripturis libellis* (reprinted in Credner, *Zur Gesch. d. Kan.* pp. 291 ff.), in which he followed the Hebrew division of the Canonical books into three ranks, and added Wisd., Eccles., Judith, Tobit, 1 and 2 Macc., as Hagiographa, though not included in the Hebrew collection, while he rejected the remainder of the Apocrypha with considerable parts of Daniel as "utterly apocryphal" (*plane apocryphi*; Credn. pp. 389, 410 ff.).

The Calvinistic churches generally treated the question with more precision, and introduced into their symbolic documents a distinction between the "Canonical" and "Apocryphal," or "Ecclesiastical" books. The Gallican confession (1561), after an enumeration of the Hieronymian Canon (*Art.* 3), adds (*Art.* 4) "that the other ecclesiastical books are useful, yet not such that any article of faith could be established out of them" (*quo sc. Spiritu Sancto suggerente docemur, illos [sc. libros Canonicos] ab aliis libris ecclesiasticis discernere, qui, ut sint utiles, non sunt tamen ejusmodi, ut ex iis constitui possit aliquis fidei articulus*). The Belgic Confession (1561?) contains a similar enumeration of the Canonical books (*Art.* 4), and allows their public use by the Church, but denies to them all independent authority in matters of faith (*Art.* 6). The later Helvetic Confession (1562, Bullinger) notices the distinction between the Canonical and Apocryphal books without pronouncing any judgment on the question (Niemeyer, *Libr. Symb. Eccles. Ref.* p. 468). The Westminster Confession (*Art.* 3) places the Apocryphal books on a level with other human writings, and concedes to them no other authority in the Church.

* The history of the Catalogue published at the Council of Florence (1441) is obscure (Cosin, §§159 ff.), and it was probably limited to the determination of books for Ecclesiastical use (Reuss, §325).

The English Church (*Art. 6*) appeals directly to the opinion of St. Jerome, and concedes to the Apocryphal books (including [1571] 4 Esdras and The prayer of Manasses^p) a use "for example of life and instruction of manners," but not for the establishment of doctrine; and a similar decision is given in the Irish Articles of 1615 (Hardwick, *l. c.*, 341 f.). The original English Articles of 1552 contained no catalogue (*Art. 5*) of the contents of "Holy Scripture," and no mention of the Apocrypha, although the Tridentine decree (1546) might seem to have rendered this necessary. The example of foreign Churches may have led to the addition upon the later revision.

The expressed opinion of the later Greek Church on the Canon of Scripture has been modified in some cases by the circumstances under which the declaration was made. The "Confession" of Cyril Lucar, wh: was most favourably disposed towards the Protestant churches, confirms the Laodicene Catalogue, and marks the Apocryphal books as not possessing the same divine authority as those whose canonicity is unquestioned (Kimmel, *Mon. Fid. Eccles. Or. i. p. 42*, τὸ κύριος παρὰ τοῦ παναγιου πνεύματος οὐκ ἔχουσιν ὡς τὰ κύριως καὶ ἀναμφιβόλως κανονικὰ βιβλία). In this judgment Cyril Lucar was followed by his friend Metrophanes Critopulus, in whose confession a complete list of the books of the Hebrew Canon is given (Kimmel, *ii. pp. 105 f.*), while some value is assigned to the Apocryphal books (ἀποβλήτους οὐκ ἡγούμεθα) in consideration of their ethical value; and the detailed decision of Metrophanes is quoted with approval in the "Orthodox Teaching" of Platon, Metropolitan of Moscow (ed. Athens, 1836, p. 59). The "Orthodox Confession" simply refers the subject of Scripture to the Church (Kimmel, p. 159, ἡ ἐκκλησία ἔχει τὴν ἐξουσίαν . . . τὰ δοκιμάζει τὰς γραφάς; comp. p. 123). On the other hand the Synod at Jerusalem, held in 1672, "against the Calvinists," which is commonly said to have been led by Romish influence (yet comp. Kimmel, p. lxxxviii.), pronounced that the books which Cyril Lucar "ignorantly or maliciously called apocryphal," are "canonical and Holy Scripture," on the authority of the testimony of the ancient Church ([Kimmel,] Weissenborn, *Dosithe. Confess. pp. 467 f.*). The Constantinopolitan Synod, which was held in the same year, notices the difference existing between the Apostolic, Laodicene, and Carthaginian Catalogues, and appears to distinguish the Apocryphal books as not wholly to be rejected (ὄσα μόντοι τῶν τῆς παλαιᾶς διαθήκης βιβλίων τῇ ἀναριθμῆσει τῶν ἀγιογράφων οὐ συμπεριλαμβάνεται . . . οὐκ ἀπόβλητα τυγχάνουσι διόλου). The authorised Russian Catechism (*The Doctrine of the Russian Church, &c.*, by Rev. W. Blackmore, Aberd., 1845, pp. 37 ff.) distinctly quotes and defends the Hebrew Canon on the authority of the Greek Fathers, and repeats the judgment of Athanasius on the usefulness of the Apocryphal books as a preparatory study in the Bible; and there can be no doubt but that the current of Greek opinion, in accordance with the unanimous agreement of the ancient Greek Catalogues, coincides with this judgment.

The history of the Syrian Canon of the O. T. is involved in great obscurity from the scantiness of the evidence which can be brought to bear upon it.

^p The Latin copy of 1562 includes only 2, 3 Esd., *Wisd.*, *Eccclus.*, *Tobit*, *Jud.*, 1, 2 *Macc.* (Hardwick, *Hist. of Art. p. 275*).

The Peshito was made, in the first instance, directly from the Hebrew, and consequently adhered to the Hebrew Canon; but as the LXX. was used afterwards in revising the version, so many of the Apocryphal books were translated from the Greek at an early period, and added to the original collection (*Assem. Bibl. Or. i. 71*). Yet this change was only made gradually. In the time of Ephrem (c. A.D. 370) the Apocryphal additions to Daniel were yet wanting, and his commentaries were confined to the books of the Hebrew Canon, though he was acquainted with the Apocrypha (Lardner, *Credibility, &c.*, iv. pp. 427 f.; see Lengerke, *Daniel, cxi.*). The later Syrian writers do not throw much light upon the question. Gregory Bar Hebraeus, in his short commentary on Scripture, treats of the books in the following order (*Assem. Bibl. Orient. ii. 282*): the Pentateuch, *Josh.*, *Judg.*, 1 & 2 *Sam.*, *Ps.*, 1 & 2 *K.*, *Prov.*, *Eccclus.*, *Ecl.*, *Cant.*, *Wisd.*, *Ruth.*, *Hist. Sus.*, *Job.*, *Is.*, 12 *Proph.*, *Jer.*, *Lam.*, *Ez.*, *Dan.*, *Bel.*, 4 *Gosp.*, *Acts*, . . . 14 *Epist.* of St. Paul, omitting 1 & 2 *Chr.*, *Ezr.*, *Neh.*, *Esther*, *Tobit*, 1 & 2 *Macc.*, *Judith.* (*Baruch*), *Apocalypse*, *Epist. James*, 1 *Pet.*, 1 *John*.

In the Scriptural Vocabulary of Jacob of Ebesa (*Assem. l. c. p. 499*), the order and number of the books commented upon is somewhat different: *Pent.*, *Jos.*, *Jud.*, *Job.*, 1 & 2 *Sam.*, *David* (i. e. *Ps.*), 1 & 2 *K.*, *Is.*, 12 *Proph.*, *Jer.*, *Lam.*, *Baruch*, *Ez.*, *Dan.*, *Prov.*, *Wisd.*, *Cant.*, *Ruth.*, *Esth.*, *Judith.*, *Eccclus.*, *Acts*, *Epist. James*, 1 *Pet.*, 1 *John*, 14 *Epist.* of St. Paul, 4 *Gosp.*, omitting 1 & 2 *Chr.*, *Ez.*, *Neh.*, *Ecl.*, *Tobit*, 1 & 2 *Macc.*, *Apo.* (comp. *Assem. Bibl. Orient. iii. 4 not.*).

The Catalogue of Ebed-Jesu (*Assem. Bibl. Orient. iii. 5 ff.*) is rather a general survey of all the Hebrew and Christian literature with which he was acquainted (Catalogue librorum omnium Ecclesiasticorum) than a Canon of Scripture. After enumerating the books of the Hebrew Canon, together with *Eccclus.*, *Wisd.*, *Judith.*, *add. to Dan.*, and *Baruch*, he adds, without any break, "the traditions of the Elders" (*Mishnah*), the works of Josephus, including the Fables of Aesop which were popularly ascribed to him, and at the end mentions the "book of *Tobias* and *Tobit*." In the like manner, after enumerating the 4 *Gosp.*, *Acts*, 3 *Cath. Epist.* and 14 *Epist.* of St. Paul, he passes at once to the Diatessaron of Tatian, and the writings of "the disciples of the Apostles." Little dependence, however, can be placed on these lists, as they rest on no critical foundation, and it is known from other sources that varieties of opinion on the subject of the Canon existed in the Syrian Church (*Assem. Bibl. Orient. iii. 6 not.*).

One testimony, however, which derives its origin from the Syrian Church, is especially worthy of notice. Junilius, an African bishop of the 6th century, has preserved a full and interesting account of the teaching of Paulus, a Persian, on Holy Scripture, who was educated at Nisibis where "the Divine Law was regularly explained by public masters," as a branch of common education (*Juni. De part. leg. Praef.*). He divides the books of the Bible into two classes, those of "perfect," and those of "mean" authority. The first class includes all the books of the Hebrew Canon with the exception of 1 & 2 *Chr.*, *Job.*, *Canticles*, and *Esther*; and with the addition of *Ecclesiastical*. The second class consists of *Chronicles* (2), *Job.*, *Esdras* (2), *Judith.*, *Esther*, and *Maccabees* (2), which are added by "very many" (*plurimi*) to the Canonical

books. The remaining books are pronounced to be of no authority, and of these Canticles and Wisdom are said to be added by "some" (*quidam*) to the Canon. The classification as it stands is not without difficulties, but it deserves more attention than it has received (comp. Hody, p. 653; Gallandi, *Biblioth.* xii. 79 ff. The reprint in Wordsworth, *On the Canon*, App. A., pp. 42 ff., is very imperfect).

The Armenian Canon, as far as it can be ascertained from editions, follows that of the LXX., but it is of no critical authority; and a similar remark applies to the Ethiopian Canon, though it is more easy in this case to trace the changes through which it has passed (Dillmann, *Ueber d. Aeth. Kan.*, in *Ewald's Jahrbuch*, 1853, pp. 144 ff.).

In addition to the books already quoted under the heads for which they are specially valuable, some still remain to be noticed. C. F. Schmid, *Hist. ant. et vindic. Can. S. Vet. et Nov. Test.*, Lips. 1775. [H. Corrodi], *Versuch einer Beleuchtung . . . d. Bibl. Kanons*, Halle, 1792; Movers, *Loc. quidam Hist. Can. V. T. illustrati*, Breslau, 1842. The great work of Hody (*De biblior. text.*, Oxon. 1705) contains a rich store of materials, though even this is not free from minor errors. Staat's *Critical History and Defence of the Old Test. Canon*, London, 1849, is rather an apology than a history.

IV. *The history of the Canon of the New Testament.*—The history of the Canon of the N. T. presents a remarkable analogy to that of the Canon of the O. T. The beginnings of both Canons are obscure from the circumstances under which they arose: both grew silently under the guidance of an inward instinct rather than by the force of external authority: both were connected with other religious literature by a series of books which claimed a partial and questionable authority: both gained definiteness in times of persecution. The chief difference lies in the general consent with which all the churches of the West have joined in ratifying the Canon of the N. T., while they are divided as to the position of the O. T. Apocrypha.

The history of the N. T. Canon may be conveniently divided into three periods. The first extends to the time of Hegesippus (c. A.D. 170), and includes the era of the separate circulation and gradual collection of the Apostolic writings. The second is closed by the persecution of Diocletian (A.D. 303), and marks the separation of the sacred writings from the remaining Ecclesiastical literature. The third may be defined by the third Council of Carthage (A.D. 397), in which a catalogue of the books of Scripture was formally ratified by conciliar authority. The first is characteristically a period of tradition, the second of speculation, the third of authority; and it is not difficult to trace the features of the successive ages in the course of the history of the Canon.

1. *The history of the Canon of the New Testament to 170 A.D.*—The writings of the N. T. themselves contain little more than faint, and perhaps unconscious intimations of the position which they were destined to occupy. The mission of the Apostles was essentially one of preaching and not of writing: of founding a present church and not of legislating for a future one. The "word" is essentially one of "hearing," "received," and

"handed down," a "message," a "proclamation." Written instruction was in each particular case only occasional and fragmentary; and the completeness of the entire collection of the incidental records thus formed is one of the most striking proofs of the Providential power which guided the natural development of the church. The prevailing method of interpreting the O. T., and the peculiar position which the first Christians occupied, as standing upon the verge of "the coming age" (*αἰών*), seemed to preclude the necessity and even the use of a "New Testament." Yet even thus, though there is nothing to indicate that the Apostles regarded their written remains as likely to preserve a perfect exhibition of the sum of Christian truth, coordinate with the Law and the Prophets, they claim for their writings a public use (1 Thess. v. 27; Col. iv. 16; Rev. xxii. 18), and an authoritative power (1 Tim. iv. 1 ff.; 2 Thess. iii. 6; Rev. xxii. 19); and, at the time when 2 Peter was written, which on any supposition is an extremely early writing, the Epistles of St. Paul were placed in significant connexion with "the other Scriptures" (*τὰς λοιπὰς γραφάς, not τὰς ἄλλας γραφάς*).

The transition from the Apostolic to the sub-Apostolic age is essentially abrupt and striking. An age of conservatism succeeds an age of creation; but in feeling and general character the period which followed the working of the Apostles seems to have been a faithful reflection of that which they moulded. The remains of the literature to which it gave birth, which are wholly Greek, are singularly scanty and limited in range, merely a few Letters and "Apologies." As yet writing among Christians was, as a general rule, the result of a pressing necessity and not of choice; and under such circumstances it is vain to expect either a distinct consciousness of the necessity of a written Canon, or any clear testimony as to its limits.

The writings of the APOSTOLIC FATHERS (c. 70-120 A.D.) are all occasional. They sprang out of peculiar circumstances, and offered little scope for quotation. At the same time, the Apostolic tradition was still fresh in the memories of men, and the need of written Gospels was not yet made evident by the corruption of the oral narrative. As a consequence of this, the testimony of the Apostolic fathers is chiefly important as proving the general currency of such outlines of history and types of doctrine as are preserved in our Canon. They show in this way that the Canonical books offer an adequate explanation of the belief of the next age, and must therefore represent completely the earlier teaching on which that was based. In three places, however, in which it was natural to look for a more distinct reference, Clement (*Ep.* 47), Ignatius (*ad Eph.* 12), and Polycarp (*Ep.* 3) refer to Apostolic Epistles written to those whom they were themselves addressing. The casual coincidences of the writings of the Apostolic fathers with the language of the Epistles are much more extensive. With the exception of the Epistles of *Jude*, *2 Peter*, and *2, 3 John*,[†] with which no coincidences occur, and *1, 2 Thessalonians*, *Colossians*, *Titus*, and *Philemon*, with which the coincidences are very questionable, all the other Epistles were clearly known, and used by them; but still they are not quoted with the formulas which preface citations from the O. T.

[†] The late tradition commonly quoted from Photius (*Biblioth.* 254) to show that St. John completed the Canon refers only to the Gospels: τούς τόμους οἱ ἀνεπισημασμένοι διαφόροις γλώσσαις τὰ σωτήρια τοῦ

δεσπότου πάθη τε καὶ θαύματα καὶ διδάγματα . . . διέτοξε τε καὶ συνδιήρθωσε . . .

[†] The titles of the disputed books of the N. T. are italicized throughout, for convenience of reference.

(ἡ γραφή λέγει, γεγραπται, &c.) nor is the famous phrase of Ignatius (*ad Philad.* 5, *προσφυγὼν τῷ εὐαγγελίῳ ὡς σαρὶ Ἰησοῦ καὶ τοῖς ἀποστόλοις ὡς πρεσβυτερίῳ ἐκκλησίας*) sufficient to prove the existence of a collection of Apostolic records as distinct from the sum of Apostolic teaching. The coincidences with the Gospels on the other hand both in fact and substance are numerous and interesting, but such as cannot be referred to the exclusive use of our present written Gospels. Such a use would have been alien from the character of the age and inconsistent with the influence of a historical tradition. The details of the life of Christ were still too fresh to be sought for only in fixed records; and even where memory was less active, long habit interposed a barrier to the recognition of new Scriptures. The sense of the infinite depth and paramount authority of the O. T. was too powerful even among Gentile converts to require or to admit of the immediate addition of supplementary books. But the sense of the peculiar position which the Apostles occupied, as the original inspired teachers of the Christian church, was already making itself felt in the sub-apostolic age; and by a remarkable agreement Clement (*ad Cor.* i. 7, 47), Polycarp (*ad Phil.* iii.), Ignatius (*ad Rom.* iv.), and Barnabas (c. i.) draw a clear line between themselves and their predecessors, from whom they were not separated by any lengthened intervals of time. As the need for a definite standard of Christian truth became more pressing, so was the character of those in whose writings it was to be sought more distinctly apprehended.

The next period (120-170 A.D.), which may be fitly termed the age of the Apologists, carries the history of the formation of the Canon one step further. The facts of the life of Christ acquired a fresh importance in controversy with Jew and Gentile. The oral tradition, which still remained in the former age, was dying away, and a variety of written documents claimed to occupy its place. Then it was that the Canonical Gospels were definitely separated from the mass of similar narratives in virtue of their outward claims, which had remained, as it were, in abeyance during the period of tradition. The need did not create but recognised them. Without doubt and without controversy, they occupied at once the position which they have always retained as the fourfold Apostolic record of the Saviour's ministry. Other narratives remained current for some time, which were either interpolated forms of the Canonical books (*The Gospel according to the Hebrews*, &c.), or independent traditions (*The Gospel according to the Egyptians*, &c.), and exercised more or less influence upon the form of popular quotations, and perhaps in some cases upon the text of the Canonical Gospels; but where the question of authority was raised, the four Gospels were ratified by universal consent. The testimony of JUSTIN MARTYR († c. 246 A. D.) is in this respect most important. An impartial examination of his Evangelic references, if conducted with due reference to his general manner of quotation, to possible variations of reading, and to the nature of his subject, which excluded

* The exceptions to this statement which occur in the *Late versions* of Polycarp (*ad Phil.* c. xii. "ut his Scripturis dictum est," Ps. iv. 4; Eph. iv. 26), and Barnabas (c. iv. "sicut scriptum est," Matt. xx. 16), cannot be urged against the uniform practice which is observed in the original texts. Some of the most remarkable Evangelic citations are prefaced by

express citations from Christian books, shows that they were derived certainly in the main, probably exclusively, from our Synoptic Gospels, and that each Gospel is distinctly recognised by him (*Dial.* c. *Τρηφ.* §103, p. 331, D. *ἐν γὰρ τοῖς ἀπομνημονεύμασιν ἃ φημι ὑπὸ τῶν ἀποστόλων* (Matthew, John) *αὐτῶν καὶ τῶν ἐκείνοις παρακολουθησάντων* (Mark, Luke) *συγγραμμάτων* . . . Comp. *Dial.* c. 49 with Matt. xvii. 13; *Dial.* c. 106 with Mark iii. 16, 17; *Dial.* c. 105 with Luke xxiii. 46). The references of Justin to St. John are less decided (comp. *Apol.* i. 61; *Dial.* 63, 123, 56, &c.; Otto, in Illgen's *Zeitschrift*, v. s. v. 1841, pp. 77 ff. 1843, pp. 34 ff.); and of the other books of the N. T. he mentions the *Apocalypse* only by name (*Dial.* c. 81), and offers some coincidences of language with the Pauline Epistles.

The evidence of PAPIAS (c. 140-150 A.D.) is nearly contemporary with that of Justin, but goes back to a still earlier generation (*ὁ πρεσβύτερος ἔλεγε*). In spite of the various questions which have been raised as to the interpretation of the fragments of his 'Enarrations' preserved by Eusebius (*H. E.* iii. 39) it seems on every account most reasonable to conclude that Papias was acquainted with our present Gospels of St. Matthew and St. Mark, the former of which he connected with an earlier Hebrew original (*ἡρμηνεύσει*); and probably also with the Gospel of St. John (*Frag.* xi. Routh; comp. *Iren.* v. s. f.), the former Epistles of St. John and St. Peter (Euseb. *H. E.* iii. 24), and the *Apocalypse* (*Frag.* viii.).¹

Meanwhile the Apostolic writings were taken by various mystical teachers as the foundation of strange schemes of speculation, which are popularly confounded together under the general title of Gnosticism, whether Gentile or Jewish in their origin. In the earliest fragments of Gnostic writers which remain there are traces of the use of the Gospels of St. Matthew and St. John, and of 1 Corinthians ('*Ἀπόφασις μεγάλη* [Simon M.] ap. Hippol. *adv. Haer.* vi. 16; 9; 13); and the *Apocalypse* was attributed by a confusion not difficult of explanation to Cerinthus (Epiph. *Haer.* li. 3). In other Gnostic (Ophite) writings a little later there are references to St. Matthew, St. Luke, St. John, Romans, 1, 2 Corinthians, Galatians, Ephesians, and *Hebrews* (*Hist. of N. T. Canon*, pp. 313 ff.); and the Clementine Homilies contain clear coincidences with all the Gospels (*Hom.* xii. 20 St. Mark; *Hom.* xix. 22 St. John). It is indeed, in the fragments of a Gnostic writer, Basilides (c. 125 A.D.), that the writings of the N. T. are found quoted for the first time in the same manner as those of the O. T. (Basil. *op. Hippol. adv. Haer.* pp. 238 *γέγραπται*; 240 *ἡ γραφή*, &c.). A Gnostic, Heracleon, was the first known commentator on the Christian Scriptures. And the history of another Gnostic, Marcion, furnishes the first distinct evidence of a Canon of the N. T.

The need of a definite Canon must have made itself felt during the course of the Gnostic controversy. The common records of the life of Christ may be supposed to have been first fixed in the discussions with external adversaries. The standard

[Κύριος] εἶπεν not λέγει, which seems to show that they were derived from tradition and not from a written narrative (Clem. *Ep.* 13, 46).

¹ A fragment of Papias' Commentary on the *Apocalypse* is preserved in the Commentary published by Cramer, *Cat. in Apoc.*, p. 360, which is not noticed by Routh

of Apostolic teaching was determined when the Church itself was rent with internal divisions. The Canon of MARCION (c. 140 A.D.) contained both elements, a Gospel ("The Gospel of Christ") which was a mutilated recension of St. Luke, and an "Apostle" or Apostolicon, which contained ten Epistles of St. Paul—the only true Apostle in Marcion's judgment—excluding the pastoral Epistles, and that to the Hebrews (Tert. *adv. Marc.* v.; Epiph. *adv. Haer.* xlii.). The narrow limits of this Canon were a necessary consequence of Marcion's belief and position, but it offers a clear witness to the fact that Apostolic writings were thus early regarded as a complete original rule of doctrine. Nor is there any evidence to show that he regarded the books which he rejected as unauthentic. The conduct of other heretical teachers who professed to admit the authority of all the Apostles proves the converse; for they generally defended their tenets by forced interpretations, and not by denying the authority of the common records. And while the first traces of the recognition of the divine inspiration and collective unity of the Canon comes from them, it cannot be supposed, without inverting the whole history of Christianity, that they gave a model to the Catholic Church, and did not themselves simply perpetuate the belief and custom which had grown up within it.

The close of this period of the history of the N. T. Canon is marked by the existence of two important testimonies to the N. T. as a whole. Hitherto the evidence has been in the main fragmentary and occasional; but the MURATORIAN CANON in the West, and the PESHITO in the East, deal with the collection of Christian Scriptures as such. The first is a fragment, apparently translated from the Greek, and yet of Roman origin, mutilated both at the beginning and the end, and written, from internal evidence, about 170 A.D. It commences with a clear reference to St. Mark's Gospel, and then passes on to St. Luke as the *third*, St. John, the Acts, *thirteen* Epistles of St. Paul. The first Epistle of St. John is quoted in the text; and then afterwards it is said that "the Epistle of Jude and two Epistles of the John mentioned above (*superscriptae*): or "which bear the name of John" (*superscriptae*) are reckoned among the Catholic [Epistles] (M.S. *Catholica*, i.e. *Ecclesia*?)." "We receive moreover the *Apocalypses* of John and Peter only, which [latter] some of our body will not have read in the Church."⁴ Thus the catalogue omits of the books received at present the *Epistle of James*, the *Epistle to the Hebrews*, and *2 Peter*, while it notices the partial reception of the *Revelation of Peter*. The Canon of the Peshito forms a remarkable complement to this catalogue. It includes the four Gospels and the Acts, *fourteen* Epistles of St. Paul, 1 John, 1 Peter, and *James*, omitting *Jude*, *2 Peter*, *2, 3 John*, and the *Apocalypse*; and this Canon was preserved in the Syrian Churches as long as they had an independent literature (Ebed Jesu † 1318 A.D. ap. Assem. *Bibl. Or.* iii. pp. 3 ff.). Up to this point, therefore, *2 Peter* is the only book of the N. T. which is not recognised as an Apostolic and authoritative writing; and in this result the evidence from

casual quotations coincides exactly with the enumeration in the two express catalogues.

2. *The history of the Canon of the N. T. from 170 A.D. to 303 A.D.*—The second period of the history of the Canon is marked by an entire change in the literary character of the Church. From the close of the second century Christian writers take the foremost place intellectually as well as morally; and the powerful influence of the Alexandrine Church widened the range of Catholic thought, and checked the spread of speculative heresies. From the first the common elements of the Roman and Syrian Canons, noticed in the last section, form a Canon of acknowledged books, regarded as a whole, authoritative and inspired, and coordinate with the O. T. Each of these points is proved by the testimony of contemporary fathers who represent the Churches of Asia Minor, Alexandria and North Africa. IRENAEUS, who was connected by direct succession with St. John (Euseb. *H. E.* v. 20), speaks of the Scriptures as a whole, without distinction of the Old or New Testaments, as "perfect, inasmuch as they were uttered by the Word of God and His Spirit" (*Adv. Haer.* ii. 28, 2). "There could not be," he elsewhere argues, "more than four Gospels or fewer" (*Adv. Haer.* iii. 11, 8 sq.). CLEMENT of ALEXANDRIA, again, marks "the Apostle" (*ὁ ἀπόστολος*, *Strom.* vii. 3, §14; sometimes *ἀπόστολοι*) as a collection definite as "the Gospel," and combines them "as Scriptures of the Lord" with the Law and the Prophets (*Strom.* vi. 11, §88) as "ratified by the authority of one Almighty power" (*Strom.* iv. 1, §2). TERTULLIAN notices particularly the introduction of the word *Testament* for the earlier word *Instrument*, as applied to the dispensation and the record (*adv. Marc.* iv. 1), and appeals to the *New Testament*, as made up of the "Gospels" and "Apostles" (*adv. Prax.* 15). This comprehensive testimony extends to the four Gospels, the Acts, 1 Peter, 1 John, thirteen Epistles of St. Paul, and the *Apocalypse*; and, with the exception of the *Apocalypse*, no one of these books was ever afterwards rejected or questioned till modern times.⁵

But this important agreement as to the principal contents of the Canon left several points still undecided. The East and West, as was seen in the last section, severally received some books which were not universally accepted. So far the error lay in defect; but in other cases apocryphal or unapostolic books obtained a partial sanction or a popular use, before they finally passed into oblivion. Both these phenomena, however, were limited in time and range, and admit of explanation from the internal character of the books in question. The examination of the claims of the separate writings belongs to special introductions; but the subjoined table (No. III.) will give a general idea of the extent and nature of the historic evidence which bears upon them.

This table might be much extended by the insertion of isolated testimonies of less considerable writers. Generally, however, it may be said that of the "disputed" books of the N. T., the *Apocalypse* was universally received, with the single exception of Dionysius of Alexandria, by all the writers of the period; and the *Epistle to the Hebrews*, by the Churches of Alexandria, Asia (?) and Syria, but not by those of Africa and Rome. The

⁴ We have given what appears to be the meaning of the corrupt text of the passage. It would be out of place to discuss all the disputed points here; comp. *Hist. of N. T. Canon*, pp. 242 ff., and the references there given.

⁵ The Manichees offer no real exception to the truth of this remark. Comp. Beausobre, *Hist. de Manich.*, i. ff. 297 f.

No. III.—REFERENCES TO THE ANTILOGOMENA UP TO THE BEGINNING OF THE THIRD CENTURY.

	Epistle to the Hebrews.	Jude.	James.	2, 3 John.	2 Peter.	Apocalypse.	Epistle of Barnabas.	Shepherd of Hermas.	Epistle of Clement.	Apocalypse of Peter.
CLEMENS ROM.	|| Ep. 36, &c. Cf. Hierod. <i>De vir. ill.</i> 15.	..	|| Ep. 10, 38, &c.	..	(|| Ep. 11.)	* <i>Dial.</i> 81.	..	* <i>Ade. haer.</i> iv. 20, 2. Cf. Euseb. <i>H. E.</i> v. 8.	[<i>Ade. haer.</i> iii. 3, 3.]	
POYGARF . . . . .	..	..	..	..	(|| Ep. 3.)	* <i>Adv. haer.</i> v. 35, 2. Cf. Euseb. <i>H. E.</i> v. 8.	..	* <i>Ade. haer.</i> iv. 20, 2. Cf. Euseb. <i>H. E.</i> v. 8.		
JUSTIN MARTYR . . . . .	(|| Apol. i. 12, 63.)	* <i>Paed.</i> ii. 10, §108 ; <i>Strom.</i> vi. 13, §107, &c. iii. 14.	..	* <i>Strom.</i> i. 29, §181.		
IRENÆUS	(Euseb. <i>H. E.</i> v. 29.)	..	(<i>Ade. haer.</i> iv. 16, 2.)	* <i>Ade. haer.</i> 1, 16, 3 (ii.)	..	* <i>Strom.</i> ii. 6, §31, &c. Cf. Euseb. <i>H. E.</i> vi. 13.	..	* <i>Strom.</i> i. 29, §181.		
CLEMENS ALEX.	* <i>Strom.</i> vi. 8, §62. Cf. Euseb. <i>H. E.</i> vi. 14. † <i>De predicat.</i> 20 (Barnabas).	..	[Cf. Euseb. <i>H. E.</i> vi. 14.]	Cf. <i>Strom.</i> ii. 15, §66.	[Cf. Euseb. <i>H. E.</i> vi. 14.]	* <i>Strom.</i> ii. 6, §31, &c. Cf. Euseb. <i>H. E.</i> vi. 13.	..	† <i>De pudic.</i> 10, 20. † <i>De Orat.</i> 12. * <i>De princ.</i> ii. 1. <i>Comm.</i> in <i>Rom.</i> xvi. 14.		Cf. Euseb. <i>H. E.</i> vi. 13.
TERTULLIAN	† <i>De predicat.</i> 20 (Barnabas).	* <i>Ade. Marc.</i> iii. 14.	..	† <i>De pudic.</i> 10, 20. † <i>De Orat.</i> 12. * <i>De princ.</i> ii. 1. <i>Comm.</i> in <i>Rom.</i> xvi. 14.		
ORIGEN	* Ap. Euseb. <i>H. E.</i> vi. 25, &c.	..	* <i>Comm.</i> in <i>Johann.</i> xix. 6, * <i>Sel.</i> in <i>Ps.</i> xxx. || <i>Comm.</i> in <i>Luce.</i> xxii. 46.	[<i>Hom.</i> in <i>Jos.</i> vii. 1.]	[* <i>Hom.</i> in <i>Jos.</i> vii. 1 ; in <i>Lev.</i> iv. 4.] Cf. <i>Sel.</i> in <i>Ps.</i> iii. † Ap. Euseb. <i>H. E.</i> vii. 25.	* Ap. Euseb. <i>H. E.</i> vi. 25. <i>Comm.</i> in <i>Johann.</i> i. 14. Cf. Euseb. <i>H. E.</i> vii. 10, † <i>H. E.</i> vii. 24. <i>De op. et elem.</i> 14. * <i>De Antichr.</i> 36. * <i>De Resurr.</i> 9, p. 315. <i>Cont.</i> viii. 4, p. 143.	* <i>c. Cels.</i> i. 63.	* <i>Sel.</i> in <i>Ezek.</i> viii.		
DIONYSIUS ALEX.	* Ap. Euseb. <i>H. E.</i> vi. 41.	..	† <i>Comm.</i> in <i>Luce.</i> xxii. 46.	..	..	† <i>H. E.</i> vii. 25.	..	† <i>De pudic.</i> 10, 20. † <i>De Orat.</i> 12. * <i>De princ.</i> ii. 1. <i>Comm.</i> in <i>Rom.</i> xvi. 14.		
CYPRIAN	(† <i>De exch. mart.</i> 11.)	..	..	..	..	<i>De op. et elem.</i> 14. * <i>De Antichr.</i> 36. * <i>De Resurr.</i> 9, p. 315. <i>Cont.</i> viii. 4, p. 143.	..	* <i>Sel.</i> in <i>Ezek.</i> viii.		
HIPPOLYTUS	(† Phot. 121.)	..	..	..	..	† <i>H. E.</i> vii. 25.	..	† <i>De pudic.</i> 10, 20. † <i>De Orat.</i> 12. * <i>De princ.</i> ii. 1. <i>Comm.</i> in <i>Rom.</i> xvi. 14.		
METHODIUS . . . . .	|| <i>De Resurr.</i> 5, p. 269, (Ed. Migne), <i>Cont.</i> v. 7.	..	..	..	..	† <i>H. E.</i> vii. 25.	..	* <i>Sel.</i> in <i>Ezek.</i> viii.		
EUSEBIUS	* <i>Ecl. Proph.</i> i. 20, &c. Cf. † <i>H. E.</i> iii. 3.	† <i>H. E.</i> iii. 25.	† <i>H. E.</i> iii. 25.	† <i>H. E.</i> iii. 25.	† <i>H. E.</i> iii. 25.	† <i>H. E.</i> iii. 39. p. 143.	† <i>H. E.</i> iii. 25.	† <i>De pudic.</i> 10, 20. † <i>De Orat.</i> 12. * <i>De princ.</i> ii. 1. <i>Comm.</i> in <i>Rom.</i> xvi. 14.	[<i>H. E.</i> vi. 13. Cf. iii. 25.]	† <i>H. E.</i> iii. 25.

† The sign || marks a verbal collation; † a direct quotation; † an expression of doubt; () an uncertain reference; † a minor rejection; [] thus also written in manuscript; † an uncertain reference; † an authority mentioned in the text.

Epistles of *St. James* and *St. Jude*, on the other hand, were little used, and the *Second Ep. of St. Peter* was barely known.

But while the evidence for the formation of the Canon is much more copious during this period than during that which preceded, it is essentially of the same kind. It is the evidence of use and not of inquiry. The Canon was fixed in ordinary practice, and doubts were resolved by custom and not by criticism. Old feelings and beliefs were perpetuated by a living tradition; and if this habit of mind was unfavourable to the permanent solution of difficulties, it gives fresh force to the claims of the acknowledged books, which are attested by the witness of every division of the Church (ORIGEN, CYPRIAN, METHIDIUS), for it is difficult to conceive how such unanimity could have arisen except from the original weight of apostolical authority. For it will be observed that the evidence in favour of the acknowledged books as a whole is at once clear and concordant from all sides as soon as the Christian literature is independent and considerable. The Canon preceded the literature and was not determined by it.

3. *The history of the N. T. Canon from A.D. 303-397.*—The persecution of Diocletian was directed in a great measure against the Christian writings (Lact. *Instit.* v. 2; *de mort. persec.* 16). The influence of the Scriptures was already so great and so notorious, that the surest method of destroying the faith seemed to be the destruction of the records on which it was supported. The plan of the emperor was in part successful. Some were found who obtained protection by the surrender of the Sacred books, and at a later time the question of the readmission of these "traitors" (*traditores*), as they were emphatically called, created a schism in the Church. The Donatists, who maintained the sterner judgment on their crime, may be regarded as maintaining in its strictest integrity the popular judgment in Africa on the contents of the Canon of Scripture which was the occasion of the dissension; and Augustine allows that they held in common with the Catholics the same "Canonical Scriptures," and were alike "bound by the authority of both Testaments" (August. *c. Cresc.* i. 31, 57; *Ep.* 129, 3). The only doubt which can be raised as to the integrity of the Donatist Canon arises from the uncertain language which Augustine himself uses as to the Epistle to the Hebrews, which the Donatists may also have countenanced. But, however this may have been, the complete Canon of the N. T., as commonly received at present, was ratified at the third COUNCIL OF CARTHAGE (A.D. 397),⁷ and from that time was accepted throughout the Latin Church (JEROME, INNOCENT, RUFINUS, PHILASTRIUS), though occasional doubts as to the Epistle to the Hebrews still remained* (Isid. *Hisp. Proem.* §§85-109).

Meanwhile the Syrian Churches, faithful to the conservative spirit of the East, still retained the Canon of the Peshito. CHRYSOSTOM (†407 A.D.),

THEODORE of MOPSUESTIA (†429 A.D.), and THEODORET, who represent the Church of Antioch, furnish no evidence in support of the Epistles of *Jude*, 2 *Peter*, 2, 3 *John*, or the *Apocalypse*. JUNILIUS, in his account of the public teaching at Nisibis, places the Epistles of *James*, *Jude*, 2, 3 *John*, 2 *Peter* in a second class, and mentions the doubts which existed in the East as to the *Apocalypse*. And though EPHREM SYRUS was acquainted with the *Apocalypse* (*Opp. Syr.* ii. p. 332 c.), yet his genuine Syrian works exhibit no habitual use of the books which were not contained in the Syrian Canon, a fact which must throw some discredit upon the frequent quotations from them, which occur in those writings which are only preserved in a Greek translation.

The Churches of Asia Minor seem to have occupied a mean position as to the Canon between the East and West. With the exception of the *Apocalypse*, they received generally all the books of the N. T. as contained in the African Canon, but this is definitely excluded from the Catalogue of GREGORY of NAZIANZUS (†c. 389 A.D.), and pronounced "spurious" (*νόθρον*) on the authority of "the majority" (*οἱ πλείους*), in that of AMPHILOCHIUS (c. 380 A.D.), while it is passed over in silence in the Laodicene Catalogue, which even if it has no right to its canonical position, yet belongs to the period and country with which it is commonly connected. The same Canon, with the same omission of the *Apocalypse* is given by CYRIL of JERUSALEM (†386 A.D.); though EPIPHANIUS, who was his fellow-countryman and contemporary, confirms the Western Canon, while he notices the doubts which were entertained as to the *Apocalypse*. These doubts prevailed in the Church of Constantinople, and the *Apocalypse* does not seem to have been recognised there down to a late period, though in other respects the Constantinopolitan Canon was complete and pure (NICEPHORUS, PHOTIUS, OECUMENIUS, THEOPHYLACT, †c. 1077 A.D.).

The well-known Festal Letter of ATHANASIUS (†373 A.D.) bears witness to the Alexandrine Canon. This contains a clear and positive list of the books of the N. T. as they are received at present; and the judgment of Athanasius is confirmed by the practice of his successor CYRIL.

One important Catalogue yet remains to be mentioned. After noticing in separate places the origin and use of the Gospels and Epistles, EUSEBIUS sums up in a famous passage the results of his inquiry into the evidence on the Apostolic books furnished by the writings of the three first centuries (*H. E.* iii. 25). His testimony is by no means free from difficulties, nor in all points obviously consistent, but his last statement must be used to fix the interpretation of the former and more cursory notices. In the first class of acknowledged books (*δυσολογούμενα*) he places the four Gospels, the Epistles of St. Paul (i.e. fourteen, *H. E.* iii. 3), 1 John, 1 Peter, and (*εἴ γε φανεῖν*)

⁷ The enumeration of the Pauline Epistles marks the doubt which had existed as to the Hebrews: *Epistolae Pauli Apostoli xiii; ejusdem ad Hebraeos una*. In the Council of Hippo (*Can.* 36) the phrase is simply "xiv Epistles of St. Paul." Generally it may be observed that the doubt was in many, if not in most, cases as to the *authorship*, and not as to the *canonicity* of the letter. Comp. Hieron. *Ep. ad Dard.*, 129, §3.

* The MSS. of the Vulgate from the sixth century onwards very frequently contain the apocryphal

Epistle to the Laodiceans among the Pauline Epistles, generally after the Epistle to the Colossians, but also in other places, without any mark of suspicion. The text in *Cod. Harl.* (Brit. Mus.) 2833 (sec. xi.), in which it occurs after the *Apocalypse*, differs in several respects from any of Anger's MSS. Comp. Anger, *Der Laodicenerbrief*, Leips. 1843, pp. 142 ff. The Greek title in G (not F), *προς Λαουδακείας ἀρχερα*, is apparently only a rendering of the Latin title from the form of the name (*g. Laudicensis*).

NC. IV.—THE CHIEF CATALOGUES OF THE BOOKS OF THE NEW TESTAMENT

only "disputed" books are noticed, or such as were in some degree recognized as authoritative. The symbols are used as before.

	Epistle to Hebrews	Jude.	James.	2, & John.	3 Peter.	Apocalypse.	Epistle of Barnabas.	Shepherd of Hermas.	Epistle of Clement.	Apocalypse of Peter.		
I. CONCILIAR CATALOGUES :												
[Laodicea]	*	*	*	*	*						L. c. <i>supr.</i> ¹	
Carthage	*	*	*	*	*	*					L. c. <i>supr.</i>	
Apostolic (Concil. Quinisext.)	*	*	*	*	*				*		L. c. <i>supr.</i> ²	
II. ORIENTAL CATALOGUES :												
<i>(a) Syria.</i>												
The Peshito Version	*		*									
Junilius	*	?	?	?	?	?					L. c. <i>supr.</i>	
Joann. Damasc.	*	*	*	*	*	*					L. c. <i>supr.</i> ³	
Ebed Jesu	*		*								L. c. <i>supr.</i>	
<i>(b) Palestine.</i>												
Eusebius	*	?	?	?	?	?	†	†		†	H. E. iii. 25. ⁴	
Cyril of Jerus.	*	*	*	*	*	*					L. c. <i>supr.</i> ⁵	
Epiphanius	*	*	*	*	*	*					Adv. haer. lxxi. 5.	
<i>(c) Alexandria.</i>												
Origen	*	?	?	?	?	*					Ap. Euseb. H. E. vi. 25	
Athanasius	*	*	*	*	*	*		†			L. c. <i>supr.</i> ⁶	
<i>(d) Asia Minor.</i>												
Gregor. Naz.	*	*	*	*	*	*					L. c. <i>supr.</i>	
Amphilochius	*	?	?	?	?	?					L. c. <i>supr.</i> ⁷	
<i>(e) Constantinople.</i>												
Chrysostom	*		*								{ Synopsis S. Script. tom. vi. p. 318 A. ⁸	
Leontius	*	*	*	*	*	*						L. c. <i>supr.</i>
Nicephorus	*	*	*	*	*	?	?	†	†	?		L. c. <i>supr.</i> ⁹
III. OCCIDENTAL CATALOGUES :												
<i>(a) Africa.</i>												
Cod. Clarom.	()	*	*	*	*	*	*	*		*	{ Tischdf. Cod. Clarom. pp. 468, sq. L. c. <i>supr.</i>	
Augustine	*	*	*	*	*	*	*	*		*		
<i>(b) Italy.</i>												
Can. Murat.	*			()		*			†	*	{ Hist. N. T. Canon, pp. 558 ff Haer. 88 (All. 60). ¹⁰ Ad Paul. Ep. 53, §8 (L. p. 548, Ed. Migne). L. c. <i>supr.</i>	
Philastrius	*	*	*	*	*	*			†			
Jerome	*	*	*	*	*	*					{ L. c. <i>supr.</i> L. c. <i>supr.</i> L. c. <i>supr.</i> De inst. div. Litt. 14. ¹¹	
Rufinus	*	*	*	*	*	*			†			
Innocent	*	*	*	*	*	*				†		
[Gelasius]	*	*	*	*	*	*						
Cassiodorus (Vet. Trans.)..	*	*	*	*	*	*			†			
<i>(c) Spain.</i>												
Isidore of Sev.	*	*	*	*	*	*					{ De Ord. Libr. S. Script. init. ¹² Hody, p. 649.	
Cod. Baroc. 206	*	*	*	*	*	*	†			†		

¹ The omission of the *Apocalypse* is frequently explained by the expressed object of the Catalogue, as a list of books for public ecclesiastical use: *ὅσα δεῖ βιβλία ἀναγνώσκειν*, compared with the former canon: *ὅτι οὐ δεῖ ἰδιωτικῶς ψαλλομένους λέγεσθαι ἐν τῇ ἐκκλησίᾳ, κ.τ.λ.* Yet compare the Catalogue of Cyril.
² The Catalogue adds likewise the Apostolical Constitutions (*διατάγαι* . . . ἐν ὀκτώ βιβλίοις) for esoteric use. When the Catalogue was confirmed in the Quinisextine Council (Can. 2), the Constitutions were excluded on the ground of corruptions; but no notice was taken of the Epistles of Clement, both of which, as is well known, are found at the end of the Cod. Alex., and are mentioned in the index before the general summary of books; which again is followed by the titles of the Apocryphal Psalms of Solomon.

³ He adds also "the Apostolic Canons," and according to one MS. the two Epistles of Clement.
⁴ The other chief passages in Eusebius are, H. E. iii. 24; ii. 23. His object in the passage quoted is ἀνακεφαλαίωσασθαι τὰς δηλωθείσας τῆς καινῆς διαθήκης γραφάς.
⁵ The list concludes with the words, τὰ δεῖ ληφθῆναι ἐξω κείσθω ἐν δευτέρῳ· καὶ ὅσα μὲν ἐν ἐκκλησίᾳ οὐκ ἀναγνώσκειται, ταῦτα μὴδὲ κατὰ σάουτον ἀναγνώσκειται καθὼς ἤκουσας . . .
⁶ At the end of the list Athanasius says (comp. above, μηδεὶς τούτους ἐπιβαλλέτω, μὴδὲ τούτων ἀφαιρέσθω τι).
⁷ Amphiloch. l. c. :—
 τινὲς δὲ φασὶ τὴν πρὸς Ἑβραίους νόθον, οὐκ εὐλόγητες· γνησία γὰρ ἡ χάρις. εἰεν τὶ λοιπὸν; καθολικῶν ἐπιστολῶν τινὲς μὲν ἑπτα φασί, οἱ δὲ τρεῖς μόνον

in case its authenticity is admitted (such seems to be his meaning), the *Apocalypse*. The second class of disputed books (*ἀντιλεγόμενα*) he subdivides into two parts, the first consisting of such as were generally known and recognised (*γνώριμα τοῖς ῥαααῖς*), including the Epistles of *James*, *Jude*, *2 Peter*, *2, 3 John*; and the second of those which he pronounces spurious (*νόθα*), that is which were either unauthentic or unapostolic, as the Acts of *Paul*, the *Shepherd*, the *Apocalypse of Peter*, the *Apocalypse of John* (if not a work of the Apostle), and according to some the Gospel according to the Hebrews. These two great classes contain all the books which had received ecclesiastical sanction, and were in common distinguished from a third class of heretical forgeries (e.g. the Gospels of *Thomas*, *Peter*, *Matthias*, &c.).

One point in the testimony of Eusebius is particularly deserving of notice. The evidence in favour of the apostolic authority of *2 Peter* which can be derived from the existing writings of the first three centuries is extremely slender; but Eusebius, who possessed more copious materials, describes it as "generally well known," and this circumstance alone suggests the necessity of remembering that the early Catalogues rest on evidence no longer available for us. In other respects the classification of Eusebius is a fair summary of the results which follow from the examination of the extant ante-Nicene literature.

The evidence of later writers is little more than the repetition or combination of the testimonies already quoted. An examination of table No. IV., p. 266, which includes the most important Catalogues of the writings of the N. T., will convey a clear summary of much that has been said, and supply the most important omissions.

At the era of the Reformation the question of the N. T. Canon became again a subject of great though partial interest. The hasty decree of the Council of Trent, which affirmed the authority of all the books commonly received, called out the opposition of controversialists, who quoted and enforced the early doubts. ERASMUS with characteristic moderation denied the apostolic origin of the *Epistle to the Hebrews*, *2 Peter*, and the *Apocalypse*, but left their canonical authority unquestioned (*Praef. ad Antilegom.*). LUTHER, on the other hand, with bold self-reliance, created a purely subjective standard for the canonicity of the Scriptures in the character of their "teaching of Christ," and while he placed the Gospel and first Epistle

of *St. John*, the Epistles of *St. Paul* to the Romans, Galatians, Ephesians, and the first Epistle of *St. Peter*, in the first rank as containing the "kernel of Christianity," he set aside the *Epistle to the Hebrews*, *St. Jude*, *St. James*, and the *Apocalypse* at the end of his version, and spoke of them and the remaining Antilegomena with varying degrees of disrespect, though he did not separate *2 Peter* and *2, 3 John* from the other Epistles (comp. Landerer, *Art. Kanon* in Herzog's *Encyclop.* pp. 295 ff.). The doubts which Luther rested mainly on internal evidence were variously extended by some of his followers (MELANCTHON, *Centur. Magdeb.*, FLACIUS, GERHARD: comp. Reuss, §334); and especially with a polemical aim against the Romish Church by CHEMNITZ (*Exam. Conc. Trid.* i. 73). But while the tendency of the Lutheran writers was to place the Antilegomena on a lower stage of authority, their views received no direct sanction in any of the Lutheran symbolic books which admit the "prophetic and apostolic writings of the Old and New Testaments," as a whole, without further classification or detail. The doubts as to the Antilegomena of the N. T. were not confined to the Lutherans. CARLSTADT, who was originally a friend of Luther and afterwards professor at Zurich, endeavoured to bring back the question to a critical discussion of evidence, and placed the Antilegomena in a third class "on account of the controversy as to the books, or rather (ut certius loquar) as to their authors" (*De Can. Script.* pp. 410-12, ed. Credn.). CALVIN, while he denied the Pauline authorship of the *Epistle to the Hebrews*, and at least questioned the authenticity of *2 Peter*, did not set aside their canonicity (*Praef. ad Hebr.*; *ad 2 Petr.*); and he notices the doubts as to *St. James* and *St. Jude* only to dismiss them.

The language of the Articles of the Church of England with regard to the N. T. is remarkable. In the Articles of 1552 no list of the books of Scripture is given; but in the Elizabethan Articles (1562, 1571) a definition of Holy Scripture is given as "the Canonical books of the Old and New Testament, of whose authority was never any doubt in the Church" (Art. vi.). This definition is followed by an enumeration of the books of the O. T. and of the Apocrypha; and then it is said summarily, without a detailed catalogue, "all the books of the N. T., as they are commonly received, we do receive and account them for Canonical (pro Canonicis habemus)." A distinction thus remains between the "Canonical" books, and such

NOTES ON TABLE NO. IV.—continued.

χρημα δεχσθαι, την 'Ιακώβου μίαν
μιν δὲ Πέτρον τὴν τ' Ἰωάννου μίαν . . .
τὴν δ' Ἀποκάλυψιν τὴν Ἰωάννου πάλιν

τῶν μὲν ἐγκρίνουσιν, οἱ πλείους δὲ γε
ἴσθαι λέγουσιν. Οὗτος ἀνευδέστατος
Κανὼν ἂν εἴη τῶν θεοσπειρωτῶν γραφῶν . . .

* This Canon of Chrysostom, which agrees with that of the Peshito, is fully supported by the casual evidence of the quotations which occur in his works. The quotation tom. viii. p. 230 (ed. Par.), stands alone. Suidas' assertion (s. v. Ἰωάννης) that he received "the *Apocalypse* and three Epistles of *St. John*" is not supported by any other evidence.

† Nicophorus adds to the disputed books "the Gospel according to the Hebrews." In one MS. the *Apocalypse* of *St. John* is placed also among the Apocryphal books (Credner, a. a. O. p. 122).

‡ This catalogue, which excludes the *Epistle to the Hebrews* and the *Apocalypse* (statutum est nihil aliud legi in ecclesia debere catholica nisi . . . et Pauli tredecim

epistolae et septem alias . . .), is followed by a section in which Philastrius speaks of "other [heretics] who assert that the *Epistle to the Hebrews* is not Paul's" (*Haer.* 89). And in another place (*Haer.* 60) he reckons it as heresy to deny the authenticity of the Gospel and *Apocalypse* of *St. John*. The different statements seem to be the result of careless compilation.

§ This catalogue is described as "secundum antiquam translationem," and stands parallel with those of Jerome and Augustine. The enumeration of the Catholic epistles is somewhat ambiguous, but I believe that it includes only three epistles. Epistolae Petri ad gentes, Jacobi, Johannis ad Parthos. The insertion of *Judae* after *gentes*, seems to have been a typographical error, for the present writer has not found the reading in any one of four MSS. which he has examined.

¶ In another place (*De eccles. offic.* i. 12) Isidore mentions without condemning the doubts which existed as to the *Epistle to the Hebrews*, *James*, *2, 3 John*, *2 Peter* but not as to *Jude*.

"Canonica" books as have never been doubted in the Church; and it seems impossible to avoid the conclusion that the framers of the Articles intended to leave a freedom of judgment on a point on which the greatest of the continental reformers, and even of Romish scholars (Sixtus Sen. *Biblioth. S.* 1; Caietan, *Praef. ad Epp. ad Hebr.*, Jac., 2, 3 *John. Jud.*) were divided. The omission cannot have arisen solely from the fact that the Article in question was framed with reference to the Church of Rome, with which the Church of England was agreed on the N. T. Canon; for all the other protestant confessions which contain any list of books, give a list of the books of the New as well as of the Old Testament (*Conf. Belg.* 4; *Conf. Gall.* 3; *Conf. Fid.* 1). But if this license is rightly conceded by the Anglican Articles, the great writers of the Church of England have not availed themselves of it. The early commentators on the Articles take little (Burnet) or no notice (Beveridge) of the doubts as to the Antilegomena; and the chief controversialists of the Reformation accepted the full Canon with emphatic avowal (Whitaker, *Disp. on Scripture*, cxiv. p. 105; Fulke's *Defence of Eng. Trans.* p. 8; Jewel, *Defence of Apol.* ii. 9, 1).

The judgment of the Greek Church in the case of the O. T. was seen to be little more than a reflection of the opinions of the West. The difference between the Roman and Reformed Churches on the N. T. were less marked; and the two conflicting Greek confessions confirm in general terms, without any distinct enumeration of books, the popular Canon of the N. T. (*Cyr. Luc. Conf.* i. p. 42; *Dosithe. Confess.* i. p. 467). The confession of METROPHANES gives a complete list of the books; and compares their number—thirty-three—with the years of the Saviour's life, that "not even the number of the Sacred books might be devoid of a divine mystery." (*Metroph. Critop. Conf.* ii. 105, Ed. Kimm. et Weissenb.). At present, as was already the case at the close of the 17th century (Leo Allatus, ap. Fabric, *Bibl. Græc.* v. App. p. 38), the Antilegomena are reckoned by the Greek Church as equal in Canonical authority in all respects with the remaining books (*Catechism*, l. c. *supr.*).

The assaults which have been made, especially during the present century, upon the authenticity of the separate books of the Old and New Testaments belong to the special articles. The general course which they have taken is simple and natural. Semler (*Untersuch. d. Kan.* 1771-5) first led the way towards the later subjective criticism, though he rightly connected the formation of the Canon with the formation of the Catholic Church, but without any clear recognition of the providential power which wrought in both. Next followed a series of special essays in which the several books were discussed individually with little regard to the place which they occupy in the whole collection (Schleiermacher, Bretschneider, De Wette, &c.). At last an ideal view of the early history of Christianity was used as the standard by which the books were to be tried, and the books were regarded as results of typical forms of doctrine and not the sources of them (F. C. Baur, Schwegler, Zeller). All true sense of historic evidence was thus lost. The growth of the Church was left without explanation, and the original relations and organic unity of the N. T. were disregarded.

For the later period of the history of the N. T. Canon, from the close of the second century, the

great work of Lardner (*Credibility of the Gospel History*, Works i.—vi. Ed. Kippis, 1788) furnishes ample and trustworthy materials. For the earlier period his criticism is necessarily imperfect, and requires to be combined with the results of later inquiries. Kirchofer's collection of the original passages which bear on the history of the Canon (*Quellensammlung*, u. s. w., Zürich, 1844) is useful and fairly complete, but frequently inaccurate. The writings of F. C. Baur and his followers often contain very valuable hints as to the characteristics of the several books in relation to later teaching, however perverse their conclusions may be. In opposition to them Thiersch has vindicated, perhaps with an excess of zeal, but yet in the main rightly, the position of the Apostolic writings in relation to the first age (*Versuch zur Herstellung*, u. s. w., Erlangen, 1845; and *Erwiederung*, u. s. w., Erlang., 1846). The section of Reuss on the subject (*Die Gesch. d. heil. Schriften N. T.*, 2te Aufl. Braunsch. 1853), and the article of Landerer (*Herzog's Encyklop.* s. v.) contain valuable summaries of the evidence. Other references and a fuller discussion of the chief points are given by the author of this article in *The History of the Canon of the N. T.* (Cambr. 1855). [B. F. W.]

CANOPY (κωνωπέιον; *conopeum*; Jud. x. 21, xiii. 9, xvi. 19). The canopy of Holofernes is the only one mentioned, although, perhaps, from the "pillars" of the litter [BED] described in Cant. iii. 10, it may be argued that its equipage would include a canopy. It probably retained the mosquito net or curtains in which the name originated, although its description (Jud. x. 21) betrays luxury and display rather than such simple usefulness. Yano (*R. R.* ii. 10. 8) uses *quæ in conopeis jacet* of languid women very much as ἀναπαύμενος . . . ἐν τῷ κωνωπέῳ (l. c.) describes the position of a luxurious general. For further classical illustration, see *Dict. of Ant. art.* CONOPEUM. It might possibly be asked why Judith, whose business was to escape without delay, should have taken the trouble to pull down the canopy on the body of Holofernes? Probably it was an instance of the Hebrew notion that blood should be instantly covered (comp. 2 Sam. xx. 12; Lev. xvii. 13) [BLOOD]; and for this purpose the light bedding of Syria was inadequate. [BED.] Tent furniture also is naturally lighter, even when most luxurious, than that of a palace; and thus a woman's hand might unfix it from the pillars without much difficulty. [H. H.]

CANTICLES (שִׁיר הַשִּׁירִים, *Song of Songs*, i. e. the most beautiful of songs; ἄσμα ἀσμάτων; *Canticum Canticorum*), entitled in the A. V. THE SONG OF SOLOMON. No book of the O. T. has been the subject of more varied criticism, or been more frequently selected for separate translation than the Song of Solomon. It may be convenient to consider it under four points of view:—I. *Author and date*; II. *Form*; III. *Meaning*; IV. *Canonicity*.

I. *Author and date*.—By the Hebrew title it is ascribed to Solomon; and so in all the versions, and by the majority of Jewish and Christian writers, ancient and modern. In fact, if we except a few of the Talmudical writers (Bava Bathra, B. Moses Kimchi; see Gray's Key), who assigned it to the age of Hezekiah, there is scarcely a dissentient voice down to the close of the last century. More recent criticism, however, has called in question this deep-rooted, and well accredited tradition. Among Eng

like scholars Kennicott, among German Eichhorn and Rosenmüller, regard the poem as belonging to the age of Ezra and Nehemiah (Kennicott, *Diss.* i. pp. 20-22; Eichhorn, *Isaagen in V. T.* P. iii. § 647, p. 531, ff. ed. sec.; Rosenm. *Animado. on Lowth. Praelect., Schol. in V. T.*). Kennicott based his opinion upon the uniform insertion of the ' in all the copies, in the name of David (iv. 4); and the insertion of the letter in this solitary instance is easily accounted for by a supposed error in transcription. At any rate the insertion of the ' would not bring the Canticles so far down of the time of Ezra; since we find the same peculiarity in Hos. iii. 5, and Am. vi. 5 (Gesen. *Lex. s. v.*). The charge of Chaldaism has been vigorously pressed by Rosenmüller, and especially by Eichhorn. But Gesenius (*Heb. Gr.* §2) assigns the book to the golden age of Hebrew literature, and traces "the few solitary Chaldaisms" which occur in the writings of that age to the hands of Chaldee copyists. Gesenius has moreover suggested an important distinction between Chaldaisms, and *dialectic* variations indigenous to N. Palestine, where he conjectures that Judges and Canticles were composed. The application of this principle is sufficient to eliminate most of the Chaldaisms alleged by Eichhorn (e. g. נָּשֵׂר for נָּשֵׂר); while the occurrence of similar forms in Phoenician affords an indication of other intrusive forces beside the Aramean acting upon the Biblical Hebrew. Nor is the suggestion of Gesenius that the book was written in N. Palestine, and consequently tinged with a local colouring, inconsistent with the opinion which places it among the "one thousand and five" songs of Solomon (1 K. iv. 32). Comp. 1 K. ix. 19 with 2 Chr. viii. 6, where the buildings of Lebanon are decidedly contrasted with those of Jerusalem, and are not therefore to be confounded with the "house of the forest of Lebanon" (1 K. vii. 2), which was probably in Jerusalem. By a further comparison of these passages with Robinson (*Bibl. Res.* iii. 441), who describes remains of massive buildings as still standing on Lebanon, it will appear probable that Solomon had at least a hunting-seat somewhere on the slopes of that mountain (comp. Cant. iv. 9). In such a retreat, and under the influence of its scenery, and the language of the surrounding peasantry, he may have written Canticles. Artistically this would have been in keeping with the general conditions of pastoral poetry. In our own language such compositions are not unfrequently accommodated to rustic ideas, and sometimes to provincial dialects. If, moreover, it should be urged that Chaldaisms are not provincialisms; it may be replied that Solomon could scarcely be ignorant of the Aramean literature of his own time, and that he may have consciously used it for the purpose of enrichment (Gesen. *Heb. Gr.* §§ 2, 4).

The title, though it is possibly too flattering to have come from the hand of Solomon, must have existed in the copy used by the LXX., and consequently can lay claim to a respectable antiquity. The moral argument put forward by the supporters of the most recent literal interpretation, and based upon the improbability of Solomon's criminating himself (see below), is not very conclusive. His own self-accusation may be traced to a spirit of generalised above the standard which was likely to flourish in the atmosphere of a court such as his.

On the whole it seems unnecessary to depart from the plain meaning of the Hebrew title.

Supposing the date fixed to the reign of Solomon, great ingenuity has been employed by the Rabbinical and some Christian writers, in determining at what period of that monarch's life the poem was written (see *Poi. Syn. Pref. ad Cant.*). The point at issue seems to have been whether Solomon ever repented after his fall. If he did, it was contended that the ripeness of wisdom exhibited in the Song seemed the natural growth of such an experience: if he did not, it was urged that no other than a spiritually-minded man could have composed such a poem; and that therefore it must have been written while Solomon was still the cherished of God. Then again it was a moot point whether the composition was the product of Solomon's matured wisdom, or the fresh outburst of his warm and passionate youth; whether in fact the master element of the poem were the *literal* form, or the *allegorical* meaning. The question resolves itself into one of *interpretation*, and must be determined by reference to III. below.

II. *Form.*—This question is not determined by the Hebrew title. The rendering of שֵׁר הַשִּׁירִים , mentioned by Simonis (*Lex. Heb.*), "series carminum" (comp. σειρά , chain), and adopted by Paulus, Good, and other commentators, can scarcely compete with Gesen. "Song of Songs, i. e. the most beautiful of songs" (comp. *Ps.* xlv. 1, שֵׁר יִירָדָת , "a delightful song," Gesen.; "carmen jucundum," Rosenm.; comp. also Theocr. *Idy.* viii. προσφιλιές μέλος). The non-continuity which many critics attribute to the poem is far from being a modern discovery. This is sufficiently attested by the Lat. "Cantica canticorum," and the Chaldee paraphrase, "the songs and hymns which Solomon, the prophet, the king of Israel, uttered in the spirit of prophecy before the Lord." Ghislerius (16th cent.) considered it a drama in five acts. One of the first separate translations published in England is entitled "The Canticles, or Balades of Solomon, in English metre," 1549; and in 1596 appeared Solomon's Song in 8 eclogues, by J. M. [Jervase Markham]; the number of eclogues in this latter production being the same as that of the Idylls into which the book was afterwards divided by Jahn. Down to the 18th cent., however, the Canticles were generally regarded as continuous.

Gregory Nazianzus calls it $\text{νυμφικὸν δράμα τε καὶ ἔπος}$. According to Patrick, it is a "Pastoral Eclogue," or a "Dramatic poem;" according to Lowth, "an epithalamium, or $\text{ὄρασις τῶν νυμφιαλῶν}$ of a pastoral kind." Michaelis and Rosenmüller, while differing as to its interpretation, agree in making it continuous, "carmen amatorium" (Mich.). A modified continuity was suggested by Bossuet, who divided the Song into 7 parts, or scenes of a pastoral drama, corresponding with the 7 days of the Jewish nuptial ceremony (Lowth, *Praelect.* xxx.). Bossuet is followed by Calmet, Percy, Williams, and Lowth; but his division is impugned by Taylor (*Fragm. Calmet*), who proposes one of 6 days; and considers the drama to be *post-nuptial*, not *ante-nuptial*, as it is explained by Bossuet. The entire nuptial theory has been severely handled by J. D. Michaelis, and the literal school of interpreters in general. Michaelis attacks the first day of Bossuet, and involves in its destruction the remaining six

(*Not. ad Lowth. Prael. xxxi.*) It should be observed that Lowth does not compromise himself to the perfectly dramatic character of the poem. He makes it a drama, but only of the *minor* kind, *i. e.* dramatic as a dialogue; and therefore not more dramatic than an *Idyll* of Theocritus, or a *Satire* of Horace. The fact is, that he was unable to discover a plot; and evidently meant a good deal more by the term "pastoral" than by the term "drama." Moreover, it seems clear, that if the only dramatic element in Cant. be the dialogue, the rich pastoral character of its scenery, and allusions, renders the term *drama* less applicable than that of *idyll*. Bossuet, however, claims it as a regular drama with all the proprieties of the classic model. Now the question is not so much whether the Canticles make up a drama, or a series of *idylls*, as which of these two Greek names the more nearly expresses its form. And if with Lowth we recognize a chorus completely sympathetic and assistant, it is difficult to see how we can avoid calling the poem a drama. But in all the translations of the *allegorical* school which are based upon the dramatic idea, the interference of the chorus is so infrequent, or so indefinite; the absence of anything like a dramatic progress and development sufficient to enlist the sympathy of a chorus is so evident, that the strongly marked *idyllic* scenery could not fail to outweigh the scarcely perceptible elements of dramatic intention. Accordingly the *Idyllic* theory, propounded by Sig. Melesegenio, confirmed by the use of a similar form among the Arabians, under the name of "Cassides" (Sir W. Jones, *Poes. As. Comment.* iii.), and adopted by Good, became for a time the favourite hypothesis of the *allegorical* school. After Markham's translation, however (see above), and the division of Ghieslerius, we cannot consider this theory as originating either with the learned Italian translator, or, as suggested by Mr. Horne, with Sir W. Jones.

The *idyllic* form seems to have recommended itself to the *allegorical* school of translators as getting rid of that dramatic unity and plot which their system of interpretation reduced to a succession of events without any culminating issue. In fact, it became the established method of division both with literal and allegorical translators; *e. g.* Herder, Pye Smith, Kleuker, Magnus; and as late as 1846 was maintained by Dr. Noyes of Harvard University, an ultra literalist. But the majority of recent translators belonging to the literal school have adopted the theory of Jacobi, originally proposed in 1776, and since developed by Umbreit, Ewald, Meier, &c. Based as this theory is upon the dramatic evolution of a simple love-story, it supplies that essential movement and interest, the want of which was felt by Lowth; and justifies the application of the term *drama*, to a composition of which it manifests the vital principle and organic structure.

By the reactionary allegorists, of whom Rosenmüller may be considered the representative, the Song of Solomon has either been made absolutely continuous, or has been divided with reference to its spiritual meaning, rather than its external form (*e. g.* Hengstenberg, and Prof. Burrows).

The supposition that the Cant. supplied a model to Theocritus seems based on merely verbal coincidences, such as could scarcely fail to occur between two writers of *pastoral* poetry (comp. Cant. i. 9, vi. 10, with Theoc. xviii. 30, 36; Cant. iv. 11 with Theoc. xx. 26, 27; Cant. viii. 6, 7, with Theoc.

xxiii. 23-26; see other passages in Pol. Syn. Lowth, *Prael.*; Gray's *Key*). In the essential matters of form and of ethical teaching, the resemblance does not exist.

III. *Meaning.*—The schools of interpretation may be divided into three:—the *mystical*, or *typical*; the *allegorical*; and the *literal*.

1. The *mystical* interpretation is properly an offshoot of the *allegorical*, and probably owes its origin to the necessity which was felt of supplying a *literal* basis for the speculations of the allegorists. This basis is either the marriage of Solomon with Pharaoh's daughter, or his marriage with an Israelitish woman, the Shulamite. The former (taken together with Harmer's variation) was the favourite opinion of the mystical interpreters to the end of the 18th century: the latter has obtained since its introduction by Good (1803). The *mystical* interpretation makes its first appearance in Origen, who wrote a voluminous commentary upon the Cant. Its literal basis, minus the mystical application, is condemned by Theodoret (A.D. 420). It reappears in Abulpharagius (1226-1286), and was received by Grotius. As involving a literal basis, it was vehemently objected to by Sanctius, Durham, and Calovius; but approved of, and systematized by Bossuet, endorsed by Lowth, and used for the purpose of translation by Percy and Williams. The arguments of Calovius prevented its taking root in Germany: and the substitution by Good of an Israelitish for an Egyptian bride has not saved the general theory from the neglect which was inevitable after the reactionary movement of the 19th century allegorists.

2. *Allegorical.*—Notwithstanding the attempts which have been made to discover this principle of interpretation in the LXX. (Cant. iv. 8); Jesus Sirach (xlvi. 14-17); Wisd. (viii. 2); and Joseph. (c. *Apion.* i. § 8); it is impossible to trace it with any certainty farther back than the Talmud (see Ginsburg, *Introd.*). According to the Talmud the *beloved* is taken to be God, the *loved one*, or bride, is the *congregation of Israel*. This general relation is expanded into more particular detail by the Targum, or Chaldee Paraphrase, which treats the Song of songs as an allegorical history of the Jewish people from the Exodus to the coming of the Messiah, and the building of the third temple. In order to make out the parallel, recourse was had to the most extraordinary devices: *e. g.* the reduction of words to their numerical value, and the free interchanging of words similar to each other in sound. Elaborate as it was, the interpretation of the Targum was still further developed by the mediæval Jews; but generally constructed upon the same allegorical hypothesis. It was introduced into their liturgical services; and during the persecutions of the middle ages, its consoling appeal to the past and future glories of Israel maintained it as the popular exposition of a national poem. It would be strange if so universal an influence as that of the scholastic philosophy had not obtained an expression in the interpretation of the Canticles. Such an expression we find in the theory of Ben Caspe (1206-1250), which considers the book as representing the union between the *active intellect* (*intellectus agens*), and the *receptive* or *material intellect* (*intellectus materialis*). A new school of Jewish interpretation was originated by Mendelssohn (1729-1786); which, without actually denying the existence of an allegorical meaning, determined to keep it in abeyance, and meanwhile to

devote itself to the literal interpretation. At present the most learned Rabbis, following Löwesoohn, have abandoned the allegorical interpretation in toto (Hesheimer, 1848; Philippon, 1854).

In the Christian Church, the Talmudical interpretation, imported by Origen, was all but universally received. It was impugned by Theodore of Mopsuestia (360-429), but continued to hold its ground as the orthodox theory till the revival of letters; when it was called in question by Erasmus and Grotius, and was gradually superseded by the typical theory of Grotius, Bossuet, Lowth, &c. This, however, was not effected without a severe struggle, in which Sanctius, Durham, and Calovius were the champions of the allegorical against the typical theory. The latter seems to have been mainly identified with Grotius (Pol. Syn.), and was stigmatised by Calovius as the heresy of Theodorus Mopsuest., condemned at the 2nd council of Constantinople, and revived by the Anabaptists. In the 18th century the allegorical theory was reasserted, and reconstructed by Puffendorf (1776), and the reactionary allegorists; the majority of whom, however, with Rosenm. return to the system of the Chaldee Paraphrase.

Some of the more remarkable variations of the allegorical school are:—(a.) The extension of the Chaldee allegory to the Christian Church, originally projected by Aponius (7th century), and more fully wrought out by De Lyra (1270-1340), Brightman (1600), and Cocceius (1603-1699). According to De Lyra, chaps. ii.-vii. describe the history of the Israelites from the Exodus to the birth of Christ; chap. vii. ad fin. the history of the Christian Church to Constantine. Brightman divides the Cant. into a history of the *Legal*, and a history of the *Evangelical* Church; his detail is highly elaborate, e. g. in Cant. v. 8, he discovers an allusion to Peter Waldo (1160), and in verse 13 to Robert Trench (1290). (b.) Luther's theory limits the allegorical meaning to the contemporaneous history of the Jewish people under Solomon. (c.) According to Ghieslerus, and Corn. a Lapide the Bride is the Virgin Mary. (d.) Puffendorf refers the spiritual sense to the circumstances of our Saviour's death and burial.

3. The *Literal* interpretation seems to have been connected with the general movement of Theodore Mopsuest. (360-429) and his followers, in opposition to the extravagances of the early Christian allegorists. Its scheme was nuptial, with Pharaoh's daughter as the bride. That it was by many regarded as the only admissible interpretation appears from Theodoret, who mentions this opinion only to condemn it. Borne down and overwhelmed by the prolific genius of mediæval allegory, we have a glimpse of it in Abulpharagius (vid. supr.); and in the MS. commentary (Bodl. Oppenh. Coll. No. 625), cited by Mr. Ginsburg, and by him referred conjecturally to a French Jew of the 12th or 13th cent. This Commentary anticipates more recent criticism by interpreting the Song as celebrating the *humble love of a shepherd and shepherdess*. The extreme literal view was propounded by Castellio (1544) who called the Cant. "*Colymitha*," and rejected it from the Canon. Following out this idea, Whiston (1723) recognised the book as a composition of Solomon; but denounced it as *foolish, lascivious, and idolatrous*. Meanwhile the allegorical theory was adopted by Grotius as the literal basis of a secondary and spiritual interpre-

tion; and, after its dramatical development by Bossuet, long continued to be the standard scheme of the mystical school. In 1803 it was reconstructed by Good, with a Jewish instead of an Egyptian bride. The purely *literal* theory, opposed on the one hand to the allegorical interpretation, and on the other to Castellio and Whiston, owes its origin to Germany. Michaelis (1770) regarded the Song as an exponent of *wedded love, innocent, and happy*. But, while justifying its admission into the Canon, he is betrayed into a levity of remark altogether inconsistent with the supposition that the book is inspired (Not. ad Lowth. Prael.). From this time the scholarship of Germany was mainly enlisted on the side of the literalists. The literal basis became thoroughly dissociated from the mystical superstructure; and all that remained to be done was to elucidate the true scheme of the former. The most generally received interpretation of the modern literalists is that which was originally proposed by Jacobi (1771), adopted by Herder, Ammon, Umbreit, Ewald, &c.; and more recently by Prof. Meier of Tübingen (1854), and in England by Mr. Ginsburg, in his very excellent translation (1857). According to the detailed application of this view as given by Mr. Ginsburg, the Song is intended to display the *victory of humble and constant love over the temptations of wealth and royalty*. The tempter is Solomon: the object of his seductive endeavours is a Shulamite shepherdess, who, surrounded by the glories of the court, and the fascinations of unwonted splendour, pines for the shepherd-lover from whom she has been involuntarily separated.

The drama is divided into 5 sections, indicated by the thrice repeated formula of adjuration (ii. 7, iii. 5, viii. 4), and the use of another closing sentence (v. 1).

Section 1 (Ch. i.—ii. 7): scene—a country seat of Solomon. The shepherdess is committed to the charge of the court-ladies ("daughters of Jerusalem"); who have been instructed to prepare the way for the royal approach. Solomon makes an unsuccessful attempt to win her affections.

Sect. 2 (ii. 8—iii. 5): the shepherdess explains to the court-ladies the cruelty of her brothers, which had led to the separation between herself and her beloved.

Sect. 3 (iii. 6—v. 1): entry of the royal train into Jerusalem. The shepherd follows his betrothed into the city, and proposes to rescue her. Some of her court companions are favourably impressed by her constancy.

Sect. 4 (v. 2—viii. 4): the shepherdess tells her dream, and still farther engages the sympathies of her companions. The king's flatteries and promises are unavailing.

Sect. 5 (viii. 5-14): the conflict is over; virtue and truth have won the victory: and the shepherdess and her beloved return to their happy home; visiting on the way the tree beneath whose shade they first plighted their troth (viii. 5). Her brothers repeat the promises which they had once made conditionally upon her virtuous and irreproachable conduct.

Such is a brief outline of the scheme most recently projected by the literalists. It must not be supposed, however, that the supporters of the allegorical interpretation have been finally driven from the field. Even in Germany a strong band of reactionary Allegorists have maintained their

ground, including such names as Hug, Kaiser, Rosenmüller, Hahn, and Hengstenberg. On the whole, their tendency is to return to the Chaldee Paraphrase; a tendency which is specially marked in Rosenmüller. In England the battle of the Literalists has been fought by Dr. Pye Smith (*Congreg. Mag.* for 1837, 38); in America by Prof. Noyes, who adopts the extreme *erotic* theory, and is unwilling to recognize in Cant. any moral or religious design. It should be observed that such a sentiment as this of Dr. Noyes is utterly alien to the views of Jacobi and his followers; who conceive the recommendation of virtuous love and constancy to be a portion of the very highest moral teaching, and in no way unworthy of an inspired writer.

The allegorical interpretation has been defended in America by Professors Stuart and Burrows. The internal arguments adduced by the allegorists are substantially the same which were urged by Calovius against the literal basis of the mystical interpretation. The following are specimens:—

(a.) Particulars not applicable to Solomon (v. 2); (b.) particulars not applicable to the wife of Solomon (i. 6, 8; v. 7; vi. 1, cf. i. 6); (c.) Solomon addressed in the second person (viii. 12); (d.) particulars inconsistent with the ordinary conditions of decent love (v. 2); (e.) date 20 years after Solomon's marriage with Pharaoh's daughter (comp. Cant. v. 4, and 1 K. vi. 38). It will readily be observed that these arguments do not in any way affect the literal theory of Jacobi.

For external arguments the allegorists depend principally upon Jewish tradition, and the analogy of Oriental poetry. The value of the former, as respects a composition of the 10th cent. B.C., is estimated by Mich. (*Not. ad Lowth.*) at a very low rate. For the latter, it is usual to refer to such authors as Chardin, Sir W. Jones, Herbelot, &c. (see Rosenm. *Animad.*). Rosenmüller gives a song of Hafiz, with a paraphrase by a Turkish commentator, which unfolds the spiritual meaning. For other specimens of the same kind see Lane's *Egyptians*. On the other hand the objections taken by Dr. Noyes are very important (*New Transl.*). It would seem that there is one essential difference between the Song of Solomon and the allegorical compositions of the poets in question, in the latter the allegory is mere or less avowed; and distinct reference is made to the Supreme Being: in the former there is nothing of the kind. But the most important consideration adduced by the literalists is the fact that the Cant. are the production of a different country, and separated from the songs of the Sufis and the Hindoo mystics by an interval of nearly 2000 years. To which it may be added that the Song of Solomon springs out of a religion which has nothing in common with the Pantheism of Persia and India. In short, the conditions of production in the two cases are utterly dissimilar. But the literalists are not content with destroying this analogy; they proceed farther to maintain that allegories do not generally occur in the sacred writings without some intimation of their secondary meaning, which intimation in the case of the Cant. is not forthcoming. They argue from the total silence of our Lord and His apostles respecting this book, not indeed that it is uninspired; but that it was never intended to bear within its poetic envelope that mystical sense which would have rendered it a perfect treasury of reference for Paul, when unfolding the spiritual relation between Christ and His church (see 2 Cor.

xi. 2; Rom. vii. 4; Eph. v. 23-32). Again, it is urged, that if this poem be allegorically spiritual, then its spiritualism is of the very highest order, and utterly inconsistent with the opinion which assigns it to Solomon. The philosophy of Solomon, as given in Eccl., is a philosophy of Solomon, apparently suggested by the exhaustion of all sources of physical enjoyment. The religion of Solomon had but little practical influence on his life; if he wrote the glowing spiritualism of the Cant. when a young man, how can we account for his fearful degeneracy? If the poem was the production of his old age, how can we reconcile it with the last fact recorded of him that "his heart was not perfect with the Lord, his God"? For the same reason it is maintained that no other writer would have selected Solomon as a symbol of the Messiah. The excessively amative character of some passages is designated as almost blasphemous when supposed to be addressed by Christ to His church (vii. 2, 3, 7, 8); and the fact that the dramatis personae are three, is regarded as decidedly subversive of the allegorical theory.

The strongest argument on the side of the allegorists is the matrimonial metaphor so frequently employed in the Scriptures to describe the relation between Jehovah and Israel (Ex. xxxiv. 15, 16; Num. xv. 39; Ps. lxxiii. 27; Jer. iii. 1-11; Ex. xvi. xxiii., &c.). It is fully stated by Prof. Stuart (*O. T. Canon*). On the other hand the literalists deny so early a use of the metaphor. They contend that the phrase "to go whoring after other gods" describes a literal fact; and that even the metaphor as used by the prophets who lived after Solomon implies a wedded relation, and therefore cannot be compared with the ante-nuptial affection which forms the subject of Cant.

IV. *Canonicity*.—It has already been observed that the book was rejected from the Canon by Castellio and Whiston; but in no case has its rejection been defended on external grounds. It is found in the LXX., and in the translations of Aquila, Symmachus, and Theodot. It is contained in the catalogue given in the Talmud, and in the catalogue of Melito; and in short we have the same evidence for its canonicity as that which is commonly adduced for the canonicity of any book of the O. T.

(In addition to the ordinary sources, reference is advised to Lowth, *Praelect.* xxx., xxxi., together with the notes of Michaelis, and the annotations of Rosenmüller, Oxon. 1821; Baumer's *Outlines*, &c., London, 2nd ed. 1775; Transl. with notes by Mason Good, Lond. 1803; *Congreg. Mag.* for 1837 and 1838; *New Transl. of Prov. Lecl.* for 1837 and 1838; *New Transl. of Prov. Lecl. and Cant.* by Prof. Noyes, Boston, 1846; *Commentary on Song*, &c., by Prof. Burrows, Philadelphia, 1853; *Das Gerettete Hohelied*, by J. T. Jacobi, 1771; *Salomon's Lieder der Liebe*, &c., in vol. iii. of Herler's works, Stuttgart, and Tübingen, 1852; *Das Hohelied Salomo's*, &c., by Ewald, Göttingen, 1826; *Das Hohe Lied Salomonis*, &c., by W. Hengstenberg, Berlin, 1853; *Das Hohe Lied*, &c., by Ernst Meier, Tübingen, 1854; *The Song of Songs*, &c., by C. D. Ginsburg, Lond., 1857; the last mentioned is specially recommended to the English reader.) [T. E. K.]

CAPERNAUM (Heb. T. קַפְרְנָאִים; Latin. with B. Καφαρναούμ, as if כפר נחום, "village of Nachum;" Syriac Nitr. ܩܦܪܢܘܡ; Ptoch. ܩܦܪܢܘܡ; Capernaum), a name wild

whom all are familiar as that of the scene of many acts and incidents in the life of Christ. There is no mention of Capernaum in the O. T. or Apocrypha, but the passage Is. ix. 1 (in Hebrew, viii. 23) is applied to it by St. Matthew. The word *Καπάρνα* is the name perhaps indicates that the place was of late foundation. [CAPHAR.]

The few notices of its situation in the N. T. are not sufficient to enable us to determine its exact position. It was on the western shore of the Sea of Galilee (*τῆς παραθαλάσσιου*, Matt. iv. 13; comp. John vi. 24), and, if recent discoveries are to be trusted (Curetton's *Nitricin Rec.* John vi. 17), was of sufficient importance to give to that Sea, in whole or in part, the name of the "lake of Capernaum." (This was the case also with Tiberias, at the other extremity of the lake. Comp. John vi. 1, "the sea of Galilee of Tiberias.") It was in the "land of Gennesaret" (Matt. xiv. 34, compared with John vi. 17, 21, 24), that is, the rich, busy plain on the west shore of the lake, which we know from the descriptions of Josephus and from other sources to have been at that time one of the most prosperous and crowded districts in all Palestine. [GENNESARETH.] Being on the shore, Capernaum was lower than Nazareth and Cana of Galilee, from which the road to it was one of descent (John ii. 12; Luke iv. 31), a mode of speech which would apply to the general level of the spot even if our Lord's expression "exalted unto heaven" (*ὑψωθήσθε*, Matt. ii. 23) had any reference to height of position in the town itself. It was of sufficient size to be always called a "city" (*πόλις*, Matt. ix. 1; Mark i. 33); had its own synagogue, in which our Lord frequently taught (John vi. 59; Mark i. 21; Luke iv. 33, 38)—a synagogue built by the centurion of the detachment of Roman soldiers which appears to have been quartered in the place* (Luke vii. 1, comp. 8; Matt. viii. 8). But besides the garrison there was also a customs station, where the dues were gathered both by stationary (Matt. ix. 8; Mark ii. 14; Luke v. 27) and by itinerant (Matt. xvii. 24) officers. If the "way of the sea" was the great road from Damascus to the south (Ritter, *Jordan*, 271) the duties may have been levied not only on the fish and other commerce of the lake, but on the caravans of merchandise passing to Galilee and Judaea.

The only interest attaching to Capernaum is as the residence of our Lord and his Apostles, the scene of so many miracles and "gracious words." At Nazareth He was "brought up," but Capernaum was emphatically His "own city;" it was when He returned thither that He is said to have been "at home" (Mark ii. 1; such is the force of *ἐν οἴκῳ*—A. V. "in the house"). Here He chose the brothers Simon-Peter and Andrew belonged to Capernaum (Mark i. 29), and it is perhaps allowable to imagine that it was on the sea-beach below the fishermen kept close to home, while Jesus was "walking" there, before "great multitudes" had gathered to "gather together unto Him," that they heard the quiet call which was to make them forsake all and follow Him (Mark i. 16, 17, comp. 28). It was here that Christ worked the miracle on the centurion's servant (Matt. viii. 5; Luke vii.

1), on Simon's wife's mother (Matt. viii. 14; Mark i. 30; Luke iv. 38), the paralytic (Matt. ix. 1; Mark ii. 1; Luke v. 18), and the man afflicted with an unclean devil (Mark i. 33; Luke iv. 33). The son of the nobleman (John iv. 46) was, though resident at Capernaum, healed by words which appear to have been spoken in Cana of Galilee. At Capernaum occurred the incident of the child (Mark ix. 33; Matt. xviii. 1; comp. xvii. 24); and in the synagogue there was spoken the wonderful discourse of John vi. (see verse 59).

The doom which our Lord pronounced against Capernaum and the other unbelieving cities of the plain of Gennesareth has been remarkably fulfilled. In the present day no ecclesiastical tradition even ventures to fix its site; and the contest between the rival claims of the two most probable spots is one of the hottest, and at the same time the most hopeless, in sacred topography. Fortunately nothing hangs on the decision. The spots in dispute are 1. *Khan Mînyeh*, a mound of ruins which takes its name from an old khan hard by. This mound is situated close upon the sea-shore at the north-western extremity of the plain (now *El Ghuceir*). It is of some extent, but consisting of heaps only with no visible ruins. These are south of the ruined khan; and north of them, close to the water-line of the lake, is a large spring surrounded by vegetation and overshadowed by a fig-tree which gives it its name—*Ain et Tîn* (the spring of the fig-tree). Three miles south is another large spring called the "Round Fountain," which is a mile and a half from the lake, to which it sends a considerable stream with fish.

2. Three miles north of *Khan Mînyeh* is the other claimant, *Tell Hâm*,—ruins^b of walls and foundations covering a space of "half a mile long by a quarter wide," on a point of the shore projecting into the lake and backed by a very gently rising ground. Rather more than three miles further is the point at which the Jordan enters the north of the lake.

The arguments in favour of *Khan Mînyeh* will be found in Robinson (ii. 403, 4, iii. 344-358). They are chiefly founded on Josephus's account of his visit to Capharnaüm, which Dr. R. would identify with the mounds near the khan, and on the testimonies of successive travellers from Arculfus to Quaresimus, whose notices Dr. R. interprets—often, it must be confessed, not without difficulty—in reference to *Khan Mînyeh*. The fountain Capharnaüm, which Josephus elsewhere mentions (*B. J.* iii. 10, §8) in a very emphatic manner as a chief source of the water of the plain of Gennesareth and as abounding with fish, Dr. R. believes to be the *Ain et Tîn*. But the "Round Fountain" certainly answers better to Josephus's account than a spring so close to the shore and so near one end of the district as is *Ain et Tîn*. The claim of *Khan Mînyeh* is also strongly opposed by a later traveller (Bonar, 437-41). Still this makes nothing for *Tell Hâm*.

The arguments in favour of *Tell Hâm* date from about 1675. They are urged by Dr. Wilson. The principal one is the name, which is maintained to be a relic of the Hebrew original—Caphar having given place to *Tell*. Dr. Wilson also ranges Josephus on his side (*Lands of the Bible*, ii. 133-149. See also Ritter, *Jordan*, 335-343, who supports

* The fact of a Roman having built the synagogue certainly seems some argument against the prosperity of the town.

^b Vast ruins . . . no ordinary city . . . site of a great town (Bonar, 414, 5).

Tell Hâm). *Khan Minyeh, Et-Tabighah, and Tell Hâm*, are all, without doubt, ancient sites, but the conclusion from the whole of the evidence is irresistible:—that it is impossible to say which of them represents Capernaum, which Chorazin, or which Bethsaida. Those anxious to inquire further into this subject may consult the originals, as given above. For the best general description and reproduction of the district, see Stanley, *S. & P.* ch. x. [G.]

CAPHAR (כפר, from a root signifying "to cover," Ges. 707), one of the numerous words employed in the Bible to denote a village or collection of dwellings smaller than a city (*Ir*). Mr. Stanley proposes to render it by "hamlet" (*S. and P.* App. §85), to distinguish its occurrences from those of Chavvah, Chatzer, Benoteh, and other similar words. As an appellative it is found only three times: 1 Chr. xxvii. 25; Cant. vii. 11, and 1 Sam. vi. 18 (in the last the pointing being different, *Copher*, כפר); but in neither is there anything to enable us to fix any special force to the word.

In names of places it occurs in CHEPHAR-AMMONAI, CHEPHIRAH, CAPHAR-SALAMA. But the number of places compounded therewith mentioned in the Talmuds shows that the name became a much commoner one at a time subsequent to the Biblical history. In Arabic *Kefr* is in frequent use (see the lists in the Index to Robinson, ii. and iii.). To us its chief interest arises from its forming a part of the name of CAPERNAUM, *i. e.* Caphar-nahum. [G.]

CAPHAR-SALAMA (Χαφαρσαλαμά; Alex. *Χαφαρσαλαμά; Capharsalama*), a place (κώμη, Jos. Ant. xii. 10, §4) at which a battle was fought between Judas Maccabaeus and Nicanor (1 Mac. vii. 31). From the fugitives having taken refuge in the "city of David," it would appear to have been near Jerusalem. Is it not possible that it was Siloam, the Arabic name of which is *Kefr-selcân*? Ewald places it north of Ramla in the Samaritan boundary (*Gesch.* iv. 368, note), but no certain traces of it seem to have been yet found. [G.]

CAPHEN'ATHA (Χαφενάθ; *Caphetha*), a place apparently close to and on the east side of Jerusalem, which was repaired by Jonathan Maccabaeus (1 Mac. xii. 37). The name is derived by Lightfoot from *Caphnioth* the Talmudic word for unripe figs. If this be correct, there is a remarkable correspondence between the name Caphenatha and those of Bethany (house of dates), Bethphage (house of figs), and of the Mount of Olives itself, on which the three were situated—all testifying to the ancient fruitfulness of the place. [G.]

CAPH'IRA (Καφείρας; *Enocadies*), 1 Esd. v. 19. [CHEPHIRAH.]

CAPH'TOR (כפתור; Καππαδοκία; *Cappadocia*); **CAPH'TORIM** (כפתורים; Γαφθοριεύμ, *Cappadocia*); **CAPH'TORIM** (כפתורים; Γαφθοριεύμ, *Cappadocia*), a country thrice mentioned as the primitive seat of the Philistines (Deut. ii. 23; Jer. xlvii. 4; Am. ix. 7), who are once called Caphtorim (Deut. ii. 23), as of the same race as the Mizraite people of that name (Gen. x. 14; 1 Chr. i. 12). The position of the country, since it was peopled by Mizraites, must be supposed to be in Egypt or near to it in Africa, for the idea of the south-west of Palestine is excluded by the migra-

tion of the Philistines. In Jer. it is spoken of as כפתור, and has therefore been supposed to be an island. כפתור, however, has a wider signification; commonly it is any maritime land, whether coast or island, as in the expression הַיָּם הַכַּפְתֹּרִי (Gen. x. 5), by which the northern coasts and the islands of the Mediterranean seem to be intended, the former, in part at least, being certainly included. It must be remembered, however, that the Nile is spoken of as a sea (סַי) by Nahum in the description of No. or Thebes (iii. 8). [No.] It is also possible that the expression in Jer. merely refers to the maritime position of the Philistines (comp. Ez. xxv. 17), and that Caphtor is here poetically used for Caphtorim.

The writer (*Encyclopaedia Britannica*, 8th ed., *Egypt*, p. 419) has proposed to recognise Caphtor in the ancient Egyptian name of Coptos. This name, if literally transcribed, is written in the hieroglyphics Kebtu, Kehta, and Keb-Her, probably pronounced Kibt, Kabt, and Kebt-Hor (Brugsch, *Gesp. Inschr.* Taf. xxxviii. no. 899, 900), whence *Coptos* ΚΕΨΤ, ΚΕΨΤΟ, ΚΕΨΤΩ, ΚΕΨΤΩ.

Gr. *Κόπτος*, Arab. *كبت*, Kuf. The similarity of name is so great that it alone might satisfy us, but the correspondence of *Αγυπτος*, as if *Αλαγυπτος*, to כפתור, unless כפתור refer to the Philistine coast, seems conclusive. We must not suppose, however, that Caphtor was Coptos; it must rather be compared to the Coptite nome, probably in primitive ages of greater extent than under the Ptolemies, for the number of nomes was in the course of time greatly increased. The Caphtorim stand last in the list of the Mizraite peoples in Gen. and Chr., probably as dwellers in Upper Egypt, the names next before them being of Egyptian, and the earliest names of Libyan peoples [*Εβυρι*]. It is not necessary to discuss other identifications that have been proposed. The chief are Cappadocia, Cyprus, and Crete, of which the last alone, from the evident connexion of the Philistines with Crete, would have any probability in the absence of more definite evidence. There would, however, be great difficulty in the way of the supposition that in the earliest times a nation or tribe removed from an island to the mainland.

The migration of the Philistines is mentioned or alluded to in all the passages speaking of Caphtor or the Caphtorim. It thus appears to have been an event of great importance, and this supposition receives support from the statement in Amos. In the lists of Gen. and Chr., as the text now stands, the Philistines are said to have come forth from the Casluhim—"the Casluhim, whence came forth the Philistines, and the Caphtorim,"—where the Heb. forbids us to suppose that the Philistines and Caphtorim both came from the Casluhim. Here there seems to have been a transposition, for the other passages are as explicit, or more so, and their form does not admit of this explanation. The period of the migration must have been very remote, since the Philistines were already established

* The conquest of the Avim does not seem to have been complete when the Israelites entered the Promised Land, for they are mentioned after the "five lords of the Philistines" in Josh. (xiii. 8). The expression therefore in Deut. ii. 23, "And the Avim

of Palestine in Abraham's time (Gen. xxi. 32, 34). The evidence of the Egyptian monuments, which is indirect, tends to the same conclusion, but takes us yet further back in time. It leads us to suppose that the Philistines and kindred nations were cognate to the Egyptians, but so different from them in manners that they must have separated before the character and institutions of the latter had attained that development in which they continued throughout the period to which their monuments belong. We find from the sculptures of Rameses III. at Medinet Haboo, that the Egyptians about 1200 B.C. were at war with the Philistines, the Tok-karu, and the Shayratana of the Sea, and that other Shayratana served them as mercenaries. The Philistines and Tok-karu were physically cognate, and had the same distinctive dress; the Tok-karu and Shayratana were also physically cognate, and fought together in the same ships. There is reason to believe that the Tok-karu are the Carians, and the Shayratana cannot be doubted to be the Cherethim of the Bible and the earlier Cretans of the Greeks, inhabiting Crete, and probably the coast of Palestine also (*Enc. Brit. Egypt*, 462). All bear a greater resemblance to the Egyptians than does any other group of foreign peoples represented in their sculptures. This evidence points therefore to the spread of a seafaring race cognate to the Egyptians at a very remote time. Their origin is not alone spoken of in the record of the migration of the Philistines, but in the tradition of the Phoenicians that they came from the Erythraean Sea [ARABIA], and we must look for the primeval seat of the whole race on the coasts of Arabia and Africa, where all ancient authorities lead us mainly to place the Cushites and the Ethiopians. [CUSH.] The difference of the Philistines from the Egyptians in dress and manners is, as we have seen, evident on the Egyptian monuments. From the Bible we learn that their laws and religion were likewise different from those of Egypt, and we may therefore consider our previous supposition as to the time of the separation of the peoples to which they belong to be positively true in their particular case. It is probable that they left Caphtor not long after the first arrival of the Mizraite tribes, while they had not yet attained that attachment to the soil that afterwards so eminently characterized the descendants of those which formed the Egyptian nation. The words of the prophet Amos seem to indicate a deliverance of the Philistines from bondage. "[Are] ye not as children of Ethiopians (כְּשֵׁיִם) unto me, (0) children of Israel? hath the LORD said. Have not I caused Israel to go up out of the land of Egypt, and the Philistines from Caphtor, and Aram from Kir?" (Am. ix. 7). The mention of the Ethiopians is worthy of note: here they are perhaps spoken of as a degraded people. The intention appears to be to show that Israel was not the only nation which had been providentially led from one country to another where it might settle, and the interposition would seem to imply oppression preceding the migration. It may be remarked that Manetho speaks of a revolt and return to allegiance of the Libyans, probably the Lehabim, or Lubim, from whose name Libya, &c., certainly came, in the reign of the first

king of the third dynasty, Necherophôs or Necherôchis, in the earliest age of Egyptian history, B.C. cir. 2600 (Cory, *Anc. Egypt*, 2nd ed. pp. 100, 101.). [R. S. P.]

CAPPADO'CIA (Καππαδοκία). This eastern district of Asia Minor is interesting in reference to New Testament history only from the mention of its Jewish residents among the hearers of St. Peter's first sermon (Acts ii. 9), and its Christian residents among the readers of St. Peter's first Epistle (1 Pet. i. 1). The Jewish community in this region, doubtless, formed the nucleus of the Christian; and the former may probably be traced to the first introduction of Jewish colonists into Asia Minor by Seleucus (Joseph. *Ant.* xii. 3 §4). The Roman period, through the growth of large cities and the construction of roads, would afford increased facilities for the spread both of Judaism and Christianity. It should be observed that Cappadocia was easily approached from the direction of Palestine and Syria, by means of the pass called the Cilician Gates, which led up through the Taurus from the low coast of Cilicia, and that it was connected, at least under the later Emperors, by good roads with the district beyond the Euphrates.

The range of Mount Taurus and the upper course of the Euphrates may safely be mentioned, in general terms, as natural boundaries of Cappadocia on the south and east. Its geographical limits on the west and north were variable. In early times the name reached as far northwards as the Euxine Sea. The region of Cappadocia, viewed in this extent, constituted two satrapies under the Persians, and afterwards two independent monarchies. One was Cappadocia on the Pontus, the other Cappadocia near the Taurus. Here we have the germ of the two Roman provinces of Pontus and Cappadocia. [PONTUS.] Several of the monarchs who reigned in Cappadocia Proper bore the name of Ariarathes. One of them is mentioned in 1 Macc. xv. 22. The last of these monarchs was called Archelaus (see Joseph. *Ant.* xvi. 4, §6). He was treacherously treated by the Emperor Tiberius, who reduced his kingdom to a province A.D. 17. This is the position in which the country stood during the time of St. Peter's apostolic work.

Cappadocia is an elevated table-land intersected by mountain-chains. It seems always to have been deficient in wood; but it was a good grain country, and it was particularly famous for grazing. Its Roman metropolis, afterwards both the birthplace and episcopal see of St. Basil, was Caesarea (now *Kaisariyeh*), formerly Mazaca, situated near Mount Argæus, the highest mountain in Asia Minor. Some of its other cities were equally celebrated in ecclesiastical history, especially Nyssa, Nazianzus, Samosata and Tyana. The native Cappadocians seem originally to have belonged to the Syrian stock: and since Ptolemy (v. 6) places the cities of Iconium and Derbe within the limits of this region, we may possibly obtain from this circumstance some light on "the speech of Lycaonia," Acts xiv. 11. [LYCAONIA.] The best description of these parts of Asia Minor will be found in Hamilton's *Researches*, and Texier's *Asie Mineure*. [J. S. H.]

CAPTAIN. (1.) As a purely military title,

change of γ to τ , *Ἀσπασθῆς*, even to *Ἀσπαστῆς* (Gaza), Caphtorim who came forth from Caphtor ζ destroyed them and dwell in their stead," may mean that a part of the Avim alone perished.

who dwell in villages (בְּחִצְרִים) wrongly made a prop. name in the A. V., and in the LXX., where the fem. pl. חִצְרוֹת has become, through the previous

Captain answers to צב in the Hebrew army, and $\chi\lambda\alpha\rho\chi\omicron\varsigma$ (*tribunus*) in the Roman. [ARMY.] The "captain of the guard" ($\sigma\tau\rho\alpha\tau\omicron\pi\omicron\epsilon\delta\omicron\rho\chi\eta\varsigma$) in Acts xxviii. 16, is also spoken of under ARMY [p. 114]. (2.) צב , which is occasionally rendered *captain*, applies sometimes to a military (Josh. x. 24; Judg. xi. 6, 11; Is. xxii. 3; Dan. xi. 18), sometimes to a civil command (e. g. Is. i. 10, iii. 6): its radical sense is *division*, and hence *decision* without reference to the means employed: the term illustrates the double office of the צב . (3.) The "captain of the temple" ($\sigma\tau\rho\alpha\tau\eta\gamma\omicron\varsigma$ $\tau\omicron\upsilon$ Ιερού) mentioned by St. Luke (xxii. 4; Acts iv. 1, v. 24) in connexion with the priests, was not a military officer, but superintended the guard of priests and Levites, who kept watch by night in the Temple. The office appears to have existed from an early date; the "priests that kept the door" (2 K. xii. 9, xv. 18) are described by Josephus (*Ant.* x. 8. §5) as $\tau\omicron\upsilon\varsigma$ $\text{φυλάσσοντας τὸ ἱερόν ἡγεμόνας}$: a notice occurs in 2 Macc. iii. 4 of a $\text{προσάτης τοῦ ἱεροῦ}$; this officer is styled $\sigma\tau\rho\alpha\tau\eta\gamma\omicron\varsigma$ by Josephus (*Ant.* ix. 6, §2; *B. J.*, vi. 5, §3); and in the Mishna (*Middoth*, i. §2) איש הברת , "the captain of the mountain of the Temple;" his duty, as described in the place last quoted, was to visit the posts during the night, and see that the sentries were doing their duty. (4.) The term ἀρχηγος , rendered "captain" (Heb. ii. 10), has no reference whatever to a military office. [W. L. B.]

CAPTIVITIES OF THE JEWS. The bondage of Israel in Egypt, and their subjugation at different times by the Philistines and other nations, are sometimes included under the above title; and the Jews themselves, perhaps with reference to Daniel's vision (ch. vii.), reckon their national captivities as four—the Babylonian, Median, Grecian, and Roman (Eisenmenger, *Entdecktes Judenthum*, vol. i. p. 748). But the present article is confined to the forcible deportation of the Jews from their native land, and their forcible detention, under the Assyrian or Babylonian kings.

The kingdom of Israel was invaded by three or four successive kings of Assyria. Pul or Sardanapalus, according to Rawlinson (*Outline of Assyrian History*, p. 14, but compare Rawl. *Herodotus*, vol. i. p. 466), imposed a tribute, B.C. 771 (or 762 Rawl.) upon Menahem (1 Chr. v. 26, and 2 K. xv. 19). Tiglath-Pileser carried away B.C. 740 the trans-Jordanic tribes (1 Chr. v. 26) and the inhabitants of Galilee (2 K. xv. 29, compare Is. ix. 1), to Assyria. Shalmaneser twice invaded (2 K. xvii. 3, 5) the kingdom which remained to Hoshea, took Samaria B.C. 721 after a siege of three years, and carried Israel away into Assyria. In an inscription interpreted by Rawlinson (*Herodotus*, vol. i. p. 472), the capture of Samaria is claimed by King Sargon (Is. xx. 1) as his own achievement. The cities of Samaria were occupied by people sent from Babylon, Cuthah, Ava, Hamath, and Sepharvaim: and Halah, Habor, Ham, and the river of Gozan became the seats of the exiled Israelites.

Sennacherib B.C. 713 is stated (Rawl. *Outline*, p. 24, but compare Demetrius ap. Clem. Alexand. Stromata, i. 21, incorrectly quoted as confirming the statement) to have carried into Assyria 200,000 captives from the Jewish cities which he took (2 K. xviii. 13). Nebuchadnezzar, in the first half of his reign, B.C. 606-562, repeatedly invaded Judaea, be-

sieged Jerusalem, carried away the inhabitants to Babylon, and destroyed the city and Temple. Two distinct deportations are mentioned in 2 K. xxiv. 14 (including 10,000 persons) and xxv. 11. One in 2 Chr. xxxvi. 20. Three in Jer. lii. 28, 29, including 4600 persons, and one in Dan. i. 3. The two principal deportations were, (1) that which took place B.C. 598, when Jehoiachin with all the nobles, soldiers, and artificers were carried away; and (2) that which followed the destruction of the Temple and the capture of Zedekiah B.C. 588. The three which Jeremiah mentions may have been the contributions of a particular class or district to the general captivity; or they may have taken place, under the orders of Nebuchadnezzar, before or after the two principal deportations. The captivity of certain selected children B.C. 607, mentioned by Daniel, who was one of them, may have occurred when Nebuchadnezzar was colleague or lieutenant of his father Nabopolassar, a year before he reigned alone. The 70 years of captivity predicted by Jeremiah (xxv. 12) are dated by Prideaux from B.C. 606 (see *Connexion*, anno 606; and comp. Davison, *On Prophecy*, Lect. vi. pt. 1). If a symbolical interpretation were required, it would be more difficult to regard (with Winer and Rosenmüller) these 70 years as an indefinite period designated arbitrarily by a sacred number, than to believe with St. Augustine (*Enarratio in Ps. cxxvi.* 1) that they are a symbol of "all time." The captivity of Ezekiel dates from B.C. 598, when that prophet, like Mordecai the uncle of Esther (ii. 6), accompanied Jehoiachin.

We know nothing, except by inference from the book of Tobit, of the religious or social state of the Israelitish exiles in Assyria. Doubtless the constant policy of 17 successive kings had effectually estranged the people from that religion which centered in the Temple, and had reduced the number of faithful men below the 7000 who were reserved for the consolation of Elijah. Some priests at least were among them (2 K. xvii. 28), though it is not certain that these were of the tribe of Levi (1 K. xii. 31). The people had been nurtured for 250 years in idolatry in their own land, where they departed not (2 K. xvii. 22) from the sins of Jeroboam, notwithstanding the proximity of the Temple, and the succession of inspired prophets (2 K. xvii. 13) among them. Deprived of these checks on their natural inclinations (2 K. xvii. 15), torn from their native soil, destitute of a hereditary king, they probably became more and more closely assimilated to their heathen neighbours in Media. And when, after the lapse of more than a century, they were joined B.C. 598 by the first exiles from Jerusalem, very few families probably retained sufficient faith in the God of their fathers to appreciate and follow the instruction of Ezekiel. But whether they were many or few, their genealogies were probably lost, a fusion of them with the Jews took place, Israel ceasing to envy Judah (Is. xi. 13); and Ezekiel may have seen his own symbolical prophecy (xxxvii. 15-19) partly fulfilled.

The captive Jews were probably prostrated at first by their great calamity, till the glorious vision of Ezekiel in the 5th year of the captivity revived and reunited them. The wishes of their conqueror were satisfied when he had displayed his power by transporting them into another land, and gratified his pride by inscribing on the walls of the royal palace his victorious progress and the number of his captives. He could not have designed to increase

the population of Babylon, for he sent Babylonian colonists into Samaria. One political end certainly was attained—the more easy government of a people separated from local traditions and associations (see Genesis on Is. xxxvi. 16, and compare Gen. xlvii. 21). It was also a great advantage to the Assyrian king to remove from the Egyptian border of his empire a people who were notoriously well-affected towards Egypt. The captives were treated not as slaves but as colonists. There was nothing to hinder a Jew from rising to the highest eminence in the state (Dan. ii. 48), or holding the most confidential office near the person of the king (Neh. i. 11; Tob. i. 13, 22). The advice of Jeremiah (xxx. 5, &c.) was generally followed. The exiles increased in numbers and in wealth. They observed the Mosaic law (Esth. iii. 8; Tob. xiv. 9). They kept up distinctions of rank among themselves (Ez. ii. 1). And though the assertion in the Talmud be unsupported by proof that they assigned thus early to one of their countrymen the title of Head of the Captivity (or, captain of the people, 2 Esd. v. 16), it is certain that they at least preserved their genealogical tables, and were at no loss to tell who was the rightful heir to David's throne. They had neither place nor time of national gathering, no Temple; and they offered no sacrifice. But the rite of circumcision and their laws respecting food, &c. were observed; their priests were with them (Jer. xxx. 1); and possibly the practice of erecting synagogues in every city (Acts xv. 21) was begun by the Jews in the Babylonian captivity.

The captivity is not without contemporaneous literature. In the apocryphal book of Tobit, which is generally believed to be a mixture of poetical fiction with historical facts recorded by a contemporary, we have a picture of the inner life of a family of the tribe of Naphtali, among the captives whom Shalmaneser brought to Nineveh. The apocryphal book of Baruch seems, in Mr. Layard's opinion, to have been written by one whose eyes, like those of Ezekiel, were familiar with the gigantic forms of Assyrian sculpture. Several of the Psalms appear to express the sentiments of Jews who were either partakers or witnesses of the Assyrian captivity. Ewald assigns to this period Ps. xlii., xliii., lxxiv., xvii., xlix., xxi., xxv., xxxviii., lxxviii., xl., lxi., cix., li., lxxi., xxv., xxxiv., lxxii., xiv., cxx., cxxi., cxxiii., cxxx., cxxxi. And in Ps. lxxx. we seem to have the words of an Israelite, dwelling perhaps in Judaea (2 Chr. xv. 9, xxi. 6), who had seen the departure of his countrymen to Assyria; and in Ps. cxxxvii. an outpouring of the first intense feelings of a Jewish exile in Babylon. But it is from the three great prophets, Jeremiah, Ezekiel, and Daniel, that we learn most of the condition of the children of the captivity. The distant warnings of Jeremiah, advising and cheering them, followed them into Assyria. There, for a few years, they had no prophetic guide; till suddenly the vision of Ezekiel at Chebar (in the immediate vicinity of Nineveh, according to Layard, or, according to others, near Carchemish on the Euphrates) assured them that the glory which filled the Temple at Jerusalem was not hopelessly withdrawn from the outcast people of God. As Jeremiah warned them of coming woe, so Ezekiel taught them how to bear that which was come upon them. And when he died, after passing at least 27 years (Ez. xiii. 17) in captivity, Daniel survived even beyond the Return; and though his high station and ascetic life probably secluded him from frequent

familiar intercourse with his people, he filled the place of chief interpreter of God's will to Israel, and gave the most conspicuous example of devotion and obedience to His laws.

The Babylonian captivity was brought to a close by the decree (Ezr. i. 2) of Cyrus B.C. 536, and the return of a portion of the nation under Sheshbazzar or Zerubbabel B.C. 535, Ezra B.C. 458, and Nehemiah B.C. 445. The number who returned upon the decree of B.C. 536 (which was possibly framed by Daniel, Milman, *Hist. of Jews*, ii. 8) was 42,360, besides servants. Among them about 30,000 are specified (compare Ezr. ii. and Neh. vii.) as belonging to the tribes of Judah, Benjamin, and Levi. It has been inferred (Prideaux, *anno* 536) that the remaining 12,000 belonged to the tribes of Israel (compare Ezr. vi. 17). And from the fact that out of the 24 courses of priests only 4 returned (Ezr. ii. 36), it has been inferred that the whole number of exiles who chose to continue in Assyria was about six times the number of those who returned. Those who remained (Esth. viii. 9, 11), and kept up their national distinctions, were known as The Dispersion (John vii. 35; 1 Pet. i. 1; James i. 1); and, in course of time, they served a great purpose in diffusing a knowledge of the true God, and in affording a point for the commencement of the efforts of the Evangelists of the Christian faith.

Many attempts have been made to discover the ten tribes existing as a distinct community. Josephus (*Ant.* xi. 5, §2) believed that in his day they dwelt in large multitudes, somewhere beyond the Euphrates, in Arsareth, according to the author of 2 Esd. xiii. 45. Rabbinical traditions and fables, committed to writing in the middle ages, assert the same fact (Lightfoot, *Hor. Hebr.* in 1 Cor. xiv. appendix), with many marvellous amplifications (Eisenmenger, *Ent. Jud.* vol. ii., ch. x.; Jahn, *Hebrew Commonwealth*, App. bk. vi.). The imagination of Christian writers has sought them in the neighbourhood of their last recorded habitation: Jewish features have been traced in the Affghan tribes: rumours are heard to this day of a Jewish colony at the foot of the Himalayas: the Black Jews of Malabar claim affinity with them: elaborate attempts have been made to identify them: recently with the Nestorians, and in the 17th century with the Indians of North America. But though history bears no witness of their present distinct existence, it enables us to track the footsteps of the departing race in four directions after the time of the Captivity. (1.) Some returned and mixed with the Jews (Luke ii. 36; Phil. iii. 5, &c.). (2.) Some were left in Samaria, mingled with the Samaritans (Ezr. vi. 21; John iv. 12), and became bitter enemies of the Jews. (3.) Many remained in Assyria, and mixing with the Jews formed colonies throughout the East, and were recognised as an integral part of the Dispersion (see Acts ii. 9, xxvi. 7; Buchanan's *Christian Researches*, p. 212), for whom, probably ever since the days of Ezra, that plaintive prayer, the tenth of the Shemoneh Esre, has been daily offered, "Sound the great trumpet for our deliverance, lift up a banner for the gathering of our exiles, and unite us all together from the four ends of the earth." (4.) Most, probably, apostatized in Assyria, as Prideaux (*anno* 677) supposes, and adopted the usages and idolatry of the nations among whom they were planted, and became wholly swallowed up in them. Dissertations on the Ten Tribes have been written by Calmet, *Commentaire Littéral*, vol.

in, and vi.; by Witsius, *Aegyptiaca*, and by J. D. Michaels.

The Captivity was a period of change in the vernacular language of the Jews (see Neh. viii. 8) and in the national character. The Jews who returned were remarkably free from the old sin of idolatry: a great spiritual renovation, in accordance with the divine promise (Ez. xxxvi. 24-28) was wrought in them. A new and deep feeling of reverence for the letter of the law and for the person of Moses was probably a result of the religious service which was performed in the synagogues. A new impulse of commercial enterprise and activity was implanted in them, and developed in the days of the Dispersion (see James iv. 13). [W. T. B.]

CARABA'SION (Ἰαβασίων; Alex. Καρ-
βασίων; *Marinot*), a corrupt name to which it is difficult to find anything corresponding in the Hebrew text (1 Esd. ix. 34).

CARBUNCLE (בְּרִיקָה אֲבִנֵי בְּרִיקָה or בְּרִיקָה; κρυστάλλον, σμαράγδος; *lapides sculptos, smaragdus, carbunculus* (?)). From the etymology of בְּרִיקָה (Ex. xxviii. 17), root בְּרַק, to flash, we assume that a stone of a bright coruscant colour is meant. Kalisch translates it *smaragd*, and says it is a sort of precious corundum of strong glass lustre, a beautiful green colour with many degrees of shade, pellucid and doubly refractive. Pliny enumerates twelve species of σμαράγδος. They are not rare in Egypt. (Rosenm. *Alterth.* iv. 1, 34. See Braun. *de Vest. Sacerdot.* p. 517, sq.) The form בְּרִיקָה occurs in Ez. xxviii. 13.

In Is. liv. 12, אֲבִנֵי אֲקֵדָה (lit. "stones of a sparkling gem") are translated "carbuncles," and by the LXX. λίθους κρυστάλλων. אֲקֵדָה comes from the root קָדַח, to light a fire. Compare the Arab.

قَدَح, to force fire from the hearth. The same root in Chald., Syr., and Arab. has the force of boring; a meaning which may be traced to the production of fire by rapid boring into wood. [W. D.]

CAR'CAS (כַּרְכַּס; Ἀρκεσάιος; *Charchas*), the seventh of the seven "chamberlains" (i. e. eunuchs, כְּרִיִּים) of king Ahasuerus (Esth. i. 10). The name has been compared with the Sanscrit *Karaka* = severe (see Gesenius, 713).

CARCHEMISH (כַּרְכֵּמִישׁ; Χαρχαμύς, Χαρχαίς; *Charcanis*). The Scriptural Carchemish is not, as has generally been supposed, the classical Circesium. It lay very much higher up the Euphrates, occupying nearly the site of the later *Ma'oz*, or Hierapolis. The Assyrian inscriptions show it to have been, from about B.C. 1100 to B.C. 850, a chief city of the Hittites, who were masters of the whole of Syria from the borders of Damascus to the Euphrates at *Bir*, or *Bireh-jih*. It seems to have commanded the ordinary passage of the Euphrates in this part of its course, and thus in the contentions between Egypt and Assyria its possession was of primary consequence (comp. 2 Chr. xxxv. 20, with Jer. xli. 2). Carchemish appears to have been taken by Pharaoh-Necho shortly after the battle of Megiddo (ab. B.C. 608), and retaken by Nebuchadnezzar after a battle three years later, B.C. 605 (Jer. xli. 2). The word Carchemish

would mean "the fort of Chemosh," the well-known deity of the Moabites. [G. R.]

CARE'AH (קָרְיָה; Καρήθ; Alex. Καρήθ; *Careth*), father of Johanan (2 K. xxv. 23), elsewhere in the A. V. spelt KAREAH.

CAR'IA (Καρία), the southern part of the region which in the N. T. is called ASIA, and the southwestern part of the peninsula of Asia Minor. In the Roman times the name of Caria was probably less used than previously. At an earlier period we find it mentioned as a separate district (1 Mac. xv. 23). At this time (B.C. 139) it was in the enjoyment of the privilege of freedom, granted by the Romans. A little before it had been assigned by them to Rhodes, and a little later it was incorporated in the province of Asia. From the context it appears that many Jews were resident in Caria. The cities where they lived were probably Hiacarnassus (*ib.*), Cnidus (*ib.* also Acts xvii. 7), and Miletus (Acts xx. 15-38). Off the coast of Caria were the islands PATMOS, COS, RHODES. [J. S. H.]

CAR'ME (Χαρμί; Alex. Χαρχμή; *Carmel*), 1 Esd. v. 25. [HARIM.]

CARME'L. Nearly always with the definite article, הַכַּרְמֶל, i. e. "the park," or "the wooded place." 1. (δ Καρχμήλος; *Carmel*). In Kings, generally "Mount C." הַר הַכַּרְמֶל; ὄρος τὸ Καρχμήλιον; in the Prophets, "Carmel." A mountain which forms one of the most striking and characteristic features of the country of Palestine. As if to accentuate more distinctly the bay which forms the one indentation in the coast, this noble ridge, the only headland of lower and central Palestine, forms its southern boundary, running out with a bold bluff promontory all but into the very waves of the Mediterranean. From this point it stretches in a nearly straight line, bearing about S.S.E., for a little more than twelve miles, when it terminates suddenly by a bluff somewhat corresponding to its western end, breaking down abruptly into the hills of *Jenta* and Samaria which form at that part the central mass of the country.

Carmel thus stands as a wall between the maritime plain of Sharon on the south, and the more inland expanse of Esdraelon on the north. Towards the former the slopes or spurs, by which the central ridge descends, are gradual; but on the north side the gradients are more sudden, in many places descending almost by precipices to the Kishon, which runs at the foot of the mountain in a direction generally parallel to the central axis.

The structure of Carmel is in the main the Jura formation (upper oolite), which is prevalent in the centre of Western Palestine—a soft white limestone, with nodules and veins of flint. As usual in limestone formations it abounds in caves ("more than 2000," Mislin, ii. 46), often of great length and extremely tortuous. At the west end are found chalk and tertiary breccia formed of fragments of chalk and flint (Russegger, in Ritter, *Pal.* 712). On the north-east of the mount, beyond the *Nahr el Mukatta*, plutonic rocks appear, breaking through the deposited strata and forming the beginning of the basalt formation which runs through the Plain of Esdraelon to Tabor and the Sea of Galilee (Ritter, 712, 3). The round stones known by the names of "Lapides Judaici" and "Eljibah melons" are the bodies known to geologists as

"podes." Their exterior is chert or flint of a lightish brown colour; the interior hollow, and lined with crystals of quartz or chalcedony. They are of the form, and often the size, of the large water melons of the east. Formerly they were easily obtained, but are now very rarely found (Seetzen, ii. 131, 4; Parkinson's *Organic Remains*, i. 322, 451). The "olives" are commoner. They are the fossil spines of a kind of echinus (*cidaris glandifera*) frequent in these strata, and in size and shape are exactly like the fruit (Parkinson, iii. 45). The "apples" are probably the shells of the *cidaris* itself. For the legend of the origin of these "fruits," and the position of the "field" or "garden" of Elijah in which they are found, see Mislin, ii. 64, 5.^a

In form Carmel is a tolerably continuous ridge, at the W. end about 600,^b and the E. about 1600 feet above the sea. The highest part is some four miles above the east end, at the village of *Esfiéh*, which, according to the measurements of the English engineers, is 1728 feet above the sea. In appearance Carmel still maintains the character which there is no reason to doubt was the origin of its name. It is still clothed with the same "excellency" of "wood" which supplied the prophets of Israel and Judah alike with one of their most favourite illustrations (Is. xxxiii. 9; Mic. vii. 14). Modern travellers delight to describe its "rocky dells with deep jungles of copse"—its "shrubberies thicker than any others in central Palestine" (Stanley, MS.)—its "impenetrable brushwood of oaks and other evergreens, tenanted in the wilder parts by a profusion of game and wild animals" (Porter, *Handb.*), but in other places bright with "hollyhocks, jasmine, and various flowering creepers" (Van de Velde). "There is not a flower," says the last-named traveller, "that I have seen in Galilee, or on the plains along the coast, that I do not find here on Carmel . . . still the fragrant, lovely mountain that he was of old" (i. 317, 8). "The whole mountain side was dressed with blossoms and flowering shrubs and fragrant herbs" (Martineau, 539).

Carmel fell within the lot of the tribe of Asher (Josh. xix. 26), which was extended as far south as Dor (*Tantura*), probably to give the Asherites a share of the rich corn-growing plain of Sharon. The king of "Jokneam of Carmel" was one of the Canaanite chiefs who fell before the arms of Joshua (xii. 22). These are the earliest notices which we possess of the name. There is not in them a hint of any sanctity as attaching to the mount. But taking into account the known propensity of the early inhabitants of Palestine to convert "high places" into sanctuaries—the prominence of Carmel—the fact that an altar of Jehovah did exist there before the introduction of Baal worship into the kingdom (1 K. xviii. 30)—Elijah's choice of the place for the assembly of the people, such assemblies being commonly held at holy places—and the custom, which appears to have been prevalent, of resorting thither on new-moon and sabbath (2 K. iv. 23)—taking these into account, there seem to be grounds for believing that from very early times it was considered as a sacred spot. In later times we know that its

reputation was not confined to Palestine. Pythagoras was led to it by that reputation; such is the express statement of his biographer Iamblichus, who himself visited the mountain; Vespasian too came thither to consult—so we are told by Tacitus with that mixture of fact and fable which marks all the heathen notices of Palestine—the oracle of the god, whose name was the same as that of the mountain itself; an oracle without image or temple—"ara tantum et reverentia" (*Dict. of Geogr. Carmelus*).

But that which has made the name of Carmel most familiar to the modern world is its intimate connexion with the history of the two great prophets of Israel—Elijah and Elisha. The fiery zeal of the one, the healing tenderness of the other are both inseparably connected in our minds with this mountain. Here Elijah brought back Israel to allegiance to Jehovah, and slew the prophets of the foreign and false god; here at his entreaty were consumed the successive "fifties" of the royal guard; but here, on the other hand, Elisha received the visit of the bereaved mother whose son he was soon to restore to her arms (2 K. iv. 25, &c.).

The first of these three events, without doubt, took place at the eastern end of the ridge. In fact it is difficult to find another site, the actual name of which has not been preserved, in which every particular is so minutely fulfilled as in this. The tradition preserved in the convent, and among the Druses of the neighbouring villages—the names of the places—the distance from Jezreel—the nature of the locality—the presence of the never-failing spring—all are in its favour. It is, however, remarkable that the identification has been made but lately, and also that it should have been made by two travellers almost at the same time—Lieut. Van de Velde in 1852, and Professor Stanley in 1853. This interesting site cannot be better described than in the words of the latter traveller.

"The tradition is unusually trustworthy: it is perhaps the only case in Palestine in which the recollection of an alleged event has been actually retained in the native Arabic nomenclature. Many names of towns have been so preserved, but here is no town, only a shapeless ruin, yet the spot has a name—*El-Maharrakah*—'the burning,' or 'the sacrifice.' The Druses come here from a distance to perform a yearly sacrifice; and, though it is possible this practice may have originated the name, it is more probable that the practice itself arose from an earlier tradition. . . . But be the tradition good or bad, the localities adapt themselves to the event in almost every particular. The summit thus marked out is the extreme eastern point of the range, commanding the last view of the sea behind, and the first view of the great plain in front. . . . There on the highest ridge of the mountain may well have stood on its sacred 'high-place' the altar of Jehovah which Jezebel had cast down. Close beneath, on a wide upland sweep, under the shade of ancient olives and round a well of water, said to be perennial, and which may therefore have escaped the general drought, and have been able to furnish water for the trenches round the altar, must have been ranged on one side the king and people with the 850

^a The legend is sometimes told of Lazarus (Seetzen, *Essai*, 1854, ii. 134).

^b The cupola of the convent is 560 ft. above the sea (Admiralty Chart, 1885). For the general form of the ridge see the section on Van de Velde's new map.

* Josephus distinctly says that the water was obtained from the neighbouring well: ἀπὸ τῆς κρήνης (*Ant.* viii. 13, §5). There is therefore no occasion for the "coincidence" discovered by Prof. Blunt, *U. S. Coincidences* (II. xxii.).

prophets of Baal and Astarte, and on the other the solitary and commanding figure of the prophet of Jehovah. Full before them opened the whole plain of Esdraelon: the city of Jezreel, with Ahab's palace and Jezebel's temple, distinctly visible: in the nearer foreground, immediately under the base of the mountain, was clearly seen the winding bed of the Kishon." To this may be added that a knoll is pointed out between the ridge and the plain, bearing the name of *Tell Kasis*,^d "the hill of the Priests," and that the modern name of the Kishon is *Nahr el Mukatta*, "the river of slaughter." "The closing scene still remains. From the slaughter by the side of the Kishon the king went up to the glades of Carmel to join in the sacrificial feast. And Elijah too ascended to the 'top of the mountain,' and there with his face on the earth remained wrapt in prayer, while his servant mounted to the highest point of all, whence there is a wide view of the blue reach of the Mediterranean, over the western shoulder of the ridge. . . . Seven times the servant climbed and looked, and seven times there was nothing. . . . At last out of the far horizon there rose a little cloud," and it grew in the deepening shades of evening till the whole sky was overcast, and the forests of Carmel shook in the welcome sound of the mighty winds, which in eastern regions precede a coming tempest" (*Sinai & Palestine*, p. 353-6).

There is good reason to believe that a later incident in the life of the same great prophet took place on Carmel. This was when he "caused fire to come down from heaven" and consume the two "fifties" of the guard which Ahaziah had despatched to take him prisoner, for having stopped his messengers to Baalzebub the god of Ekron (2 K. i. 9-15). [See ELIJAH, p. 529.] In this narrative our Version, as is too frequently the case, conceals the force of the original by imperfect translation. "A hill" (v. 9) should be "the mount" (הַרְהָר), the word always used for Carmel, and, in connexion with Elijah, for Carmel only, with the exception of Sinai, which of course cannot be intended here. Josephus (*Ant.* ix. 2, §1), with equal force, has ἐπὶ τῆς κορυφῆς τοῦ ὄρους.

The tradition in the present convent is, that Elijah and Elisha both resided on the mountain, and a cave is actually shown under the high-altar of the church as that of Elijah. There is nothing in the Scripture to sanction such a statement with regard to Elijah, but in the case of Elisha, the tradition may rest on better grounds. After the ascent of Elijah, Elisha went to Mount Carmel (2 K. ii. 25), though only for a time; but he was again there at the Shunammite's visit (iv. 25), and that at a time when no festival, no "new moon or sabbath" (v. 23), required his presence. (In iv. 27, there is nearly the same error as was noticed above in reference to i. 9; "the hill" should be rendered "the mount.")

This is the last mention of Carmel as the scene of any event in the sacred history. Its sanctity no doubt remained, but it is its richness and its prominence—"Tabor among the mountains; Carmel by the sea"—which appear to have taken hold of the poets of the nation, both of Israel and Judah,

^d But this knoll appears, from the description of Van de Velde (l. 330), and from his new map (Dec. 1858), the only one in which it is marked, to be too far off.

and their references to it are frequent and characteristic (Cant. vii. 5: Is. xxxv. 2, xxxvii. 24; Jer. xlv. 18, l. 19; Am. i. 2, ix. 3; Mic. vii. 14; Nah. i. 4). Carmel has derived its modern name from the great prophet; *Mar Elyas* is the common designation, *Kürmel* being occasionally, but only seldom, heard. It is also the usual name of the convent, though dedicated "in honorem BB. Virginis Mariae."

Professor Stanley has pointed out (*S. and P.* 352) that it is not any connexion with Elijah that gives the convent its interest to the western world, but the celebrated order of the Barefooted Carmelites, Friars, that has sprung from it, and carried its name into Europe. The order is said in the traditions of the Latin Church to have originated with Elijah himself (St. John of Jerus. quoted in Mislin, 49), but the convent was founded by St. Louis, and its French origin is still shown by the practice of unfurling the French flag on various occasions. Edward I. of England was a brother of the order, and one of its most famous generals was Simon Stokes of Kent (see the extracts in Wilson's *Leeds*, ii. 246). For the convent and the singular legends connecting Mount Carmel with the Virgin Mary and Our Lord see Mislin, ii. 47-50). By Napoleon it was used as a hospital during the siege of Acre, and after his retreat was destroyed by the Anka. At the time of Irby and Mangles's visit (1817), only one friar remained there (Irby, 60).

2. (Χερμὲλ in Josh.; τὸ Κάριμον in Sam.; *Charmel*) a town in the mountainous country of Judah (Josh. xv. 55), familiar to us as the residence of Nabal (1 Sam. xxv. 2, 5, 7, 40), and the native place of David's favourite wife, "Abigail the Carmelitess" (1 Sam. xxvii. 3; 1 Chr. iii. 1). This was doubtless the Carmel at which Saul set up a "place" (רַי, i. e. literally a "hand;" comp. 1 Sam. xviii. 18, "Absalom's place," where the same word is used) after his victory over Amalek (1 Sam. xv. 12). And this Carmel, and not the northern mount, must have been the spot at which king Uziah had his vineyards (2 Chr. xxvi. 10). In the time of Eusebius and Jerome it was the seat of a Roman garrison (*Onomasticon*, Carmel). The place appears in the wars of the Crusades, having been held by king Amalrich against Saladin in 1172. The ruins of the town, now *Karmul*, still remain at ten miles below Hebron in a slightly S.E. direction, close to those of *Maon* (Maon), *Zif* (Ziph), and other places named with Carmel in Josh. xv. 55. They are described both by Robinson (i. 494-8) and by Van de Velde (ii. 77-79), and appear to be of great extent. Conspicuous among them is a castle of great strength, in the walls of which are still to be seen the large bevelled masonry characteristic of Jewish buildings. There is also a very fine and large reservoir. This is mentioned in the account of king Amalrich's occupation of the place, and now gives the castle its name of *Kasr el-Birkkeh* (Van de Velde, ii. 78). [G.]

CARMEL (כַּרְמֵל; *Xarmul*; *Charmel*). 1. A man of the tribe of Judah, father of Achan, the "troubler of Israel" (Josh. vii. 1, 18; 1 Chr. ii. 7), according to the first two passages the son of Zabbi or Zimri. [ZABDI.] In 1 Chr. iv. 1 the name is given as that of a "son of Judah;" but the same

* This cloud is treated in the formularies of the Roman Catholic Church as a type of the Virgin Mary. (See Mislin, ii. p. 45, and *Breviarium Rom.* July 18.)

person is probably intended; because (1) no son of Judah of that name is elsewhere mentioned; and (2) because, out of the five names who in this passage are said to be "sons" of Judah, none but Hur are strictly in that relation to him. Hezron is the 2nd generation, Hur the 4th, and Shobal the 6th.

2. The 4th son of Reuben, progenitor of the family of THE CARMITES (הַכַּרְמִי) (Gen. xlv. 9; Ex. vi. 14; Num. xxvi. 6; 1 Chr. v. 3). [G.]

CARNAIM (Καρναϊν; Alex. Kapveln; Car-naim), a large and fortified city in the country east of Jordan—"the land of Galaad;" containing a "temple" (τὸ τεμενος ἐν Κ.). It was besieged and taken by Judas Maccabaeus (1 Macc. v. 26, 43, 44). Under the name of CARNION (τὸ Καρνίον) the same occurrence is related in 2 Macc. xii. 21, 26, the temple being called the ATARGATEION (τὸ Ἀταργατεῖον). This enables us to identify it with ASHTEROOTH-KARNAIM. [G.]

CARN'ON. [CARNAIM.]

CARPENTER. [HANDICRAFT.]

CARPUS (Κάρπος; on the accentuation, see Winer's Grammar, 6th ed. p. 49), a Christian at Tross, with whom St. Paul states that he left a cloak (2 Tim. iv. 13); on which of his journeys it is uncertain, but probably in passing through Asia Minor after his first captivity, for the last time before his martyrdom at Rome. According to Hippolytus, Carpus was bishop of Berytus in Thrace, called Berthoes in the *Synopsis de Vita et Morte Prophetarum*, which passes under the name of Dorotheus of Tyre. [H. A.]

CARRIAGE. This word occurs only six times in the text of the A. V., and it may be useful to remind the reader that in none of these does it bear its modern sense, but signifies what we now call "baggage." The Hebrew words so rendered are three. 1. כְּלִי, c'le, generally translated "stuff" or "vessels." It is like the Greek word σκευος; and in its numerous applications perhaps answers most nearly to the English word "things." This word, rendered "carriage," occurs in 1 Sam. xvii. 22—"David left his 'baggage' in the hands of the keeper of the 'baggage:'" also Is. x. 28—"At Michmash he hath left his 'baggage.'"

2. כְּבוֹדָה, Cebudah, "heavy matters," Judg. xviii. 21 only, though perhaps the word may bear a signification of "preciousness," which is sometimes attached to the root, and may allude to the newly acquired treasures of the Danites (LXX. Alex. τὴν κτήσιν τῆν ἑυδοξον).

3. The word rendered "carriages" in Is. xlv. 1 should, it would appear (Ges. *Theo.* 917 b; *Jesaja*, ii. 101), be "your burdens."

4. In the N. T., Acts xxi. 15, "we took up our 'carriages'" is the rendering of ἐπισκευασμένοι, and here also the meaning is simply "baggage" (*Jer. proeparati*).

5. But in the margin of 1 Sam. xvii. 20, and xvi. 5, 7—and there only—"carriage" is employed in the sense of a wagon or cart; the "place of the carriage" answering to "trinch" in the text.

The Hebrew word is עֲגֵלָה, a wagon, and the allusion is to the circle of wagons which surrounded the encampment (*Ges. Theo.* 989).

For carriages in the modern sense, see CART; CHARIOT. [G.]

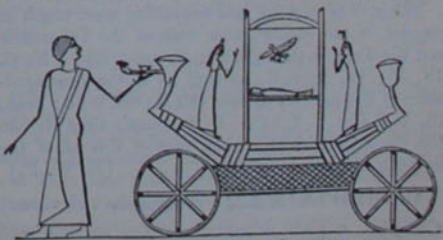
CAR'SHENA (כַּרְשֵׁנָא; LXX. omits; Char-sena), one of the seven princes (שֵׁרָיִם) of Persia and Media who "saw the king's face, and sat the first in the kingdom" of Ahasuerus (Est. i. 14). A similar name, *Carshen*, is found in modern Persian. For other derivations from the ancient dialects of Persia, see Gesenius, 717.

CART (עֲגֵלָה; ἀμάξα; ἄαυstrum; also rendered "wagon," Gen. xlv. 19, 27; Num. vii. 3, 7, 8; from עָגַל, roll, Ges. p. 989), a vehicle drawn by cattle (2 Sam. vi. 6), to be distinguished from the chariot drawn by horses. [CHARIOT.] Carts and wagons were either open or covered (Num. vii. 3), and were used for conveyance of persons (Gen. xlv. 19), burdens (1 Sam. vi. 7, 8), or produce (Am. ii. 13). As there are no roads in Syria and Palestine and the neighbouring countries, wheel-carriages for any purpose except conveyance of agricultural produce are all but unknown; and though modern usage has introduced European carriages drawn by horses into Egypt, they were unknown there also in times comparatively recent. (Stanley, *S. & P.* 135; Porter, *Damascus*, i. 339; Lynch, *Narrative*, 75, 84; Niebuhr, *Voyage*, i. 123; Layard, *Nin.* ii. 75; Mrs. Poole, *Englishwoman in Egypt*, 2nd series, 77.) The only cart used in Western Asia has two wheels of solid wood (*Olearius, Travels*, 418; Sir R. Porter, *Travels*, ii. 533). For the machine used for threshing in Egypt and Syria, see THRESHING. But in the monuments of ancient Egypt representations are found of carts



Egyptian cart with two wheels. (Wilkinson.)

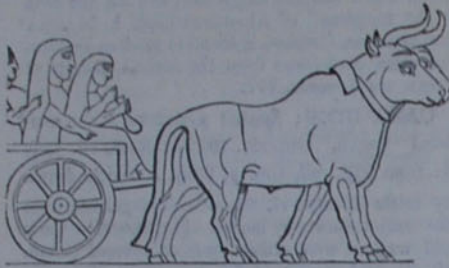
with two wheels, having four or six spokes, used for carrying produce, and of one used for religious purposes having four wheels with eight spokes. A



Egyptian cart with four wheels. (Wilkinson.)

bas-relief at Nineveh represents a cart having two wheels with eight spokes, drawn by oxen, conveying female captives; and others represent carts captured from enemies with captives, and also some used in carrying timber and other articles (*Layard, Nin.* ii. 396, *Nin. & Bab.* 134, 447, 583, *Mon. of Bab.* pt. ii. pls. 12, 17). Four-wheeled carriages

are said by Pliny (*N. H.* vii. 56) to have been invented by the Phrygians (Wilkinson, *Anc. Egypt. Abr'idgm.* i. 384, 385; ii. 39, 47). The carts



Assyrian cart drawn by oxen. (Layard, ii. 306.)

used in India for conveying goods, called Suggar or Hackeri, have two wheels, in the former case of solid wood, in the latter with spokes. They are drawn by oxen harnessed to a pole (Capper, *India*, pp. 346, 352). [H. W. P.]



Modern Indian cart.

CARVING. 1. מַקְלָעַת, *carved work in relief*, from קָלַע, *carve*; in pl. מַקְלָעוֹת, *carved figures*. 2. הַרְשֵׁת, from הִרְשֵׁת, *carve* = χαράσσω. 3. מַחֲקָה, participle in Pual of חָקַה (not used) חָקַק, *cut, delineate: engraved, or carved (work)*, 1 K. vi. 35. 4. פְּתוּחַ, *carved work*, from פָּתַח, *open*, applied to wood, 1 K. vii. 36; to gems, Ex. xxviii. 9, 36; 2 Chr. ii. 6, 13; to stone, Zech. iii. 9; גְּלוּפִי, גְּלוּמָא, ἐγκολαπτόν; *caelatura*.

The arts of carving and engraving were much in request in the construction both of the Tabernacle and the Temple (Ex. xxxi. 2, 5, xxxv. 33; 1 K. vi. 18, 35; Ps. lxxiv. 6), as well as in the ornamentation of the priestly dresses (Ex. xxviii. 9-36; Zech. iii. 9; 2 Chr. ii. 6, 14). In Solomon's time Huram the Phoenician had the chief care of this as of the larger architectural works. [H. W. P.]

CASIPHTA (כַּסְפִּיָּה; ἐν ἀργυρίῳ τοῦ τόπου; *Caspia*), a place of uncertain site on the road between Babylon and Jerusalem (Ezr. viii. 17). Neither the Caspiae Pylae nor the city *Caspia*, with which some writers have attempted to identify it, are situated upon this route. (Gesen. *Thes.* 703.)

CASLEU (Χασελῦ; *Casleu*), 1 Mac. i. 54; Ez. 52, 59; 2 Mac. i. 9, 18; x. 5. [CHISLEU; MOSTHS.]

CASLUHIM (כַּסְלוּחִים; Χασμουρηίμ; *Casluhim*), a Mizraite people or tribe (Gen. x. 14; 1 Chr. i. 12). In both passages in which this word occurs, as if the Philistines came forth from the Casluhim, and not from the Caphtorim, as is expressly stated: here therefore there would seem to be a transposition [CAPHTOR]. The only clue we have as yet to the position of the Casluhim is their place in the list of the sons of the Casluhim between the Pathrusim and the Caphtorim, whence it is probable that they were seated in Upper Egypt [PATHROS; CAPHTOR]. The LXX. seem to identify them with the קַסְמוּיִם of Ps. lxxviii. 31 (A.V. "princes"), which some, though not the LXX. in that place, take to be a proper name, and compare with the native civil name of Hermopolis Magna. This would place the Casluhim in the Heptanomia [HASHMANNIM]. Bochart (*Phaleg*, iv. 31) suggests the identity of the Casluhim and the Colchians, who are said to have been an Egyptian colony (Herod. ii. 104; Diod. Sic. i. 28), but this story and the similarity of name (Ges. *Thes.* s. v.) do not seem sufficient to render the supposition a probable one. Gesenius, however, gives it his support (*Thes.* l. c.). Forster conjectures the Casluhim to be the inhabitants of Cassiotes, the tract in which is the slight elevation called Mount Casius (Epp. ad Michaelis, p. 16 sq.). Bunsen assumes this to be proved (*Bibelwerk*, p. 26). There is, however, a serious difficulty in the way of this supposition—the nature of the ground, a low littoral tract of rock, covered with shifting and even quick sand, like the neighbouring "Serbonian bog," and which we cannot suppose ever to have supported much animal or vegetable life, far less a whole people or tribe. [R. S. P.]

CASP'PON (Χασφόν; Alex. Χασφάθ), 1 Macc. v. 36. [CASPHOR.]

CASP'HOR (Χασφώρ; *Casphor*), one of the fortified cities in the "land of Galaad" (1 Macc. v. 26), in which the Jews took refuge from the Ammonites under Timotheus (comp. ver. 6), and which with other cities was taken by Judas Maccabaeus (v. 36). In the latter passage the name is given as CASPHON, and in 2 Macc. xii. 13 as CASPIS, if indeed the same place is referred to, which is not quite clear (see Ewald iv. 359 note). [G.]

CASP'IS (Κάσπιον; *Casphin*), a strong fortified city—whether east or west of Jordan is not plain—having near it a lake (λίμνη) two stadia in breadth. It was taken by Judas Maccabaeus with great slaughter (2 Macc. xii. 13, 16). The parallel history of the 1st Book of Maccabees mentions a city named CASPHOR or CASPHON, with which Caspis may be identical—but the narratives differ materially. [G.]

CASSIA (קַדְדָּה; קַצְיֵוֹת; *ipsi*; Gen. *iphsa*; *casia*; *casia*, *stacte*). Cassia is mentioned in Ex. xxx. 24, among the ingredients of the holy oil of anointing; and in Ez. xxvii. 19, as one of the articles of merchandize in the markets of Tyre. In Ps. xlv. 8, it is mentioned in connexion with myrrh and aloes as being used to scent garments with.

Cassia is the rind of an aromatic plant somewhat like cinnamon, but not of so fine and sweet a flavour. It is mentioned frequently by ancient writers. (Theophrast. *Hist. Pl.* ix. 5; Plin. xii. 19; Dioscor. i. 12.) Dioscorides mentions a kind of cassia called κιστώ, a Syriac form of קַדְדָּה. The root of קַדְדָּה

CASTLE

כַּרְקָה, to cut or split. The name was given to this plant because of the splitting of its stalks. (Schleuss. *Les. V. T. κασία*.) The shrub is said to grow in India and Arabia. It is not the *Laurus* of Cassia of Mahabar; for this is only a wild species of the *Cinnamomum Ceylonicum*. קַרְקָה, pl. of קַרְקָה, is from the root קַרַּץ, to abrade the bark, and would seem to be the same plant or bark as קַרְקָה; possibly some preparation of it in a form suitable for scenting garments. [W. D.]

CASTLE. [FORTIFICATIONS.]

CASTOR AND POLLUX, the Dioscuri (Διοσκουρίδοι, Acts xxviii. 11). For the mythology of these two heroes, the twin-sons of Jupiter and Leda, we must refer to the *Dict. of Biog. and Mythol.* We have here to do with them only so far as they were connected with seafaring life. They were regarded as the tutelary divinities (Θεοὶ σωτήρες) of sailors. They appeared in heaven as the constellation of *Gemini*. Immediately on ship-board they were recognised in the phosphoric lights, called by modern Italian sailors the *fires of St. Elmo*, which play about the masts and the sails ("In magna tempestate apparent quasi stellae velo insidentes: adjuvari se tunc periclitantes existimant Pollucis et Castoris numine," Senec. *Nat. Quaes.* i. 1; comp. Plin. ii. 37). Hence the frequent allusions of Roman poets to these divinities in connexion with navigation (see especially Hor. *Carm.* i. 3. 2, "fratres Helenae, lucida sidera," and iv. 8. 31). As the ship mentioned here by St. Luke was from Alexandria, it may be worth while to notice that Castor and Pollux were specially honoured in the neighbouring district of Cyrenaica (*Schol. Pind. Pyth.* v. 6). In Catull. iv. 27, we have distinct mention of a boat dedicated to them. See also lvi. 65. In art these divinities were sometimes represented simply as stars hovering over a ship, but more frequently as young men on horseback, with conical caps, and stars above them (see the coins of Rhegium, a city of Bruttii, at which St.

etymology of αἰλουρος given by Phavorinus, παρὰ τὸ ἀλλεῖν τὴν οὐρὰν, i. e. from moving the tail, agrees with the habit of the cat. Martial (xiii. 63) says—

"Pannonicas nobis nunquam dedit Umbria cattas;" this being the only mention of *catta* in classical writers. Bochart thinks that by the word מַיִץ, in Is. xiii. 21, xxxiv. 14, Jer. i. 39, and Ps. lxxiv. 14, some species of cats are meant; but this is very doubtful. [W. D.]

CATERPILLAR. [LOCUST.]

CATHU'A (Καθούα; *Canna*), 1 Esd. v. 30. Apparently answers to GIDDEL in Hebrew text.

CAVE (מַעְרָה; σπήλαιον; *spelunca*; in A. V. Is. ii. 19, *hole*; Jer. vii. 11, *den*; Josh. xiii. 4, *literatim*, *Mearah*; *Maara*, Vulg.). I. The chalky limestone of which the rocks of Syria and Palestine chiefly consist presents, as is the case in all limestone formations, a vast number of caverns and natural fissures, many of which have also been artificially enlarged and adapted to various purposes both of shelter and defence. (Page, *Text-Book of Geology*. p. 141; Kitto, *Phys. Geogr. of Pal.* p. 72.) This circumstance has also given occasion to the use of so large a number of words as are employed in the Scriptures to denote caves, holes, and fissures, some of them giving names to the towns and places and their neighbourhood. Out of them, besides No. I., may be selected the following:—

II. חֹר or חֹר (Ges. p. 458), a *hole*; usually *τράγλη*, and *caverna*. From this come (a) חֹרֵי, *dweller in caves*, the name of the Horites of Mount Seir, *Wady Ghoeyer*, expelled by the Edomites, probably alluded to by Job, a Troglodyte race spoken of by Strabo. (Gen. xiv. 6, xxix. 21; Deut. ii. 12; Job xxx. 6; Strab. i. 42, xvi. 775-776; Burckhardt, *Syria*, 410; Robinson, ii. 69, 157; Stanley, *S. & P.* §§68-71.) [HORITES.] (b) חֹרֵי, *land of caverns* (Ez. xlvii. 16, 18; Burckhardt, *Syria*, 110, 286); *Ἀδρανίτις*, LXX.; *Auran*, Vulg. [HAURAN.] (c) בֵּית-חֹרֵי, *house of caverns*, the two towns of Beth-horon (Josh. xvi. 3, 5). [BETH-HORON.] (d) חֹרֵי, *two caverns*, the town Horonaim (Is. xv. 5). [HORONAIM.]

III. חֲנַיִם, *places of refuge in rocks* (Ges. 445) for birds, Cant. ii. 14; *σκέπη*; *foramina petrae*, Obad. 3; *σπάλ*; *scissurae petrarum*; A. V. *clefts*.

IV. מַעְרָה; *τρυμαλία*; *antrum*; A. V. *den*; a ravine through which water flows (Ges. 858), *Judg.* vi. 2.

The caves of Syria and Palestine are still used, either occasionally or permanently, as habitations; as at *Anab*, near *Sealt*, Ramoth-Gilead (Buckingham, *Travels in Syria*, 62). The shepherds near Hebron leave their villages in the summer to dwell in caves and ruins, in order to be nearer to their flocks and fields (Robinson, i. 212). Almost all the habitations at *Om-keis*, Gadara, are caves (Burckhardt, p. 273). An extensive system of caves exists at *Beit Jibrin*, Eleutheropolis, in Judah, which has served for residence or concealment, though now disused (Robinson, ii. 53); and another between Bethlehem and Hebron (Irby and Mangles, 103).

The most remarkable caves noticed in Scripture



River coin of Bruttii. Obv. Heads of Castor and Pollux to right. Rev. Castor and Pollux mounted, advancing to right. In the exergue BPETTON.

Paul touched on the voyage in question, v. 13). Such figures were probably painted or sculptured at the bow of the ship (hence *παράσημον*; see *Dict. of Antiq.* art. *Insigne*). This custom was very frequent in ancient shipbuilding. Herodotus says (iii. 37) that the Phoenicians used to place the figures of deities at the bow of their vessels. Virgil (*Aen.* x. 209) and Ovid (*Trist.* i. 10, 2) supply us with illustrations of the practice; and Ceyl of Alexandria (Cramer's *Catena*, ad l. c.) says that such was always the Alexandrian method of ornamenting each side of the prow. [SHIP.] [J. S. H.]

CAT (αἰλουρος; *catta*). This animal is mentioned only in Bar. vi. 22, as among those which defile the gods of the heathen with impunity. The

ere:—1. That in which Lot dwelt after the destruction of Sodom (Gen. xix. 30). 2. The cave of Machpelah (xxiii. 17). 3. Cave of Makkedah (Josh. x. 16). 4. Cave of Adullam (1 Sam. xxii. 1). 5. Cave of Engedi (xxiv. 3). 6. Obadiah's cave (1 K. xviii. 4). 7. Elijah's cave in Horeb (xix. 9). 8, 9. The rock sepulchres of Lazarus, and of our Lord (John xi. 38; Matt. xxvii. 60). Some of these may be identified, and to others approximate, if not absolutely identical, sites may be assigned. Thus the existing caverns near the S.E. end of the Dead Sea serve fully to justify the mention of a cave as the place of Lot's retirement; as those on the W. side agree both in situation and in name with the caves of En-gedi (Lynch, *Narrative*, 234; Robinson, i. 500; Stanley, 296). The cave of Machpelah undoubtedly lies beneath the mosque at Hebron (Robinson, ii. 79; Stanley, 149; Benj. of Tudela, *Early Trav.* 86). The cave of Makkedah can hardly be the one to which tradition has assigned the name (Irby and Mangles, p. 93); for though it is not necessary to suppose that the cave was close to the town of Makkedah, yet the situation of the great caverns both at *Beit Jibrin* and at *Deir Dubban* in neither case agrees with that of Makkedah as given by Eusebius, eight miles from Eleutheropolis (Reland, 885; Robinson, ii. 23, 53; Stanley, 211). The site assigned by the same ancient authority to Adullam, 10 m. E. of Eleutheropolis, agrees as little with that of the cave believed by tradition to have been David's hiding-place, viz. in the *Wady Khureitun* at the S.E. of Bethlehem, which in some respects agrees with the Scripture narrative better than the neighbourhood of *Deir Dubban*, assigned to it by Mr. Stanley. (See 1 Sam. xx. 6, and particularly xxii. 3, 4; Joseph. *Ant.* vi. 12, §3; Reland, 549; Irby and Mangles, 103; Robinson, i. 482; Stanley, 259.)

The cave in which Obadiah concealed the prophets cannot now be identified, but it was probably in the northern part of the country, in which abundant instances of caves fit for such a purpose might be pointed out.

The sites of the cave of Elijah, as well as of the "cleft" of Moses on Mount Horeb (Ex. xxxiii. 22), are also obviously indeterminate; for though tradition has not only assigned a place for the former on Jebel Mûsa, and consecrated the spot by a chapel, there are caves on the competing summit of Serbâl, to one or other of which it might with equal probability be transferred. (Stanley, 49; Robinson, i. 103; Burckhardt, 608.)

Besides these special caves there is frequent mention in O. T. of caves as places of refuge. Thus the Israelites are said to have taken refuge from the Philistines in "holes" (1 Sam. xiv. 11); to which the name of the scene of Jonathan's conflict, *Mûhmâs* (Michmash), sufficiently answers. (Stanley, 204; Rob. i. 440; Irby, 89.) So also in the time of Gideon they had taken refuge from the Midianites in dens and caves and strongholds, such as abound in the mountain region of Manasseh. (Judges vi. 2; Stanley, 341.)

Not only have the caves of Palestine afforded refuge from enemies, but during the earthquakes also, by which the country has been so often visited, the inhabitants have found in them a safe retreat. This was the case in the great convulsion of 1837, when *Safet* was destroyed; and to this mode of retreat the prophet Isaiah probably alludes (Is. ii. 10, 19, 21; Robinson, ii. 422; Stanley, 151).

But Adullam is not the only cave, nor were its

tenants the only instances of banditti making the caves of Palestine their accustomed haunt. Joseph. (*Ant.* xiv. 15, §5) relates the manner in which, by order of Herod, a cave occupied by robbers, or rather insurgents, was attacked by soldiers let down from above in chests and baskets, from which they dragged them down the precipices; or, setting fire to their stores of fuel, destroyed them by suffocation. These caves are said to have been in Galilee, not far from Sepphoris; and are probably the same as those which Josephus himself, in providing for the defence of Galilee, fortified near Gennesaret, which elsewhere he calls the caves of Arbela (*B. J.* i. 16, §24; ii. 20, §6; *Vit.* §37). Bacchides, the general of Demetrius, in his expedition against Judaea, encamped at Messaloth, near Arbela, and reduced to submission the occupants of the caves (*Ant.* xii. 11, §1; 1 Mac. ix. 2). Messaloth is probably מִסְּפָה, *steps, or terraces* (comp. 2 Chr. ix. 11; Ges. 957.) The Messaloth of the book of Maccabees and the robber-caves of Arbela are thus probably identical, and are the same as the fortified cavern near *Magdala* (Magdala), called *Kalaat Ibn Maan*, or *Pigeon's Castle*, mentioned by several travellers. They are said by Burckhardt to be capable of containing 600 men. (Reland, 358, 575; Burckhardt, *Syria*, 351; Irby and Mangles, 91; Lightfoot, *Cent. Chorogr.* ii. 231; Robinson, ii. 398; Raümer, 108; comp. also Hos. x. 14.) [BETH-ARBEL.]

Josephus also speaks of the robber inhabitants of Trachonitis, who lived in large caverns, presenting no prominence above ground, but widely extended below (*Ant.* xv. 10, §1). These banditti annoyed much the trade with Damascus, but were put down by Herod. Strabo alludes very distinctly to this in his description of Trachonitis, and describes one of the caverns as capable of holding 4000 men (Strabo, xvi. 756; Raumer, 68; Jolliffe, *Travels in Pal.* i. 197).

Lastly, it was the caves which lie beneath and around so many of the Jewish cities that formed the last hiding-places of the Jewish leaders in the war with the Romans. Josephus himself relates the story of his own concealment in the caves of Jotapata; and after the capture of Jerusalem, John of Gischala, Simon, and many other Jews, endeavoured to conceal themselves in the caverns beneath the city; whilst in some of them great spoil and vast numbers of dead bodies were found of those who had perished during the siege by hunger or from wounds (Joseph. *B. J.* iii. 8, §1, vi. 9, §4).

The rock dwellings and temples of Petra are described in a separate article.

Natural cavities in the rock were and are frequently used as cisterns for water, and as places of imprisonment (*Is.* xxiv. 22; *Ez.* xxxii. 23; *Zech.* ix. 11) [CISTERN; PRISON]; also as stalls for horses and for granaries (Irby and Mangles, 146). No use, however, of rock caverns more strikingly connects the modern usages of Palestine and the adjacent regions with their ancient history than the employment of them as burial-places. The rocky soil of so large a portion of the Holy Land almost forbids interment, excepting in cavities either natural or hewn from the rock. The dwelling of the demoniac among the tombs is thus explained by the rock caverns abounding near the Sea of Galilee (Jolliffe, i. 36). Accordingly numerous sites are shown in Palestine and adjacent lands of (so-called) sepulchres of saints and heroes of Old and New Test., venerated

both by Christians and Mohammedans (*Early Travels*, p. 36; Stauley, 148). Among these may be mentioned the cave of Machpelah, the tomb of Aaron on Mount Hor, of Joseph, and of Rachel, as those for which every probability of identity in site there for which every probability of identity in site at least may be claimed (Irby and Mangles, 134; Robinson, i. 218, 219, ii. 275-287). More questionable are the sites of the tombs of Elisha, Obadiah, and John the Baptist, at Samaria; of Habakkuk at Jebitha (Gathatha), Micah near Keila, and of Deborah, Rebekah's nurse, at Bethel (Stanley, 143, 149; Reiland, 772, 698, 981; Rob. ii. 304). The questions so much debated relating to the tombs in and near Jerusalem and Bethany will be found treated under those heads. But whatever value may belong to the connexion of the names of Judges, Kings, or Prophets, with the very remarkable rock-tombs near Jerusalem, there can be no doubt that the caves bearing these names are sepulchral caverns enlarged and embellished by art. The sides of the valley of Jehoshaphat are studded with caves, many of which are inhabited by Arab families. (Sandys, 188; Maundrell, 446; Robinson, i. 241, 349, 364; Bartlett, *Walks about Jerusalem*, 117.) It is no doubt the vast number of caves throughout the country, together with, perhaps, as Maundrell remarks, the taste for hermit life which prevailed in the 5th and 6th centuries of the Christian era, which has placed the sites of so many important events in caves and grottoes; e. g. the birth of the Virgin, the Annunciation, the Salutation, the birth of the Baptist and of our Lord, the scene of the Agony, of St. Peter's denial, the composition of the Apostles' Creed, the Transfiguration (Shaw, pt. ii. c. 1; Maundrell, *E. T.* p. 479); and the like causes have created a traditional cave-site for the altar of Elijah on Mount Carmel, and peopled its sides, as well as those of Mount Tabor, with hermit inhabitants. (1 K. xviii. 19; Irby and Mangles, 60; Reiland, 329; Winer, s. v. *Carmel*; Am. ix. 3; Sir J. Maundeville, *Travels*, 31; Sandys, 203; Maundrell, *E. T.* 478; Jahn, *Arch. Bibl.* 9; Stanley, 353; Kitto, *Phys. Geogr.* 30, 31; Van Egmont, *Travels*, ii. 5-7.)

CEDAR (עֵדָר; κέδρος; cedrus; fr. עֵדָר, root of עֵדָר, coiled or compressed, Gesen. p. 148). The term is expressive of a mighty and deeply rooted tree, and is usually understood to apply here to one of the coniferous kind, but not always to that which is commonly known as the Cedar of Lebanon.

The conditions to be fulfilled in order to answer all the descriptions in the Bible of a cedar-tree are that it should be tall (Is. ii. 13), spreading (Ez. xxi. 3), abundant (1 K. v. 6, 10), fit for beams, pillars, and boards (1 K. vi. 10, 15, vii. 2), masts of ships (Ez. xxvii. 5), and for carved work as images (Is. xliv. 14). To these may be added qualities ascribed to cedar wood by profane writers. Pliny speaks of the cedar of Crete, Africa, and Syria as being most esteemed and imperishable. The same quality is ascribed also to juniper: In Egypt and Syria ships were built of cedar, and in Cyprus a tree was cut down 120 feet long and proportionately thick. The durability of cedar was proved, he says, by the duration of the cedar roof of the temple of Diana at Ephesus which had lasted 400 years. At Utica the beams, made of Numidian cedar, of a temple of Apollo had lasted 1178 years! Vitruvius speaks of the antiseptic properties of the oil of cedar and also of juniper (Plin. *H. N.* viii.

5, xvi. 40; Vitruv. ii. 9; Joseph. *Ant.* viii. 5, 2; Sandys, *Travels*, 166, 167).

Not only was cedar timber used by David and Solomon in their buildings (2 Sam. v. 11; 1 K. v. 6, vi. 15, vii. 2), but also in the 2nd Temple rebuilt under Zerubbabel, the timber employed was cedar from Lebanon (Ezr. iii. 7; 1 Esdr. iv. 48, v. 55). Cedar is also said by Josephus to have been used by Herod in the roof of his temple (*B. J.* v. 5, §2). The roof of the Rotunda of the Church of the Holy Sepulchre at Jerusalem is said to have been of cedar, and that of the Church of the Virgin at Bethlehem to have been of cedar or cypress. (Williams, *Holy City*, ii. 202; Quaresmius, *Eluc. Terr. Sanct.* vi. 12; Per. 2; Tobler, *Bethlehem*, 110, 112.)

Now in some important respects no tree but the cedar (*pinus cedrus*), or its almost equivalent, the *pinus Deodara*,* can answer the above conditions. The characteristics of these two trees, of which great numbers are found from Mount Taurus to the Himalayas, are so often interchanged that they are scarcely to be distinguished the one from the other. No tree is at once so lofty, spreading, and umbrageous, and the wood of the *Deodara* at least is extremely durable. The difficulties which are found in reconciling the ancient descriptions with the modern specimens of cedar wood lie, 1. in the fitness of cedar trees for masts of ships (Ez. xxvii. 5); 2. still more in the very general agreement as to the inferior quality of the timber which is usually described as less valuable than the worst sorts of deal. Of authorities quoted by Dr. Royle in his article on the subject in Dr. Kitto's *Cyclopaedia* (art. *Eres*), two only ascribe serviceable qualities to the cedar wood whether grown in England or in specimens brought from the ancient cedar grove on Mount Lebanon. Accordingly, Celsius in his *Hierobotanicon*, has endeavoured to prove that by the cedar of Scripture is meant the *pinus sylvestris* or Scotch fir, and that by "fir" is intended the cypress. Others have supposed that the Sandarac tree, the citrus of Pliny, *Callitris quadrivalvis*, or *Thuja articulata*, represents the cedar. The timber of this tree is extremely hard and durable; the roof of the mosque of Cordova, built in the 9th century, is constructed of it, which was formerly supposed from the Spanish name *alerce* to have been made of larch (Cook, *Sketches in Spain*, p. 5, and note; Fergusson, *Handb. of Arch.* i. 456). Besides these trees, the Cephalonian pine, the common yew, *taxus baccata*, and the juniper cedar, *cedrus baccifera*, or *oxycedrus*, each of them possesses qualities which answer to some at least of those ascribed to the cedar. The opinion of Celsius is founded in great measure on the use by the Arabs and Arabic writers of the word عَرِز, *arz*, evidently the equivalent of

עֵדָר, *eres*, to express the cedar of Lebanon, and also at Aleppo the *pinus sylvestris*, which is abundant both near that city and on Lebanon. A similar argument will apply also to the *Thuja articulata* of Mount Atlas, which is called by the Arab: *el-arz*, a name which led to the mistake as to the material of the Cordova roof from its similarity to the Spanish *alerce* (Niebuhr, *Descr. de l'Arabie*, 131. &c., and *Questions*, xc. 169, &c.; Pliny.

* The difference between the Lebanon cedar and the *Deodara* consists chiefly in the cones, which in the latter grow in pairs, and upon stalks; the leaves also are longer and more distinctly 3-sided. The wood of both is extremely resinous.

H. N., xiii. 11, 15; *Kitō, Eres, Thuja, Hay, West. Barb.* c. iv. 49; *Gesen.* 148, who rejects the opinion of *Celsius*; *Winer, s. v.*)

It may be observed, 1. that unsuccessful experiments on English-grown cedar, or on wood derived from the trees of the ancient cedar grove of Lebanon, do not as yet invalidate all claim of the cedar, whether Lebanon or Deodara cedar, to share in the qualities anciently ascribed to it. Besides the trees which belong to the one grove, known by the name of "the Cedars," groves and green woods of cedar are found in other parts of the range (Buckingham, *Travels among Arabs*, p. 468; *Eng. Cycl. s. v. Syria*; *Robinson*, iii. 593; *Burckhardt, Syria*, p. 19; *Loudon, Arboretum*, vol. iv. pp. 2406, 2407; *Celsius, Hierobotanicon*, i. 89; *Belon, Obs. de Arboribus coniferis*, ii. pp. 162, 165, 166). 2. That it has been already shown that the Deodara cedar certainly possesses in a remarkable degree the property of durability, said to be wanting in the Lebanon cedar. But 3. The remains of wood used in the Nineveh palaces were supposed by Layard to be cedar, a supposition confirmed by the inscriptions, which show that the Assyrian kings imported cedar from Lebanon. This wood is now proved by microscopic examination to be yew (*Layard, N. and B.* pp. 356, 357; *Loudon, u. s. p.* 2431).

In speaking therefore of cedar of Lebanon used in building for beams, pillars, or ceiling boards, it is probable that the wood of more than one tree was employed, but under the one name of cedar, and that the trees which furnished the material were, besides the *pinus cedrus*, the *cedrus Deodara*, the yew, *taxus baccata*, and also the Scotch pine (*pinus sylvestris*). The Sandarac tree (*Thuja articulata*) is said by *Van Egmont (Travels, ii. 280)* to have been found on Lebanon, but no hint of importation of foreign timber is anywhere given in Scripture, or by *Josephus*, whilst each of the above-named trees grows there in greater or less abundance. The *pinus sylvestris* may have furnished the material of the ship-mast mentioned by *Ezekiel*; and it may be added, that the LXX. render "masts" in that passage by *ιστοὺς ἐλατινοὺς, made of fir, or like fir.*

But there is another use of cedar wood mentioned in Scripture, viz. in purification (*Lev. xiv. 4; Num. xix. 6*). The term cedar is applied by *Pliny* to the lesser cedar, *oxycedrus*, a Phœnician juniper, which is still common on the Lebanon, and whose wood is aromatic. The wood or fruit of this tree was anciently burnt by way of perfume, especially at funerals (*Plin. H. N. xiii. 1, 5; Ov. Fast. ii. 558; Hom. Od. v. 60*). The tree is common in Egypt and Nubia, and also in Arabia, in the Wady Mousa, where the greater cedar is not found. It is obviously likely that the use of the more common tree should be enjoined while the people were still in the wilderness, rather than of the uncommon (*Shaw, Travels, 464; Burckhardt, Syria, 430; Russell, Nubia, 425*).

The grove of trees known as the Cedars of Lebanon consists of about 400 trees, standing quite alone in a depression of the mountain with no trees near, about 6400 feet above the sea, and 3000 below the summit. About 11 or 12 are very large and old, 25 large, 50 of middle size, and more than 300 younger and smaller ones. The older trees have each several trunks and spread themselves widely round, but most of the others are of cone-like form and do not send out wide lateral branches. In 1550 there were 28 old trees, in 1739 *Pococke* counted 15, but the number of trunks makes the

operation of counting uncertain. They are regarded with much reverence by the native inhabitants as living records of Solomon's power, and the Nabronite patriarch was formerly accustomed to celebrate there the festival of the Transfiguration at an altar of rough stones. Within the last 10 years a chapel has been erected (*Robinson, iii. 590, 591; Stanley, S. & P. p. 140*).

[H. W. P.]

CEDRON, 1. (ἡ Κεδρών; *Alex. Κεδρών; Gedon*), a place fortified by *Cendebeaus* under the orders of king *Antiochus (Sidetes)*, as a station from which to command the roads of Judaea (1 *Macc. xv. 39, 41, xvi. 9*). It was not far from *Jamnia (Jabne)*, or from *Azotus (Ashdod)*, and had a winter-torrent or wady (*χειμάρρου*), on the eastward of it, which the army of the *Macchabees* had to cross before *Cendebeaus* could be attacked (*xvi. 5*). These conditions are well fulfilled in the modern place *Katra* or *Kūtra*, which lies on the maritime plain below the river *Rubin*, and three miles south-west of *Akir (Ekron)*. *Schwartz (119)* gives the modern name as *Kadrin*—but this wants confirmation. *Ewald (Gesch. iv. 390, note)* suggests *Tell-Turmus*, five or six miles further south.

2. In this form is given in the N. T. the name of the brook *Kidron* (קִדְרוֹן = "the black torrent") in the ravine below the eastern wall of Jerusalem (*John xviii. 1, only*). Beyond it was the garden of *Gethsemane*. *Lachmann*, with *A. D.* has *χειμάρρου τοῦ Κεδρών*; but the *Rec. Text* with *B* has *τῶν Κεδρών, i. e.* "the brook of the cedars" (so too the *LXX.* in 2 *Sam. xv. 23*). Other MSS. have the name even so far corrupted as *τοῦ κεδρόν, cedri, and τῶν δένδρων*. In English the name is often erroneously read (like *Cephas, Cenchras, Chuza, &c.*) with a soft *C*; but it is unnecessary to point out that it has no connexion with "Cedar." [KIDRON.] [G.]

CEILAN (Κιλάν; *Ciaso*), sons of *Celian* and *Azetas*, according to 1 *Esd. v. 15*, returned with *Zorobabel* from *Babylon*. There are no names corresponding to these in the lists of *Ezra* or *Nehemiah*.

CEILING (ἰβδδ, from ἰβδδ; ἐκκοιλοστέμων, 1 *K. vi. 9*; to cover with rafters, *Gesen. 965*; *Schleusner, Lex. V. T. κοιλοστ.*, or ἡ ἰβδδ (*Ex. xli. 16*), a plank. The descriptions of Scripture (1 *K. vi. 9, 15, vii. 3*; 2 *Chr. iii. 5, 9; Jer. xxii. 14; Hag. i. 4*), and of *Josephus (Ant. viii. 3, §2—9, xv. 11, §5)*, show that the ceilings of the Temple and the palaces of the Jewish kings were formed of cedar planks applied to the beams or joints crossing from wall to wall, probably with sunk panels (*φατνώματα*), edged and ornamented with gold, and carved with incised or other patterns (*Βασιλικῶν λωϊς γλυφῶν*), sometimes painted (*Jer. xxii. 14*).

It is probable that both Egyptian and Assyrian models were in this as in other branches of architectural construction, followed before the Roman period. [ARCHITECTURE.] The construction and design of Assyrian ceilings in the more important buildings can only be conjectured (*Layard, Nineveh, ii. 265, 289*), but the proportions in the walls themselves answer in a great degree to those mentioned in Scripture (*Nin. and Bab. 642*; *Ferguson, Handbook of Architecture, i. 201*). Egyptian ceilings, however, are extant, of Egyptian ceilings in stucco painted with devices, of a date much earlier than that of Solomon's Temple. Of these

devices the principal are the guilloché, the chevrons, and the scroll. Some are painted in blue with stars, and others bear representations of birds and other emblems (Wilkinson, *Anc. Egypt.* ii. 290). The excessive use of vermilion and other glaring colours in Roman house-painting, of which Vitruvius at a later date complains (vii. 5), may have been introduced from Egypt, whence also came in all probability the taste for vermilion painting shown in Jehoiakim's palace (Jer. xxii. 14; Am. iii. 15; Wilkinson, i. 19). See also the descriptions given by Athenæus (v. 196) of the tent of Ptolemy Philadelphus, and the ship of Philopator (ib. 206), and of the so called sepulchres of the kings of Syria near Tyre, Hasselquist, 165.

The panel work in ceilings, which has been described, is found in Oriental and North African dwellings of late and modern times. Shaw describes the ceilings of Moorish houses in Barbary as of wainscot, either "very artfully painted, or else thrown into a variety of panels, with gilded mouldings and scrolls of the Koran intermixed" (*Travels*,

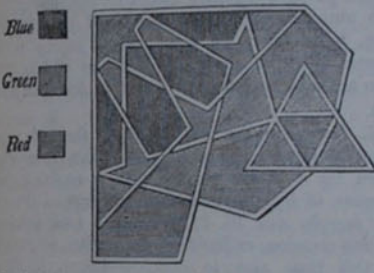
Persia, and he mentions beautiful specimens of mosaic, arabesque, and inlaid wood-work in ceilings at Ispahân, at Koom in the mosque of Fatima, and at Ardevil. These ceilings were constructed on the ground and hoisted to their position by machinery (Chardin, *Voyage*, ii. 434, iv. 126, vii. 387, viii. 40, plate 39; Olearius, p. 241). [H. W. P.]

CELOSRYIA. [COELESYRIA.]

CEN'CHREA (accurately CENCHREAE, *Κενχρεαί*), the eastern harbour of Corinth (*i. e.* its harbour on the Saronic Gulf) and the emporium of its trade with the Asiatic shores of the Mediterranean, as Lechaëum (*Λευκῆ*) on the Corinthian Gulf connected it with Italy and the west. A line of walls extended from the citadel of Corinth to Lechaëum, and thus the pass of Cenchræe was of peculiar military importance in reference to the approach along the Isthmus from Northern Greece to the Morea. [CORINTH.]

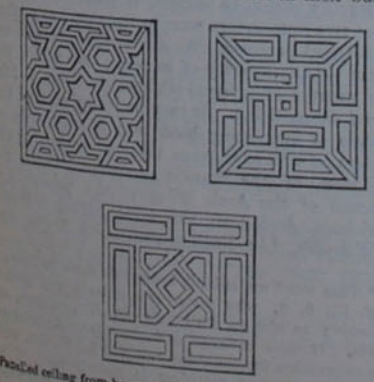
St. Paul sailed from Cenchræe (Acts xviii. 18) on his return to Syria from his second missionary journey; and when he wrote his epistle to the Romans in the course of the third journey, an organised church seems to have been formed here (Rom. xvi. 1. See PHOEBE). The first bishop of this church is said (*Apost. Const.* vii. 46) to have been named Lucius, and to have been appointed by St. Paul.

The distance of Cenchræe from Corinth was 70 stadia or about nine miles. Pausanias (ii. 3) describes the road as having tombs and a grove of cypresses by the wayside. The modern village of *Kikries* retains the ancient name, which is conjectured by Dr. Sibthorpe to be derived from the millet (*κίκρι*), which still grows there (Walpole's *Travels*, p. 41). Some traces of the moles of the port are still visible (see Leake's *Morea*, iii. pp. 233-235). The following coin exhibits the port exactly as it is described by Pausanias, with a temple at the extremity of each mole, and a statue of Neptune on a rock between them. [J. S. H.]



Paneled ceiling from house in Cairo. (Lane, *Modern Egyptians*,

p. 208). Mr. Porter describes the ceilings of houses at Damascus as delicately painted, and in the more ancient houses with "arabesques encompassing panels of blue, on which are inscribed verses and chapters of the Koran in Arabic. Also a tomb at Palmyra, with a stone ceiling beautifully paneled and painted (*Damascus*, i. 34, 37, 57, 60, 232; cf. Deut. vi. 9; also Lane's *Mod. Egypt.* i. 37, 38). Many of the rooms in the Palace of the Moors at the Alhambra were ceiled and ornamented with the richest geometrical patterns. These still remain, and restorations of them may be seen at the Alhambra Court of the Crystal Palace. The ancient Egyptians used coloured tiles in their build-



Paneled ceiling from house in Cairo. (Lane, *Modern Egyptians*,

Athen. v. 206; Wilkinson, n. 287). The like taste is observed by Chardin to have prevailed in



Colonial Coin of Corinth. On the obverse the head of Antoninus Pius; on the reverse the port of Cenchræe, with C. L. I. C., that is, COLONIA LAVS IVLIA CORINTHVS.

CENDEBE'US (accurately CENDEBAEUS, *Κενδεβαῖος*), a general left by Antiochus VII. in command of the sea-board of Palestine (1 Macc. xv. 38 ff.) after the defeat of Tryphon B.C. 138. He fortified Kedron and harassed the Jews for some time, but was afterwards defeated by Judas and John, the sons of Simon Maccabæus, with great loss (1 Macc. xvi. 1-10). [ANTIOCHUS VII.] [B. F. W.]

CENSER (*מִתְחַטֵּף* and *מִתְחַטְּף*; in LXX. mostly *πυρῆιον*, but also *θυσιακή* and *θυμιατήριον*); *thuribulum*. The former of the Hebrew words (from *חָטַף*, to seize or lay hold of, especially of fire) seems used generally for any instrument to seize or hold burning coals, or to receive ashes, &c., such as

the appendages of the brazen altar and golden cauldron mentioned in Ex. xxv. 38, xxxvii. 23, in which senses it seems rendered by the LXX. by *ἐρασηρπλις*, *ἐρασηρπρις*, or perhaps *ὄρθραμα*. It, however, generally bears the limited meaning which properly belongs to the second word, found only in the later books (e. g. 2 Chr. xxvi. 19; Ez. viii. 11), (der. קָטֹרֶת, incense), that, viz. of a small portable vessel of metal fitted to receive burning coals from the altar, and on which the incense for burning was sprinkled by the priest to whose office this exclusively belonged, who bore it in his hand, and with whose personal share in the most solemn ritual duties it was thus in close and vivid connexion (2 Chr. xxvi. 18; Luke i. 9). Thus "Korah and his company" were bidden to take "censers," with which in emulation of Aaron and his sons they had perhaps provided themselves (comp. Ez. viii. 11); and Moses tells Aaron to take "the censer" (not *a* as in A. V.), i. e. that of the sanctuary, or that of the High-priest, to stay the plague by atonement. The only distinct precepts regarding the use of the censer are found in Num. iv. 14, where among the vessels of the golden altar, i. e. of incense, "censers" are reckoned; and in Lev. xvi. 12, where we find that the High-priest was to carry it (here also it is "the" not "a censer" that he is ordered to "take") into the most holy place within the veil, where the "incense" was to be "put on the fire," i. e. on the coals in the censer, "before the Lord." This must have been on the Day of Atonement, for then only was that place entered. Solomon prepared "censers of pure gold" as part of the same furniture (1 K. vii. 50; 2 Chr. iv. 22). Possibly their general use may be explained by the imagery of Rev. viii. 3, 4, and may have been to take up coals from the brazen altar, and convey the incense while burning to the "golden altar," or "altar of incense," on which it was to be offered morning and evening (Ex. xxx. 7, 8). So Uzziah, when he was intending "to burn incense upon the altar of incense," took "a censer in his hand" (2 Chr. xxvi. 16, 19). The Mishna (Joma, iv. 4) mentions a silver censer which had a handle, and was fetched from some chamber where such utensils were kept (ib. v. 1, and Barthenora's comment); and was used to gather the coals from the altar, which were then transferred to a golden censer. On the great Day of Atonement, however, a golden one of finer standard (Tamir, v. 5) was used throughout. The word *θυμιατήριον* rendered "censer" in Hebr. ix. 4 probably means the "altar of incense."^c [ALTAR.] (In Ugolini, vol. xi. a copious collection of authorities on the subject will be found; Sonneschmid de *Thym. Sanct.* is referred to by Winer, s. v. Rauchfass.)

[H. H.]

CENSUS (מִסְפָּר, or פְּקֻדָּה, numbering combined with lustration, from פָּקַד, survey in order to purge, Gesen. 1120; LXX., ἀριθμός; N. T.,

^a Gesenius s. v. מִסְפָּר seems to prefer the general meaning of a fire-shovel in this passage; but, from Num. xvi. 17, it was probably the same fashion of thing as that used by Aaron in the priestly function. Nor, as the rebellion was evidently a deliberately concerted movement, is there any difficulty in supposing the amount of preparation suggested in the text.

^b The word for censer here is *λιβανωτός*, from the *λίβανος* of Matt. ii. 11; in Rev. v. 8, *φιάλας* is used apparently to mean the same vessel.

ἀριθμοφ; *diminutio, descriptio*). 1. Moses laid down the law (Ex. xxx. 12, 13) that whenever the people were numbered, an offering of $\frac{1}{2}$ a shekel age, by way of atonement or propitiation. A person and of beast should be set apart, as well as the first fruits of agricultural produce; the first to be redeemed, and the rest with one exception offered to God (Ex. xiii. 12, 13, xxii. 29). The idea of lustration in connexion with numbering predominated also in the Roman census (*Dict. of Antiq.* LUSTRUM), and among Mohammedan nations at the present day a prejudice exists against numbering their possessions, especially the fruits of the field (Hay, *Western Barbary*, p. 15; Crichton, *Arabia*, ii. 180; see also Lane, *Mod. Egypt*, ii. 72, 73). The instances of numbering recorded in the O. T. are as follows:—

1. Under the express direction of God (Ex. xxxviii. 26), in the 3rd or 4th month after the Exodus during the encampment at Sinai, chiefly for the purpose of raising money for the Tabernacle. The numbers then taken amounted to 603,550 men, which may be presumed to express with greater precision the round numbers of 600,000 who are said to have left Egypt at first (Ex. xi. 37).

2. Again, in the 2nd month of the 2nd year after the Exodus (Num. i. 2, 3). This census was taken for a double purpose (a.) to ascertain the number of fighting men from the age of 20 to 50 (Joseph. *Ant.* iii. 12, §4). The total number on this occasion, exclusive of the Levites, amounted at this time also to 603,550 (Num. ii. 32). Josephus says 603,650; each tribe was numbered, and placed under a special leader, the head of the tribe. (b.) To ascertain the amount of the redemption offering due on account of all the firstborn both of persons and cattle. Accordingly the numbers were taken of all the firstborn male persons of the whole nation above one month old, including all of the tribe of Levi of the same age. The Levites, whose numbers amounted to 22,000, were taken in lieu of the firstborn males of the rest of Israel, whose numbers were 22,273, and for the surplus of 273 a money payment of 1365 shekels, or 5 shekels each, was made to Aaron and his sons (Num. iii. 39, 51). If the numbers in our present copies, from which those given by Josephus do not materially differ, be correct, it seems likely that these two numberings were in fact one, but applied to different purposes. We can hardly otherwise account for the identity of numbers even within the few months of interval (Calmet on Num. i. *Pictorial Bible*, *ibid.*). It may be remarked that the system of appointing head men in each tribe as leaders, as well as the care taken in preserving the pedigrees of the families corresponds with the practice of the Arab tribes at the present day (Crichton, *Arabia*, ii. 185, 186; Niebuhr, *Descr. de l'Arabie*, 14; Buckingham, *Arab. Tribes*, 88

^c This word undeniably bears this sense in Joseph. *Ant.* iii. 8, 3, who gives it similarly the epithet *χρυσούν*; as also in Philo. *de vit. Mos.* p. 668, *ἐκ χρυσούν*. It thus becomes = *θυμιατήριον θυμιατόν*, Paris. The expression for the same thing in LXX., Ex. xxx. 1, but its simpler meaning is merely that of an "instrument for the θυμιαμα (Incense)," and thus either censer, or incense altar. See also 1 Mac. i. 21, 22.

Isrl. Hist. Book ii. 8, 11; Malcolm, *Sketches of Persia*, xv. 157, 159).

3. Another numbering took place 38 years afterwards, previous to the entrance into Canaan, when the total number, excepting the Levites, amounted to 601,730 males, showing a decrease of 1870. All tribes presented an increase except the following, Reuben, of 2770; Simeon, 37,100; Gad, 5150; Ephraim and Naphtali 8000 each. The tribe of Levi had increased by 727 (Num. xxvi.). The great diminution which took place in the tribe of Simeon may probably be assigned to the plague consequent on the misconduct of Zimri (Calmet, on Num. xxv. 9). On the other hand, the chief instances of increase are found in Manasseh of 20,500; Benjamin, 10,200; Asher, 11,900, and Issachar, 9900. None were numbered at this census who had been above 20 years of age at the previous one in the 2nd year, excepting Caleb and Joshua (Num. xxvi. 63-65).

4. The next formal numbering of the whole people was in the reign of David, who in a moment of presumption, contrary to the advice of Joab, gave orders to number the people without requiring the statutable offering of $\frac{1}{2}$ shekel. The men of Israel above 20 years of age were 800,000, and of Judah 500,000, total 1,300,000. The book of Chron. gives the numbers of Israel 1,100,000, and of Judah 470,000, total 1,570,000; but informs us that Levi and Benjamin were not numbered (1 Chr. xxi. 6, xxvii. 24). Josephus gives the numbers of Israel and Judah respectively 900,000 and 400,000 (2 Sam. xxiv. 1, 9; and Calmet, *ad loc.*; 1 Chr. xxi. 1, 5, xxvii. 24; Joseph. *Ant.* vii. 13, §1).

5. The census of David was completed by Solomon, by causing the foreigners and remnants of the conquered nations resident within Palestine to be numbered. Their number amounted to 153,600, and they were employed in forced labour on his great architectural works (Josh. ix. 27; 1 K. v. 15, ix. 20, 21; 1 Chr. xxii. 2; 2 Chr. ii. 17, 18).

Between this time and the Captivity, mention is made of the numbers of armies under successive kings of Israel and Judah, from which may be gathered with more or less probability, and with due consideration of the circumstances of the times as influencing the numbers of the levies, estimates of the population at the various times mentioned.

6. Rehoboam (B.C. 975-958) collected from Judah and Benjamin 180,000 men to fight against Jeroboam (1 K. xii. 21).

7. Abijam (958-955), with 400,000 men, made war on Jeroboam with 800,000, of whom 500,000 were slain (2 Chr. xiii. 3, 17).

8. Asa (955-914) had an army of 300,000 men from Judah, and 280,000 (Josephus says 250,000) from Benjamin, with which he defeated Zerah the Ethiopian, with an army of 1,000,000 (2 Chr. xv. 8, 9; Joseph. *Ant.* viii. 12, 1).

9. Jehoshaphat (914-891), besides men in garrisons, had under arms 1,160,000 men, including perhaps subject foreigners (2 Chr. xvii. 14-19; Jahn, *Hist.* v. 37).

10. Amaziah (838-811) had from Judah and Benjamin 300,000, besides 100,000 mercenaries from Israel (2 Chr. xxv. 5, 6).

11. Uzziah (811-759) could bring into the field 307,500 men (307,000, Josephus), well armed, under 2600 officers (2 Chr. xxvi. 11-15; Joseph. *Ant.* ix. 10, §3).

Besides these more general statements, we have

other and partial notices of numbers indicating population. Thus, a. Gideon from 4 tribes collected 32,000 men (Judg. vi. 35, vii. 3). b. Jephthah put to death 42,000 Ephraimites (Judg. xii. 6). The numbers of Ephraim 300 years before were 32,500 (Num. xxvi. 37). c. Of Benjamin 25,000 were slain at the battle of Gibeah, by which slaughter, and that of the inhabitants of its cities, the tribe was reduced to 600 men. Its numbers in the wilderness were 45,600 (Num. xxvi. 41; Judg. xx. 35, 46). d. The number of those who joined David after Saul's death, besides the tribe of Issachar, was 340,922 (1 Chr. xii. 23-38). e. At the time when Jehoshaphat could muster 1,160,000 men, Ahab in Israel could only bring 7000 against the Syrians (1 K. ix. 15). f. The numbers carried captive to Babylon B.C. 599 from Judah, are said (2 K. xxiv. 14, 16) to have been from 8000 to 10,000, by Jeremiah 4600 (Jer. liii. 30).

12. The number of those who returned with Zerubbabel in the first caravan is reckoned at 42,360 (Ezr. ii. 64); but of these perhaps 12,542 belonged to other tribes than Judah and Benjamin. It is thus that the difference between the total (v. 64) and the several details is to be accounted for. The purpose of this census, which does not materially differ from the statement in Nehemiah (Neh. vii.), was to settle with reference to the year of Jubilee the inheritances in the Holy Land, which had been disturbed by the Captivity, and also to ascertain the family genealogies, and ensure, as far as possible, the purity of the Jewish race (Ezr. ii. 59, x. 2, 8, 18, 44; Lev. xxv. 10).

In the second caravan, B.C. 458, the number was 1496. Women and children are in neither case included (Ezr. viii. 1-14).

It was probably for kindred objects that the pedigrees and enumerations which occupy the first 9 chapters of the 1st book of Chronicles, were either composed before the Captivity, or compiled afterwards from existing records by Ezra and others (1 Chr. iv. 28, 32, 39, v. 9, vi. 57, 81, vii. 28, ix. 2). In the course of these we meet with notices of the numbers of the tribes, but at what periods is uncertain. Thus Reuben, Gad, and half the tribe of Manasseh are set down at 44,760 (v. 18), Issachar at 87,000 (vii. 5), Benjamin 59,434 (vii. 7, 9, 11), Asher 26,000 (vii. 40). Besides there are to be reckoned priests, Levites, and residents at Jerusalem from the tribes of Benjamin, Ephraim, and Manasseh (ix. 3).

Throughout all these accounts two points are clear. 1. That great pains were taken to ascertain and register the numbers of the Jewish people at various times for the reasons mentioned above. 2. That the numbers given in some cases can with difficulty be reconciled with other numbers of no very distant date, as well as with the presumed capacity of the country for supporting population. Thus the entire male population above 20 years of age, excepting Levi and Benjamin, at David's census, is given as 1,300,000 or 1,570,000 (2 Sam. xxiv. 1; 1 Chr. xxi.), strangers 153,600, total 1,453,600 or 1,723,000. These numbers (the expected tribes being borne in mind) represent a population of not less than 4 times this amount, or at least, 5,814,000, of whom not less than 2,000,000 belonged to Judah alone (2 Sam. xxiv. 9). About 100 years after Jehoshaphat was able to gather from Judah and Benjamin (including subject foreigners), an army of 1,160,000 besides garrisons, representing a population of 4,640,000. Fifty years later,

Amaziah could only raise 300,000 from the same 2 tribes, and 27 years after this, Uzziah had 307,500 men and 2600 officers. Whether the number of the foreigners subject to Jehoshaphat constitutes the difference at these periods must remain uncertain.

To compare these estimates with the probable capacity of the country, the whole area of Palestine, including the trans-Jordanic tribes, so far as it is possible to ascertain their limits, may be set down as not exceeding 11,000 square miles; Judah and Benjamin at 3135, and Galilee at 930 sq. miles. The population, making allowance for the excepted tribes, would thus be not less than 530 to the square mile. Now the population of Belgium in 1850 was 4,426,202, or at the rate of 388 to the sq. mile, the area being about 11,400 sq. miles. The area of the kingdom of Saxony is 5752 sq. miles, and its population in 1852 was 1,987,832, or an average of 345½, but in some districts 500, to the sq. mile. The counties of Yorkshire, Westmoreland (the least populous county in England), and Lancashire, whose united area is 8642 sq. miles, contained in 1852 a population of 3,850,215, or rather more than 445 to the sq. mile; while the county of Lancashire alone gave 1064 persons, the West Riding of Yorkshire 496, and Warwickshire 539 to the sq. mile. The island of Barbadoes contains about 166 sq. miles, and in 1850 contained a population of 145,000, or 873 to the sq. mile. The population of Malta in 1849 was 118,864, or 1182 to the sq. mile. The two last instances, therefore, alone supply an average superior to that ascribed to Palestine in the time of David, while the average of Judah and Benjamin in the time of Jehoshaphat, would seem, with the exception mentioned above, to give 1480 to the sq. mile, a population exceeded only, in England, by the county of Middlesex (6683), and approached by that of Lancashire (1064).

But while, on the one hand, great doubt rests on the genuineness of numerical expressions in O. T. it must be considered on the other, that the readings on which our version is founded, give with trifling variations the same results as those presented by the LXX. and by Josephus (Jahn, v. 36; Winer, *Zahlen*; Glasse, *Phil. Sacr. de caussis corruptionis*, i. §23, vol. ii. p. 189).

In the list of cities occupied by the tribe of Judah, including Simeon, are found 123 "with their villages," and by Benjamin 26. Of one city, Ai, situate in Benjamin, which like many, if not all the others, was walled, we know that the population, probably exclusive of children, was 12,000, whilst of Gibeon it is said that it was larger than Ai (Josh. viii. 25, 29, x. 2, xv. 21-62, xviii. 21, 28, xix. 1-9). If these "cities" may be taken as samples of the rest, it is clear that Southern Palestine, at least, was very populous before the entrance of the people of Israel.

But Josephus, in his accounts (1.) of the population of Galilee in his own time, and (2.) of the numbers congregated at Jerusalem at the time of the Passover, shows a large population inhabiting Palestine. He says there were many cities in Galilee, besides villages, of which the least, whether cities or villages is not quite certain, had not less than 15,000 inhabitants (*B. J.* iii. 3, §2, 4; comp. *Tac. Hist.* v. 8). After the defeat of Cestius, A.D. 66, before the formal outbreak of the war, a census taken at Jerusalem by the priests, of the numbers assembled there for the Passover, founded

on the number of lambs sacrificed, compared with the probable number of persons partaking, gave 2,700,000 persons, besides foreigners, and those who were excluded by ceremonial defilement (*see Tac. Hist.* v. 12). In the siege itself 1,100,000 perished, and during the war 97,000 were made captives. Besides these many deserted to the Romans, and were dismissed by them (*B. J.* vi. 8, 9, 3). These numbers, on any supposition of foreign influx (*ὄμβρυλον ἄλλ' οὐκ ἐπιχρήματα*) imply a large native population; and 63 years later, in the insurrection of Barchochebas, Dion Cassius says that 50 fortified towns and 980 villages were destroyed, and 580,000 persons were slain in war, besides a countless multitude who perished by famine, fire, and disease, so that Palestine became almost depopulated (*Dion Cass.* lxxix. 14).

Lastly, there are abundant traces throughout the whole of Palestine of a much higher rate of fertility in former as compared with present times, a fertility remarked by profane writers, and of which the present neglected state of cultivation affords no test. This combined with the positive divine promise of populousness, increases the probability of at least approximate correctness in the foregoing estimates of population (*Tac. Hist.* v. 6; *Amm. Marc.* xiv. 8; *Joseph. B. J.* iii. 3; *St. Jerome*, on *Ezek.* xl., and Rabbinical authorities in *Reland c. xxvi.*; *Shaw, Travels*, ii. pt. 2, c. 1, 336, 340, and 275; *Hasselquist, Travels*, 120, 127, 130; *Stanley, S. & Pal.* 120, 374; *Kitto, Phys. Geogr.* 33; *Baumer, Palaestina*, 8, 80, 83, App. ix. *Comp. Gen.* xiii. 16, xxii. 17; *Num.* xxiii. 10; *1 K.* iv. 20; *Acts* ii. 20).

II. In N. T., St. Luke, in his account of the "taxing," says, a decree went out from Augustus ἀπογράφειν πᾶσαν τὴν οἰκουμένην αὐτῆ ἕκαστογραφῆ πρώτῃ ἐγένετο ἡγεμονεύοντος τῆς Συρίας Κυρηνίου, and in the Acts alludes to a disturbance raised by Judas of Galilee in the days of the "taxing" (*Luke* ii. 1; *Acts* v. 37).

The Roman census under the Republic consisted, so far as the present purpose is concerned, in an enrolment of persons and property by tribes and households. Every paterfamilias was required to appear before the Censors, and give his own name and his father's; if married, that of his wife, and the number and ages of his children: after this an account and valuation of his property, on which a tax was then imposed. By the lists thus obtained every man's position in the state was regulated. After these duties had been performed, a *lustrum*, or solemn purification of the people followed, but not always immediately (*Dict. of Antiq. CENSUS*, LUSTRUM; *Dionys.* iv. 15, 22; *Cic. de Legg.* iii. 3; *Dig.* 50, *tit.* 15; *Cod.* 11, *tit.* 48; *Clinton, Fast. Hell.* iii. p. 457, c. 10).

The census was taken, more or less regularly, in the provinces, under the republic, by provincial censors, and the tribute regulated at their discretion (*Cic. Verr.* ii. lib. ii. 53, 56), but no complete census was made before the time of Augustus, who carried out 3 general inspections of this kind, viz. (1.) B.C. 28; (2.) B.C. 8; (3.) A.D. 14; and a partial one, A.D. 4. The reason of the partial extent of this last was that he feared disturbances out of Italy, and also that he might not appear as an exactor. Of the returns made, Augustus himself kept an accurate account (*Breviarium*), like a private man of his property (*Dion Cass.* liv. 35, lv. 13; *Suet. Aug.* 27, 101; *Tac. Ann.* i. 11; *Tab. Ancy.* ap. *Tac.* ii. 188, Ernesti).

A special assessment of Gaul under commissioners for the purpose is mentioned in the time of Tiberius (Tac. *Ann.* i. 31, ii. 6; Liv. *Ep.* 134, 136).

The difficulties which arise in the passage from St. Luke are discussed under CYRENIOUS. [H. W. P.]

CENTURION. [ARMY.]

CEPHAS. [PETER.]

CERAS (Κηρὰς; *Cariæ*), 1 Esd. v. 29.

[KEROS.]

CETAB (Κητάβ; *Cetha*), 1 Esd. v. 30. There is no name corresponding with this in the lists of Ezra and Nehemiah.

CHA'BRIS (Ἀβρίς; Alex. Χαβρίς; Vulg. *smits*), the son of Gothoniel (ὁ τοῦ Γ.), one of the three "rulers" (ἄρχοντες), or "ancients" (πρεσβύτεροι) of Bethulia, in the time of Judith (Jud. vi. 15, viii. 10, x. 6).

CHADIAS. "They of Chadias (οἱ Χαδιασαί) and Ammidol," according to 1 Esd. v. 20, returned from Babylon with Zorobabel. There are no corresponding names in Ezra and Nehemiah.

CHAFF (חֶשֶׂת, מוֹץ, תָּבֵן; Chald. עור; γρούς, ἄχυρον; *stipula, pulvis, favilla*). The Heb. words rendered *chaff* in A. V. do not seem to have precisely the same meaning: חֶשֶׂת = *dry grass, hay*; and occurs twice only in O. T., viz., Is. v. 24, xxxiii. 11. The root חֶשֶׂת is not used. Probably the Sanscrit *haksch* = *hay* is the same word. (Bopp. *Gloss.* p. 41.)

מוֹץ or מוֹץ is chaff separated by winnowing from the grain—the husk of the wheat. The carrying away of chaff by the wind is an ordinary scriptural image of the destruction of the wicked, and of their powerlessness to resist God's judgments (Is. xvii. 13; Hos. xiii. 3; Zeph. ii. 2). The root of the word is מוֹץ, to *press out, as of milk*; whence its second meaning, to *separate*.

תָּבֵן is rendered *straw* in Ex. v. 7, 10, 11, &c., and *stubble* in Job xxi. 18. In Ex. v. 12, we read

וְכֶסֶת לְתָבֵן, *stubble for straw*; so that it is not the same as *stubble*. It means *straw cut into short portions*, in which state it was mixed with the mud of which bricks were made to give it consistency. In 1 K. iv. 28, mention is made of a mixed fodder for horses and camels of barley and תָּבֵן, such as

the Arabs call *tibn* to this day. The derivation of the word is doubtful. Gesenius was of opinion that

תָּבֵן was for תְּבִנָה, from בָּנָה, to *build*, in reference to edifices of bricks made with straw. Roediger prefers to connect it with בָּן, which properly implies a separation and division of parts, and is thence transferred to the mental power of discernment; so that תָּבֵן signifies properly anything

cut into small parts (Ges. *Thes.* 1492).

The Chaldaic word עור occurs but once, in Dan.

ii. 35. It is connected with the Syr. حيار, *hawar*,

an Arab. عوار, i. e. a straw or small bit of chaff being into and injuring the eye.

[W. D.]

CHAIN. Chains were used, 1. as badges of office; 2. for ornament; 3. for confining prisoners.

1. The gold chain (רִבְדֵי) placed about Joseph's neck (Gen. xli. 42), and that promised to Daniel (Dan. v. 7, named הַסִּנִּיף), are instances of the first use. In Egypt it was one of the *insignia* of a judge, who wore an image of truth attached to it (Wilkinson's *Anc. Egypt.* ii. 26); it was also worn by the prime minister. In Persia it was considered not only as a mark of royal favour (Xen. *Anab.* i. 2, §27), but a token of investiture (Dan. l. c.; Morier's *Second Journey*, p. 93). In Ez. xvi. 11, the chain is mentioned as the symbol or sovereignty. 2. Chains for ornamental purposes were worn by men as well as women in many countries both of Europe and Asia (Wilkinson, iii. 375), and probably this was the case among the Hebrews (Prov. i. 9). The necklace (עֵנָק) consisted of pearls, corals, &c., threaded on a string;

the beads were called חֲרוֹנִים, from חָרַן, to *perforate* (Cant. i. 10, A. V. "chains," where "of gold" are interpolated). Besides the necklace, other chains were worn (Jud. x. 4) hanging down as far as the waist, or even lower. Some were adorned with pieces of metal, shaped in the form of the moon, named שְׁהַרְגִּים (μηνίσκοι, LXX.; *lunulae*,

Vulg.; *round tires like the moon*, A. V.; Is. iii. 18); a similar ornament, the *hilāl*, still exists in Egypt (Lane's *Modern Egyptians*, App. A.). The Midianites adorned the necks of their camels with it (Judg. viii. 21, 26); the Arabs still use a similar ornament (Wellsted, i. 301). To other chains were

suspended various trinkets—*as scent-bottles, בְּתֵי הַנְּפִשׁ (tablets or houses of the souls, A. V., Is. iii.*

20), and mirrors, נְלִינִים (Is. iii. 23). *Step-chains, צְעָרוֹת (tinkling ornaments, A. V.), were*

attached to the ankle-rings, which shortened the step and produced a mincing gait (Is. iii. 16, 18).

3. The means adopted for confining prisoners among the Jews were fetters similar to our handcuffs

נְהַשְׁתִּים (lit. *two brasses*, as though made in halves), fastened on the wrists and ankles, and attached to each other by a chain (Judg. xvi. 21;

2 Sam. iii. 34; 2 K. xxv. 7; Jer. xxxix. 7). Among the Romans, the prisoner was handcuffed to one, and occasionally to two guards—the handcuff on the one being attached to that on the other

by a chain (Acts xii. 6, 7; xxi. 33; *Dict. of Ant., art. CATENA*).

[W. L. B.]

CHALCEDONY (χαλκηδών; *calcedonius*) occurs only in Rev. xxi. 19, being the precious stone with which the third foundation of the wall of the New Jerusalem is garnished. According to Pliny (*H. N.* xxxvii. 8, §15), *chalcedony* is a gem resembling the Callis or turquoise, which some have judged to be a kind of carbuncle or ruby. Salmasius differs from those who make the colour of *chalcedony* to be like that of the carbuncle, and says that they confound τὸν καρχηδόσιον λίθον, which is a species of carbuncle, with τῆ χαλκηδονίῳ; but confesses that it is by no means clear what stone the ancients called *chalcedonius*.

Pignelius on Rev. (xxi. 19) says that this stone has the colour of a pallid lamp, shines in the open air, but is dark in a house, cannot be cut, and has power

of attraction. The etymology of the word is not

clear.

less doubtful than its meaning. Some derive it from *χαλκός*, from a belief that it rings like brass when struck. Others have derived it from *Χαλκηδών*, as though from a locality where it is found; and others from *Καρχηδών*. See Braun, *de Vest. Heb.* ii. c. ii. p. 525.

[W. D.]

CHALCOL, 1 K. iv. 31. [CALCOL.]

CHALDEA, more correctly CHALDAEA (כַּלְדָּיָה; ἡ Χαλδαία; *Chaldaea*) is properly only the most southern portion of Babylonia. It is used, however, in our version for the Hebrew ethnic appellation *Casdim* (or "Chaldaeans"), under which term the inhabitants of the entire country are designated; and it will therefore here be taken in this extended sense. The origin of the term is very doubtful. *Casdim* has been derived by some from Chesed (כֶּסֶד), the son of Nahor (Gen. xxii. 22); but if Ur was already a city "of the *Casdim*" before Abraham quitted it (Gen. xi. 28), the name of *Casdim* cannot possibly have been derived from his nephew. On the other hand the term *Chaldaea* has been connected with the city *Kalcedha* (Chilmad of Ezekiel, xxvii. 23). This is possibly correct. At any rate in searching for an etymology it should be borne in mind that *Kaldi* or *Kaldai*, not *Casdim*, is the native form.

1. *Extent and boundaries.*—The tract of country viewed in Scripture as the land of the Chaldaeans is that vast alluvial plain which has been formed by the deposits of the Euphrates and the Tigris—at least so far as it lies to the west of the latter stream. The country to the east is Elam or Susiana; but the entire tract between the rivers, as well as the low country on the Arabian side of the Euphrates, which is cultivable by irrigation from that stream, must be considered as comprised within the *Chaldaea* of which Nebuchadnezzar was king. This extraordinary flat, unbroken except by the works of man, extends, in a direction nearly N.E. and S.W., a distance of 400 miles along the course of the rivers, and is on the average about 100 miles in width. A line drawn from Hit on the Euphrates to Tekrit on the Tigris, may be considered to mark its northern limits; the eastern boundary is the Tigris itself; the southern the Persian Gulf; on the west its boundary is somewhat ill-defined, and in fact would vary according to the degree of skill and industry devoted to the regulation of the waters and the extension of works for irrigation. In the most flourishing times of the Chaldaean empire the water seems to have been brought to the extreme limit of the alluvium, a canal having been cut along the edge of the tertiary formation on the Arabian side throughout its entire extent, running at an average distance from the Euphrates of about 30 miles.

2. *General character of the country.*—The general aspect of the country is thus described by a modern traveller, who well contrasts its condition now with the appearance which it must have presented in ancient times. "In former days," he says, "the vast plains of Babylon were nourished by a complicated system of canals and water-courses, which spread over the surface of the country like a net-work. The wants of the population were supplied by a rich soil, not less bountiful than that on the banks of the Egyptian Nile. Like islands rising from a golden sea of waving corn, stood frequent groves of palm-trees and pleasant gardens, affording to the idler or tra-

veller their grateful and highly-valued shade. Crowds of passengers hurried along the dusty roads to and from the busy city. The land was rich in corn and wine. How changed is the aspect of that region at the present day! Long lines of mounds, which formerly diffused life and vegetation along their banks, but their channels are now bereft of moisture and choked with drifted sand; the smaller offshoots are wholly effaced. 'A drought is upon her waters,' says the prophet, 'and they shall be dried up!' All that remains of that ancient civilisation—that 'glory of kingdoms,'—the praise of the whole earth,—is recognisable in the numerous mouldering heaps of brick and rubbish which overspread the surface of the plain. Instead of the luxuriant fields, the groves and gardens, nothing now meets the eye but an arid waste—the dense population of former times is vanished, and no man dwells there." (Loftus's *Chaldaea*, pp. 14-5.) The cause of the change is to be found in the neglect of man. "There is no physical reason," the same writer observes, "why Babylonia should not be as beautiful and as thickly inhabited as in days of yore; a little care and labour bestowed on the ancient canals would again restore the fertility and population which it originally possessed." The prosperity and fertility of the country depend entirely on the regulation of the waters. Carefully and properly applied and husbanded, they are sufficient to make the entire plain a garden. Left to themselves, they desert the river courses to accumulate in lakes and marshes, leaving large districts waterless, and others most scantily supplied, while they overwhelm tracts formerly under cultivation, which become covered with a forest of reeds, and during the summer heats breed a pestifential miasma. This is the present condition of the greater part of Babylonia under Turkish rule; the evil is said to be advancing; and the whole country threatens to become within a short time either marsh or desert.

3. *Divisions.*—In a country so uniform and so devoid of natural features as this, political divisions could be only accidental or arbitrary. Few are found of any importance. The true Chaldaea, as has been already noticed, is always in the geographers a distinct region, being the most southern portion of Babylonia, lying chiefly (if not solely) on the right bank of the Euphrates (Strab. vi. 1, §6; Ptol. v. 20). Babylonia above this, is separated into two districts, called respectively *Assuadacia* and *Auranitis*. The former is the name of the central territory round Babylon itself; the latter is applied to the regions towards the north, where Babylonia borders on Assyria (Ptol. v. 20).

4. *Cities.*—Babylonia was celebrated at all times for the number and antiquity of its cities. "Babel, and Erech, and Accad, and Calneh in the land of Shinar," are the first towns mentioned in Scripture (Gen. x. 10). The "vast number of great cities" which the country possessed, was noted by Herodotus (i. 178), and the whole region is in fact studded with huge mounds, each mound marking beyond a doubt the site of a considerable town. The most important of those which have been identified are Borsippa (*Birs-Nimrud*), Sippara or Sappharain (*Mosab*), Cutha (*Ibrahim*), Calneh (*Niffer*), Erech (*Warka*), Ur (*Mugheir*), Chilmad (*Kalwadha*), Larancha (*Senkereh*), Is (*Hit*), Duraba (*Alkerkuf*); but besides these there were a multitude of others, the sites of which have not been determined, as the Accad of Genesis (x. 10); the Terden of

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Abydenus (Fr. 8); *Asbi, Rubesi, &c.*, towns mentioned in the inscriptions. Two of these places—*Ur* and *Borsippa*—are particularly noticed in the following article [CHALDEANS]. Of the rest *Erech, Larancha, and Calneh*, were in early times of the most consequence; while *Cutha, Sippara, and Terebon* attained their celebrity at a comparatively recent epoch.

5. *Canals*.—One of the most remarkable features of ancient Babylonia was, as has been already observed, its network of canals. A more particular account will now be given of the chief of these. Three principal canals carried off the waters of the Euphrates towards the Tigris, above Babylon. These were, 1. The original "Royal River," or *Ar-Malcha* of Berosus, which left the Euphrates at *Perisabor* or *Anbar*, and followed the line of the modern *Saklaweyeh* canal, passing by *Akkerkuf*, and entering the Tigris a little below Baghdad; 2. the *Nahr Malcha* of the Arabs, which branched off at *Ridhwaneyeh*, and ran across to the site of Seleucia; and 3. the *Nahr Kutha*, which starting from the Euphrates about 12 miles above *Mosaib*, passed through Cutha, and fell into the Tigris 20 miles below the site of Seleucia. On the other side of the stream, a large canal, perhaps the most important of all, leaving the Euphrates at *Hit*, where the alluvial plain commences, skirted the deposit on the west along its entire extent, and fell into the Persian Gulf at the head of the *Bubian* creek, about 20 miles west of the *Shat-el-Arab*; while a second main artery (the *Pallacopas* of Arrian) branched from the Euphrates nearly at *Mosaib*, and ran into a great lake, in the neighbourhood of *Borsippa*, whence the lands to the south-west of Babylon were irrigated. From these and other similar channels, numerous branches were carried out, from which further cross cuts were made, until at length every field was duly supplied with the precious fluid.

6. *Sea of Nedjef, Chaldaean marshes, &c.*—Chaldea contains one natural feature deserving of special description—the "great inland freshwater sea of Nedjef" (Loftus, p. 45). This sheet of water, which does not owe its origin to the inundations, but is a permanent lake of considerable depth, surrounded by cliffs of a reddish sandstone in places 40 feet high, extends in a south-easterly direction a distance of 40 miles from about lat. $31^{\circ} 53'$ long. 44° to lat. $31^{\circ} 26'$, long. $44^{\circ} 35'$. Its greatest width is 35 miles. It lies thus on the right bank of the Euphrates, from which it is distant (at the nearest point) about 20 miles, and receives from it a certain quantity of water at the time of the inundation, which flows through it, and is carried back to the Euphrates at *Samava*, by a natural river course known as the *Shat-el-Atchan*. Above and below the Sea of Nedjef, from the *Birs-Nimrud* to *Kufa*, and from the south-eastern extremity of the Sea to *Samava*, extend the famous Chaldaean marshes (Strab. xvi. 1, §12; Arrian, *Exp. Al.* vii. 22), where Alexander was nearly lost, but these are entirely distinct from the sea itself, depending on the state of the *Hindiyeh* canal, and disappearing altogether when that is effectually closed.

7. *Productions*.—The extraordinary fertility of the Chaldaean soil has been noticed by various writers. It is said to be the only country in the world where wheat grows wild. Berosus noticed this production (Fr. 1, §2), and also the spontaneous growth of barley, sesame, ochrys, palms,

apples, and many kinds of shelled fruit. Heirolotus declared (i. 193) that grain commonly returned 200-fold to the sower, and occasionally 300-fold. Strabo made nearly the same assertion (xvi. 1, §14); and Pliny said (*H. N.* xviii. 17), that the wheat was cut twice, and afterwards was good keep for beasts. The palm was undoubtedly one of the principal objects of cultivation. According to Strabo it furnished the natives with bread, wine, vinegar, honey, porridge, and ropes; with a fuel equal to charcoal, and with a means of fattening cattle and sheep. A Persian poem celebrated its 360 uses (Strab. xvi. 1, 14). Herodotus says (i. 193) that the whole of the flat country was planted with palms, and Ammianus Marcellinus (xxiv. 3) observes that from the point reached by Julian's army to the shores of the Persian Gulf was one continuous forest of verdure. At present palms are almost confined to the vicinity of the rivers, and even there do not grow thickly except about the villages on their banks. The soil is rich, but there is little cultivation, the inhabitants subsisting chiefly upon dates. More than half the country is left dry and waste from the want of a proper system of irrigation; while the remaining half is to a great extent covered with marshes owing to the same neglect. Thus it is at once true that "the sea has come up upon Babylon and she is covered with the waves thereof" (Jer. li. 42); that she is made "a possession for the bittern, and pools of water" (Is. xiv. 23); and also that "a drought is upon her waters, and they are dried up" (Jer. l. 38), that she is "wholly desolate"—"the hindmost of the nations, a wilderness, a dry land, and a desert" (ib. 12, 13). (See Loftus's *Chaldea and Susiana*; Layard's *Nineveh and Bab.* chs. xxi.—xxiv.; Rawlinson's *Herodotus*, vol. i. Essay ix.; and Mr. Taylor's *Paper in the Journal of the Asiatic Society*, vol. xv.) [G. R.]

CHALDEANS, or CHALDEES (כַּלְדַּיִם; *Χαλδαῖοι*; *Chaldaei*), appear in Scripture, until the time of the captivity, as the people of the country which has Babylon for its capital, and which is itself termed *Shinar* (שִׁנַר); but in the book of Daniel, while this meaning is still found (v. 30, and ix. 1), a new sense shows itself. The Chaldeans are classed with the magicians and astronomers; and evidently form a sort of priest class, who have a peculiar "tongue" and "learning" (i. 4), and are consulted by the king on religious subjects. The same variety appears in profane writers. Berosus, the native historian, himself a Chaldaean in the narrower sense (Tatian. *Or. adv. Gr.* 58), uses the term only in the wider; while Herodotus, Diodorus, Strabo, and the later writers almost universally employ it to signify a sect or portion of the people, whom they regard either as priests or as philosophers. With this view, however, is joined another, which but ill harmonises with it; namely, that the Chaldeans are the inhabitants of a particular part of Babylonia, viz., the country bordering on the Persian Gulf and on Arabia (Strab. xvi. 1, §6; Ptol. v. 20). By help of the inscriptions recently discovered in the country, these discrepancies and apparent contradictions are explicable.

It appears that the Chaldeans (*Kaldai* or *Kaldi*) were in the earliest times merely one out of the many Cushite tribes inhabiting the great alluvial plain known afterwards as Chaldea or Babylonia. Their special seat was probably that southern por-

tion of the country which is found to have so late retained the name of Chaldea. Here was Ur "of the Chaldees," the modern *Mugheir*, which lies south of the Euphrates, near its junction with the *Shat-el-Hic*. Hence would readily come those "three bands of Chaldeans" who were instruments, simultaneously with the *Sabaens*, in the affliction of Job (Job i. 15-17). In process of time, as the *Kaldi* grew in power, their name gradually prevailed over that of the other tribes inhabiting the country; and by the era of the Jewish captivity it had begun to be used generally for all the inhabitants of Babylonia. We may suspect that when the name is applied by Berosus to the dynasties which preceded the Assyrian, it is by way of *prolepsis*. The dynasty of Nabopolassar, however, was (it is probable) really Chaldaean, and this greatly helped to establish the wider use of the appellation. It had thus come by this time to have two senses, both ethnic: in the one it was the special appellative of a particular race to whom it had belonged from the remotest times, in the other it designated the nation at large in which this race was predominant. We have still to trace its transference from an ethnic to a mere class sense—from the name of a people to that of a priest caste or sect of philosophers.

It has been observed above that the *Kaldi* proper were a Cushite race. This is proved by the remains of their language, which closely resembles the *Galla* or ancient language of Ethiopia. Now it appears by the inscriptions that while both in Assyria and in later Babylonia, the Semitic type of speech prevailed for civil purposes, the ancient Cushite dialect was retained, as a learned language, for scientific and religious literature. This is no doubt the "learning" and the "tongue" to which reference is made in the book of Daniel (i. 4). It became gradually inaccessible to the great mass of the people, who were Semitized, by means (chiefly) of Assyrian influence. But it was the Chaldaean learning, in the old Chaldaean or Cushite language. Hence all who studied it, whatever their origin or race were, on account of their knowledge, termed Chaldeans. In this sense Daniel himself, the "master of the Chaldeans" (Dan. v. 11), would no doubt have been reckoned among them; and so we find Seleucus, a Greek, called a Chaldaean by Strabo (xvi. 1, §6). It may be doubted whether the Chaldeans at any time were all priests, though no doubt priests were required to be Chaldeans. They were really the learned class, who by their acquaintance with the language of science had become its depositaries. They were priests, magicians, or astronomers, as their preference for one or other of those occupations inclined them; and in the last of the three capacities they probably effected discoveries of great importance.

According to Strabo, who well distinguishes (xvi. 1, §6) between the learned Chaldeans and the mere race descended from the ancient *Kaldi*, which continued to predominate in the country bordering upon Arabia and the Gulf, there were two chief seats of Chaldaean learning. Borsippa, and Ur or Orchoë. To these we may add from Pliny (*H. N.* vi. 26) two others, Babylon, and Sippara or Sipharvaim. The Chaldeans (it would appear) congregated into bodies, forming what we may perhaps call universities, and pursuing the studies, in which they engaged, together. They probably mixed up to some extent astrology with their astronomy, even in the earlier times, but they certainly made great advances in astronomical science, to which

their serene sky, transparent atmosphere, and regular horizon specially invited them. The observations, covering a space of 1903 years, the observer Callisthenes sent to Aristotle from Babylon (*Simplic. ad Arist. de Cool.* ii. p. 123), indicate at once the antiquity of such knowledge in the country, and the care with which it had been preserved by the learned class. In later times they seem certainly to have degenerated into mere fortune-tellers (*Cic. de Div.* i. 1; *Aul. Gell.* i. 9; *Juv. vi.* 552, n. 94, &c.); but this reproach is not justly levelled against the Chaldeans of the empire, and indeed it was but partially deserved so late as the reign of Augustus (see *Strab.* xvi. 1, §6).

CHALDEES. [CHALDEANS.]

CHALK STONES (כִּבְרֵי אֶבֶן; *lapides cineris*) occurs only in *Is.* xxvii. 9, and signifies literally *stones of lime*. כִּבְרֵי is from an unused root, בָּרַךְ, to *boil up*, in reference to the heating of lime when slaked.

CHAMELEON (כַּמֵּלֵאן; *χამαίλεον; chamaeleon*), probably a species of large lizard, called כַּמֵּלֵאן on account of its great strength. (*In Lev.* xi. 30, it is enumerated among the creeping things that are unclean.) It is said to destroy serpents, and was guarded by the Greeks *ἀφιόνικος*, by the Arabians *guaril*. The true chameleon was probably the מִנְשֵׁמֶת of *Lev.* xi. 30. [MOLE.] [W. D.]

CHAMOIS (צִמְרֵי; *καμηλοπάρδαλις; camelopardalis*), a species of deer or antelope, called צִמְרֵי from its habit of leaping, from root צָמַר, to *leap* (*Ges. Thes.* 420). Bochart (*Hier.* ii. 273-279) has shown that the rendering of the LXX. and Vulg. is an error. Luther has not been more happy in translating it *alcea*, elk, which only inhabits northern countries. There are several species of antelope in Western Asia. The צִמְרֵי is classed among beasts that may be eaten in *Deut.* xiv. 5. [W. D.]

CHA'NAAN (*Χαναάν*), the manner in which the word CANAAN is spelt in the A. V. of the Apocrypha and N. T. (comp. *Charan* for *Haran*, &c.) *Jud.* v. 3, 9, 10; *Bar.* iii. 22; *Sus.* 56; *1 Macc.* ix. 37; *Acts* vii. 11, xiii. 19.

CHANAANITE for CANAANITE, *Jud.* v. 16.

CHANNUNE'US (*Χαννυνας; Chanunnas*) 1 *Esd.* viii. 48. This answers to *Merari*, if to *ל-י* thing in the parallel list of *Ezra* (viii. 19).

CHAPTER. 1. כְּתוּבָה, in pl. כְּתוּבוֹת, from כָּתַב, to *surround*; *ἐπιθέμα; capitellum*. 2. עֶצֶת, from צָפַף, to *draw out* (*Ges.* 912-914); *ἀκροφαλαί; capita*. The upper member of a pillar—the same word which is now in use in the slightly different form of "capital;" also possibly a mold moulding at the top of a building or work of art, as in the case (1) of the pillars of the Tabernacle and Temple, and of the two pillars called especially *Jachin* and *Boaz*; and (2) of the lavers belonging to the Temple (*Ex.* xxxviii. 17; *1 K.* vii. 27, 31, 38). As to the form and dimensions of the former, see *TABERNACLE*, *TEMPLE*, *BOAZ*, and of the latter, *LAVER*. 3. The word ראשׁ, *rosh* = *head*, is also occasionally rendered "Chapter," as in the description of the tabernacle, *Ex.* xxxvi. 38, xxxviii.