17, 19, 28; but in the account of the temple it is translated "top," as 1 K. vii. 16, &c. [H. W. P.]

CHARAATH'ALAR (Χαρααθαλάν; Alex. Χαρα αθαλάρ; *Carmellam et Careth*), 1 Esd. v. 36. The names "Cherub, Addan, and Immer," in the lists of Ezra and Nehemiah, are here changed to "Charaathalar leading them, and Aalar."

CHAR'ACA (*εἰς τὸν Χάρακα* (? Χάραξ); *Characa*), a place mentioned only in 2 Mac. xii. 17, and there so obscurely that nothing can be certainly inferred as to its position. It was on the east of Jordan, being inhabited by the Jews called "Tubieni," or of "Tobie" [TOB], who were in Gilead (comp. 1 Mac. v. 9, 13); and it was 750 stadia from the city Caspin; but where the latter place was situated, or in which direction Charax was with regard to it, there is no clue. Ewald (iv. 359, note) places it to the extreme east, and identifies it with RAPHON. The only name now known on the east of Jordan which recals Charax is *Kerak*, the ancient Kir-Moab, on the S.E. of the Dead Sea, which in post-biblical times was called Χαράκμωβα, καὶ Μωβουχάραξ (see the quotations in Reland, 705). The Syriac Peschito has ܟܘܫ, *Carca*, which suggests KARKOR (Judg. viii. 10). [G.]

CHAR'ASHIM, THE VALLEY OF (גֵּיא חֲרָשִׁים, "ravine of craftsmen;" Ἀγεαδδαΐρ; Alex. Γησρασείμ, *ὅτι τέκτονες ἦσαν*; *vallis artificum*), a place mentioned twice;—1 Chr. iv. 14, as having been founded or settled by Joab, a man of the tribe of Judah and family of Othniel; and Neh. xi. 35, as being reinhabited by Benjamites after the Captivity. In this passage it is rendered "valley of craftsmen." Its mention by Nehemiah with Lod (Lydda), Neballat, &c. fixes its position as in the swelling ground at the back of the plain of Sharon, east of Jaffa. The Talmud (as quoted by Schwarz, p. 135) reports the valley of Charashim to consist of Lod and Ono, which lay therein. Whether Joab the son of Seraiah is the same person as the son of Zeruiah will be best examined under the name JOAB. [G.]

CHAR'CHAMIS (Χαρκαμύς; Alex. Χαλχαμύς; *Charcamis*), 1 Esd. i. 25. [CARCHEMISH.]

CHARCHE'MISH (כַּרְכְּמִישׁ; LXX. omits; *Charcamis*), 2 Chr. xxxv. 20. [CARCHEMISH.]

CHAR'CUS (Βαρχουέ; *Barcus*), 1 Esd. v. 32. Corrupted from BARKOS, the corresponding name in the parallel lists of Ezra and Nehemiah—possibly by a change of ב into כ. But it does not appear whence the translators of the A. V. got their reading of the name. In the edition of 1611 it is "Chareus."

CHA'REA (Χαρέα; *Caree*), 1 Esd. v. 32. [HARSHA.]

CHARGER (1. קְעָרָה, from a root signifying hollowness; τρυβλίον, κοτύλη; *acetabulum*. 2. אֲגַרְטָל; ψυκτὴρ; *phiala*; only found Ezr. i. 9), a shallow vessel for receiving water or blood, also for presenting offerings of fine flour with oil (Num. vii. 79; Ges. *Thes.* 22). The "chargers" mentioned in Numbers are said to have been of silver, and כף to have weighed each 130 shekels, or 65 oz. (Hussey, *Anc. Weights*, c. ix. p. 190).

2. The daughter of Herodias brought the head of St. John Baptist in a charger, *ἐπὶ πίνακι* (Matt xiv. 8); probably a trencher or platter, as Hom *Od.* i. 141.

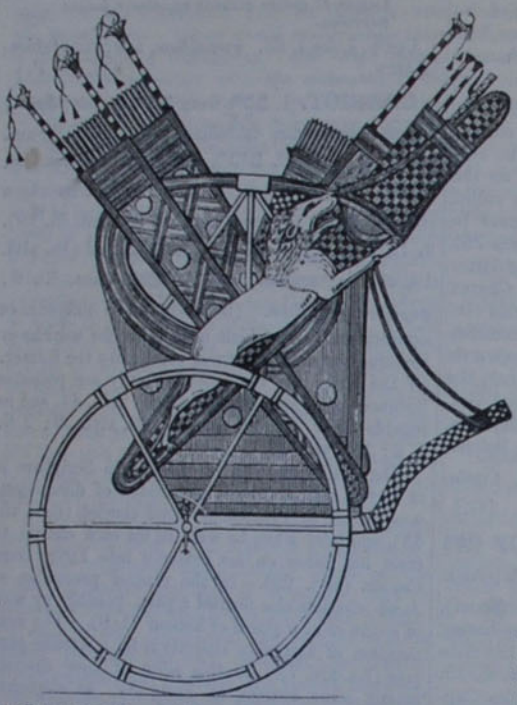
δαιτρὸς δὲ κρειῶν πίνακας παρέθηκεν ἀείρας παντοίων.

Comp. Luke i. 63. *πινακίδιον*, a writing-tablet [BASIN.] [H. W. P.]

CHARIOT. 1. רֶכֶב, from רָכַב, *to ride*; ἅρμα; *currus*: sometimes including the horses (2 Sam. viii. 4, x. 18). 2. רַכּוּב, a chariot or horse (Ps. civ. 3). 3. מֶרְכָּב, m. from same root as (1) a chariot, litter, or seat (Lev. xv. 9, Cant. iii. 10). 4. מַרְכֶּבָה, f. 5. עֲגָלָה, from עָגַל, *roll* (Ps. xlvi. 10, *θυρεός*; *scutum*). 6. אַפִּרְיוֹן, Cant. iii. 9, *φορεῖον*; *ferculum*. (Between 1-4 no difference of signification.) A vehicle used either for warlike or peaceful purposes, but most commonly the former. Of the latter use the following only are probable instances as regards the Jews, 1 K. xviii. 44, and as regards other nations, Gen. xli. 43, xlvi. 29; 2 K. v. 9; Acts viii. 28.

The earliest mention of chariots in Scripture is in Egypt, where Joseph, as a mark of distinction, was placed in Pharaoh's second chariot (Gen. xli. 43), and later when he went in his own chariot to meet his father on his entrance into Egypt from Canaan (xlvi. 29). In the funeral procession of Jacob chariots also formed a part, possibly by way of escort or as a guard of honour (l. 9). The next mention of Egyptian chariots is for a warlike purpose (Ex. xiv. 7). In this point of view chariots among some nations of antiquity, as elephants among others, may be regarded as filling the place of heavy artillery in modern times, so that the military power of a nation might be estimated by the number of its chariots. Thus Pharaoh in pursuing Israel took with him 600 chariots. The Canaanites of the valleys of Palestine were enabled to resist the Israelites successfully in consequence of the number of their chariots of iron, *i. e.* perhaps armed with iron scythes (Ges. *s. v.*; Josh. xvii. 18; Judg. i. 19). Jabin, king of Canaan, had 900 chariots (Judg. iv. 3). The Philistines in Saul's time had 30,000, a number which seems excessive (1 Sam. xiii. 5; but comp. LXX. and Joseph. *Ant.* vi. 6, §1). David took from Hadadezer king of Zobah 1000 chariots (2 Sam. viii. 4), and from the Syrians a little later 700 (x. 18), who in order to recover their ground collected 32,000 chariots (1 Chr. xix. 7). Up to this time the Israelites possessed few or no chariots, partly no doubt in consequence of the theocratic prohibition against multiplying horses, for fear of intercourse with Egypt, and the regal despotism implied in the possession of them (Deut. xvii. 16; 1 Sam. viii. 11, 12). But to some extent David (2 Sam. viii. 4), and in a much greater degree Solomon, broke through the prohibition from seeing the necessity of placing his kingdom, under its altered circumstances, on a footing of military equality or superiority towards other nations. He raised, therefore, and maintained a force of 1400 chariots (1 K. x. 25) by taxation on certain cities agreeably to Eastern custom in such matters (1 K. ix. 19, x. 25; Xen. *Anab.* i. 4, 9). The chariots themselves and also the horses were imported chiefly from Egypt, and the cost of each chariot was 600 shekels of silver, and of each horse 150 (1 K. x. 29). [SHEKEL.] From this time chariots were regarded as among

the most important arms of war, though the supplies of them and of horses appear to have been still mainly drawn from Egypt (1 K. xxii. 34; 2 K. ix. 16, 21, xiii. 7, 14, xviii. 24, xxiii. 30; Is. xxxi. 1). The prophets also allude frequently to chariots as typical of power, Ps. xx. 7, civ. 3; Jer. li. 21; Zech. vi. 1.

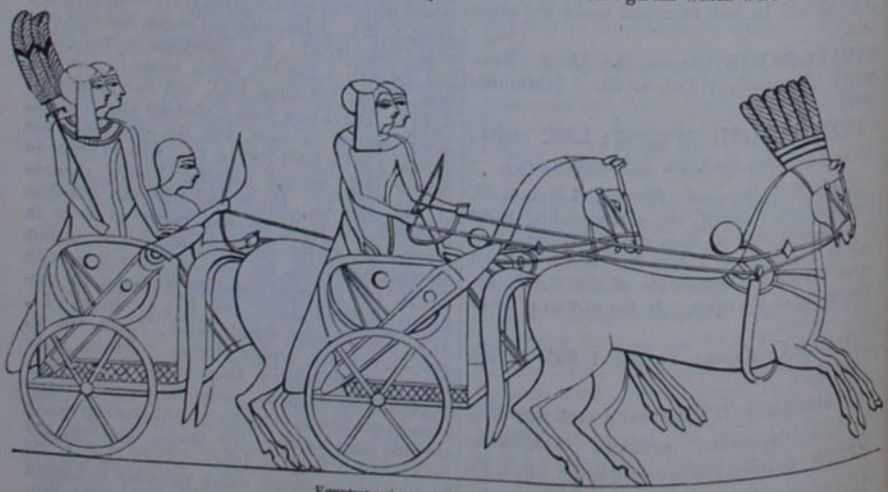


An Egyptian war-chariot, with bow-cases and complete furniture. (Wilkinson.)

Chariots also of other nations are mentioned, as of Assyria (2 K. xix. 23; Ez. xxiii. 24), Syria (2 Sam. viii. and 2 K. vi. 14, 15), Persia (Is. xxii. 6), and lastly Antiochus Eupator is said to have had 300 chariots armed with scythes (2 Mac. xiii. 2).

In the N. T., the only mention made of a chariot except in Rev. ix. 9, is in the case of the Ethiopian or Abyssinian eunuch of Queen Candace, who is described as sitting in his chariot reading (Acts viii. 28, 29, 38).

Jewish chariots were no doubt imitated from Egyptian models, if not actually imported from Egypt. The following description of Egyptian chariots is taken from Sir G. Wilkinson. They appear to have come into use not earlier than the 18th dynasty (B.C. 1530). The war chariot, from which the chariot used in peace did not essentially differ, was extremely simple in its construction. It consisted, as appears both from Egyptian paintings and reliefs, as well as from an actual specimen preserved at Florence, of a nearly semicircular wooden frame with straightened sides, resting posteriorly on the axle-tree of a pair of wheels, and supporting a rail of wood or ivory attached to the frame by leathern thongs and one wooden upright in front. The floor of the car was made of rope network, intended to give a more springy footing to the occupants. The car was mounted from the back, which was open, and the sides were strengthened and ornamented with leather and metal binding. Attached to the off or right-hand side, and crossing each other diagonally were the bow-case, and inclining backwards, the quiver and spear-case. If two persons were in the chariot a second bow-case was added. The wheels, of which there were 2, had 6 spokes: those of peace chariots had sometimes 4, fastened to the axle by a linch-pin secured by a thong. There were no traces; but the horses, which were often of different colours, wore only a breast-band and girths which were attached to the saddle, together with head furniture consisting of cheek pieces, throat-lash, head stall and straps across the forehead and nose. A bearing-rein was fastened to a ring or hook in front of the saddle, and the driving-reins passed through other rings on each side of both horses. From the central point of the saddle rose a short stem of metal, ending in a knob, whether for use or mere ornament is not certain. The driver stood on the off-side, and in discharging his arrow hung his



Egyptian princes in their chariot. (Wilkinson.)

whip from the wrist. In some instances the king is represented alone in his chariot with the reins fastened round his body, thus using his weapons with his hands at liberty. Most commonly 2 persons, and sometimes 3 rode in the chariot, of whom the third was employed to carry the state umbrella (2 K. ix. 20, 24; 1 K. xxii. 34; Acts viii. 38). A second chariot usually accompanied the king to battle to be used in case of necessity (2 Chr. xxv. 34).

On peaceable occasions the Egyptian gentleman sometimes drove alone in his chariot attended by servants on foot. The horses wore housings to protect them from heat and insects. For royal personages and women of rank an umbrella was carried by a bearer, or fixed upright in the chariot. Sometimes mules were driven instead of horses, and in travelling sometimes oxen, but for travelling purposes the sides of the chariot appear to have been closed. One instance occurs of a 4-wheeled car, which, like the τετράκυκλος ἅμαξα (Herod. ii. 63), was used for religious purposes. [CART.] The processes of manufacture of chariots and harness are fully illustrated by existing sculptures, in which also are represented the chariots used by neighbouring nations (Wilkinson, *Anc. Egypt.* i. p. 368, 386; ii. p. 75, 76, 2nd Ed.).

The earlier Assyrian war chariot and harness did not differ essentially from the Egyptian. Two or three persons stood in the car, but the driver is sometimes represented as standing on the near side, whilst a 3rd warrior in the chariot held a shield to protect the archer in discharging his arrow. The car appears to have had closed sides. The war chariot wheels had 6 spokes; the state or peace chariot 8 or more, and a 3rd person in state-processions carried the royal umbrella. A 3rd horse, like the Greek παρήορος, was generally attached (Layard, *Nineveh*, ii. 350).

Assyrian chariot.

In later times the 3rd horse was laid aside, the wheels were made higher, and had 8 spokes: and the front of the car, to which the quiver was removed from its former side position, was made square instead of round. The cars were more highly ornamented, panelled, and inlaid with valuable woods and metals, and painted. The embroidered housings in which in earlier times the horses were clothed, were laid aside, and plumes and tassels used to decorate their necks and foreheads. (Layard, *Nineveh*, ii. 353, 356; *Nineveh and Babylon*, 341, 587, 603, 618; *Mon. of Nin.* 2nd series, pl. 24; Ez. xxvii. 20).

The Persian art, as appears from the sculptures at Persepolis, and also at Koyounjik, shows great similarity to the Assyrian; but the procession represented at the former place contains a chariot or car with wheels of 12 spokes, while from the sculptures at the latter, it appears that the Elamites, or Persians, besides chariots containing 2 persons which were sometimes drawn by 4 horses, used a kind of cart drawn by a single mule or more, consisting of a stage on high wheels capable of holding 5 or 6 persons, of whom the driver sat on a low stool, with his legs hanging on each side of the pole. (Xenoph. *Cyrop.* iv. 3, 1, and 2, §22; Is. xxii. 6; Ez. xxiii. 24; Niebuhr, *Voyage*, ii. 105; Chardin, *Voyage*, viii. 257, Pl. lix.; Layard, *Nin. & Bab.* 447-449; Olearius, *Travels*, p. 302.)

Assyrian chariot.

Chariots armed with scythes (ἅρματα δρεπανήφορα, Xen. *Anab.* i. 7, §10) may perhaps be intended by the "chariots of iron" of the Canaanites; they are mentioned as part of the equipment of Antiochus (2 Mac. xiii. 2), and of Darius (Diod. Sic. xvii. 53; Appian. *Syr.* 32). Xenophon mentions a Persian chariot with 4 poles and 8 horses (*Cyrop.* vi. 4).

Among the parts of wheeled-carriages mentioned in A. V. are, 1. the Wheels, אוֹפַנִּים, ἄξονες, *rotae*; also גַּלְגַּלִּים; τροχοί, *rotae*. 2. Spokes, חִשֻּׁרִים, *radii*. 3. Naves, גַּבִּים; *modioli*. 4. Felloes, חִשֻּׁקִים; νῶτοι; *apsides*. 5. Axles, יְרֹוֹת; χεῖρες; *axes*. To put the horses to the carriage, אָסַר; ζεῦξαι; *jungere*; and once (Mic. i. 13), רָתַם.

The Persian custom of sacrificing horses to the Sun (Xen. *Cyrop.* viii. 3, 12), seems to have led to offerings of chariots and horses for the same object among the Jewish monarchs who fell into idolatry (Ez. viii. 17; 2 K. xxiii. 11; P. della Valle, xv. ii. p. 255; Winer, *Wagen*). [H. W. P.]

CHAR'MIS (Χαρμίς; Alex. Χαλμεῖς; *Charmi*), son of Melchiel, one of the three "ancients" (πρεσβύτεροι), or "rulers" (ἄρχοντες) of Bethulia (Jud. vi. 15, viii. 10, x. 6).

CHAR'RAN (Χαβράν; *Charan*), Acts vii. 2, 4. [HARAN.]

CHASE. [HUNTING.]

CHAS'EBA (Χασεβά; *Caseba*), a name among the list of the "Servants of the Temple" (1 Esd. v. 31), which has nothing corresponding to it in Ezra and Nehemiah, and is probably a mere corruption of that succeeding it—GAZERA.

CHE'BAR (כְּבָר; Χοβάρ; *Chobar*), a river in the "land of the Chaldaeans" (Ez. i. 3), on the banks of which some of the Jews were located at the time of the captivity, and where Ezekiel saw his earlier visions (Ez. i. 1, iii. 15, 23, &c.). It is commonly regarded as identical with the Habor (חָבוֹר), or river of Gozan, to which some portion of the Israelites were removed by the Assyrians

(2 K. xvii. 6). But this is a mere conjecture, resting wholly upon the similarity of name; which after all is not very close. It is perhaps better to suppose the two streams distinct, more especially if we regard the Habor as the ancient Ἀβόρρας (modern *Khabour*), which fell into the Euphrates at Circesium; for in the Old Testament the name of Chaldaea is never extended so far northwards. The Chebar of Ezekiel must be looked for in Babylonia. It is a name which might properly have been given to any *great* stream (comp. כָּבִר, *great*). Perhaps the view, which finds some support in Pliny (*H. N.* vi. 26), and is adopted by Bochart (*Phaleg*, i. 8) and Cellarius (*Geograph.* c. 22), that the Chebar of Ezekiel is the *Nahr Malcha* or Royal Canal of Nebuchadnezzar—the *greatest* of all the cuttings in Mesopotamia—may be regarded as best deserving acceptance. In that case we may suppose the Jewish captives to have been employed in the excavation of the channel. That Chaldaea, not upper Mesopotamia, was the scene of Ezekiel's preaching, is indicated by the tradition which places his tomb at *Keffil* (Loftus's *Chaldaea*, p. 35). [G. R.]

CHE'BEL (חֶבֶל), one of the singular topographical terms in which the ancient Hebrew language abounded, and which give so much force and precision to its records. The ordinary meaning of the word *Chebel* is a "rope" or "cord;" and in this sense it frequently occurs both literally (as Josh. ii. 15, "cord;" 1 K. xxx. 31, "ropes;" Is. xxxiii. 23, "tacklings;" Am. vii. 17, "line") and metaphorically (as Eccl. xii. 6; Is. v. 18; Hos. xi. 4). From this it has passed—with a curious correspondence to our own modes of speech—to denote a body of men, a "band" (as in Ps. cxix. 61). In 1 Sam. x. 5, 10, our word "string" would not be inappropriate to the circumstances—"a string of prophets coming down from the high place." Further it is found in other metaphorical senses, arising out of its original meaning (as Job xviii. 10; Ps. xviii. 4; Jer. xiii. 21). From the idea of a measuring-line (Mic. ii. 5), it has come to mean a "portion" or "allotment" (as 1 Chr. xvi. 18; Ps. cv. 11; Ez. xlvii. 13). It is the word used in the familiar passage "the lines* are fallen unto me in pleasant places" (Ps. xvi. 6). But in its topographical sense, as meaning a "tract" or "district," we find it always attached to the region of Argob, which is invariably designated by this, and by no other term (Deut. iii. 4, 13, 14; 1 K. iv. 13). It has been already shown how exactly applicable it is to the circumstances of the case. [ARGOB.] But in addition to the observations there made, the reader should be referred to the report of the latest traveller in those interesting regions, who abundantly confirms the statements of his predecessors as to the abrupt definiteness of the boundary of the district. (Mr. C. C. Graham, in *Cambridge Essays*, 1858.) No clue is afforded us to the reason of this definite localization of the term Chebel; but a comparison of the fact that Argob was taken possession of by Manasseh—a part of the great tribe of Joseph—with the use of this word by that tribe, and by Joshua in his retort, in the very early and characteristic fragment, Josh. xvii. 5, 14 (A. V. "portion"), prompts the suggestion that it may have been a provincialism in use amongst that large and independent part of Israel. Should this be thought untenable, its application to the "rocky shore" of Argob may be illustrated and justified by its use (Zeph. ii. 5-7; A. V. "coast") for the "coast line" of the Mediterranean along Philistia. In connexion with the sea-shore it is also employed in Josh. xix. 29.

The words used for *Chebel* in the older versions are σχοίνισμα, περίμετρον, περίχωρον; *regio*, *funiculus*. [G.]

CHEDORLA'OMER (כְּדָרְלָעֹמֶר; Χοδολλογομόρ; *Chodorlahomor*), a king of Elam, in the time of Abraham, who with three other chiefs made war upon the kings of Sodom, Gomorrah, Admah, Zeboim, and Zoar, and reduced them to servitude. For twelve years he retained his hold over them; in the thirteenth they rebelled; in the next year, however, he and his allies marched upon their country, and after defeating many neighbouring tribes, encountered the five kings of the plain in the vale of Siddim. He completely routed them; slew the kings of Sodom and Gomorrah, and carried away much spoil, together with the family of Lot. Chedorlaomer seems to have perished in the rescue, which was effected by Abraham upon hearing of the captivity of his nephew (Gen. xiv. 17). According to Gesenius, the meaning of the word may be "*handful of sheaves*, from כַּדַּר, *handful* and עֹמֶר, *sheaf*;" but this is unsatisfactory. The name of a king is found upon the bricks recently discovered in Chaldaea, which is read *Kudur-mapula*. This man has been supposed to be identical with Chedorlaomer, and the opinion is confirmed by the fact that he is further distinguished by a title which may be translated "Ravager of the west." "As however one type alone of his legends has been discovered," says Col. Rawlinson, "it is impossible to pronounce at present on the identification. The second element in the name 'Chedorlaomer' is of course distinct from that in 'Kudur-mapula.' Its substitution may be thus accounted for. In the names of Babylonian kings the latter portion is often dropped. Thus *Shalmaneser* becomes *Shalman* in Hoshea; *Merodach-bal-adan* becomes *Mardocempal*, &c. *Kudur-mapula* might therefore become known as *Kudur* simply. The epithet 'el Ahmar,' الاحمر, which means the Red, may afterwards have been added to the name, and may have been corrupted into Laomer, which, as the orthography now stands, has no apparent meaning. *Kedar-el-Ahmar*, or 'Kedar the Red,' is in fact a famous hero in Arabian tradition, and his history bears no inconsiderable resemblance to the Scripture narrative of Chedor-laomer. It is also very possible that the second element in the name of Chedor-laomer, whatever be its true form, may be a Semitic translation of the original Hamite term *mapula*." "Chedorlaomer may have been the leader of certain immigrant Chaldaean Elamites who founded the great Chaldaean empire of Berosus in the early part of the 20th century B.C., while Amraphel and Arioch, the Hamite kings of Shinar and Ellasar, who fought under his banner in the Syrian war as subordinate chiefs, and Tidal, who led a contingent of Median Scyths belonging to the old population, may have been the local governors who

* The use of the word in this sense in our own idiomatic expression—"hard lines"—will not be forgotten. Other correspondences between *Chebel* as applied to measurement, and our own words "rod," and "chain," and also "cord," as applied in the provinces and colonies, to solid measure of wood, &c., are obvious.

bed submitted to his power when he invaded Chaldæa" (Rawlinson's *Herod.*, i. 436, 446). [S. L.]

CHEESE is mentioned only three times in the Bible, and on each occasion under a different name in the Hebrew: (1.) גְּבִינָה, from גָּבַן, *to curdle* (*Job* x. 10), referred to, not historically, but by way of illustration: (2.) חֲרִיצִין, from חָרַץ, *to cut* (τρυφαλίδες τοῦ γάλακτος, LXX.; *formellae casei*, Vulg., 1 Sam. xvii. 18); the Chaldee and Syriac give גּוּבְנִין; Hesychius explains τρυφαλίδες as τμήματα τοῦ ἁλαλοῦ τυροῦ: (3.) שְׁפוֹת בָּקָר, from שָׁפָה, *to scrape* (Ζαφὲθ βοῶν, LXX.; *cheese of kine*, A. V. 2 Sam. xvii. 29: the Vulgate, following Theodotion's rendering, γαλαθηνὰ μοσχάρια, gives *pingues vitulos*, guided by the position of the words after "sheep": the Targum and other Jewish authorities, however, identify the substance with those mentioned above). It is difficult to decide how far these terms correspond with our notion of *cheese*; for they simply express various degrees of coagulation. It may be observed that cheese is not at the present day common among the Bedouin Arabs, butter being decidedly preferred; but there is a substance, closely corresponding to those mentioned in 1 Sam. xvii.; 2 Sam. xvii., consisting of coagulated buttermilk, which is dried until it becomes quite hard, and is then ground: the Arabs eat it mixed with butter (Burckhardt, *Notes on the Bedouins*, i. 60). In reference to this subject, it is noticeable that the ancients seem generally to have used either butter or cheese, but not both: thus the Greeks had in reality but one expression for the two, for βούτυρον = βοῦς, τυρός, "cheese of kine:" the Romans used cheese exclusively, while all nomad tribes preferred butter. The distinction between cheese proper, and coagulated milk, seems to be referred to in Pliny, xi. 96. [W. L. B.]

CHE'LAL (כְּלָל; Χαλήλ; *Chalal*), Ezr. x. 30.

CHELCI'AS (Χελκίας, *i. e.* חִלְקִיָּה, *the portion of the Lord*, HILKIAH; *Helcias*), the father of Susanna (*Hist. of Sus.* 2, 29, 63.). Tradition (Hippol. *in Susann.* i. 689, ed. Migne) represents him as the brother of Jeremiah, and identical with the priest who found the copy of the law in the time of Josiah (2 K. xxii. 8). [B. F. W.]

CHEL'LIANS, THE (Jud. ii. 23). [CHELLUS.]

CHEL'LUH (כֶּלְלוּהִי, Keri, כלוהו; Χελκία; *Chelkiu*), Ezr. x. 35.

CHEL'LUS (Χελλούς; Alex. Χελούς; Vulg. omits), named amongst the places beyond (*i. e.* on the west of) Jordan to which Nabuchodonosor sent his summons (Jud. i. 9). Except its mention with "Kades" there is no clue to its situation. Reland (*Pal.* 717) conjectures that it may be *Chalutza*, חַלוּצָה, a place which, under the altered form of *Eluza*, was well known to the Roman and Greek geographers. With this agrees the subsequent mention of the "land of the Chellians" (τῆς Χελλαίων, *terra Cellon*), "by the wilderness," to the south of whom were the children of Ishmael (Jud. ii. 23). [G.]

CHE'LOD (Χελεούλ; Alex. Χελεούδ; Vulg. omits). "Many nations of the sons of Chelod" were among those who obeyed the summons of Nabuchodonosor to his war with Arphaxad (Jud. i. 6). The word is apparently corrupt. Simonis suggests Χάλων, perh. Ctesiphon. Lwald conjectures it to be a nickname for the Syrians, "sons of the moles" חֹלֶד (*Gesch.* iv. 543).

CHE'LUB (כְּלוּב). 1. A man among the descendants of Judah, described as the brother of Shuah and the father of Mechir. (In the LXX. the name is given as Caleb, Χαλέβ, the father of Ascha; the daughter of the well-known Caleb was Achsah; Vulg. *Caleb*.)

2. (ὁ Χελούβ, *Chelub*). Ezri the son of Chelub was the overseer of those who "did the work of the field for tillage of the ground," one of David's officers (1 Chr. xxvii. 26).

CHEL'UBAI (כְּלוּבָי; ὁ Χαλέβ; *Calubi*), the son of Hezron, of one of the chief families of Judah. The name occurs in 1 Chr. ii. 9 only, and from a comparison of this passage with ii. 18 and 42, it would appear to be but another form of the name Caleb. It is worth noting that, while in this passage Jerahmeel is stated to be a brother of Chelubai, it appears from 1 Sam. xxvii. 10 that the Jerahmeelites were placed on the "south of Judah," where also were the possessions of the house of Caleb (Judg. i. 15; 1 Sam xxv. 3, xxx. 14). In the Syriac Vers. the name is ܣܠܟܝ, *Salci*; probably a transcriber's error for ܟܠܒܝ, *Celubi* (Burrington, i. 209). [G.]

CHE'MOSH (כְּמוֹשׁ; Χαμώς; *Chamos*), the national deity of the Moabites (Num. xxi. 29; Jer. xlviii. 7, 13, 46). In Judg. xi. 24, he also appears as the god of the Ammonites: he must not, however, be identified with Molech. Solomon introduced, and Josiah abolished, the worship of Chemosh at Jerusalem (1 K. xi. 7; 2 K. xxiii. 13). With regard to the meaning of the name, and the position which Chemosh held in mythology, we have nothing to record beyond doubtful and discordant conjectures. Jerome (*Comm.* in Is. xv. 2) identifies him with Baal-Peor; others with Baal-Zebub, on etymological grounds; others, as Gesenius (*Thesaur.* 693), with Mars, or the god of war, on similar grounds; and others (Beyer *ad Selden*, p. 323) with Saturn, as the star of ill omen, Chemosh having been worshipped, according to a Jewish tradition, under the form of a black star. Jerome (on Is. xv.) notices Dibon as the chief seat of his worship. [W. L. B.]

CHENA'ANAH (כְּנַעֲנָה; Χαναάν; *Chananah*; according to Gesen. fem of CANAAN). 1. Son of Bilhan, son of Jediael, son of Benjamin, head of a Benjamite house (1 Chr. vii. 10), probably of the family of the Belaites. [BELA.]

2. Father, or ancestor, of Zedekiah, the false prophet who made him horns of iron, and encouraged Ahab to go up against Ramoth-Gilead, and smote Micaiah on the cheek (1 K. xxii. 11, 24; 2 Chr. xviii. 10, 23). He may be the same as the preceding. [A. C. H.]

CHEN'ANI (כְּנָנִי; Χωνεί; Alex. Χαναν; *et Chanani*), one of the Levites who assisted at the solemn purification of the people under Ezra (Neh. ix. 4 only). By the LXX. the word Bani (בְּנִי) preceding is read as if meaning "sons"—"sons of Chenani." The Vulgate and A. V. adhering to the Masoretic pointing, insert "and.

CHENANI'AH (כְּנַנְיָהוּ; Χωνενία, Χωνενίας; *Chonenias*), chief of the Levites, when David carried the ark to Jerusalem (1 Chr. xv. 22, xxvi. 29). In 1 Chr. xv. 27, his name is written כְּנַנְיָה.

CHE'PHAR-HAAM'MONAI (כְּפַר הָעַמּוֹנִי, "Hamlet of the Ammonites;" Καραφὰ καὶ Κεφιρά καὶ Μονί; Alex. Καφηραμμίν; *Villa Emona*), a place mentioned among the towns of Benjamin (Josh. xviii. 24). No trace of it has yet been discovered, but in its name is doubtless preserved the memory of an incursion of the Ammonites up the long ravines which lead from the Jordan valley to the highlands of Benjamin. [G.]

CHEPHI'RAH (הַכְּפִירָה, with the definite article, except in the later books,—"the hamlet;" Χεφειρά, Κεφιρά; *Caphira*, *Caphara*), one of the four cities of the Gibeonites (Josh. ix. 17), and named afterwards among the towns of Benjamin, with Ramah, Beeroth, and Mizpeh (xviii. 26). The men of Chephirah returned with Zerubbabel from Babylon (Ezr. ii. 25; Neh. vii. 29). The Samaritan Version, at Gen. xiii. 3, renders Hai (Ai) by *Cephrah*, כפרה; but this cannot be Chephirah, since both Ai and it are mentioned together in Josh. ix. (comp. 3 with 17), and in the lists of Ezra and Nehemiah already quoted. And indeed Dr. Robinson seems to have discovered it under the scarcely altered name of *Kefir*, in the mountain-country on the western confines of Benjamin, about 2 miles east of *Yalo* (Ajalon) (Rob. iii. 146). [CAPHIRA.] [G.]

CHE'RAN (כְּרָן; Χαρράν; *Charan*), one of the sons of Dishon (so A. V., but Hebrew is Dishan), the Horite "duke" (Gen. xxxvi. 26; 1 Chr. i. 41). No name corresponding with this has yet been discovered amongst the tribes of Arabia.

CHE'REAS (Χαιρέας; *Chaereas*), a brother of Timotheus, the leader of the Ammonites against Judas Macc. (1 Macc. v. 6), who held Gazara (Jazar, 1 Macc. v. 8), where he was slain on the capture of the fortress by the Jews (2 Macc. x. 32, 37.). [B. F. W.]

CHERETHIMS (כְּרֵתִים), Ez. xxv. 16. The plural form of the word elsewhere rendered CHERETHITES; which see. The Hebrew word occurs again in Zeph. ii. 5; A. V. "Cherethites." In these passages the LXX. render Cretans, and the Vulgate by Palaestini and Philistines (Κρῆτες; Alex. κοιτας σιδωνος; *Palaestini*, *Philisthini*).

CHERETHITES AND PELETHITES כְּרֵתִי וְהַפְּלֵתִי; Χερεθὶ καὶ Φελεθί; Σωματοφύλακες, Joseph. *Ant.* vii. 5, §4; *Cerethi et Phelethi*), the life-guards of King David (2 Sam. viii. 18, xv. 18, xx. 7, 23; 1 K. i. 38, 44; 1 Chr. xviii. 17). These titles are commonly said to signify "executioners and couriers" (ἄγγαροι) from כרת, *to slay*, and פלת, *to run*. It is plain that these royal guards were employed as executioners (2 K. xi. 4), and as couriers (1 K. xiv. 27). Similarly Potiphar was captain of the guard of Pharaoh, and also chief of the executioners (Gen. xxxvii. 36), as was Arioch, Nebuchadnezzar's officer (Dan. ii. 14). In the latter part of David's reign the Cherethites and Pelethites were commanded by Benaiah (2 Sam. viii. 18, xx. 23, xxiii. 23). But it has been conjectured that the royal body-guards may have been foreign mercenaries, like the Pope's Swiss guards. They are connected with the Gittites, a foreign tribe (2 Sam. xv. 18); and the Cherethites are mentioned as a nation (1 Sam. xxx. 14), dwelling apparently on the coast, and therefore probably Philistines, of which name Pelethites may be only another form. [R. W. B.]

CHE'RITH, THE BROOK (נַחַל כְּרִית; χειμάρρους Χορράθ; *torrens Carith*), the torrent-bed or *wady*—to use the modern Arabic word which exactly answers to the Hebrew *Nachal*—in (not "by," as the translators of the A. V. were driven to say by their use of the word "brook") which Elijah hid himself during the early part of the three years' drought (1 K. xvii. 3, 5). No further mention of it is found in the Bible, and by Josephus (*Ant.* viii. 13, §2) it is spoken of merely as χειμάρρους τις.

The position of the Cherith has been much disputed. The words of the passage unfortunately give no clue to it:—"get thee hence (*i. e.* apparently from the spot where the interview with Ahab had taken place, and which may or may not be Samaria), and turn thy face eastward (קָדְמָה), and hide thee in the torrent Crîth, which is facing (עַל פְּנֵי) the Jordan." The expression "facing the Jordan," which occurs also in verse 5, seems simply to indicate that the stream in question ran into that river and not into either the Mediterranean or the Dead Sea. Josephus, as we have seen, does not name the torrent, and he says that Elijah went, not "eastward," but towards the south—εἰς τὰ πρὸς νότον μέρη. Eusebius and Jerome on the other hand (*Onomasticon*, Chorath) place the Cherith beyond Jordan, where also Schwarz (51) would identify it in a *Wady Alias*, opposite Bethshean. This is the *Wady el-Yabis* (Jabesh), which Benj. Tudela says is a corruption of ואד אליאם (ii. 408; Asher). The only tradition on the subject is one mentioned by Marinus Sanutus in 1321; that it ran by Phasaelus, Herod's city in the Jordan valley. This would make it the *Ain Fusail* which falls from the mountains of Ephraim into the *Ghôr*, south of *Kurn Sûrtabeh*, and about 15 miles above Jericho. This view is supported by Bachiene, and in our own time by Van de Velde (ii. 310). The spring of the brook is concealed under high cliffs and under the shade of a dense jungle (V. de Velde, *Memoir*, 339). Dr. Robinson on the other hand would find the name in the *Wady Kelt* (قلت), behind Jericho. The two names are however so essentially unlike,—not so much in the change of the *Caph* to *Kaph*, nor *Resh* to *Lim*, both of which are conceivable, as in the removal of the accent from the end in *Crîth* to the beginning in *Kelt*,—that this identification is difficult to receive, especially in the absence of any topographical grounds. (See the same doubt expressed by Winer, *Chrith*.)

The argument from probability is in favour of the Cherith being on the east of Jordan, of which Elijah was a native, and where he would be more out of Ahab's reach than in any of the recesses of the mountains of Ephraim or Benjamin. With increased knowledge of that part of the country, the name may possibly be discovered there. [G.]

CHER'UB (כְּרוּב; Χερούβ; Χαρούβ; *Cherub*), apparently a place in Babylonia from which some persons of doubtful extraction returned to Judaea

with Zerubbabel (Ezr. ii. 59; Neh. vii. 61). In the parallel list of 1 Esdr. v. this name, with the next, Addan, seems to be corrupted to CHARAATHALAR.

CHER'UB, CHER'UBIM (כְּרוּב, plur. כְּרוּבִים, or, as mostly in Pentateuch, כְּרֻבִים; χερούβ, χερουβίμ). The symbolical figure so called was a composite creature-form, which finds a

Fig. 1. The winged female sphinx. (Wilkinson.)

parallel in the religious insignia of Assyria, Egypt, and Persia, *e. g.* the sphinx, the winged bulls and lions of Nineveh, &c., a general prevalence which

Fig. 2. An Egyptian winged animal. (Wilkinson.)

prevents the necessity of our regarding it as a mere adoption from the Egyptian ritual. In such forms (comp. the Chimaera of Greek and the Griffin of north-eastern fables) every imaginative people has sought to embody its notions either of the attributes of Divine essence, or of the vast powers of nature which transcend that of man. In the various legends of Hercules the bull and the lion constantly appear as forms of hostile and evil power; and some of the Persian sculptures apparently represent evil genii under similar quasi-cherubic forms. The Hebrew idea seems to limit the number of the cherubim. A pair (Ex. xxv. 18, &c.) were placed on the mercy-seat of the ark; a pair of colossal size[a] overshadowed it in Solomon's Temple with the canopy of their contiguously extended wings. Ezekiel, i. 4-14, speaks of four,[b] and similarly the apocalyptic ζῶα (Rev. iv. 6) are four. So at the front or east of Eden were posted "*the* cherubim," as though the whole of some recognised number. They utter no voice, though one is "heard from above them," nor have dealings with men save to awe and repel. A "man clothed in linen" is introduced as a medium of communication between them and the prophet, whereas for a similar office one of the Seraphim personally officiates; and these latter also "cry one to another." The cherubim are placed beneath the actual presence of Jehovah, whose moving throne they appear to draw (Gen. iii. 24; Ez. i. 5, 25, 26, x. 1, 2, 6, 7; Is. vi. 2, 3, 5). The expression, however, "the chariot (מֶרְכָּבָה) of the cherubim" (1 Chr. xxviii. 18) does not imply wheels, but the whole apparatus of ark and cherubim is probably so called in reference to its being carried on staves, and the words "chariot" and "cherubim" are in apposition. So a sedan might be called a "carriage," and מֶרְכָּב is used for the body of a litter. See, however, Dorjen, *De cherub. Sanct.* (ap. Ugolini, vol. viii.), where the opposite opinion is ably supported. The glory symbolising that presence which eye cannot see rests or rides on them, or one of them, thence dismounts to the temple threshold, and then departs and mounts again (Ez. x. 4, 18; comp. ix. 3; Ps. xviii. 10). There is in them an entire absence of human sympathy, and even on the mercy-seat they probably appeared not merely as admiring and wondering (1 Pet. i. 12), but as guardians of the covenant and avengers of its breach. A single figure there would have suggested an idol, which two, especially when represented regarding something greater than themselves, could not do. They thus became subordinate, like the supporters to a shield, and are repeated, as it were the distinctive bearings of divine heraldry,—the mark, carved or wrought, everywhere on the house and furniture of God (Ex. xxv. 20; 1 K. vi. 29, 35, vii. 29, 36).

Those on the ark were to be placed with wings stretched forth, one at each end of the mercy-seat, and to be made "of the mercy-seat," which Abarbenel (Spencer, *de leg. Heb. ritual.* iii. diss. v.) and others interpret of the same mass of gold with it viz. wrought by hammering, not cast and then joined on. This seems doubtful, but from the word מִקְשָׁה, the solidity of the metal may perhaps be inferred. They are called χερουβὶμ δοξῆς (Heb. ix. 5), as on them the glory, when visible, rested;

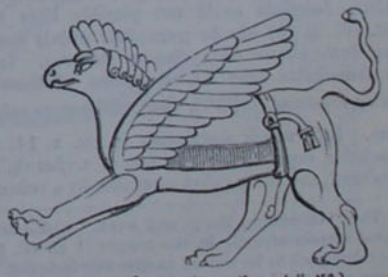


Fig. 3. Assyrian Gryphon. (Layard, ii. 452.)

but, whether thus visibly symbolized or not, a perpetual presence of God is attributed to the Holy of Holies. They were anointed with the holy oil, like the ark itself, and the other sacred furniture. Their wings were to be stretched upwards, and their faces

[a] It is perhaps questionable whether the smaller cherubim on the mercy-seat were there in Solomon's temple, as well as the colossal overshadowing ones. That they were on the ark when brought from Shiloh to the battle seems most likely; and it is hardly consistent with the reverential awe shown in the treatment of the ark, even by the enemy, to suppose that they could have been lost in the course of its wanderings [see ARK OF COVENANT]; still, the presence of the two pairs together seems hardly consistent and appropriate.

[b] The number four was one of those which were sacred among the Jews, like seven, and forty (Bähr, *De Symbol.*).

"towards each other and towards the mercy-seat." It is remarkable that with such precise directions as to their position, attitude and material, nothing save that they were winged, is said concerning their shape.

Fig. 4 Assyrian winged bull. (Layard, *Nin. and Bab.*, 276.)

Was this shape already familiar, or kept designedly mysterious? From the fact that cherubim were blazoned on the doors, walls, curtains, &c., of the house, and from the detailed description of shapes by Ezekiel, the latter notion might be thought absurd. But if the text of Ezekiel, and the carvings, &c., of the temple had made them popular, Josephus could not possibly have said (*Ant.* viii. 3, §3) τὰς δὲ χερουβεῖς οὐδεὶς ὁποῖαί τινες ἦσαν εἰπεῖν οὐδ' εἰκάσαι δύναται. It is also remarkable that Ez. i. speaks of them as "living creatures" (חַיּוֹת, ζῶα), under mere animal forms. Into which description in ch. x. 14, the remarkable expression, "the face of a cherub," is introduced, and the prophet concludes by a reference to his former vision, and an identification of these creatures with the cherubim—(v. 20) "I knew that they were cherubim." On the whole it seems likely that the word "cherub" meant not only the composite creature-form, of which the man, lion, ox, and eagle were the elements, but, further, some peculiar and mystical form, which Ezekiel, being a priest, would know and recognise as "the face of a CHERUB," κατ' ἐξοχήν; but which was kept secret from all others; and such probably were those on the ark, which, when it was moved, was always covered [ARK OF COVENANT]; though those on the hangings and panels might be of the popular device.[c] What this peculiar cherubic form was is perhaps an impenetrable mystery. It was probably believed popularly to be something of the bovine type (though in Ps. cvi. 20 the notion appears to be marked as degraded); so Spencer (*de leg. Hebr. rit.* iii. diss. 5. 4. 2) thinks that the ox was the *forma praecipua*, and quotes Grotius on Ex. xxv. 18; Bochart, *Hierozoic.* p. 87, ed. 1690. Hence the "golden calf." The symbolism of the visions of Ezekiel is more complex than that of the earlier Scriptures, and he certainly means that each composite creature-form had four faces so as to look four ways at once, was four-sided[d] and four-winged, so as to move with instant rapidity in every direction without turning, whereas the Mosaic idea was probably single-faced,[e] and with but one pair of wings. Ezekiel adds also the imagery of the wheels—a mechanical to the previous animal forms. This might typify inanimate nature revolving in a fixed course, informed by the spiritual power of God. The additional symbol of being "full of eyes" is one of obvious meaning.

This mysterious form might well be the symbol of Him whom none could behold and live. For as symbols of Divine attributes, *e. g.* omnipotence and omniscience, not as representations of actual beings (Clem. Alex. *Strom.* v. p. 241), the cherubim should be regarded.[f] Philo indeed assigns a varied signification to the cherubim: in one place he makes them allegories of the beneficent and avenging energies of God; in another, of the two hemispheres of the then astronomical system, one of which supported the planets and the other the fixed stars; elsewhere, of power and goodness simply. They are symbolical in Gen. iii. 24, just as the serpent is a symbol in iii. 1-14, though functions and actions are attributed to each. When such symbolical forms have become conventional, the next step is to literalise them as concrete shapes of real beings. The ζῶα of Rev. iv. 6-8 are related both to the cherubim and to

[c] The "cherubim, lions, and oxen," which ornamented certain utensils in the temple (1 K. vii. 29), are probably all to be viewed as cherubic insignia, the former of composite form, the two latter of simple.

[d] Schoetgen, *Hor. Hebr. ad Apoc.* iv. 3, quotes Pirke, *Rab. Eliezer*, "Ad quatuor pedes (throni) sunt quatuor animalia quorum unum quodque quatuor facies et tot alas habet. Quando Deus loquitur ab oriente tunc id fit inter duos cherubinos facie hominis, quando Deus loquitur a meridie, tunc id fit inter duos cherubinos facie leonis," &c.

[e] Bähr, *Symbolik*, vol. i. p. 313-4 (whose entire remarks on this subject are valuable and often profound), inclines to think that the precise form varied within certain limits; *e. g.* the cherubic figure might have one, two, or four faces, two or four feet, one or two pair of wings, and might have the bovine or leonine type as its basis; the imagery being modified so as to suit the prominently intended attribute, and the highest forms of creature-being expressing best the highest attributes of the Creator. Thus he thinks the human form might indicate spirituality (p. 340). (Comp. Grot. on Exod. xxv. 18, and Heb. ix. 5.) Some useful hints as to the connexion of cherubic with other mythological forms may be found in Creuzer, *Symbol.* i. 441, 540.

[f] In Ez. xxviii. 14, 16, the Tyrian king is addressed as the "anointing cherub that covereth." This seems a mistake in the A. V., arising from a confusion of מְמֻשָּׁח, which means "stretched out" (Vulg. *cherub extentus*), from מָשַׁח, Aram. *to extend*, with some word from מָשַׁח, *to anoint*. The notion is borrowed no doubt from the "extended" attitude of the cherubim of the sanctuary, "covering" the ark, &c., with their wings. So the king should have been the guardian of the law.

the seraphim of prophecy, combining the symbols of both. They are not stern and unsympathising like the former, but invite the seer to "come and see;" nor like the latter do they cover their face (Is. vi. 2) from the presence of deity, or use their wings to speed on his errands, but, in a state of rest and praise, act as the *choregi* of the heavenly host. And here, too, symbolism ever sliding into realism, these have been diversely construed, *e. g.* as the four evangelists, four archangels, &c.

Many etymological sources for the word כְּרוּב have been proposed. The two best worth noticing, and between which it is difficult to choose are, (1) the Syriac ܟܪܘܒ, *great, strong* (Gesen. *s. v.*: comp. Philo *de profugis*, p. 465). The fact that all the symbols embody various forms of strength, the lion among wild, and the ox among tame beasts, the eagle among birds, the man as supreme over all nature, is in favour of this; (2) the Syriac ܟܪܒ, *to plough*, i. e. *to cut into*; hence Arab. كرب, *sculpsit*; and here a doubt occurs whether in the active or passive sense, "that which ploughs" = the ox (comp. בָּקָר, "ox," from same word in Arab. "to plough"), which brings us to the *forma praecipua* of Spencer; or, that which is carved = an image. In favour of the latter is the fact that כרוב is rabbinical for "image" generically (Simonis, Bouget, and Pagninus, *Lexx. s. v.*), perhaps as the only image known to the law, all others being deemed forbidden, but possibly also as containing the true germ of meaning.[g] Besides these two wisdom or intelligence has been given by high authority as the true meaning of the name (Jerome *on Is.* vi. 2); so Philo *de Vit. Mos.* 688—ὡς δ' ἂν Ἑλλήνες εἴποιεν ἐπίγνωσις καὶ ἐπιστήμη πολλή; and Clem. Alex. Strom. v. 240—ἐθέλει δὲ τὸ ὄνομα τῶν χερουβὶμ δηλοῦν αἴσθησιν πολλήν.

Fig. 5. Assyrian sphinx. (Layard, ii. 348.)

monuments of Egypt, Assyria, Babylonia, and Persia. The first two figures are winged creatures from the Egyptian monuments. The next three are taken from Assyrian sculptures. No. 5 represents the griffin of Northern fable, as we see from the griffin found as an ornament in Scythian tombs, but drawn by Grecian artists. In the sacred boats or arks of the Egyptians,

Fig. 6. A Grecian griffin.

Though the exact form of the cherubim is uncertain, they must have borne a general resemblance to the composite religious figures found upon the there are sometimes found two figures with extended wings, which remind us of the description of the cherubim "covering the mercy-seat with

[g] The griffin of Northern fable watching the gold in the wilderness has (see above) been compared with the cherub, both as regards his composite form, and his function as the guardian of a treasure. The "watchful dragon" of the Hesperides seems perhaps a fabulous reflex of the same, where possibly the "serpent" (δράκων) may, by a change not uncommon in myth, have taken the place of the "cherubim." The dragon and the bull have their place also in the legend of the golden fleece. There is a very near resemblance too between the names γλύπ- (with ς afformative) and כְּרוּב; and possibly an affinity between γρύπ- and the Greek forms γλύπω, γλύφω, γράφω, γλάφυρα (cf. Germ. *graben*), all related to carving, as between כְּרוּב and the Syriac and Arab. words signifying *aravit, sculpsit*, &c., as above. We have another form of the same root probably in κύρβις, the block or tablet on which the laws were *engraved*.

their wings, and their faces [looking] one to another" (Ex. xxv. 20). [H. H.]

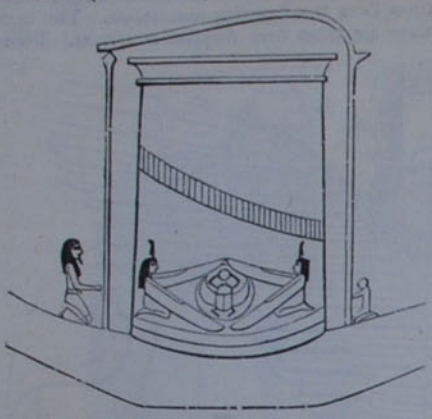


Fig. 7. A sacred Egyptian boat or ark, with two figures perhaps resembling cherubim. (Wilkinson.)

CHE'SALON (כְּסָלוֹן; Χασλών; *Cheslon*), a place named as one of the landmarks on the west part of the north boundary of Judah, apparently situated on the shoulder (A. V. "side") of Mount Jearim (Josh. xv. 10). The name does not, however, reappear in the list of towns of Judah later in the same chapter. Mount Jearim, the "Mount of Forests," has not necessarily any connexion with Kirjath Jearim, though the two were evidently, from their proximity in this statement of the boundary, not far apart. Chesalon was the next landmark to Bethshemesh, and it is quite in accordance with this that Dr. Robinson has observed a modern village named *Kesla*, about six miles to the N.E. of *Ain-shems*, on the western mountains of Judah (Rob. ii. 30 note; iii. 154). Eusebius and Jerome, in the Onomasticon, mention a Chaslon, but they differ as to its situation, the former placing it in Benjamin* the latter in Judah: both agree that it was a very large village in the neighbourhood of Jerusalem. The meaning of the name is thought by Professor Stanley, like Chesulloth, to have reference to its situation on the "loins" of the mountain. [G.]

CHE'SED (כֶּשֶׂד; Χαζάδ; *Cased*), fourth son of Nahor (Gen. xxii. 22). [CHALDEA, p. 292.]

CHE'SIL (כְּסִיל; Βαιθήλ; Alex. Χασείρ; *Cesil*), a town in the extreme south of Palestine, named with Hormah and Ziklag (Josh. xv. 30). The name does not occur again, but in the list of towns given out of Judah to Simeon, the name BETHUL occurs in place of it (xix. 4), as if the one were identical with, or a corruption of, the other. This is confirmed by the reading of 1 Chr. iv. 30, BETHUEL:—by that of the LXX. as given above, and by the mention in 1 Sam. xxx. 27 of a Bethel among the cities of the extreme south. In this case we can only conclude that כסיל was an early variation of בתול. [G.]

CHEST. By this word are translated in the A. V. two distinct Hebrew terms: 1. אֲרוֹן or אָרֹן, from ארה, to gather; κιβωτός; *gazophylacium*. This is invariably used for the Ark of the Covenant, and, with two exceptions, for that only. It is instructive to be reminded that there is no connexion whatever between this word and that for the "ark" of Noah, and for the "ark" in which Moses was hid among the flags (both תֵּבָה, *Tebah*). The two exceptions alluded to are (*a*) the "coffin" in which the bones of Joseph were carried from Egypt (Gen. l. 26; rendered in the Targ. Ps. Jon. by γλάσσοκομον—comp. John xii. 6—in Hebrew letters: the reading of the whole passage is very singular); and (*b*) the "chest" in which Jehoiada the priest collected the alms for the repairs of the Temple (2 K. xii. 9, 10; 2 Chr. xxiv. 8-11). Of the former the following wood-cut is probably a near representation. 2. גִּנָּזִים, "chests," from גָּנַז, to hoard (Ez. xxvii. 24 only): A. V. "chests." [G.]

Egyptian chest or box from Thebes. (Wilkinson.)

CHESTNUT-TREE (עַרְמוֹן; πλάτανος; *platanus*), a tree mentioned in Gen. xxx. 37, as one of those from which Jacob took rods and pilled them to set before the flocks; and in Ez. xxxi. 8, as one of the trees to which the Assyrian empire in its strength and beauty is likened. These are the only two passages in which the word occurs. The authority for the rendering of the A. V. is doubtful; and *plane-tree* (*Platanus orientalis* of Linnæus) would probably be nearer the truth, for the plane is of common growth in Palestine. (See Celsius, *Hierob.* i. 513.) Moreover the etymology of the word connects it with עָרֹם, "*to be naked*," and with Arab. عرم, "*to strip off bark*"—the shedding of its bark yearly being characteristic of the plane-tree (See Hiller in *Hierophyt.* i. 402.) [W. D.]

CHESUL'LOTH (with the definite article, הַכְּסֻלוֹת; Χασαλώθ; *Casaloth*), one of the towns of Issachar, meaning in Hebrew "the loins," and therefore, perhaps, deriving its name from its situation on the slope of some mountain (Josh. xix. 18. See the quotation from Jarchi in Keil's *Joshua*, 338). From its position in the lists it appears to be between Jezreel and Shunem (*Solam*), and, therefore, not far enough north to be the *Iksâl* mentioned by Robinson (ii. 332) or the place noted by Eusebius and Jerome under Acchaseluth, Ἀχασέλωθ, in the Onomasticon. [G.]

CHE'ZIB (כְּזִיב; Sam. Cod. כזבה; Sam. Vers. כרובה; Χασβί; Vulg. translating, *quo nato parere ultra cessavit*, and comp a similar translation by Aquila, in Jer. *Qu. Hebr.*), a name which occurs but

* Possibly referring to the village now *Beit Iksa*, between Jerusalem and *Nebi Samuil*, and therefore in Benjamin.

ence (Gen. xxxviii. 5). Judah was at Chezib when the Canaanitess Bathshua bore his third son Shelah. The other places named in this remarkable narrative are all in the low country of Judah, and, therefore, in the absence of any specification of the position of Chezib, we may adopt the opinion of the interpreters, ancient and modern, who identify it with ACHZIB (אַכְזִיב). It is also probably identical with CHOZEBA. [G.]

CHI'DON (כִּידֹן; LXX. Vat. omits; Alex. Χειδών; *Chidon*), the name which in 1 Chr. xiii. 9 is given to the threshing-floor at which the accident to the ark, on its transport from Kirjath-jearim to Jerusalem, took place, and the death of Uzzah. In the parallel account in 2 Sam. vi. the name is given as Nachon. The word Chidon signifies a "javelin;" Nachon, "prepared" or "firm." Whether there were really two distinct names for the same spot, or whether the one is simply a corruption or alteration of the other is quite uncertain (see Ges. *Thes.* 683; Simonis, *Onom.* 339-40). Josephus (*Ant.* vii. 4, §2) has Χειδών. The Jewish tradition (Jerome, *Quaest. Heb.* on 1 Chr. xi. 9) was that Chidon acquired its name from being the spot on which Joshua stood when he stretched out the weapon of that name (A. V. "spear") towards Ai (Josh. viii. 18). But this is irreconcileable with all our ideas of the topography of the locality. [G.]

CHILDREN (בָּנִים; τέκνα, παιδία; *liberi, filii*. From the root בָּנָה, *to build*, are derived both בֵּן, *son*, as in Ben-hanan, &c., and בַּת, *daughter*, as in Bath-sheba. The Chald. also בַּר, *son*, occurs in O. T., and appears in N. T. in such words as Barnabas, but which in plur. בְּנִין, Ezr. vi. 16, resembles more the Hebr. Cognate words are the Arabic Beni, *sons*, in the sense of descendants, and Benât, *daughters*, Ges. pp. 215, 236; Shaw, *Travels*, Pr. p. 8). The blessing of offspring, but especially, and sometimes exclusively, of the male sex as highly valued among all Eastern nations, while the absence is regarded as one of the severest punishments (Her. i. 136; Strab. xv. 733; Gen. xvi. 2, xxix. 31, xxx. 1, 14; Deut. vii. 14; 1 Sam. i. 6, ii. 5, iv. 20; 2 Sam. vi. 23, xviii. 18; 2 K. iv. 14; Is. xlvii. 9; Jer. xx. 15; Hos. ix. 14; Esth. v. 11; Ps. cxxvii. 3, 5; Eccl. vi. 3; Drusius, *Prov. Ben-Sirae*, ap. Cr. Sacr. viii. 1887; Lane, *Mod. Eg.* i. 208, 240; Mrs. Poole, *Englishw. in Eg.* iii. 163; Niebuhr, *Descr. de l'Ar.* 67; Chardin, *Voy.* vii. 446; Russell, *Nubia*, 343). Childbirth is in the East usually, but not always, attended with little difficulty, and accomplished with little or no assistance (Gen. xxxv. 17, xxxviii. 28; Ex. i. 19; 1 Sam. iv. 19, 20; Burckhardt, *Notes on Bedouins*, i. 96; Harmer, *Obs.* iv. 425; Lady M. W. Montagu, *Letters*, ii. 217, 219, 222). As soon as the child was born, and the umbilical cord cut, it was washed in a bath, rubbed with salt, and wrapped in swaddling clothes. Arab mothers sometimes rub their children with earth or sand (Ez. xvi. 4; Job xxxviii. 9; Luke ii. 7; Burckhardt, *l. c.*). On the 8th day the rite of circumcision in the case of a boy, was performed, and a name given, sometimes, but not usually, the same as that of the father, and generally conveying some special meaning. Among Mohammedans, circumcision is most commonly delayed till the 5th, 6th, or even the 14th year (Gen. xxi. 4, xxix. 32, 35, xxx. 6, 24; Lev. xii. 3; Is. vii. 14, viii. 3; Luke i. 59 ii. 21, and Lightfoot, *ad loc.*; Spencer, *de Legg. Hebr.* v. p. 62; Strab. xvii. p. 824; Her. ii. 36, 104; Burckhardt, *ibid.* i. 96; Lane, *Mod. Eg.* i. 87; Mrs. Poole, *Englishw. in Eg.* iii. 158; Niebuhr, *Descr.* p. 70). [CIRCUMCISION.] After the birth of a male child the mother was considered unclean for 7+33 days; if the child were a female, for double that period 14+66 days. At the end of the time she was to make an offering of purification of a lamb as a burnt-offering, and a pigeon or turtle-dove as a sin-offering, or in case of poverty, two doves or pigeons, one as a burnt-offering, the other as a sin-offering (Lev. xii. 1-8; Luke ii. 22). The period of nursing appears to have been sometimes prolonged to 3 years (Is. xlix. 15; 2 Macc. vii. 27; comp. Livingstone, *Travels*, c. vi. p. 126; but Burckhardt leads to a different conclusion). The Mohammedan law enjoins mothers to suckle their children for 2 full years if possible (Lane, *Mod. Eg.* i. p. 83; Mrs. Poole, *Englishw. in Eg.* iii. p. 161). Nurses were employed in cases of necessity (Ex. ii. 9; Gen. xxiv. 59, xxxv. 8; 2 Sam. iv. 4; 2 K. xi. 2; 2 Chr. xxii. 11). The time of weaning was an occasion of rejoicing (Gen. xxi. 8). Arab children wear little or no clothing for 4 or 5 years: the young of both sexes are usually carried by the mothers on the hip or the shoulder, a custom to which allusion is made by Isaiah (Is. xlix. 22, lxvi. 12; Lane, *Mod. Eg.* i. 83). Both boys and girls in their early years, boys probably till their 5th year, were under the care of the women (Prov. xxxi. 1; Herod. i. 136; Strab. xv. 733; Niebuhr, *Descr.* p. 24). Afterwards the boys were taken by the father under his charge. Those in wealthy families had tutors or governors (אֹמְנִים, παιδαγωγοί) who were sometimes eunuchs (Num. xi. 12; 2 K. x. 1, 5; Is. xlix. 23; Gal. iii. 24; Esth. ii. 7; Joseph. *Vit.* 76; Lane, *M. E.* i. 83). Daughters usually remained in the women's apartments till marriage, or, among the poorer classes, were employed in household work (Lev. xxi. 9; Num. xii. 14; 1 Sam. ix. 11; Prov. xxxi. 19, 23; Ecclus. vii. 25, xlii. 9; 2 Macc. iii. 19). The example, however, and authority of the mother were carefully upheld to children of both sexes (Deut. xxi. 20; Prov. x. 1, xv. 20; 1 K. ii. 19).

The firstborn male children were regarded as devoted to God, and were to be redeemed by an offering (Ex. xiii. 13; Num. xviii. 15; Luke ii. 22). Children devoted by special vow, as Samuel was, appear to have been brought up from very early years in a school or place of education near the tabernacle or temple (1 Sam. i. 24, 28). [EDUCATION.]

The authority of parents, especially the father, over children was very great, as was also the reverence enjoined by the law to be paid to parents. The disobedient child, the striker or reviler of a parent, was liable to capital punishment, though not at the independent will of the parent. Children were liable to be taken as slaves in case of non-payment of debt, and were expected to perform menial offices for them, such as washing the feet, and to maintain them in poverty and old age. How this last obligation was evaded, see CORBAN. The like obedience is enjoined by the Gospel (Gen. xxxviii. 24; Lev. xxi. 9; Num. xii. 14; Deut. xxiv. 16; 1 K. ii. 19; 2 K. xiv. 6, iv. 1; Is. l. 1; Neh. v. 5; Job xxiv. 9; Prov. x. 1 xv. 20, xxix.

3; Drusius, *Quaest. Hebr.* ii. §3, ap. Cr. Sacr. viii. 1547; Col. iii. 20; Eph. v. 1; 1 Tim. i. 9; comp. Virg. *Aen.* vi. 609; and Servius, *ad loc.*; Aristoph. *Ran.* 146; Plato, *Phaedo*, 144; *de Legg.* ix.).

The legal age was 12, or even earlier in the case of a female, and 13 for a male (Maimon. *de Pros. c. v.*; Grotius and Calmet *on John* ix. 21).

The inheritance was divided equally between all the sons except the eldest, who received a double portion (Deut. xxi. 17; Gen. xxv. 31, xlix. 3; 1 Ch. v. 1, 2; Judg. xi. 2, 7). Daughters had by right no portion in the inheritance; but if a man had no son, his inheritance passed to his daughters, but they were forbidden to marry out of their father's tribe (Num. xxvii. 1, 8, xxxvi. 2, 8).

The term *sons* was applied also to the disciples and followers of the teachers of the various sects which arose after the Captivity. (Lightfoot, *Hor. Hebr.* on John xiii. 33; Luke xi. 45; John xvi. 16.) [See SECTS, SCHOOLS, and SCHOOLS OF PROPHETS.] [H. W. P.]

CHIL'EAB. [ABIGAIL; DANIEL.]

CHILI'ON (כִּלְיוֹן; Χελαιών; Alex. Χελεών; *Chelion*), the son of Elimelech and Naomi, and husband of Orpah (Ruth i. 2-5, iv. 9). He is described as "an Ephrathite (? Ephraimite) of Bethlehem-judah."

CHIL'MAD (כַּלְמַד; Χαρμάν; *Chelmad*), a place or country mentioned in conjunction with Sheba and Asshur (Ez. xxvii. 23). The only name bearing any similarity to it is Charmande, a town near the Euphrates between the Mascas and the Babylonian frontier (Xen. *Anab.* i. 5, §10). As however no other writer notices this place, it is highly improbable that it was of sufficient importance to rank with Sheba and Asshur. Hitzig (*Comment. on Ez. l. c.*) proposes to alter the punctuation to כַּלְּמֻד with the sense "Asshur was *as thy pupil* in commerce." [W. L. B.]

CHIM'HAM (כִּמְהָם—but see below; Χαμαάμ; Alex. Χανάν; Jos. Ἀχίμανος; *Chamaam*), a follower, and probably a son (Josh. *Ant.* vii. 11, §4; and comp. 1 K. ii. 7) of Barzillai the Gileadite, who returned from beyond Jordan with David (2 Sam. xix. 37, 38, 40). David appears to have bestowed on him a possession at Bethlehem, on which, in later times, an inn or *Khan* (גֵּרוּת) was standing, well-known as the starting point for travellers from Jerusalem to Egypt (Jer. xli. 17). There is some uncertainty about the name, possibly from its not being that of a Hebrew. In 2 Sam. xix. 40, it is in the Hebrew text Chimhan, כִּמְהָן; and in the *Chetîb* of Jer. xli. 17, Chemôham, כְּמוֹהָם. [G.]

CHIN'NERETH (accurately Cinnareth, כִּנֶּרֶת; Κενερέθ; Alex. Χενερόθ; *Cenereth*), a fortified city in the tribe of Naphtali (Josh. xix. 35 only), of which no trace is found in later writers, and no remains by travellers. Whether it gave its name to, or received it from, the lake, which was possibly adjacent, is quite uncertain. By S. Jerome Chinnereth was identified with the later Tiberias. This may have been from some tradition then existing: the only corroboration which we can find for it is the mention in Joshua of Hammath as near it, which was possibly the *Hammâm* or Emmaus, near the shore of the lake a little south of Tiberias. This is denied by Reland (161), on the ground that Capernaum is said by St. Matt. (iv. 13) to have been on the very borders of Zebulun and Naphtali, and that Zebulun was to the south of Naphtali. But St. Matthew's expression will hardly bear this strict interpretation. The town, or the lake, appears to have given its name (slightly altered) to a district—"all Cinneroth" (1 K. xv. 20). [G.]

CHIN'NERETH, SEA OF (יָם כִּנֶּרֶת; ἡ θάλασσα Χενερέθ; *mare Cenereth*, Num. xxxiv. 11; Josh. xiii. 27), the inland sea, which is most familiarly known to us as the "lake of Gennesareth." This is evident from the mode in which it is mentioned in various passages in the Pentateuch and Joshua—as being at the end of Jordan opposite to the "Sea of the Arabah," *i. e.* the Dead Sea; as having the Arabah or Ghor below it, &c. (Deut. iii. 17; Josh. xi. 2, xii. 3). In the two former of these passages the word "sea" is omitted; in the two latter it is in a plural form—"Chinneroth" (acc. Cinnaroth כִּנָּרוֹת; and נְרוֹת, Cinnroth). The word is by some derived from Cinnoor (κιννύρα, *cithara*, a "harp"), as if in allusion to the oval shape of the lake. But this, to say the least, is doubtful. It seems more likely that Cinnereth was an ancient Canaanite name existing long prior to the Israelite conquest, and, like other names, adopted by the Israelites into their language. The subsequent name "Gennesar" was derived from "Cinnereth" by a change of letters of a kind frequent enough in the East. [GENNESARETH.] [G.]

CHI'OS (Χίος). The position of this island in reference to the neighbouring islands and coasts could hardly be better described than in the detailed account of St. Paul's return voyage from Troas to Caesarea (Acts xx. xxi.). Having come from Assos to Mitylene in Lesbos (xx. 14), he arrived the next day over against Chios (v. 15), the next day at Samos and tarried at Trogyllium (*ib.*): and the following day at Miletus (*ib.*): thence he went by Cos and Rhodes to Patara (xxi. 1). [MITYLENE, SAMOS.] With this it is worth while to compare the account of Herod's voyage to join Marcus Agrippa in the Black Sea. We are told (Joseph. *Ant.* xvi. 2, §2) that after passing by Rhodes and Cos, he was detained some time by north winds at Chios, and sailed on to Mitylene, when the winds became more favourable. It appears that during this stay at Chios Herod gave very liberal sums towards the restoration of some public works which had suffered in the Mithridatic war. This island does not appear to have any other association with the Jews: nor is it specially mentioned in connexion with the first spread of Christianity by the Apostles. When St. Paul was there, on the occasion referred to, he did not land, but only passed the night at anchor. At that time Chios enjoyed the privilege of freedom (Plin. v. 38), and it is not certain that it ever was politically a part of the province of Asia, though it is separated from the mainland only by a strait of 5 miles. Its length is about 32 miles, and in breadth it varies from 8 to 18. Its outline is mountainous and bold; and it has always been celebrated for its beauty and fruitfulness. In recent times it has been too well known, under its modern name of

δσις, for the dreadful sufferings of its inhabitants in the Greek war of independence. Chios is described by the older travellers, Thevenot, Tournefort, and Chandler. [J. S. H.]

CHISLEU. [Months.]

CHIS'LON (כִּסְלוֹן; Χασλών; *Chaselon*), father of Elidad, the prince of the tribe of Benjamin, chosen to assist in the division of the land of Canaan among the tribes (Num. xxxiv. 21).

CHIS'LOTH-TA'BOR (כִּסְלֹת תָּבֹר, "loins of Tabor;" Χασελωθαίθ; Alex. Χασαλωθ βαθώρ; *Ceseleth thabor*), a place to the border (גְּבוּל) of which reached the border of Zebulun (Josh. xix. 12). It may be the village *Iksâl* which is now standing about two miles and a half to the west of Mount Tabor. Josephus names a village Xaloth as in the great plain, *i. e.* of Esdraelon, and as one of the landmarks of lower Galilee (*B. J.* iii. 3, §1; and see *Vita*, §44), but it is impossible to say if this was identical with Chisloth-Tabor or with Chesulloth. [G.]

CHITTIM, KITTIM (כִּתִּים, כִּתִּיִים; Κήτιοι, Κίτιοι, Κητιείμ, Χεττιείμ; *Cetthîm*, *Cethim*), a family or race descended from Javan (Gen. x. 4; 1 Chr. i. 7; A. V. Kittim), closely related to the Dodanim, and remotely (as we may conclude from the absence of the conjunction before it) to the other descendants of Javan. Chittim is frequently noticed in Scripture: Balaam predicts that a fleet should thence proceed for the destruction of Assyria (Num. xxiv. 24, מִיַּד כִּתִּים;[a] *venient in trieribus de Italia*, Vulg.): in Is. xxiii. 1, 12, it appears as the resort of the fleets of Tyre: in Jer. ii. 10, the "isles of Chittim" (אִיֵּי, *i. e. maritime districts*) are to the far west, as Kedar to the east of Palestine: the Tyrians procured thence the cedar or box-wood, which they inlaid with ivory for the decks of their vessels (Ez. xxvii. 6, בַּת־אֲשֻׁרִים, A. V. "the company of the Ashurites," but rather [ivory] *the daughter of cedar*, *i. e.* inclosed in cedar): in Dan. xi. 30, "ships of Chittim" (καὶ ἥξουσι Ῥωμαῖοι; *Trieres et Romani*) advance to the south to meet the king of the north: at a later period we find Alexander the Great described as coming ἐκ τῆς γῆς Χεττιείμ (1 Macc. i. 1; A. V. Chettiim), and Perseus as Κιττιέων βασιλεύς (1 Macc. viii. 5; A. V. Citims). Josephus considered Cyprus as the original seat of the Chittim, adducing as evidence the name of its principal town, Citium (Χέθιμος δὲ Χέθιμα τὴν νῆσον ἔσχεν· Κύπρος αὖτη νῦν καλεῖται, *Ant.* i. 6, §1). Citium was without doubt a Phoenician town, and the name, as it appears in Phoenician inscriptions, exactly accords with the Hebrew (Gesen. *Thesaur.* 726). From the town the name extended to the whole island of Cyprus, which was occupied by Phoenician colonies, and remained under Tyre certainly until about B.C. 720 (Joseph. *Ant.* ix. 14, §2). With the decay of the Phoenician power (circ. B.C. 600) the Greeks began to found flourishing settlements on its coasts, as they had also done in Crete, Rhodes, and the islands of the Aegaean Sea. The name Chittim, which in the first instance had applied to Phoenicians only (for כְּתִים = חִתִּים, *Hittites*, a branch of the Canaanitish race), passed over to the islands which they had occupied, and thence to the people who succeeded the Phoenicians in the occupation of them (ἀπ' αὐτῆς, *sc.* Κύπρου, νῆσοί τε πᾶσαι, καὶ τὰ πλείω τῶν παρὰ θάλασσαν, Χεθὶμ ὑπὸ Ἑβραίων ὀνομάζεται, Joseph. *Ant.* i. 6, §1). Thus in Macc., Chittim evidently = *Macedonia*, and was perhaps more especially applied to that country from the apparent similarity of the name in the form Μακετία, which they supposed = Μα and Κέτιοι, *the land of the Cetii*. The use of the term was extended yet farther so as to embrace Italy according to the LXX. (Dan.), and the Vulgate (Num. and Dan.), to which we may add the rendering of the Chaldee Targum, which gives אטליון (Italia) in 1 Chr. i. 7, and אפוליא (Apulia) in Ez. xxvii. 6. The "ships of Chittim" in Dan. have been explained as *Macedonian*, which Popillius Laenas may have seized at Delos after the defeat of Perseus, and taken on his expedition to Egypt against Antiochus; but the assumption, on which this interpretation rests, is not borne out by the narrative (Liv. xliv. 29, xlv. 10), nor does there appear any difficulty in extending the term to Italy, as one of the lands in the far west with which the Hebrews were but little acquainted. In an ethnological point of view, Chittim, associated as the name is with Javan and Elishah, must be regarded as applying, not to the original Phoenician settlers of Cyprus, but to the race which succeeded them; viz. the Carians, who were widely dispersed over the Mediterranean coasts, and were settled in the Cyclades (Thucyd. i. 8), Crete (Her. i. 171) and in the islands called Macariae Insulae, perhaps as being the residence of the Carians. From these islands they were displaced by the Dorians and Ionians (Herod. *l. c.*), and emigrated to the main land, where they occupied the district named after them. The Carians were connected with the Leleges, and must be considered as related to the Pelasgic family though quite distinct from the Hellenic branch (Knobel, *Völkertafel*, p. 95 ff.). [W. L. B.]

[a] Hengstenberg (*Hist. of Bal.*) explains this expression as = *from the side of* Cyprus, *i. e.* from that island as a rendezvous.

CHIUN (כִּיּוּן). [Remphan.]

CHLO'Ē (Χλόη), a woman mentioned in 1 Cor i. 11, some of whose household had informed St Paul of the fact that there were divisions in the Corinthian church. She is supposed by Theophylact and others to have been an inhabitant of Corinth, by Estius, some Christian woman known to the Corinthians elsewhere; by Michaelis and Meyer, an Ephesian, having friends at Corinth It is impossible to decide. [H. A.]

CHO'BA (Χωβά; Vulg. omits), a place mentioned in Jud. iv. 4, apparently situated in the central part of Palestine. It is probably the same place as

CHO'BAI (Χωβαΐ), which occurs in Jud. xv. 4, 5; in the latter verse the Greek is Χωβά. The name suggests Hobah (חוֹבָה, which is the reading of the Syriac), especially in connexion with the mention of Damascus in v. 5, if the distance from the probable site of Bethulia were not too great.

CHORA'SHAN (כּוֹר־עָשָׁן; Βηρσαβεέ; Alex. Βωρασάν; *in lacu Asan*), one of the places in which "David and his men were wont to haunt," and to

his friends in which he sent presents of the plunder taken from the Amalekites (1 Sam. xxx. 30). The towns named in this catalogue are all south of Hebron, and Chorashan may, therefore, be identical with ASHAN of Simeon. This is, however, quite uncertain, and the name has not been discovered. [G.]

CHORA'ZIN (Χοραζίν, Χοραζείν, Χοροζαΐν; *Corozain*), one of the cities in which our Lord's mighty works were done, but named only in His denunciation (Matt. xi. 21; Luke x. 13). It was known to St. Jerome, who describes it (*Comm. in Esai.* ix. 1) as on the shore of the lake, two miles from Capernaum. St. Willibald (about A.D. 750) visited the various places along the lake in the following order—Tiberias, Magdalum, Capernaum, Bethsaida, Chorazin. Dr. Robinson's conclusion is that *Kham Minyeh* being Capernaum, *Et-Tabighah* is Bethsaida, and *Tell Hûm* Chorazin, but the question is enveloped in great obscurity. The origin of the name is also very uncertain. Origen writes the name as χώρα Ζίν, *i. e.* the district of Zin; but this appears to be only conjecture, and has no support from MSS. A place of this name is mentioned in the Talmud (see Reland, 722) as famous for wheat, which is still grown in large quantities in this neighbourhood. [G.]

CHOZE'BA (כֹּזֵבָא; Χωζηβά; *viri mendacii*). The "men of Chozeba" are named (1 Chr. iv. 22) amongst the descendants of Shelah the son of Judah. The name does not reappear, but it is sufficiently like CHEZIB (and especially the reading of the Samaritan Codex of that name) to suggest that the two refer to the same place, that, namely, elsewhere called ACHZIB, at which place Shelah was born. (The Vulgate version of this passage is worth notice.) [G.]

CHRIST. [JESUS.]

CHRONICLES, First and Second Books of (in Heb. דִּבְרֵי הַיָּמִים; *verba dierum*, as Jerome translates it, and *sermones dierum*, as Hilar. Pictav. in Wolf, but rather *acta dierum;* journals, or diaries, *i. e.* the record of the daily occurrences), the name originally given to the record made by the appointed historiographers in the kingdoms of Israel and Judah. In the LXX. these books are called Παραλειπομένων πρῶτον and δεύτερον, which is understood, after Jerome's explanation, as meaning that they are supplementary to the books of Kings. The Vulgate retains both the Hebrew and Greek name in Latin characters, Dabre jammim, or hajamim, and Paralipomenon. Jerome tells us (*ad Domnion. et Rogatian.*) that in his time they formed only one book in the Hebrew MSS., but had been divided by the Christian churches using the LXX. for convenience, on account of their length. In his Ep. to Paulinus, he thus further explains the name *Paralipomenon*, and eulogizes the book. "Paralipomenon liber, id est Instrum. Vet. epitome, tantus ac talis est, ut absque illo si quis scientiam scripturarum sibi voluerit arrogare, seipsum irrideat. Per singula quippe nomina juncturasque verborum, et praetermissae in Regum libris tanguntur historiae, et innumerabiles explicantur Evangelii quaestiones." The name *Chronica*, or *Chronicorum liber*, which is given in some copies of the Vulgate, and from whence we derive our English name of "Chronicles," seems to be taken from Jerome's saying in his *prologus Galeatus*, "Dibre hajamim, *i. e.* verba dierum: quod significantius *Chronicon* totius divinae historiae possumus appellare." It was possibly suggested to him by his having translated the *Chronica* of Eusebius into Latin. Later Latin writers have given them the name of *Ephemeridum* libri. The constant tradition of the Jews, in which they have been followed by the great mass of Christian commentators, is that these books were for the most part compiled by Ezra;[a] and the one genealogy, that of Zerubbabel, which comes down to a later time,[b] is no objection to this statement, without recurring to the strange notion broached by the old commentators, and even sanctioned by Dr. Davidson (in Kitto's *Biblical Cyclopaedia* "Chronicles"), that the knowledge of these genealogies was communicated to Ezra by inspiration. In fact, the internal evidence as to the time when the book of Chronicles was compiled, seems to tally remarkably with the tradition concerning its authorship. Notwithstanding this agreement however, the authenticity of *Chronicles* has been vehemently impugned by De Wette and other German critics,[c] whose arguments have been successfully refuted by Dahler, Keil, Movers, and others. It has been clearly shown that the attack was grounded not upon any real marks of spuriousness in the books themselves, but solely upon the desire of the critics in question to remove a witness whose evidence was fatal to their favourite theory as to the post-Babylonian origin of the books of Moses. If the accounts in the books of Chronicles of the courses of priests and Levites, and the ordinances of divine service as arranged by David, and restored by Hezekiah and Josiah, are genuine, it necessarily follows that the Levitical law as set forth in the Pentateuch, was not invented after the return from the captivity. Hence the successful vindication of the authenticity of Chronicles has a very important bearing upon many of the very gravest theological questions. As regards the plan of the book, of which the book of Ezra is a continuation, forming one work, it becomes apparent immediately we consider it as the compilation of Ezra, or some one nearly contemporary with him. One of the greatest difficulties connected with the captivity and the return must have been the maintenance of that genealogical distribution of the lands which yet was a vital point of the Jewish economy. Accordingly it appears to have been one to which both Ezra and Nehemiah gave their earnest attention, as David, Hezekiah, and other kings, had done before them. Another difficulty intimately connected with the former was the maintenance of the temple services at Jerusalem. This could only be effected by the residence of the priests and Levites in Jerusalem in the order of their courses: and this residence was only practicable in case of the payment of the appointed tithes, first-fruits, and other offerings. Immediately these ceased the priests and

[a] As far as 2 Chr. xxi. 2, says the *Bava Bathra*, as explained by R. Gedaliah, and by Buxtorf. See Wolf, *Bib. Hebr.* vol. ii. p. 82.

[b] For an explanation of Zerubbabel's genealogy in 1 Chr. iii., see *Geneal. of our Lord*, by Lord A. Hervey, p. 97, sqq. But even if this explanation is not accepted, there is no difficulty. The hand which added Neh. xii. 10, 11, 22, 23, might equally have added 1 Chr. iii. 22-24.

[c] Kei says that Spinoza led the way, by suggesting that they were compiled after Judas Maccabeus (p. 9).

Levites were obliged to disperse to their own villages to obtain a livelihood, and the temple services were neglected. But then again the registers of the Levitical genealogies were necessary, in order that it might be known who were entitled to such and such allowances, as porters, as singers, as priests, and so on; because all these offices went by families; and again the payment of the tithes, first-fruits, &c., was dependent upon the different families of Israel being established each in his inheritance. Obviously therefore one of the most pressing wants of the Jewish community after their return from Babylon would be trusty genealogical records, and if there were any such in existence, the arrangement and publication of them would be one of the greatest services a person in Ezra's situation could confer. But further, not only had Zerubbabel (Ezr. iii. v. vi.), and after him Ezra and Nehemiah (Ezr. ii. viii.; Neh. vii. viii.) laboured most earnestly in the teeth of immense difficulties, to restore the temple and the public worship of God there to the condition it had been in under the kings of Judah; but it appears clearly from their policy, and from the language of the contemporary prophets, Haggai and Zechariah, that they had it much at heart to re-infuse something of national life and spirit into the heart of the people, and to make them feel that they were still the inheritors of God's covenanted mercies, and that the captivity had only temporarily interrupted, not dried up, the stream of God's favour to their nation. Now nothing could more effectually aid these pious and patriotic designs than setting before the people a compendious history of the kingdom of David, which should embrace a full account of its prosperity, should trace the sins which led to its overthrow, but should carry the thread through the period of the captivity, and continue it as it were unbroken on the other side; and those passages in their former history would be especially important which exhibited their greatest and best kings as engaged in building or restoring the temple, in reforming all corruptions in religion, and zealously regulating the services of the house of God. As regards the kingdom of Israel or Samaria, seeing it had utterly and hopelessly passed away, and that the existing inhabitants were among the bitterest "adversaries of Judah and Benjamin," it would naturally engage very little of the compiler's attention. These considerations explain exactly the plan and scope of that historical work which consists of the two books of Chronicles and the book of Ezra. For after having in the first eight chapters given the genealogical divisions and settlements of the various tribes, the compiler marks distinctly his own age and his own purpose, by informing us in ch. ix. 1 of the disturbance of those settlements by the Babylonish captivity, and, in the following verses, of the partial restoration of them at the return from Babylon (2-24); and that this list refers to the families who had returned from Babylon is clear, not only from the context, but from its reinsertion, Neh. xi. 3-22,[d] with additional matter evidently extracted from the public archives, and relating to times subsequent to the return from Babylon, extending to Neh. xii. 27, where Nehemiah's narrative is again resumed in continuance with Neh. xi. 2. Having thus shown the re-establishment of the returned families, each in their own inheritance according to the houses of their fathers, the compiler proceeds to the other part of his plan, which is to give a continuous history of the kingdom of Judah from David to his own times, introduced by the closing scene of Saul's life (ch. x.), which introduction is itself prefaced by a genealogy of the house of Saul (ix. 35-44), extracted from the genealogical tables drawn up in the reign of king Hezekiah, as is at once manifest by counting the 13 or 14 generations, from Jonathan to the sons of Azel inclusive, exactly corresponding to the 14 from David to Hezekiah inclusive. This part of the plan extends from 1 Chr. ix. 35 to the end of the book of Ezra: 1 Chr. xv.-xvii. xxii.-xxix.; 2 Chr. xiii.-xv. xxiv. xxvi. xxix.-xxxi. and xxxv. are among the passages wholly or in part peculiar to the books of Chronicles, which mark the purpose of the compiler, and are especially suited to the age and the work of Ezra. Many Chaldaisms in the language of these books, the resemblance of the style of Chron. to that of Ezra, which is, in parts, avowedly Ezra's composition, the reckoning by Darics (1 Chr. xxix. 7) as most explain אַדַרְכֹנִים, as well as the breaking off of the narrative in the lifetime of Ezra, are among other valid arguments by which the authorship, or rather compilation of 1 and 2 Chr. and Ezr. is vindicated to Ezra. As regards the *materials* used by him, and the *sources* of his information, they are not difficult to discover. The genealogies are obviously transcribed from some register, in which were preserved the genealogies of the tribes and families drawn up at different times. This appears from the very different ages at which different genealogies terminate, indicating of course the particular reign when each was drawn up. Thus *e.g.* the genealogy of the descendants of Sheshan (1 Chr. ii. 34-41) was drawn up in Hezekiah's reign, since, including Zabad, who lived in David's time, and Azariah in the time of Joash, it ends with a generation contemporary with Hezekiah [AZARIAH, No. 13]. The line of the high-priests (1 Chr. vi. 1-15) must have been drawn up during the captivity; that in 50-53, in the time of David or Solomon; those of Heman and Asaph in the same chapter in the time of David; that of the sons of Azel (1 Chr. viii. 38) in the time of Hezekiah; that of the sons of Zerubbabel (1 Chr. iii. 19-24) in the time of Ezra, and so on.

The same wide divergence in the age of other materials embodied in the books of Chronicles is also apparent. Thus the information in 1 Chr. i. concerning the kings of Edom before the reign of Saul, was obviously compiled from very ancient sources. The same may be said of the incident of the slaughter of the sons of Ephraim by the Gittites, 1 Chr. vii. 21, viii. 13, and of the account of the sons of Shela, and their dominion in Moab, 1 Chr. iv. 21, 22. The curious details concerning the Reubenites and Gadites in 1 Chr. v. must have been drawn from contemporary documents, embodied probably in the genealogical records of Jotham and Jeroboam, while other records used by the compiler are as late as after the return from Babylon, such as 1 Chr. ix. 2 sqq.; 2 Chr. xxxvi. 20 sqq.; and others, as Ezr. ii. and iv. 6-23, are as late as the time of Artaxerxes and Nehemiah. Hence it is further manifest that the books of Chronicles and Ezra, though put into their present form by one hand, contain in fact extracts from the writings of many different writers, which were

[d] Compare also 1 Chr. ix. 19, with Ezr. ii. 42, Neh. vii. 45.

extant at the time the compilation was made. For the full account of the reign of David, he made copious extracts from the books of Samuel the seer, Nathan the prophet, and Gad the seer (1 Chr. xxix. 29). For the reign of Solomon he copied from "the book of Nathan," from "the prophecy of Ahijah the Shilonite," and from "the visions of Iddo the seer" (2 Chr. ix. 29). Another work of Iddo called "*the story* (or interpretation, *Midrash*, מִדְרָשׁ) of the prophet Iddo," supplied an account of the acts, and the ways, and sayings of king Abijah (xiii. 22); while yet another book of Iddo concerning genealogies, with the book of the prophet Shemaiah, contained the acts of king Rehoboam (xii. 15). For later times the "Book of the kings of Israel and Judah" is repeatedly cited (2 Chr. xxv. 26, xxvii. 7, xxxii. 32, xxxiii. 18, &c.), and "the sayings of the seers," or rather of Chozai (xxxiii. 19); and for the reigns of Uzziah and Hezekiah "the vision of the prophet Isaiah" (xxvi. 22, xxxii. 32). In other cases where no reference is made to any book as containing further information, it is probable that the whole account of such reign is transcribed. Besides the above named works, there was also the public national record called סֵפֶר דִּבְרֵי הַיָּמִים, mentioned in Neh. xii. 23, from which doubtless the present books took their name, and from which the genealogies and other matters in them were probably derived, and which are alluded to as having existed as early as the reign of David, 1 Chr. xxvii. 24. These "Chronicles of David," דִּבְרֵי הַיָּמִים לַמֶּלֶךְ דָּוִיד, are probably the same as the דִּבְרֵי דָוִיד, above referred to, as written by Samuel, Nathan, and Gad. From this time the affairs of each king's reign were regularly recorded in a book called at first סֵפֶר דִּבְרֵי שְׁלֹמֹה, "the book of the acts of Solomon" (1 K. xi. 41), by the name of the king, as before of David, but afterwards in both kingdoms by the general name of ס״ד״ הַיָּמִים, as in the constantly recurring formula,—"Now the rest of the acts (דברי) of Rehoboam, Abijam, &c.; Jeroboam, Nadab, &c., are they not written in the book of the Chronicles of the kings of Judah" *or* "of Israel" (1 K. xiv. 28, xv. 7, &c.)? And this continues to the end of Jehoiakim's reign, as appears by 2 K. xxiv. 5; 2 Chr. xxxvi. 8. And it was doubtless from this common source that the passages in the Books of Samuel and Kings identical with the Books of Chronicles were derived. All these several works have perished, but the most important matters in them have been providentially preserved to us in the Chronicles.

As regards the closing chapter of 2 Chr. subsequent to v. 8, and the 1st ch. of Ezra, a comparison of them with the narrative of 2 K. xxiv. xxv., will lead to the conclusion that while the writer of the narrative in *Kings* lived in Judah, and died under the dynasty of Nebuchadnezzar, the writer of the chapter in *Chronicles* lived at Babylon, and survived till the commencement at least of the Persian dynasty. For this last writer gives no details of the reigns of Jehoiachin, or Zedekiah, or the events in Judah subsequent to the burning of the temple; but, only dwelling on the moral lessons connected with the destruction of Jerusalem, passes on quickly to relate the return from captivity. Moreover, he seems to speak as one who had long been a subject of Nebuchadnezzar, calling him simply "King Nebuchadnezzar;" and by the repeated use of the expression "*brought him*, or those, to Babylon," rather encourages the idea that the writer was there himself. The first chapter of Ezra strongly confirms this view, for we have copious details, not likely to be known except to one at Babylon, of the decree, the presents made to the captives, the bringing out of the sacred vessels, the very name of the Chaldee treasurer, the number and weight of the vessels, and the Chaldee name of Zerubbabel, and in this chapter the writer speaks throughout of the captives *going up* to Jerusalem and Sheshbazzar *taking* them up (הָעֲלָה, as opposed to הֵבִיא). But with this clue we may advance a little further, and ask, who was there at Babylon, a prophet, as the writer of sacred annals must be, an author, a subject of Nebuchadnezzar and his sons, and yet who survived to see the Persian dynasty, to whom we can with probability assign this narrative? Surely the answer will be Daniel. Who so likely to dwell on the sacred vessels taken by Nebuchadnezzar (Dan. v. 2, 23); who so likely to refer to the prophecy of Jeremiah (Dan. ix. 2); who so likely to bewail the stubbornness of the people, and their rejection of the prophets (Dan. ix. 5-8); who so likely to possess the text of Cyrus's decree, to know and record the name of the treasurer (Dan. i. 3, 11); and to name Zerubbabel by his Chaldee name (Dan. i. 7)? Add to this, that Ezr. i. exactly supplies the unaccountable gap between Dan. ix. and x. [EZRA], and we may conclude with some confidence that as Jeremiah wrote the closing portion of the Book of Kings, so did Daniel write the corresponding portion in Chronicles, and down to the end of Ezr. i. Ezra perhaps brought this with him from Babylon, and made use of it to carry on the Jewish history from the point where the old Chronicles failed him. As regards the TEXT of the Chronicles it is in parts very corrupt, and has the appearance of having been copied from MSS. which were partly effaced by age or injury. Jerome (*Præf. ad Paral.*) speaks of the Greek text as being hopelessly confused in his days, and assigns this as a reason why he made a new translation from the Hebrew. However, in several of the differences between the text of Chronicles and the parallel passages in the other books,* the Chronicles preserve the purest and truest reading, as *e. g.* 2 Chr. ix. 25, compared with 1 K. iv. 26; 1 Chr. xi. 11 compared with 2 Sam. xxiii. 8; xxi. 12 comp. with 2 Sam. xxiv. 13; 2 Chr. xxvi. 1, 3, 8, &c. comp. with 2 K. xv. 1, 6, &c. As regards the LANGUAGE of these books, as of Ezra, Nehemiah, Esther, and the later prophets, it has a marked Chaldee colouring, and Gesenius says of them, that "as literary works, they are decidedly inferior to those of older date" (*Introd. to Heb. Gramm.*). The chief Chaldaisms are the use of certain words not found in old Hebrew, as תִּתְיַהֵּשׁ, סוֹף, זְמַן, &c., or of words in a different sense, as עָנָה, אָמַר, &c., or of a different orthography, as דָּוִיד for דָּוֹד, רֹב for רַב, &c., and the interchange of א and ה at the end and at the beginning of words, and other peculiarities pointed out by Gesenius and others. For further information see C. F.

* For a careful comparison of the text of 1 Chr. xi. with 2 Sam. v and xxiii., see Fr. Kennicott's dissertation.

Keil, *Apologet. Versuch ü. d. Bücher d. Chronik*; C. F. Movers, *Kritische Untersuchungen ü. d. Bibl. Chronik*; Wolf's *Biblioth. Hebr.*; Kitto's *Bibl. Cyclop.* CHRONICLES, and other works cited by the abovenamed writers. [A. C. H.]

CHRONOLOGY. 1. INTRODUCTION.—The object of this article is to indicate the present state of biblical chronology. By this term we understand the technical and historical chronology of the Jews and their ancestors from the earliest time to the close of the New Testament Canon. The technical division must be discussed in some detail, the historical only as far as the return from Babylon, the disputed matters of the period following that event being separately treated in other articles.

The character of the inquiry may be made clearer by some remarks on the general nature of the subject. Formerly too great an exactness was hoped for in the determination of Hebrew chronology. Where the materials were not definite enough to fix a date within a few years, it was expected that the very day could be ascertained. Hence arose great unsoundness and variety of results, which ultimately produced a general feeling of distrust. At present critics are rather prone to run into this latter extreme and to treat this subject as altogether vague and uncertain. The truth, as might be expected, lies between these two extreme judgments. The character of the records whence we draw our information forbids us to hope for a complete system. The Bible does not give a complete history of the times to which it refers: in its historical portions it deals with special and detached periods. The chronological information is, therefore, not absolutely continuous, although often, with the evident purpose of forming a kind of connexion between these different portions, it has a more continuous character than might have been expected. It is rather historical than strictly chronological in its character, and thus the technical part of the subject depends, so far as the Bible is concerned, almost wholly upon inference. It might be supposed that the accuracy of the information would compensate in some degree for its scantiness and occasional want of continuity. This was, doubtless, originally the case, but it has suffered by designed alteration and by the carelessness of copyists. It is, therefore, of the highest moment to ascertain, as far as possible, what are the indications of alterations by design, and the character of the data in which they occur, and also what class of data have been shown to have suffered through the carelessness of copyists. Designed alteration of numbers has only been detected in the two genealogical lists of Abraham's ancestors in Genesis, in which the character of the differences of the Hebrew text, the Septuagint, and the Samaritan Pentateuch, is such as to indicate separate alteration by design of two out of the three records. The object of these alterations must have been either to shorten or to lengthen the chronology. With the same purpose alterations may have been made in the prominent detached large numbers in the Old Testament, and even in the smaller numbers, when forming part of a series, or, in either case, in the accompanying words determining the historical place of these numbers. Hence there is great value in independent evidence in the New Testament and incidental evidence in the Old. Of the former class are St. Paul's mentions of the period of the Judges, and of that from the promise to Abraham until the Exodus, especially considered in connexion with his speaking of the duration of Saul's reign, as to which the Hebrew Scriptures are silent. Of the latter class are such statements as Jephthah's of the 300 years that the Israelites had held the country of the Amorites before his days, and the indications of time afforded by the growth of a tribe or family, and changes in national character and habits, which indications, from their requiring careful study and acute criticism, have been greatly neglected. The evidence of the genealogies without numbers is weakened not so much by designed alteration, of which the presence of the Second Cainan in two lists affords the only positive instances, but by the abundant indications they show of the carelessness of copyists. Their very nature also renders them guides to which we cannot trust since it appears that they may be in any case broken without being technically imperfect. Even were this not the case, it must be proved before they can be made the grounds of chronological calculation, that the length of man's life and the time of manhood were always what they now are, and even then the result could only be approximative, and when the steps were few, very uncertain. This inquiry therefore demands the greatest caution and judgment.

2. TECHNICAL CHRONOLOGY.—The technical part of Hebrew chronology presents great difficulties. The biblical information is almost wholly inferential, although in many cases the inferences to be drawn are of a very positive nature, not always absolutely but in their historical application. For instance, although the particular nature of each year of the common kind—for there appear to have been two years—cannot be fixed, yet the general or average character of all can be determined with a great approach to exactness. In this part we may use with more than ordinary confidence the evidence of the earlier Rabbinical commentators, who, in such matters, could scarcely be ill-informed. They lived near to the times at which all the Jewish observances connected with the calendar were strictly kept in the country for which they were framed, and it has not been shown that they had any motive for misrepresentation. We can, however, make no good use of our materials if we do not ascertain what character to expect in Hebrew technical chronology. There is no reason to look for any great change, either in the way of advance or decline, although it seems probable that the patriarchal division of time was somewhat ruder than that established in connexion with the Law, and that, after the time of Moses until the establishment of the kingdom, but little attention was paid to science. In our endeavour to ascertain how much scientific knowledge the patriarchs and Israelites are likely to have had, we must not expect either the accuracy of modern science or the inaccuracy of modern ignorance. As to scientific knowledge connected with chronology, particularly that of astronomy, the cases of the Egyptians and the Chaldees will assist us to form a judgment with respect to the Hebrews. These last, however, we must remember, had not the same advantage of being wholly settled, nor the same inducements of national religions connected with the heavenly bodies. The Arabs of the desert, from somewhat before the time of Mohammad—that is, as far as our knowledge of them in this respect extends—to the present day, afford the best parallel. We do not find them to have been a mathematical people or one given to chronological computation depending on astronomy, but to have regulated their

calendars by observation alone. It might have been expected that their observations would, from their constant recurrence, have acquired an extraordinary delicacy and gradually given place to computations; but such we do not find to have been the case, and these observations are not now more accurate than would be the earlier ones of any series of the kind. The same characteristics appear to have been those of the scientific knowledge and practice of the Hebrews. We have no reason for supposing that they had attained, either by discovery or by the instruction of foreigners, even in individual cases, to a high knowledge of mathematics or accuracy of chronological computation at any period of their history. In these particulars it is probable that they were always far below the Egyptians and the Chaldees. But there is sufficient evidence that they were not inattentive observers of the heavens in the allusions to stars and constellations as well-known objects. We may therefore expect, in the case of the Hebrews, that wherever observation could take the place of computation it would be employed, and that its accuracy would not be of more than a moderate degree. If, for instance, a new moon were to be observed at any town, it would be known within two days when it might be first seen, and one of the clearest-sighted men of the place would ascend to an eminence to look for it. This would be done throughout a period of centuries without any close average for computation being obtained, since the observations would not be kept on record. So also of the risings of stars and of the times of the equinoxes. These probable conclusions as to the importance of observation and its degree of accuracy must be kept in view in examining this section.

Before noticing the divisions of time we must speak of genealogies and generations.

It is commonly supposed that the genealogies given in the Bible are mostly continuous. When, however, we come to examine them closely, we find that many are broken without being in consequence *technically* defective as Hebrew genealogies. A modern pedigree thus broken would be defective, but the principle of these genealogies must have been different. A notable instance is that of the genealogy of our Saviour given by St. Matthew. In this genealogy Joram is immediately followed by Ozias, as if his son—Ahaziah, Joash, and Amaziah being omitted (Matt. i. 8). That this is not an accidental omission of a copyist is evident from the specification of the number of generations from Abraham to David, from David to the Babylonish Captivity, and from the Babylonish Captivity to Christ, in each case fourteen generations. Probably these missing names were purposely left out to make the number for the interval equal to that of the other intervals, such an omission being obvious and not liable to cause error. In Ezra's genealogy (Ezr. vii. 1-5) there is a similar omission, which in so famous a line can scarcely be attributed to the carelessness of a copyist. There are also examples of a man being called the son of a remote ancestor in a statement of a genealogical form, as the following: "Shebuel the son of Gershon [Gershom], the son of Moses" (1 Chr. xxvi. 24), where a contemporary of David is placed in the same relation to Gershom the son of Moses, as the latter is to Moses himself. That these are not exceptional instances is evident from the occurrence of examples of the same kind in historical narratives. Thus Jehu is called "the son of Nimshi" (1 K. xix. 16; 2 K. ix. 20; 2 Chr. xxii. 7), as well as "the son of Jehoshaphat the son of Nimshi" (1 K. ix. 2, 14). In the same manner Laban is called "the son of Nahor" (Gen. xxix. 5), whereas he was his grandson, being the son of Bethuel (xxviii. 2, 5, comp. xxii. 20-23). We cannot, therefore, venture to use the Hebrew genealogical lists to compute intervals of time except where we can prove each descent to be immediate. But even if we can do this we have still to be sure that we can determine the average length of each generation. (*Historical Chronology.*) Ideler remarks that Moses, like Herodotus, reckons by generations. (*Handbuch*, i. p. 506.) Certainly in the Pentateuch generations are connected with chronology by the length of each in a series being indicated, but this is not the manner of Herodotus, who reckons by generations, assuming an average of three to a century (ii. 142). There is no use of a generation as a division of time, in the Pentateuch, unless, with some, we suppose that דּוֹר in Gen. xv. 16 is so used: those, however, who hold this opinion make it an interval of a hundred years, since it would, if a period of time, seem to be the fourth part of the 400 years of verse 13: most probably, however, the meaning is that some of the fourth generation should come forth from Egypt. [GENEALOGY; GENERATION.]

We have now to speak of the divisions of time, commencing with the least. There is no evidence that the ancient Hebrews had any such division smaller than an hour:—

Hour.—The hour is supposed to be mentioned in Daniel (iii. 6, 15, iv. 16, 30 A. V. 19, 33, v. 5), but in no one of these cases is a definite period of time clearly intended by שָׁעָה, שְׁעָה, שְׁעָתָא, Chald., the word employed. The Egyptians divided the day and night into hours like ourselves from at least B.C. cir. 1200. (See Lepsius, *Chronologie der Aeg.* i. p. 130.) It is therefore not improbable that the Israelites were acquainted with the hour from an early period. The "sun-dial of Ahaz," whatever instrument, fixed or moveable, it may have been, implies a division of the kind. In the N. T. we find the same system as the modern, the hours being reckoned from the beginning of the Jewish night and day. [HOURS.]

Day.—For the civil day of 24 hours we find in one place (Dan. viii. 14) the term עֶרֶב בֹּקֶר, "evening-morning," LXX. *νυχθήμερον* (also in 2 Cor. xi. 25 A. V. "a night and a day"). Whatever may be the proper meaning of this Hebrew term, it cannot be doubted here to signify "nights and days." The common word for day as distinguished from night is also used for the civil day, or else both day and night are mentioned to avoid vagueness, as in the case of Jonah's "three days and three nights" (Jon. ii. 1, A. V. i. 17; comp. Matt. xii. 40). The civil day was divided into night and natural day, the periods of darkness and light (Gen. i. 5). It commenced with night, which stands first in the special term given above. The night, לַיְלָה, and therefore the civil day, is generally held to have begun at sunset. Ideler, however, while admitting that this point of time was that of the commencement of the civil day among all other nations known to us which followed a lunar reckoning, objects to the opinion that this was the case with the Jews. He argues in favour of the beginning of deep night

reasoning that, for instance, in the ordaining of the Day of Atonement, on the 10th of the 7th month, it is said "in the ninth [day] of the month at even, from even unto even, shall ye celebrate (*lit.* rest) your Sabbath"—(Lev. xxiii. 32), where, if the civil day began at sunset, it would have been said that they should commence the observance on the evening of the 10th day, or merely on the 10th day, supposing the word evening, עֶרֶב, to mean the later part of our afternoon. He cites, as probably supporting this view, the expression בֵּין הָעַרְבַּיִם, "between the two evenings" used of the time of offering the passover and the daily evening-sacrifice (Ex. xii. 6; Num. ix. 3, xxviii. 4); for the Pharisees, whom the present Jews follow, took it to be the time between the 9th and 11th hours of the day, or our 3 and 5 P.M., although the Samaritans and Karaites supposed it to be the time between sunset and full darkness, particularly on account of the phrase בְּבוֹא הַשֶּׁמֶשׁ, "when the sun is setting," used in a parallel passage (Deut. xvi. 6) (see *Handbuch*, i. pp. 482-484). These passages and expressions may, however, be not unreasonably held to support the common opinion that the civil day began at sunset. The term "between the two evenings" can scarcely be supposed to have originally indicated a long period: a special short period, though scarcely a point, the time of sunset, is shown to correspond to it. This is a natural division between the late afternoon when the sun is low, and the evening when his light has not wholly disappeared, the two evenings into which the natural evening would be cut by the commencement of the civil day if it began at sunset. There is no difficulty in the command that the observance of so solemn a day as that of atonement should commence a little before the true beginning of the civil day that due preparation might be made for the sacrifices. In Judaea, where the duration of twilight is very short at all times, the most natural division would be at sunset. The natural day, יוֹם, probably was held to commence at sunrise, morning-twilight being included in the last watch of the night, according to the old as well as the later division; some, however, made the morning-watch part of the day. Four natural periods, smaller than the civil day, are mentioned. These are עֶרֶב, evening, and בֹּקֶר, morning, of which there is frequent mention, and the less usual צָהֳרַיִם, "the two lights," as though "double light," noon, and חֲצוֹת הַלַּיְלָה, or —חֲצִי, "half the night," midnight. No one of these with a people not given to astronomy seems to indicate a point of time, but all to designate periods, evening and morning being, however, much longer than noon and midnight. The night was divided into watches (אַשְׁמֹרוֹת). In the O. T. but two are expressly mentioned, and we have to infer the existence of a third, the first watch of the night.[a] The middle watch (הָאַשְׁמֹרֶת הַתִּיכוֹנָה) occurs in Judg. vii. 19, where the connexion of watches with military affairs is evident—"And Gideon and the hundred men that [were] with him went down unto the extremity of the camp at the beginning of the middle watch; [and] they had but set the watchmen הַשֹּׁמְרִים;" and the morning-watch (אַשְׁמֹרֶת הַבֹּקֶר) is mentioned in Ex. xiv. 24 and 1 Sam. xi. 11; in the former case in the account of the passage of the Red Sea, in the latter, in that of Saul's surprise of the Ammonites when he relieved Jabesh-gilead. Some Rabbins hold that there were four watches (*Handbuch*, i. p. 486). In the N. T. four night-watches are mentioned, which were probably adopted from the Romans as a modification of the old system. All four occur together in Mark xiii. 35. ὀψέ, the late watch; μεσονύκτιον, midnight; ἀλεκτροφωνία, the cock-crowing; and πρωΐ, the early watch. [DAY, NIGHT, WATCHES OF NIGHT.]

Week (שָׁבוּעַ, a hebdomad).—The Hebrew week was a period of seven days ending with the Sabbath; therefore it could not have been a division of the month, which was lunar, without intercalation. But there was no such intercalation since the Sabbath was to be every seventh day, its name is used for week,[b] and weeks are counted on without any additional day or days. The mention together of Sabbaths and new moons proves nothing but that the two observances were similar, the one closing the week, the other commencing the month. The week, whether a period of seven days, or a quarter of the month, was of common use in antiquity. The Egyptians, however, were without it,[c] dividing their month of 30 days into decads as did the Athenians. The Hebrew week therefore cannot have been adopted from Egypt; probably both it and the Sabbath were used and observed by the patriarchs. [WEEK; SABBATH.]

Month (חֹדֶשׁ יָרֵחַ, חֹדֶשׁ יָמִים).—The months by which the time is measured in the account of the Flood would seem to be of 30 days each, probably forming a year of 360 days, for the 1st, 2nd, 7th, and 10th months are mentioned (Gen. viii. 13, vii. 11, viii. 14, 4, 5). Ideler contests this, arguing that as the water first began to sink after 150 days (and then had been 15 cubits above all high mountains), it must have sunk for some days ere the Ark could have rested on Ararat, so that the second date must be more than 150 days later than the first (*Handbuch*, i. pp. 69, 70, 478, 479). This argument depends upon the meaning of "high mountains," and upon the height of those—"the mountains of Ararat" (viii. 4), on which the Ark rested, questions connected with that of the universality of the Flood. [NOAH.] On the other hand it must be urged that the exact correspondence of the interval to five months of 30 days each, and the use of a year of 360 days, a fact strangely ignored by Ideler, in prophetic passages of both Testaments, are of no slight weight. That the months from the giving of the Law until the time

[a] In Lam. ii. 19, רֹאשׁ אַשְׁמֹרוֹת of course refers to, without absolutely designating, the first watch.

[b] Ideler corrects Gesenius (*Handwört.* s. v. שַׁבָּת, for affirming that the usual meaning, "sabbath," is satisfactory in Lev. xxiii. 15. In the *Thes.* (*s. v.*), Mödiger, possibly on the authority of Gesenius, admits that the signification is perhaps "week." Ideler's argument seems however unanswerable (*Handbuch*, i. p. 481, note 1).

[c] The passage of Dion Cassius (xxxvii. 19), in itself ambiguous, is of no value against the strong negative evidence of the monuments. (See Lepsius, *Chronologie der Aeg.* i. pp. 131-133.)

of the Second Temple, when we have certain knowledge of their character, were always lunar, appears from the command to keep new-moons, and from the unlikelihood of a change in the calendar. These lunar months have been supposed to have been always alternately of 29 and 30 days. Their average length would of course be a lunation, or a little (44′) above 29½ days, and therefore they would in general be alternately of 29 and 30 days, but it is possible that occasionally months might occur of 28 and 31 days, if, as is highly probable, the commencement of each was strictly determined by observation: that observation was employed for this purpose is distinctly affirmed in the Babylonian Talmud of the practice of the time at which it was written, when, however, a month was not allowed to be less than 29, or more than 30 days in length. The first day of the month is called חֹדֶשׁ, "new moon;" LXX. *νεομηνία*, from the root חָדַשׁ: "it was new" (as to the primary sense of which, see MONTH), and in speaking of the first day of a month this word was sometimes used with the addition of a number for the whole expression, "in such a month on the first day," as בַּחֹדֶשׁ הַשְּׁלִשִׁי . . . . בַּיּוֹם הַזֶּה. "On the third new-moon . . . . on that day," badly rendered by the LXX." *Τοῦ δὲ μηνὸς τοῦ τρίτου . . . τῇ ἡμέρᾳ ταύτῃ* (Ex. xix. 1): hence the word came to signify month, though then it was sometimes qualified as חֹדֶשׁ יָמִים. The new-moon was kept as a sacred festival. [FESTIVALS.] In the Pentateuch and Josh., Judg., and Ruth, we find but one month mentioned by a special name, the rest being called according to their order. The month with a special name is the first, which is called חֹדֶשׁ הָאָבִיב (LXX. *μὴν τῶν νέων*), "the month of ears of corn," or "Abib," that is the month in which the ears of corn became full or ripe, and on the 16th day of which, the second day of the feast of unleavened bread, ripe ears, אָבִיב, were to be offered (Lev. ii. 14; comp. xxiii. 10, 11, 14). This undoubted derivation shows how monstrous is the idea that Abîb comes from the Egyptian Epiphi. In 1 K. three other names of months occur, Zif, זִו, or זִיו, the second, Ethanim, אֵיתָנִים, the seventh, and Bul, בּוּל, the eighth. These names appear, like that of Abîb, to be connected with the phenomena of a tropical year. No other names are found in any book prior to the captivity, but in the books written after the return the later nomenclature still in use appears. This is evidently of Babylonian origin, as the Jews themselves affirm. [MONTHS.]

Year (שָׁנָה).—It has been supposed, on account of the dates in the narrative of the Flood, as already mentioned, that in Noah's time there was a year of 360 days. These dates might indeed be explained in accordance with a year of 365 days. The evidence of the prophetic Scriptures is however conclusive as to the knowledge of a year of the former length. The time times and an half of Dan. (vii. 25, xii. 7), where time means year (see xi. 13), cannot be doubted to be equivalent expressions to the 42 months and 1260 days of Rev. (xi. 2, 3, xii. 6) for $360 \times 3\frac{1}{2} = 1260$; and $30 \times 42 = 1260$. We have also the testimony of ancient writers that such a year was known to some nations, so that it is almost certain that the year of Noah was of this length.—The characteristics of the year institution at the Exodus can be clearly determined, though we cannot absolutely fix those of any single year. There can be no doubt that it was essentially typical, since certain observances connected with the produce of the land were fixed to particular days. It is equally clear that the months were lunar, each commencing with a new moon. It would appear therefore that there must have been some mode of adjustment. To ascertain what this was, it is necessary first to decide when the year commenced. On the 16th day of the month Abîb, as already mentioned, ripe ears of corn were to be offered as first-fruits of the harvest (Lev. ii. 14, xxiii. 10, 11). The reaping of the barley commenced the harvest (2 Sam. xxi. 9), the wheat following (Ruth ii. 23). Josephus expressly says that the offering was of barley (*Ant.* iii. 10, §5). It is therefore necessary to find when the barley becomes ripe in Palestine. According to the observation of travellers the barley is ripe, in the warmest parts of the country, in the first days of April. The barley-harvest therefore commences about half a month after the vernal equinox, so that the year would begin at about that tropical point were it not divided into lunar months. We may conclude that the nearest new moon about or after the equinox, but not much before, was chosen as the commencement of the year. Ideler, whom we have thus far followed, as to this year, concludes that the right new moon was chosen through observation of the forwardness of the barley-crops in the warmer districts of the country (*Handbuch*, i. p. 490). There is however this difficulty, that the different times of barley-harvest in various parts would have been liable to cause confusion. It seems, therefore, not unlikely that the Hebrews adopted the surer means of determining their new year's day by observations of heliacal risings or similar stellar phenomena known to mark the right time before the barley-harvest. Certainly the ancient Egyptians and the Arabs made use of such means. The method of intercalation can only have been that which obtained after the Captivity—the addition of a thirteenth month, whenever the twelfth ended too long before the equinox for the first-fruits of the harvest to be offered in the middle of the month following, and the similar offerings at the times appointed. This method would be in accordance with the permission granted to postpone the celebration of the Passover in the case of any one who was either legally unclean or journeying at a distance, for a whole month to the 14th day of the second month (Num. ix. 9-13), of which permission we find Hezekiah to have availed himself for both the reasons allowed, because the priests were not sufficiently sanctified and the people were not collected (2 Chr. xxx. 1-3, 15). The later Jews had two beginnings to the year, or, as it is commonly but somewhat inaccurately said, two years. At the time of the Second Temple (as Ideler admits) these two beginnings obtained, the seventh month of the civil reckoning being Abîb, the first of the sacred. Hence it has been held that the institution at the time of the Exodus was merely a change of commencement, and not the introduction of a new year; and also that from this time there were the two beginnings. The former opinion is at present purely hypothetical, and has been too much mixed up with the latter, for which, on the contrary, there is some evidence. The strongest point in this evidence, although strangely unnoticed by Ideler as such, is the cir-

cumstance that the sabbatical and jubilee years commenced in the seventh month, and doubtless on its first day. That the jubilee year commenced in this month is distinctly stated, since its solemn proclamation was on the 10th day of the seventh month, the Day of Atonement (Lev. xxv. 9, 10); and as this year immediately followed a sabbatical year, the latter must have commenced in the same manner. As however these were whole years, it must be supposed that they began on the first day of the month, the Day of Atonement standing in the same relation to their beginning, and perhaps to the civil beginning of the year, as did the Passover to the sacred beginning. It is perfectly clear that this would be the most convenient, if not the necessary, commencement of single years of total cessation from the labours of the field, since each year so commencing would comprise the whole round of these occupations in a regular order from seed-time to harvest, and from harvest to vintage and gathering of fruit. This is indeed plain from the injunction as to both Sabbatical and Jubilee years apart from the mention of the Day of Atonement, unless we suppose, and this would be very unwarrantable, that the injunction follows the order of the seasons of agriculture, but that the observance did not. It might seem, at first sight, that the seventh month was chosen, as itself of a kind of sabbatical character; but this does not explain the fact that Sabbatical and Jubilee years were natural years, nor would the seventh of twelve months be analogous to every seventh year. We can therefore come to no other conclusion but that for the purposes of agriculture the year was held to begin with the seventh month, while the months were still reckoned from the sacred commencement in Abîb. There are two expressions used with respect to the time of the celebration of the Feast of Ingathering on the 15th day of the seventh month, one of which leads to the conclusion at which we have just arrived, while the other is in accordance with it. The first of these speaks of this feast as בְּצֵאת הַשָּׁנָה, "in the going out" or end "of the year" (Ex. xxiii. 16), and the second, as תְּקוּפַת הַשָּׁנָה, "[at] the change of the year" (Ex. xxxiv. 22), a vague expression, as far as we can understand it, but one fully consistent with the idea of the turning-point of a natural year. By the term תקופה the Rabbins denote the commencement of each of the four seasons into which their year is divided (*Handbuch*, i. pp. 550, 551). Evidence corroborative of our conclusion is also afforded by the similar distinctive character of the first and seventh months in the calendar with respect to their observances. The one was distinguished by the Feast of Unleavened Bread from the 15th to the 21st inclusive; the other, by that of Tabernacles, from the 15th to the 22nd. There is besides this some evidence in the special sanctification, above that of the ordinary new moon, of the first day of the seventh month, which in the blowing of trumpets bears a resemblance to the celebration of the commencement of the jubilee year on the Day of Atonement. On these grounds we hold that there were two beginnings to the year from the time of the Exodus. [YEAR.]

Seasons.—The ancient Hebrews do not appear to have divided their year into fixed seasons. We find mention of the natural seasons, קַיִץ, "summer," and חֹרֶף, "winter," which are used for the whole year in the expression קַיִץ וְחֹרֶף (Ps. lxxiv. 17; Zech. xiv. 8; and perhaps Gen. viii. 22). The former of these properly means the time of cutting fruits, and the latter, that of gathering fruits; the one referring to the early fruit season, the other to the late one. Their true significations are therefore rather summer and autumn than summer and winter. There can be no doubt, however, that they came to signify the two grand divisions of the year, both from their use together as the two seasons, and from the mention of "the winter house," בֵּית־הַחֹרֶף, and "the summer house," בֵּית הַקַּיִץ (Am. iii. 15). The latter evidence is the stronger, since the winter is the time in Palestine when a palace or house of different construction would be needed to the light summer pavilion, and in the only passage besides that referred to in which the winter-house is mentioned, we read that Jehoiakim "sat in the winter-house in the ninth month:" that is, almost at mid-winter: "and [there was a fire] on the hearth burning before him" (Jer. xxxvi. 22). It is probable, however, that חֹרֶף, when used without reference to the year, as in Job xxix. 4, has its original signification. The phrase קֹר וְחֹם, "cold and heat," in Gen. viii. 22, is still more general, and cannot be held to indicate more than the great alternations of temperature, which, like those of day and night, were promised not to cease. (Comp. Ideler, *Handbuch*, i. p. 494.) There are two agricultural seasons of a more special character than the preceding in their ordinary use. These are זֶרַע, "seed-time," and קָצִיר, "harvest." Ideler (*loc. cit.*) makes these equal to the foregoing seasons when similarly used together; but he has not proved this, and the passage he quotes (Gen. *l. c.*) cannot be held to afford any evidence of the kind, until some other two terms in it are proved to be strictly correspondent. [SEASONS.]

Festivals and holy days.—Besides the sabbaths and new moons, there were four great festivals and a fast in the ancient Hebrew year, the Feast of the Passover, that of Weeks, that of Trumpets, the Day of Atonement, and the Feast of Tabernacles. The Feast of the Passover, פֶּסַח, was properly only the time of the sacrifice and eating of the paschal lamb, that is, the evening, בֵּין הָעַרְבַּיִם, "between the two evenings" (Lev. xxiii. 5)—a phrase previously considered—of the 14th day of the first month, and the night following,—the Feast of Unleavened Bread, חַג הַמַּצּוֹת, commencing on the morning of the 15th day of the month, and lasting seven days until the 21st inclusive. The 15th and 21st days of the month were sabbaths, that is, holy days. [PASSOVER.] The Feast of Weeks, חַג שָׁבֻעוֹת, or Pentecost, was kept at the close of seven weeks, counted from the day inclusive following the 16th of the 1st month. Hence its name means the feast of seven weeks, as indeed it is called in Tob. (ἁγία ἑπτὰ ἑβδομάδων, ii. 1). As the ears of barley as first-fruits of the harvest were offered on the 16th day of the 1st month, so on this day thanksgiving was paid for the blessing of the harvest, and first-fruits of wheat offered as well as of fruits: hence the names חַג הַקָּצִיר, Feast of Harvest, and יוֹם הַבִּכּוּרִים, Day of First-fruits.—The Feast of

Trumpets, יוֹם תְּרוּעָה (lit. of the sound of the trumpet), also called שַׁבָּתוֹן זִכְרוֹן תְּרוּעָה, "a great sabbath of celebration by the sound of the trumpet," was the 1st day of the 7th month, the civil commencement of the year. The Day of Atonement, יוֹם הַכִּפֻּרִים, was the 10th day of the 7th month. It was a sabbath, that is a holy day, and also a fast, the only one in the Hebrew year before the Babylonish Captivity. Upon this day the high-priest made an offering of atonement for the nation. This annual solemn rite seems more appropriate to the commencement than to the middle of the year; and the time of its celebration thus affords some evidence in favour of the theory of a double beginning.—The Feast of Tabernacles, חַג הַסֻּכּוֹת, was kept in the 7th month, from the 15th to the 22nd days inclusive. Its chief days were the first and last, which were sabbaths. Its name was taken from the people dwelling in tabernacles, to commemorate the Exodus. It was otherwise called חַג הָאָסִיף, "the feast of gathering," because it was also instituted as a time of thanksgiving for the end of the gathering of fruit and of the vintage. The small number and simplicity of these primitive Hebrew festivals and holy days is especially worthy of note. It is also observable that they are not of an astronomical character; and that when they are connected with nature, it is as directing the gratitude of the people to Him who, in giving good things, leaves not Himself without witness. In later times many holy days were added. Of these the most worthy of remark are the Feast of Purim, or "Lots," commemorating the deliverance of the Jews from Haman's plot, the Feast of the Dedication, recording the cleansing and re-dedication of the Temple by Judas Maccabaeus, and fasts on the anniversaries of great national misfortunes connected with the Babylonish Captivity. These last were doubtless instituted during that period (comp. Zech. vii. 1-5). [FESTIVALS, &c.]

Sabbatical and Jubilee Years.—The sabbatical year, שְׁנַת הַשְּׁמִטָּה, "the fallow year" or possibly "year of remission," or שְׁמִטָּה alone, also called a "sabbath," and a "great sabbath," was an institution of strictly the same character as the sabbath,—a year of rest, like the day of rest. It has not been sufficiently noticed that as the day has a side of physical necessity with reference to man, so the year has a side of physical necessity with reference to the earth. Every seventh year appears to be a very suitable time for the recurrence of a fallow year, on agricultural grounds. Besides the rest from the labours of the field and vineyard, there was in this year to be remission, temporary or absolute, of debts and obligations among the people. The sabbatical year must have commenced at the civil beginning of the year, with the 7th month, as we have already shown. Although doubtless held to commence with the 1st of the month, its beginning appears to have been kept at the Feast of Tabernacles (Deut. xxxi. 10), while that of the jubilee year was kept on the Day of Atonement. This institution seems to have been greatly neglected. This was prophesied by Moses, who speaks of the desolation of the land as an enjoying the sabbaths which had not been kept (Lev. xxvi. 34, 35, 43). The seventy years' captivity is also spoken of in 2 Chr. (xxxvi. 21) as an enjoying sabbath; but this may be on account of the number being sabbatical, as ten times seven, which indeed seems to be indicated in the passage. After the lapse of seven sabbatical periods, or forty-nine years, a year of jubilee was to be kept, immediately following the last sabbatical year. This was called שְׁנַת הַיּוֹבֵל, "the year of the trumpet," or יוֹבֵל alone, the latter word meaning either the sound of the trumpet or the instrument itself, because the commencement of the year was announced on the Day of Atonement by sound of trumpet. It was similar to the sabbatical year in its character, although doubtless yet more important. In the jubilee year debts were to be remitted, and lands were to be restored to their former owners. It is obvious from the words of the law (Lev. xxv. 8-11) that this year followed every seventh sabbatical year, so that the opinion that it was always identical with a sabbatical year is untenable. There is a further question as to the length of each jubilee period, if we may use the term, some holding that it had a duration of 50, but others of 49 years. The latter opinion does not depend upon the supposition that the seventh sabbatical year was the jubilee, since the jubilee might be the first year of the next seven years after. That such was the case is rendered most probable by the analogy of the weekly sabbath, and the custom of the Jews in the first and second centuries B.C.; although it must be noted that, according to Maimonides, the jubilee period was of 50 years, the 51st year commencing a new period, and that the same writer mentions that the Jews had a tradition that after the destruction of the first Temple only sabbatical years, and no jubilee years, were observed. (Ideler, *Handbuch*, i. pp. 503, 504.) The testimony of Josephus does not seem to us at all conclusive, although Ideler (*l. c.*) holds it to be so; for the expression ταῦτα πεντήκοντα μέν ἐστι ἔτη τὰ πάντα (*Ant.* iii. 12, §3) cannot be held to prove absolutely that the jubilee year was not the first year of a sabbatical period instead of standing between two such periods. It is important to ascertain when the first sabbatical year ought to have been kept; whether the sabbatical and jubilee periods seem to have been continuous; what positive record there is of any sabbatical or jubilee years having been kept; and what indications there are of a reckoning by such years of either kind. 1. It can scarcely be contested that the first sabbatical year to be kept after the Israelites had entered Canaan would be about the fourteenth. (Jennings, *Jewish Antiquities*, bk. iii. cap. 9: and infr *Historical Chronology*.) It is possible that it might have been somewhat earlier or later; but the narrative will not admit of much latitude. 2. It is clear that any sabbatical and jubilee years kept from the time of Joshua until the destruction of the first Temple, would have been reckoned from the first one, but it may be questioned if any kept after the return would be counted in the same manner: from the nature of the institutions, it is rather to be supposed that the reckoning, in the second case, would be from the first cultivation of the country after its re-occupation. The recorded sabbatical years do not enable us to test this supposition, because we do not know exactly the year of return, or that of the first cultivation of the country. The recorded dates of sabbatical years would make that next after the return to commence in B.C. 528, and be current in B.C. 527, which would make the first year of the period B.C. 534-3, which would not improbably be

the first year of cultivation: but in the case of so short a period this cannot be regarded as evidence of much weight. 3. There is no positive record of any jubilee year having been kept at any time. The dates of three sabbatical years have however been preserved. These were current B.C. 163, 135, and 37, and therefore commenced in each case about three months earlier than the beginning of these Julian years. (Jos. *Ant.* xii. 9, §5; xiii. 8, §1; xiv. 16, §2; xv. 1, §2; *B. J.* i. 2, §4; and 1 Macc. vi. 49, 53.) 4. There are some chronological indications in the O. T. that may not unreasonably be supposed to be connected with the sabbatical system. The prophet Ezekiel dates his first prophecy of those in the book "in the thirtieth year," &c., "which [was] the fifth year of king Jehoiachin's captivity" (i. 2); thus apparently dating in the former case from a better known era than that of Jehoiachin's captivity, which he employs in later places, without however in general again describing it. This date of the 30th year has been variously explained: some, with Usher, suppose that the era is the 18th year of Josiah, when the book of the Law was found, and a great passover celebrated. (See Hävernick, *Commentar über Ezech.* pp. 12, 13.) This year of Josiah would certainly be the first of the reckoning, and might be used as a kind of reformation-era, not unlike the era of Simon the Maccabee. [*Eras.*] Others suppose that the thirtieth year of the prophet's life is meant; but this seems very unlikely. Others again, including Scaliger (*De Emendatione Temporum*, pp. 79, 218, ed. 1583) and Rosenmüller (*Schol. ad loc.*), hold that the date is from the commencement of the reign of Nabopolassar. There is no record of an era of Nabopolassar; that king had been dead some years; and we have no instance in the O. T. of the use of a foreign era. The evidence therefore is in favour of Josiah's 18th year. There seems to be another reference to this date in the same book, where the time of the iniquity of Judah is said to be 40 years; for the final captivity of Judah (Jer. lii. 30) was in the 40th year of this reckoning. In the same place the time of the iniquity of Israel is said to be 390 years, which sum, added to the date of the captivity of this part of the nation in the A. V. B.C. 721, goes back to B.C. 1111 (Ez. iv. 5, 6). This result leads to the indication of possible jubilee dates, for the interval between B.C. 1111 and B.C. 623-2 is 488-9 years, within two years of ten jubilee periods; and it must be remembered that the seventy weeks of the prophet Daniel seem to indicate the use of such a great cycle. In the latter case, however, as in that of the seventy years' captivity, it is probable that the year of 360 days is used, so that the agreement is not absolute. (*Year.*) It remains to be asked whether the accounts of Josiah's reformation present any indications of celebrations connected with the sabbatical system. The finding of the book of the Law might seem to point to its being specially required for some public service. Such a service was the great reading of the Law to the whole congregation at the Feast of Tabernacles in every sabbatical year (Deut. xxxi. 10-13). The finding of the book was certainly followed by a public reading, apparently in the first month, by the king to the whole people of Judah and Jerusalem, and afterwards a solemn passover was kept. Of the latter celebration is it said in Kings, "Surely there was not holden such a passover from the days of the Judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah" (2 K. xxiii. 22); and, in Chronicles, "There was no passover like to that kept in Israel from the days of Samuel the prophet; neither did all the kings of Israel keep such a passover as Josiah kept" (2 Chr. xxxv. 18). The mention of Samuel is remarkable, since in his time the earlier supposed date falls. It may be objected that the passover is nowhere connected with the sabbatical reckoning, but these passovers can scarcely have been greater in sacrifices than at least one in Solomon's reign, nor is it likely that they are mentioned as characterized by greater zeal than any others whatever; so that we are almost driven to the idea of some relation to chronology. This result would place the Exodus in the middle of the 17th century B.C., a time for which we believe there is a preponderance of evidence (*Historical Chronology*). [SABBATICAL YEAR; JUBILEE.]

Eras.—There are indications of several historical eras having been used by the ancient Hebrews, but our information is so scanty that we are generally unable to come to positive conclusions. Some of these possible eras may be no more than dates employed by writers, and not national eras; others, however, can scarcely have been used in this special or individual manner from their referring to events of the highest importance to the whole people.

1. The Exodus is used as an era in 1 K. vi. 1, in giving the date of the foundation of Solomon's Temple. This is the only positive instance of the occurrence of this era, for we cannot agree with Ideler that it is certainly employed in the Pentateuch. He refers to Ex. xix. 1, and Num. xxxiii. 38 (*Handbuch*, i. p. 507). Here, as elsewhere in the same part of the Bible, the beginning of the Exodus-year—not, of course, the actual date of the Exodus (*Regnal years*, &c.)—is used as the point whence time is counted; but during the interval of which it formed the natural commencement it cannot be shown to be an era, though it may have been, any more than the beginning of a sovereign's reign is one.

2. The foundation of Solomon's temple is conjectured by Ideler to have been an era. The passages to which he refers (1 K. ix. 10; 2 Chr. viii. 1), merely speak of occurrences subsequent to the interval of 20 yrs. occupied in the building of the temple and the king's house, both being distinctly specified; so that his reading—"Zwanzig Jahre, nachdem Salomo das Haus des Herrn erbaute"—leaves out half the statement and so makes it incorrect (*Handb. l. c.*). It is elsewhere stated that the building of the temple occupied 7 yrs. (1 K. vi. 37, 38), and that of Solomon's house 13 (vii. 1), making up the interval of 20 yrs.

3. The era once used by Ezekiel, and commencing in Josiah's 18th year, we have previously discussed, concluding that it was most probably connected with the sabbatical system (*Sabbatical and Jubilee Years*).

4. The era of Jehoiachin's captivity is constantly used by Ezekiel. The earliest date is the 5th year (i. 2) and the latest, the 27th (xxix. 17). The prophet generally gives the date without applying any distinctive term to the era. He speaks, however, of "the fifth year of king Jehoiachin's captivity" (i. 2), and "the twelfth year of our captivity" (xxxiii. 21), the latter of which expressions may explain his constant use of the era. The same era is necessarily employed, though not as such, where the advancement of Jehoiachin in the 37th year of his captivity is mentioned (2 K. xxv

27; Jer. lii. 31). We have no proof that it was used except by those to whose captivity it referred. Its 1st year was current B.C. 596. commencing in the spring of that year.

5. The beginning of the seventy years' captivity does not appear to have been used as an æra (*Historical Chronology*).

6. The return from Babylon does not appear to be employed as an era: it is, however, reckoned from in Ezra (iii. 1, 8), as is the Exodus in the Pentateuch.

7. The era of the Seleucidae is used in the first and second books of Maccabees.

8. The liberation of the Jews from the Syrian yoke in the 1st year of Simon the Maccabee is stated to have been commemorated by an era used in contracts and agreements (1 Macc. xiii. 41). The yrs. 1, 2, and 3 on the coins ascribed to Simon [MONEY; SHEKEL] are probably of this era, although it is related that the right of coining money with his own stamp was not conceded to him until somewhat later than its beginning (xv. 6), for it may be reasonably supposed, either that Antiochus VII. confirmed privileges before granted by his brother Demetrius II. (comp. xv. 5), or that he gave his sanction to money already issued (*Enc. Brit.*, 8th ed., *Numismatics*, pp. 379, 380).

Regnal Years.—By the Hebrews regnal years appear to have been counted from the beginning of the year, not from the day of the king's accession. Thus, if a king came to the throne in the last month of one year, reigned for the whole of the next year, and died in the 1st month of the 3rd year, we might have dates in his 1st, 2nd, and 3rd yrs., although he governed for no more than 13 or 14 months. Any dates in the year of his accession before that event, or in the year of his death, after it, would be assigned to the last year of his predecessor and the 1st of his successor. The same principle would apply to reckoning from eras or important events, but the whole stated lengths of reigns or intervals would not be affected by it.

III. HISTORICAL CHRONOLOGY.—The historical part of Hebrew chronology is not less difficult than the technical. The information in the Bible is indeed direct rather than inferential, although there is very important evidence of the latter kind, but the present state of the numbers makes absolute certainty in many cases impossible. If, for instance, the Hebrew and LXX. differ as to a particular number we cannot in general positively determine that the original form of the number has been preserved, when we have decided, and this we are not always able to do, which of the present forms has a preponderance of evidence in its favour. In addition to this difficulty there are several gaps in the series of smaller numbers which we have no means of supplying with exactness. When therefore we can compare several of these smaller numbers with a larger number, or with independent evidence, we are frequently prevented from putting a conclusive test by the deficiencies in the first series. The frequent occurrence of round numbers is a matter of minor importance, for, although when we have no other evidence, it manifestly precludes our arriving at positive accuracy, the variation of a few years is not to be balanced against great differences apparently not to be positively resolved, as those of the primaeval numbers in the Hebrew, LXX. and Samaritan Pentateuch. Lately some have laid great stress upon the frequent occurrence of the number 40, alleging that it and 70 are vague terms equivalent to "many," so that "40 yrs." or "70 yrs." would mean no more than "many yrs." *Primâ facie* this idea would seem reasonable, but on a further examination it will be seen that the details of some periods of 40 yrs. are given, and show that the number is not indefinite where it would at first especially seem to be so. Thus the 40 years in the wilderness can be divided into three periods: 1. from the Exodus to the sending out of the spies was about one year and a quarter (1 yr. 1 + *x* (2?) months, Num. ix. 1, x. 11; comp. ver. 29, showing it was this year, and xiii. 20 proving that the search ended somewhat after midsummer): 2. the time of search 40 days (Num. xiii. 25): 3. the time of the wandering until the brook Zered was crossed 38 yrs. (Deut. ii. 14). making altogether almost 39½ yrs. This perfectly accords with the date yr. 40 m. 11 d. 1 of the address of Moses after the conquest of Sihon and Og (Deut. i. 3, 4), which was subsequent to the crossing of the brook Zered. So again David's reign of 40 yrs. is divided into 7 yrs. 6 m. in Hebron, and 33 in Jerusalem (2 Sam. ii. 11, v. 5; 1 Chr. iii. 4, but 1 K. ii. 11, 7 yrs., omitting the months, and 33). This therefore cannot be an indefinite number as some might conjecture from its following Saul's 40 yrs. and preceding Solomon's. The last two reigns again could not have been much more or less from the circumstances of the history. The occurrence of some round numbers therefore does not warrant our supposing the constant use of vague ones. In discussing the technical part of the subject we have laid some stress upon the opinions of the earlier Rabbinical commentators: in this part we place no reliance upon them. As to divisions of time connected with religious observances they could scarcely be far wrong, in historical chronology they could hardly be expected to be right, having a very small knowledge of foreign sources. In fact, by comparing their later dates with the chronology of the time astronomically fixed, we find so extraordinary a departure from correctness that we must abandon the idea of their having held any additional facts handed down by tradition, and serving to guide them to a true system of chronology. There are, however, important foreign materials to aid us in the determination of Hebrew chronology. In addition to the literary evidence that has been long used by chronologers, the comparatively recent decipherment of the Egyptian and Assyrian inscriptions has afforded us valuable additional evidence from contemporary monuments.

Biblical data.—It will be best to examine the biblical information under the main periods into which it may be separated, beginning with the earliest.

A. First Period, from Adam to Abram's departure from Haran.—All the numerical data in the Bible for the chronology of this interval are comprised in two genealogical lists in Genesis, the first from Adam to Noah and his sons (Gen. v. 3 *ad fin.*), and the second from Shem to Abram (xi. 10-26), and in certain passages in the same book (vii. 6, 11, viii. 13, ix. 28, 29, xi. 32, xii. 4). The Masoretic Hebrew text, the LXX., and the Samaritan Pentateuch greatly differ, as may be seen by the following table, which we take from the *Genesis of the Earth and of Man* (p. 90), adding nothing essential but a various reading, and the age of Abram when he left Haran, but also inclosing in parentheses numbers not stated but obtained by

	Age of each when the next was born.			Years of each after the next was born.			Total length of the life of each		
	Sept.	Heb.	Sam.	Sept.	Heb.	Sam.	Sept.	Heb.	Sam.
Adam	230	130		700	800		930	..	..
Seth	205	105		707	807		912	..	..
Enos	190	90		715	815		905	..	..
Cainan	170	70		740	840		910	..	..
Mahalaleel	165	65		730	830		895	..	..
Jared	162	..	62	800	..	785	962	..	847
Enoch	165	65		200	300		365	..	..
Methuselah	187	..	67	(782)	782	653	969	..	720
	167			802					
Lamech	188	182	53	565	595	600	753	777	653
Noah	502	..	..	448	..	..	950	..	..
Shem	100	..	..	500	..	..	600	..	..
	2264	1658	1309	This was "two years after the Flood."					
	2244								
Arphaxad	135	35	..	400	403	303	(535)	(438)	438
Cainan	130			330			(460)		
Salah	130	30	..	330	403	303	(460)	(433)	433
Eber	134	34	..	270	430	..	(404)	(464)	404
Peleg	130	30	..	209	..	109	(339)	(239)	239
Reu	132	32	..	207	..	107	(339)	(239)	239
Serug	130	30	..	200	..	100	(330)	(230)	230
Nahor	79	29	..	129	119	69	(208)	(148)	148
	179								
Terah	70	..	..	(135)	(135)	(75)	205	..	145
Abram leaves Haran	75	..	..						
	1145	365	1015						
	1245								

computation from others, and making some alterations consequently necessary. The advantage of the system of this table is the clear manner in which it shows the differences and agreements of the three versions of the data. The dots indicate numbers agreeing with the LXX.

The number of generations in the LXX. is one in excess of the Heb. and Sam. on account of the "Second Cainan," whom the best chronologers are agreed in rejecting as spurious. He is found in the present text of the LXX. in both Gen. and 1 Chr. and in the present text of St. Luke's Gospel. Josephus, Philo, and the earlier Christian writers appear however to have known nothing of him, and it is therefore probable either that he was first introduced by a copyist into the Gospel and thence into the LXX., or else that he was found in some codd. of the LXX. and thence introduced into the Gospel, and afterwards into all other copies of the LXX. [CAINAN.] Before considering the variations of the numbers it is important to notice that "as two of the three sources must have been corrupted, we may reasonably doubt whether any one of them be preserved in its genuine state" (*Genesis of the Earth, &c.*, p. 92)—a check upon our confidence that has strangely escaped chronologers in general. The variations are the result of design not accident, as is evident from the years before the birth of a son and the residues agreeing in their sums in almost all cases in the antediluvian generations, the exceptions, save one, being apparently the result of necessity that lives should not overlap the date of the Flood (comp. Clinton, *Fasti Hellen.* i. p. 285). We have no clue to the date or dates of the alterations beyond that we can trace the LXX. form to the First century of the Christian era, if not higher,[d] and the Heb. to the Fourth century: if the Sam. numbers be as old as the text, we can assign them a higher antiquity than what is known as to the Heb. The little acquaintance most of the early Christian writers had with Hebrew makes it impossible to decide on their evidence, that the variation did not exist when they wrote: the testimony of Josephus is here of more weight, but in his present text it shows contradiction, though preponderating in favour of the LXX. numbers A comparison of the lists would lead us to suppose, on internal evidence, that they had first two forms, and that the third version of them originated from these two. This supposed later version of the lists would seem to be the Sam., which certainly is less internally consistent, on the supposition of the original correctness of the numbers, than the other two. The cause of the alterations is most uncertain. It has indeed been conjectured that the Jews shortened the chronology in order that an ancient prophecy that the Messiah should come in the sixth millenary of the world's age might not be known to be fulfilled in the advent of our Lord. The reason may be sufficient in itself, but it does not rest upon sufficient evidence. It is, however, worthy of remark, that in the apostolic age there were hot discussions respecting genealogies (Tit. iii. 9), which would seem to indicate that great importance was attached to them, perhaps also that the differences or some difference then existed. The different proportions of the generations and lives in the LXX. and Heb. have

[d] The earliest supposed indication of the LXX. numbers is in the passage of Polyhistor (ap. Euseb. *Præp.* ix. 21, p. 422) giving the same as the computation of Demetrius; but we cannot place reliance on the correctness of a single fragmentary text.

been asserted to afford an argument in favour of the former. At a later period, however, when we find instances of longevity recorded in all versions, the time of marriage is not different from what it is at the present day, although there are some long generations. A stronger argument for the LXX., if the unity of the human race be admitted, is found in the long period required from the Flood to the Dispersion and the establishment of kingdoms: this supposition would, however, require that the patriarchal generations should be either exceptional or represent periods: for the former of these hypotheses we shall see there is some ground in the similar case of certain generations, just alluded to, from Abraham downwards. With respect to probability of accuracy arising from the state of the text, the Heb. certainly has the advantage. There is every reason to think that the Rabbins have been scrupulous in the extreme in making alterations: the LXX., on the other hand, shows signs of a carelessness that would almost permit change, and we have the probable interpolation of the Second Cainan. If, however, we consider the Sam. form of the lists as sprung from the other two, the LXX. would seem to be earlier than the Heb., since it is more probable that the antediluvian generations would have been shortened to a general agreement with the Heb., than that the postdiluvian would have been lengthened to suit the LXX.; for it is obviously most likely that a sufficient number of years having been deducted from the earlier generations, the operation was not carried on with the later. It is noticeable that the stated sums in the postdiluvian generations in the Sam. generally agree with the computed sums of the Heb. and not with those of the LXX., which would be explained by the theory of an adaptation of one of these two to the other, although it would not give us reason for supposing either form to be the earlier. It is an ancient conjecture that the term year was of old applied to periods short of true years. There is some plausibility in this theory, at first sight, but the account of the Deluge seems fatal to its adoption. The only passage that might be alleged in its support is that in which 120 years is mentioned as if the term of man's life after the great increase of wickedness before the Deluge, compared with the lives assigned to the antediluvian patriarchs, but this from the context seems rather to mean a period of probation before the catastrophe (Gen. vi. 3). A question has been raised whether the generations and numbers may not be independent, the original generations in Gen. having been as those in 1 Chr. simply names, and the numbers having been added, perhaps on traditional authority, by the Jews (comp. *Genesis of the Earth, &c.*, pp. 92-94). If we suppose that a period was thus portioned out then the character of Hebrew genealogies as not of necessity absolutely continuous might somewhat lessen the numbers assigned to individuals. Some have supposed that the numbers were originally cyclical, an idea perhaps originating in the notion of the distribution of a space of time to a certain number of generations. This particular theory can however scarcely be reconciled with the historical character of the names. Turning to the evidence of ancient history and tradition, we find the numbers of the LXX. confirmed rather than those of the Heb. The history and civilization of Egypt and Assyria with Babylonia reach to a time earlier than, in the first case, and about as early as, in the second, the Heb. date of the Flood. Moreover the concurrent evidence of antiquity carries the origin of gentile civilization to the Noachian races. The question of the unity of the species does not therefore affect this argument (MAN), whence the numbers of the LXX. up to the Deluge would seem to be correct, for an accidental agreement can scarcely be admitted. If correct, are we therefore to suppose them original, that is, of the original text whence the LXX. version was made? This appears to be a necessary consequence of their correctness, since the translators were probably not sufficiently acquainted with external sources to obtain numbers either actually or approximatively true, *even if they externally existed*, and had they had this knowledge it is scarcely likely that they would have used it in the manner supposed. On the whole, therefore, we are inclined to prefer the LXX. numbers after the Deluge, and, as consistent with them, and probably of the same authority, those before the Deluge also. It remains for us to ascertain what appears to be the best form of each of the three versions, and to state the intervals thus obtained. In the LXX. antediluvian generations, that of Methuselah is 187 or 167 yrs.: the former seems to be undoubtedly the true number, since the latter would make this patriarch, if the subsequent generations be correct, to survive the Flood 14 years. In the postdiluvian numbers of the LXX. we must, as previously shown, reject the Second Cainan from the preponderance of evidence against his genuineness. [CAINAN.] Of the two forms of Nahor's generation in the LXX. we must prefer 79, as more consistent with the numbers near it, and as also found in the Sam. An important correction of the next generation has been suggested in all the lists. According to them it would appear that Terah was 70 yrs. old at Abram's birth. "Terah lived seventy years, and begat Abram, Nahor, and Haran" (Gen. xi. 26). It is afterwards said that Terah went from Ur of the Chaldees to Haran and died there at the age of 205 yrs. (145 Sam.) (vv. 31, 32), and the departure of Abram from Haran to Canaan is then narrated (comp. Acts vii. 4), his age being stated to have been at that time 75 yrs. (xii. 1-5). Usher therefore conjectures that Terah was 130 yrs. old at Abram's birth (205—75=130) and supposes the latter not to have been the eldest son but mentioned first on account of his eminence, as is Shem in several places (v. 32, vi. 10, vii. 13, ix. 18, x. 1), who yet appears to have been the third son of Noah and certainly not the eldest (x. 21, and arrangement of chap.). There is, however, a serious objection in the way of this supposition. It seems scarcely probable that if Abram had been born to his father at the age of 130 years, he should have asked in wonder "Shall [a child] be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear?" (Gen. xvii. 17.) Thus to suit a single number, that of Terah's age at his death, where the Sam. does not agree with the Heb. and LXX., a hypothesis is adopted that at least strains the consistency of the narrative. We should rather suppose the number might have been changed by a copyist, and take the 145 yrs. of the Sam.—It has been generally supposed that the Dispersion took place in the days of Peleg, on account of what is said in Gen. x. as to him: [of the two sons of Eber] "the name of one [was] Peleg (פֶּלֶג, division), for in his days was the earth divided" (נִפְלְגָה, 25). It can not be positively affirmed that the "Dispersion

spoken of in Gen. xi. is here meant, since a physical catastrophe might be intended, although the former is perhaps the more natural inference. The event, whatever it was, must have happened at Peleg's birth, rather than, as some have supposed, at a later time in his life, for the easterns have always given names to children at birth, as may be noticed in the cases of Jacob and his sons.—We should therefore consider the following as the best forms of the numbers according to the three sources.

	LXX.		Heb.		Sam.	
Creation	0		0		0	
Flood (occupying chief part of this year)	2262		1656		1307	
Birth of Peleg	401	1017	101	367	401	1017
Departure of Abram from Haran	616		266		616	
	3279		2023		2324	

B. Second Period, from Abram's departure from Haran to the Exodus.—The length of this period is stated by St. Paul as 430 years from the promise to Abraham to the giving of the Law (Gal. iii. 17), the first event being held to be that recorded in Gen. xii. 1-5. The same number of years is given in Ex., where the Heb. reads—"Now the sojourning of the children of Israel who dwelt in Egypt [was] four hundred and thirty years. And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the Lord went out from the land of Egypt" (xii. 40, 41). Here the LXX. and Sam. add after "in Egypt" the words "and in Canaan," while the Alex. and other MSS. of the former also add after "the children of Israel" the words "and their fathers." It seems most reasonable to regard both these additions as glosses; if they are excluded, the passage appears to make the duration of the sojourn in Egypt 430 years, but this is not an absolutely certain conclusion. The "sojourning" might well include the period after the promise to Abraham while that patriarch and his descendants "sojourned in the land of promise as [in] a strange country" (Heb. xi. 9), for it is not positively said "the sojourning of the children of Israel in Egypt," but we may read "who dwelt in Egypt." As for the very day of close being that of commencement it might refer either to Abraham's entrance, or to the time of the promise. A third passage, occurring in the same essential form in both Testaments, and therefore especially satisfactory as to its textual accuracy, throws light upon the explanation we have offered of this last, since it is impossible to understand it except upon analogical principles. It is the divine declaration to Abraham of the future history of his children:—"Know of a surety that thy seed shall be a stranger in a land [that is] not their's, and shall serve them; and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance" (Gen. xv. 13, 14; comp. Acts vii. 6, 7). The four hundred years cannot be held to be the period of oppression without a denial of the historical character of the narrative of that time, but can only be supposed to mean the time from this declaration to the Exodus. This reading, which in the A. V. requires no more than a slight change in the punctuation, if it suppose an unusual construction in Hebrew, is perfectly admissible according to the principles of Semitic grammar, and might be used in Arabic. It is also noticeable that after the citation given above the events of the whole sojourn are repeated, showing that this was the period spoken of, and perhaps, therefore, the period defined (15, 16). The meaning of the "fourth generation" here mentioned has been previously considered. It cannot, therefore, be held that the statement of St. Paul that from the promise to Abraham until the Exodus was 430 years is irreconcileable with the two other statements of the same kind. In order to arrive at as certain a conclusion as may be attainable we must examine the evidence we have for the details of this interval. First, however, it will be necessary to form a distinct opinion as to the length of life of the patriarchs of this age. The biblical narrative plainly ascribes to them lives far longer than what is held to be the present extreme limit, and we must therefore carefully consider the evidence upon which the general correctness of the numbers rests, and any independent evidence as to the length of life at this time. The statements in the Bible regarding longevity may be separated into two classes, those given in genealogical lists and those interwoven with the relation of events. To the former class virtually belong all the statements relating to the longevity of the patriarchs before Abraham, to the latter nearly all relating to that of Abraham and his descendants. In the case of the one we cannot arrive at certainty as to the original form of the text, as already shown, but the other rests upon a very different kind of evidence. The statements as to the length of the lives of Abraham and his nearer descendants, and some of his later, are so closely interwoven with the historical narrative, not alone in form, but in sense, that their general truth and its cannot be separated. Abraham's age at the birth of Isaac is a great fact in his history, equally attested in the Old Testament and in the New. Again, the longevity ascribed to Jacob is confirmed by the question of Pharaoh, and the patriarch's remarkable answer, in which he makes his then age of 130 years less than the years of his ancestors (Gen. xlvii. 9), a minute point of agreement with the other chronological statements to be especially noted. At a later time the age of Moses is attested by various statements in the Pentateuch, and in the N. T. on St. Stephen's authority, though it is to be observed that the mention of his having retained his strength to the end of his 120 years (Deut. xxxiv. 7), is perhaps indicative of an unusual longevity. In the earlier part of the period following, we notice similar instances in the case of Joshua, and, inferentially, in that of Othniel. Nothing in the Bible could be cited against this evidence, except it be the common explanation of Ps. xc. (esp. vs. 10), combined with its ascription to Moses (*title*). The title cannot, analogically, be considered a very sure guide, but the style and contents seem to us to support it. It may be questioned, however, whether the general shortness of man's life forms the subject of this psalm. A shortness of life is lamented as the result of God's anger, the people are described as under his wrath, and prayer is made for a happier condition. Nothing could be more applicable to the shortening of life in the desert in order that none who were twenty years old and upwards at the Exodus should enter the Land of Promise. With these the ordinary term of life would be threescore years and ten, or fourscore years. If, therefore, we ascribe the psalm to Moses we cannot be certain that it gives the average of long life at his time independently of the peculiar circumstances of the wan-

dering in the desert. Thus it is evident that the two classes of statements in the Bible bearing on longevity stand upon a very different basis. It must be observed that all the supposed famous modern instances of great longevity, as those of Parr, Jackson, and the old Countess of Desmond, have utterly broken down on examination, and that the registers of this country *prove* no greater extreme than about 110 years. We have recently had the good fortune to discover some independent contemporary evidence bearing upon this matter. There is an Egyptian hieratic papyrus in the Bibliothèque at Paris bearing a moral discourse by one Ptah-hotp, apparently eldest son of Assa (B.C. cir. 1910-1860), the fifth king of the Fifteenth Dynasty, which was of Shepherds [EGYPT]. At the conclusion Ptah-hotp thus speaks of himself:—"I have become an elder on the earth (or in the land); I have traversed a hundred and ten years of life by the gift of the king and the approval of the elders, fulfilling my duty towards the king in the place of favour (or blessing)."—*Facsimile d'un Papyrus Egyptien*, par E. Prisse d'Avennes, pl. xix., lines 7, 8). The natural inferences from this passage are that Ptah-hotp wrote in the full possession of his mental faculties at the age of 110 years, and that his father was still reigning at the time, and, therefore, had attained the age of about 130 years, or more. The analogy of all other documents of the kind known to us does not permit a different conclusion. That Ptah-hotp was the son of Assa is probable from inscriptions in tombs at Memphis; that he was a king's eldest son is expressly stated by himself (*Facsimile*, &c., pl. v., lines 6, 7). Yet he had not succeeded his father at the time of his writing, nor does he mention that sovereign as dead. The reigns assigned by Manetho to the Shepherd-Kings of this dynasty seem indicative of a greater age than that of the Egyptian sovereigns (Cory's *Ancient Fragments*, 2nd ed., pp. 114, 136). It has been suggested to us by Mr. Goodwin that 110 years may be a vague term, meaning "a very long life;" it seems to be so used in papyri of a later time (B.C. cir. 1200). We rarely thus employ the term centenarian, more commonly employing sexagenarian and octogenarian, and this term is therefore indicative of a greater longevity than ours among the Egyptians. If the 110 years of Ptah-hotp be vague, we must still suppose him to have attained to an extreme old age during his father's lifetime, so that we can scarcely reduce the numbers 110 and about 130 more than ten years respectively. This Egyptian document is of the time of the Fifteenth Dynasty, and of so realistic and circumstantial a character in its historical bearings that the facts it states admit of no dispute. Other records tend to confirm the inferences we have here drawn. It seems, however, probable, that such instances of longevity were exceptional, and perhaps more usual among the foreign settlers in Egypt than the natives, and we have no ground for considering that the length of generations was then generally different from what it now is. For these reasons we find no difficulty in accepting the statements as to the longevity of Abraham and certain of his descendants,

[c] Bunsen reckons Abraham's yr. 75 as 1, and yr. 100 as 25, and makes the sum of this interval from the numbers 215 (*Egypt's Place*, i. p. 180). This is inaccurate, since if 75 = 1, then 100 = 26, and the interval is 216.

[d] Bunsen ridicules Dr. Baumgarten of Kiel for supposing a residue of 56 pairs from 70 souls. "This remainder of 56 pair out of 70 souls puts us very much in mind of Falstaff's mode of reckoning" (*Egypt's Place*, i. p. 178). Had the critic read Gen. xlvi. he would not have made this extraordinary mistake, and allowed only three wives to 67 men.

and can go on to examine the details of the period under consideration as made out from evidence requiring this admission. The narrative affords the following data which we place under two periods—1. that from Abram's leaving Haran to Jacob's entering Egypt, and 2. that from Jacob's entering Egypt to the Exodus.

1. Age of Abram on leaving Haran	75 yrs.
——— at Isaac's birth	100
Age of Isaac at Jacob's birth	60
Age of Jacob on entering Egypt	130
	216 or 215 yrs.[c]
2. Age of Levi on entering Egypt	
Residue of his life	cir. 43
Oppression after the death of Jacob's sons (Ex. i. 6, 7, seqq.).	82
Age of Moses at Exodus	80
	172
Age of Joseph in the same year	39
Residue of his life	71
Age of Moses at Exodus	80
	151

These data make up about 387 or 388 years, to which it is reasonable to make some addition, since it appears that all Joseph's generation died before the oppression commenced, and it is probable that it had begun some time before the birth of Moses. The sum we thus obtain cannot be far different from 430 years, a period for the whole sojourn that these data must thus be held to confirm. The genealogies relating to the time of the dwelling in Egypt, if continuous, which there is much reason to suppose some to be, are not repugnant to this scheme; but on the other hand, one alone of them, that of Joshua, in 1 Chr. (vii. 23, 25, 26, 27) *if a succession*, can be reconciled with the opinion that dates the 430 years from Jacob's entering into Egypt. The historical evidence should be carefully weighed. Its chief point is the increase of the Israelites from the few souls who went with Jacob into Egypt, and Joseph and his sons, to the six hundred thousand men who came out at the Exodus. At the former date the following are enumerated—"besides Jacob's sons' wives," Jacob, his twelve sons and one daughter (13), his fifty-one grandsons and one granddaughter (52), and his four great-grandsons, making, with the patriarch himself, seventy souls (Gen. xlvi. 8-27). The generation to which children would be born about this date may thus be held to have been of at least 51 pairs,[d] since all are males except one, who most probably married a cousin. This computation takes no account of polygamy, which was certainly practised at the time by the Hebrews. This first generation must, except there were at the time other female grandchildren of Jacob besides the one mentioned (comp. Gen. xlvi. 7), have taken foreign wives, and it is reasonable to suppose the same to have been constantly done afterwards, though probably in a less degree. We cannot therefore found our calculation solely on these 51 pairs, but must allow for polygamy and foreign marriages. These admissions

being made, and the especial blessing which attended the people borne in mind, the interval of about 215 years does not seem too short for the increase. On the whole, we have no hesitation in accepting the 430 years as the length of the interval from Abram's leaving Haran to the Exodus.

C. Third Period, from the Exodus to the Foundation of Solomon's Temple.—There is but one passage from which we obtain the length of this period as a whole. It is that in which the Foundation of the Temple is dated in the 480th (Heb.), or 440th (LXX.) year after the Exodus, in the 4th yr. 2nd m. of Solomon's reign (1 K. vi. 1). Subtracting from 480 or 440 yrs. the first three yrs. of Solomon and the 40 of David, we obtain (480 − 43 =) 437 or (440 − 43 =) 397 yrs. These results we have first to compare with the detached numbers. These are as follows:—A. From Exodus to death of Moses, 40 yrs. B. Leadership of Joshua, $7+x$ yrs. C. Interval between Joshua's death and the First Servitude x yrs. D. Servitudes and rule of Judges until Eli's death, 430 yrs. E. Period from Eli's death to Saul's accession, $20+x$ yrs. F. Saul's reign, 40 yrs. G. David's reign, 40 yrs. H. Solomon's reign to Foundation of Temple, 3 yrs. Sum, $3x+580$ yrs. It is possible to obtain approximatively the length of the three wanting numbers. Joshua's age at the Exodus was 20 or $20+x$ yrs. (Num. xiv. 29, 30), and at his death, 110: therefore the utmost length of his rule must be (110 − 20 + 40 =) 50 yrs. After Joshua there is the time of the Elders who overlived him, then a period of disobedience and idolatry, a servitude of 8 yrs., deliverance by Othniel the son of Kenaz, the nephew of Caleb, and rest for 40 yrs. until Othniel's death. The duration of Joshua's government is limited by the circumstance that Caleb's lot was apportioned to him in the 7th year of the occupation, and therefore of Joshua's rule, when he was 85 yrs. old, and that he conquered the lot after Joshua's death. Caleb cannot be supposed to have been a very old man on taking his portion, and it is unlikely that he would have waited long before attacking the heathen who held it, to say nothing of the portion being his claimed reward for not having feared the Anakim who dwelt there, a reward promised him of the Lord by Moses and claimed of Joshua, who alone of his fellow-spies had shown the same faith and courage (Num. xiv. 24; Deut. i. 36; Josh. xiv. 6 *ad fin.*, xv. 13-19; Judg. i. 9-15, 20). If we suppose that Caleb set out to conquer his lot about 7 years after its apportionment, then Joshua's rule would be about 13 yrs., and he would have been a little older than Caleb. The interval between Joshua's death and the First Servitude is limited by the history of Othniel. He was already a warrior when Caleb conquered his lot; he lived to deliver Israel from the Mesopotamian oppressor, and died at the end of the subsequent 40 yrs. of rest. Supposing Othniel to have been 30 yrs. old when Caleb set out, and 110 yrs. at his death, 32 yrs. would remain for the interval in question. The rule of Joshua may be therefore reckoned to have been about 13 yrs., and the subsequent interval to the First Servitude about 32 yrs., altogether 47 yrs. These numbers cannot be considered exact; but they can hardly be far wrong, more especially the sum. The residue of Samuel's judgeship after the 20 yrs. from Eli's death until the solemn fast and victory at Mizpeh, can scarcely have much exceeded 20 yrs. Samuel must have been still young at the time of Eli's death, and he died very near the close of Saul's reign (1 Sam. xxv. 1, xxviii. 3). If he were 10 yrs. old at the former date, and judged for 20 yrs. after the victory at Mizpeh, he would have been near 90 yrs. old (10?+20+20?+38?) at his death, which appears to have been a long period of life at that time. If we thus suppose the three uncertain intervals, the residue of Joshua's rule, the time after his death to the First Servitude, and Samuel's rule after the victory at Mizpeh to have been respectively 6, 32, and 20 yrs., the sum of the whole period will be (580+58=) 638 yrs. Two independent large numbers seem to confirm this result. One is in St. Paul's address at Antioch of Pisidia, where, after speaking of the Exodus and the 40 yrs. in the desert, he adds: "And when he had destroyed seven nations in the land of Chanaan, he divided their land unto them by lot. And after that he gave [unto them] judges about the space of four hundred and fifty years, until Samuel the prophet. And afterward they desired a king" (Acts xiii. 19, 20, 21). This interval of 450 yrs. may be variously explained, as commencing with Othniel's deliverance and ending with Eli's death, a period which the numbers of the earlier books of the Bible, if added together, make 422 yrs., or as commencing with the First Servitude, 8 yrs. more, 430 yrs., or with Joshua's death, which would raise these numbers by about 30 yrs., or again it may be held to end at Saul's accession, which would raise the numbers given respectively by about 40 yrs. However explained, this sum of 450 yrs. supports the authority of the smaller numbers as forming an essentially correct measure of the period. The other large number occurs in Jephthah's message to the king of the Children of Ammon, where the period during which Israel had held the land of the Amorites from the first conquest either up to the beginning of the Servitude from which they were about to be freed, or up to the very time, is given as 300 yrs. (Judg. xi. 26). The smaller numbers, with the addition of 38 yrs. for two uncertain periods, would make these intervals respectively 346 and 364 yrs. Here, therefore, there appears to be another agreement with the smaller numbers, although it does not amount to a positive agreement, since the meaning might be either three centuries, as a vague sum, or about 300 yrs. So far as the evidence of the numbers goes, we must decide in favour of the longer interval from the Exodus to the building of the First Temple, in preference to the period of 480 or 440 yrs. The evidence of the genealogies has been held by some to sustain a different conclusion. These lists, as they now stand, would, if of continuous generations, be decidedly in favour of an interval of about 300, 400, or even 500 years, some being much shorter than others. It is, however, impossible to reduce them to consistency with each other without arbitrarily altering some, and the result with those who have followed them as the safest guides has been the adoption of the shortest of the numbers just given, about 300 yrs.[e] The evidence of the genealogies may therefore be considered as probably leading to the rejection of all numerical statements, but as perhaps less inconsistent with that of 480 or 440 yrs. than with the rest. We have already shown (*Technical Chronology*) what strong reasons there are against using the

[e] Both Bunsen (*Egypt's Place*, i. pp. 176, 7) and Lepsius (*Chron. d. Aeg.* i. p. 369) suppose the genealogy of Shaul the son of Uzziah the Levite (1 Chr. vi. 22-24, comp. 33-38) to be that of Saul the king of Israel, an almost unaccountable mistake.

Hebrew genealogies to measure time. We prefer to hold to the evidence of the numbers, and to take as the most satisfactory the interval of about 638 yrs. from the Exodus to the Foundation of Solomon's Temple.

D. Fourth Period, from the Foundation of Solomon's Temple to its Destruction.—We have now reached a period in which the differences of chronologers are no longer to be measured by centuries but by tens of years and even single years, and towards the close of which accuracy is attainable. The most important numbers in the Bible are generally stated more than once, and several means are afforded by which their accuracy can be tested. The principal of these tests are the statements of kings' ages at their accessions, the double dating of the accessions of kings of Judah in the reigns of kings of Israel and the converse, and the double reckoning by the years of kings of Judah and of Nebuchadnezzar. Of these tests the most valuable is the second, which extends through the greater part of the period under consideration, and prevents our making any very serious error in computing its length. The mentions of kings of Egypt and Assyria contemporary with Hebrew sovereigns are also of importance, and are likely to be more so, when, as we may expect, the chronological places of all these contemporaries are more nearly determined. All records therefore tending to fix the chronologies of Egypt and Assyria, as well as of Babylonia, are of great value from their bearing on Hebrew chronology. At present the most important of such records is Ptolemy's Canon, from which no sound chronologer will venture to deviate. If all the Biblical evidence is carefully collected and compared it will be found that some small and great inconsistencies necessitate certain changes of the numbers. The amount of the former class has however been much exaggerated, since several supposed inconsistencies depend upon the non-recognition of the mode of reckoning regnal years, from the commencement of the year and not from the day of the king's accession. The greater difficulties and some of the smaller cannot be resolved without the supposition that numbers have been altered by copyists. In these cases our only resource is to propose an emendation. We must never take refuge in the idea of an interregnum, since it is a much more violent hypothesis, considering the facts of the history, than the conjectural change of a number. Two interregnums have however been supposed, one of 11 yrs. between Jeroboam II. and Zachariah, and the other, of 9 yrs. between Pekah and Hoshea. The former supposition might seem to receive some support from the words of the prophet Hosea (x. 3, 7, and perhaps 15), which however may as well imply a lax government, and the great power of the Israelite princes and captains, as an absolute anarchy, and we must remember the improbability of a powerful sovereign not having been at once succeeded by his son, and of the people having been content to remain for some years without a king. It is still more unlikely that in Hoshea's case a king's murderer should have been able to take his place after an interval of 9 yrs. We prefer in both cases to suppose a longer reign of the earlier of the two kings between whom the interregnums are conjectured. With the exception of these two interregnums, we would accept the computation of the interval we are now considering given in the margin of the A. V. It must be added, that the date of the conclusion of this period there given B.C. 588 must be corrected to 586. The received chronology as to its intervals cannot indeed be held to be beyond question in the time before Josiah's accession up to the Foundation of the Temple, but we cannot at present attain any better positive result than that we have accepted. The whole period may therefore be held to be of about 425 yrs., that of the undivided kingdom 120 yrs., that of the kingdom of Judah about 388 yrs., and that of the kingdom of Israel about 253 yrs. It is scarcely possible that these numbers can be more than a very few years wrong, if at all. (For a fuller treatment of the chronology of the kings, see ISRAEL, KINGDOM OF, and JUDAH, KINGDOM OF.)

E. Fifth Period, from the Destruction of Solomon's Temple to the Return from the Babylonish Captivity.—The determination of the length of this period depends upon the date of the return to Palestine. The decree of Cyrus leading to that event was made in the 1st year of his reign, doubtless at Babylon (Ezr. i. 1), B.C. 538, but it does not seem certain that the Jews at once returned. So great a migration must have occupied much time, and about two or three yrs. would not seem too long an interval for its complete accomplishment after the promulgation of the decree. Two numbers, held by some to be identical, must here be considered. One is the period of 70 yrs., during which the tyranny of Babylon over Palestine and the East generally was to last, prophesied by Jeremiah (xxv.), and the other, the 70 yrs. captivity (xxix. 10; 2 Chr. xxxvi. 21; Dan. ix. 2). The commencement of the former period is plainly the 1st year of Nebuchadnezzar and 4th of Jehoiakim (Jer. xxv. 1), when the successes of the king of Babylon began (xlvi. 2), and the miseries of Jerusalem (xxv. 29),[f] and the conclusion, the fall of Babylon (ver. 26). Ptolemy's Canon counts from the accession of Nebuchadnezzar to that of Cyrus 66 yrs., a number sufficiently near to the round sum of 70, which may indeed, if the yrs. be of 360 days (*Year*) represent at the utmost no more than about 69 tropical yrs. The famous 70 years of captivity would seem to be the same period as this, since it was to terminate with the return of the captives (Jer. xxix. 10). The two passages in Zech., which speak of such an interval as one of desolation (i. 12), and during which fasts connected with the last captivity had been kept (vii. 5), are not irreconcileable with this explanation: a famous

[f] In the book of Daniel (i. 1) the 3rd year of Jehoiakim is given instead of the 4th, which may be accounted for by the circumstance that the Babylonian year commenced earlier than the Hebrew, so that Nebuchadnezzar's 1st would commence in Jehoiakim's 3rd, and be current in his 4th. In other books of the Bible the years of Babylonian kings seem to be generally Hebrew current years. Two other difficulties may be noticed. The 18th year of Nebuchadnezzar in Jer. lii. 29 seems to be for the 19th. The difficulty of the 37th year of Jehoiachin's captivity, 12m. 25d. (Jer.), or 27 (2 K.), falling according to the rendering of the A. V. in the 1st year of Evil-Merodach (Jer. lii. 31; 2 K. xxv. 27), may be explained, as Dr. Hincks suggests, either by supposing the Heb., "in the year when he was king," to mean that he reigned but one year instead of two, as in the canon, or that Evil-Merodach is not the Iluaroûamus of the canon (*Journ. Sacr. Lit.* Oct. 1858).

post period might be spoken of, as the moderns speak of the Thirty Years War. These two passages are, it must be noticed, of different dates, the first of the 2nd year of Darius Hystaspis, the second of the 4th year.—This period we consider to be of 48+x yrs., the doubtful number being the time of the reign of Cyrus before the return to Jerusalem, probably a space of about two or three years.

Principal systems of Biblical Chronology.—Upon the data we have considered three principal systems of Biblical Chronology have been founded, which may be termed the Long System, the Short, and the Rabbinical. There is a fourth, which, although an offshoot in part of the last, can scarcely be termed biblical, inasmuch as it depends for the most part upon theories, not only independent of, but repugnant to the Bible: this last is at present peculiar to Baron Bunsen. Before noticing these systems it is desirable to point out some characteristics of those who have supported them, which may serve to aid our judgment in seeing how far they are trustworthy guides. All, or almost all, have erred on the side of claiming for their results a greater accuracy than the nature of the evidence upon which they rested rendered possible. Another failing of these chronologers is a tendency to accept, through a kind of false analogy, long or short numbers and computations for intervals, rather according as they have adopted the long or the short reckoning of the patriarchal genealogies than on a consideration of special evidence. It is as though they were resolved to make the sum as great or as small as possible. The Rabbins have in their chronology afforded the strongest example of this error, having so shortened the intervals, as even egregiously to throw out the dates of the time of the Persian rule. The German school is here an exception for it has generally fallen into an opposite extreme and required a far greater time than any derivable from the Biblical numbers for the earlier ages, while taking the Rabbinical date of the Exodus, and so has put two portions of its chronology in violent contrast. We do not lay much stress upon the opinions of the early Christian writers, or even Josephus: their method was uncritical, and they accepted the numbers best known to them without any feeling of doubt. We shall therefore confine ourselves to the moderns.

The principal advocates of the Long Chronology are Jackson, Hales, and Des-Vignoles. They take the LXX. for the patriarchal generations, and adopt the long interval from the Exodus to the Foundation of Solomon's Temple. The Short Chronology has had a multitude of illustrious supporters owing to its having been from Jerome's time the recognised system of the West. Ussher may be considered as its most able advocate. He follows the Heb. in the patriarchal generations, and takes the 480 yrs. from the Exodus to the Foundation of Solomon's Temple. The Rabbinical Chronology has lately come into much notice from its partial reception, chiefly by the German school. It accepts the biblical numbers, but makes the most arbitrary corrections. For the date of the Exodus it has been virtually accepted by Bunsen, Lepsius, and Lord A. Hervey. The system of Bunsen we have been compelled to constitute a fourth class of itself. For the time before the Exodus he discards all biblical chronological data, and reasons altogether, as it appears to us, on philological considerations. The following table exhibits the principal dates according to five writers.

	Hales.	Jackson.	Ussher.	Petavius.	Bunsen.
	B.C.	B.C.	B.C.	B.C.	B.C.
Creation	5411	5426	4004	3983	(Adam) cir. 20,000
Flood	3155	3170	2348	2327	(Noah) cir. 10,000
Abram leaves Haran	2078	2023	1921	1961	
Exodus	1648	1593	1491	1531	1320
Foundation of Solomon's Temple	1027	1014	1012	1012	1004
Destruction of " " ..	586	586	588	589	586

The principal disagreements of these chronologers, besides those already indicated, must be noticed. In the post-diluvian period Hales rejects the Second Cainan and reckons Terah's age at Abram's birth 130 instead of 70 years; Jackson accepts the Second Cainan and does not make any change in the second case; Usher and Petavius follow the Heb., but the former alters the generation of Terah, while the latter does not. Bunsen requires "for the Noachian period about ten millenia before our era and for the beginning of our race another ten thousand years, or very little more" (*Outlines*, vol. ii. p. 12). These conclusions necessitate the abandonment of all belief in the historical character of the biblical account of the times before Abraham. We cannot here discuss the grounds upon which they seem to be founded: it may be stated, however, that those grounds may be considered to be wholly philological. The writer does indeed speak of "facts and traditions:" his facts, however, as far as we can perceive, are the results of a theory of language, and tradition is, from its nature, no guide in chronology. How far language can be taken as a guide is a very hard question. It is, however, certain that no Semitic scholar has accepted Bunsen's theory. For the time from the Exodus to the Foundation of Solomon's Temple, Ussher alone takes the 480 yrs.; the rest, except Bunsen, adopt longer periods according to their explanations of the other numbers of this interval; but Bunsen calculates by generations. We have already seen the great risk that is run in adopting Hebrew genealogies for the measure of time, both generally and in this case. The period of the kings, from the foundation of Solomon's Temple, is very nearly the same in the computations of Jackson, Ussher, and Petavius: Hales lengthens it by supposing an interregnum of 11 yrs. after the death of Amaziah; Bunsen shortens it by reducing the reign of Manasseh from 55 to 45 yrs. The former theory is improbable and uncritical; the latter is merely the result of a supposed necessity, which we shall see has not been proved to exist; it is thus needless, and in its form as uncritical as the other.

Probable determination of dates and intervals.—Having thus gone over the biblical data, it only re-

mains for us to state what we believe to be the most satisfactory scheme of chronology, derived from a comparison of these with foreign data. We shall endeavour to establish on independent evidence, either exactly or approximatively, certain main dates, and shall be content if the numbers we have previously obtained for the intervals between them do not greatly disagree with those thus afforded.

1. Date of the Destruction of Solomon's Temple.—The Temple was destroyed in the 19th year of Nebuchadnezzar, in the 5th month of the Jewish year (Jer. lii. 12, 13; 2 K. xxv. 8, 9). In Ptolemy's Canon, this year is current in the proleptic Julian year, B.C. 586, and the 5th month may be considered as about equal to August of that year.

2. Synchronism of Josiah and Pharaoh Necho.—The death of Josiah can be clearly shown on biblical evidence to have taken place in the 22nd year before that in which the temple was destroyed, that is, in the Jewish year from the spring of B.C. 608 to the spring of 607. Necho's 1st year is proved by the Apis-tablets to have been most probably the Egyptian vague year, Jan. B.C. 609-8, but possibly B.C. 610-9. The expedition in opposing which Josiah fell, cannot be reasonably dated earlier than Necho's 2nd year, B.C. 609-8 or 608-7. It is important to notice that no earlier date of the destruction of the temple than B.C. 586 can be reconciled with the chronology of Necho's reign. We have thus B.C. 608-7 for the last year of Josiah, and 638-7 for that of his accession, the former date falling within the time indicated by the chronology of Necho's reign.

3. Synchronism of Hezekiah and Tirhakah.—Tirhakah is mentioned as an opponent of Sennacherib shortly before the miraculous destruction of his army in, according to the present text, the 14th year of Hezekiah. It has been lately proved from the Apis-tablets that the 1st year of Tirhakah's reign over Egypt was the vague year current in B.C. 689. The 14th year of Hezekiah, according to the received chronology is B.C. 713, and, if we correct it two yrs. on account of the lowering of the date of the destruction of the Temple, B.C. 711. If (Rawlinson's *Herod.* vol. i. p. 479, n. 1) we hold that the expedition dated in Hezekiah's 14th year was different from that which ended in the destruction of the Assyrian army, we must still place the latter event before B.C. 695. There is, therefore, a *primâ facie* discrepancy of at least 6 yrs. Bunsen (*Bibelwerk*, i. p. cccvi.) unhesitatingly reduces the reign of Manasseh from 55 to 45 yrs. Lepsius (*Königsbuch*, p. 104) more critically takes the 35 yrs. of the LXX. as the true duration. Were an alteration demanded, it would seem best to make Manasseh's computation of his reign commence with his father's illness in preference to taking the conjectural number 45 or the very short one 35. The evidence of the chronology of the Assyrian and Babylonian kings is, however, we think, conclusive in favour of the sum of 55. In the Bible we are told that Shalmaneser laid siege to Samaria in the 4th year of Hezekiah, and that it was taken in the 6th year of that king (2 K. xviii. 9, 10). The Assyrian inscriptions indicate the taking of the city by Sargon in his 1st or 2nd year, whence we must suppose either that he completed the enterprise of Shalmaneser, to whom the capture is not expressly ascribed in the Scriptures, or that he took the credit of an event which happened just before his accession. The 1st year of Sargon is shown by the inscriptions to have been exactly or nearly equal to the 1st of Merodach-Baladan, Mardocempadus; therefore it was current B.C. 721 or 720, and the 2nd year, 720 or 719. This would place Hezekiah's accession B.C. 726, 725, or 724, the 3rd being the very date the Hebrew numbers give. Again, Merodach-Baladan sent messengers to Hezekiah immediately after his sickness, and therefore in about his 15th year B.C. 710. According to Ptolemy's Canon, Mardocempadus reigned 721-710, and, according to Berosus, seized the regal power for 6 months before Elibus, the Belibus of the Canon, and therefore in about 703, this being, no doubt, a second reign. Here the preponderance of evidence is in favour of the earlier dates of Hezekiah. Thus far the chronological data of Egypt and Assyria appear to clash in a manner that seems at first sight to present a hopeless knot, but not on this account to be rashly cut. An examination of the facts of the history has afforded Dr. Hincks what we believe to be the true explanation. Tirhakah, he observes, is not explicitly termed Pharaoh or king of Egypt in the Bible, but king of Cush or Ethiopia, from which it might be inferred that at the time of Sennacherib's disastrous invasion he had not assumed the crown of Egypt. The Assyrian inscriptions of Sennacherib mention kings of Egypt and a contemporary king of Ethiopia in alliance with them. The history of Egypt at the time, obtained by a comparison of the evidence of Herodotus and others with that of Manetho's lists, would lead to the same or a similar conclusion, which appears to be remarkably confirmed by the prophecies of Isaiah. We hold, therefore as most probable, that, at the time of Sennacherib's disastrous expedition, Tirhakah was king of Ethiopia in alliance with the king or kings of Egypt. It only remains to ascertain what evidence there is for the date of this expedition. First it must be noted that the warlike operations of Sennacherib recorded in the Bible have been conjectured, as already mentioned, to be those of two expeditions. The fine paid by Hezekiah is recorded in the inscriptions as a result of an expedition of Sennacherib's 3rd year, which, by a comparison of Ptolemy's Canon with Berosus, must be dated B.C. 700, which would fall so near the close of the reign of the king of Judah, if no alteration be made, that the supposed second expedition, of which there would naturally be no record in the Assyrian annals on account of its calamitous end, could not be placed much later. The biblical account would, however, be most reasonably explained by the supposition that the two expeditions were but two campaigns of the same war, a war but temporarily interrupted by Hezekiah's submission. Since the first expedition fell in B.C. 700, we have not to suppose that the reign of Tirhakah in Ethiopia commenced more than 11 yrs. at the utmost before his accession in Egypt, a supposition which, on the whole, is far preferable to the dislocating attempts that have been made to lower the reign of Hezekiah. This would, however, necessitate a substitution of a later date in the place of the 14th year of Hezekiah for the first expedition. (See especially Dr. Hincks's paper "On the Rectifications of Sacred and Profane Chronology, which the newly-discovered Apis-steles render necessary," in the *Journal of Sacred Literature*, Oct. 1858; and Rawlinson's *Herod.* i. pp. 478-480). The synchronisms of Hoshea and Shalmaneser,

Pekah and Tiglath-Pileser, Menahem and Pul, have not yet been approximatively determined on double evidence.

4. *Synchronism of Rehoboam and Shishak.*—The biblical evidence for this synchronism is as follows: Rehoboam appears to have come to the throne about 249 yrs. before the accession of Hezekiah, and therefore B.C. cir. 973. The invasion of Shishak took place in his 5th year, by this computation, 969. Shishak was already on the throne when Jeroboam fled to him from Solomon. This event happened during the building of Millo, &c., when Jeroboam was head of the workmen of the house of Joseph (1 K. xi. 26-40, see esp. ver. 29). The building of Millo and repairing of the breaches of the city of David was after the building of the house of Pharaoh's daughter, that was constructed about the same time as Solomon's house, the completion of which is dated in his 23rd year (1 K. vi. 1, 37, 38, vii. 1; 2 Chr. viii. 1). This building is recorded after the occurrences of the 24th year of Solomon, for Pharaoh's daughter remained in Jerusalem until the king had ended building his own house, and the temple, and the wall of Jerusalem round about (1 K. iii. 1), and Millo was built after the removal of the queen (ix. 24); therefore, as Jeroboam was concerned in this building of Millo and repairing the breaches, and was met "at that time" (xi. 29) by Ahijah, and in consequence had to flee from the country, the 24th or 25th year is the most probable date. Thus Shishak appears to have come to the throne at least 21 or 22 yrs. before his expedition against Rehoboam. An inscription at the quarries of Silsilis in Upper Egypt records the cutting of stone in the 22nd year of Sheshonk I., or Shishak, for constructions in the chief temple of Thebes, where we now find a record of his conquest of Judah (Champollion, *Lettres*, pp. 190, 191). On these grounds we may place the accession of Shishak B.C. cir. 990. The evidence of Manetho's lists, compared with the monuments, would place this event within a few years of this date, for they do not allow us to put it much before or after B.C. 1000, an approach to correctness which at this period is very valuable. It is not possible here to discuss this evidence in detail.

5. *Exodus.*—Arguments founded on independent evidence afford the best means of deciding which is the most probable computation from Biblical evidence of the date of the Exodus. A comparison of the Hebrew calendar with the Egyptian has led the writer to the following result:—The civil commencement of the Hebrew year was with the new-moon nearest to the autumnal equinox; and at the approximative date of the Exodus obtained by the long reckoning, we find that the Egyptian vague year commenced at or about that point of time. This approximative date, therefore, falls about the time at which the vague year and the Hebrew year, as dated from the autumnal equinox, nearly or exactly coincided in their commencements. It may be reasonably supposed that the Israelites in the time of the oppression had made use of the vague year as the common year of the country, which indeed is rendered highly probable by the circumstance that they had mostly adopted the Egyptian religion (Josh. xxiv. 14; Ez. xx. 7, 8), the celebrations of which were kept according to this year. When, therefore, the festivals of the Law rendered a year virtually tropical necessary, of the kind either restored or instituted at the Exodus, it seems most probable that the current vague year was fixed under Moses. If this supposition be correct, we should expect to find that the 14th day of Abib, on which fell the full-moon of the Passover of the Exodus, corresponded to the 14th day of a Phamenoth, in a vague year commencing about the autumnal equinox. It has been ascertained by computation that a full moon fell on the 14th day of Phameneth, on Thursday, April 21st, in the year B.C. 1652.[s] A full moon would not fall on the same day of the vague year at a shorter interval than 25 yrs. before or after this date, while the triple coincidence of the new moon, vague year, and autumnal equinox could not recur in less than 1500 vague years (*Enc. Brit.* 8th ed. *Egypt.* p. 458). The date thus obtained is but 4 yrs. earlier than Hales's, and the interval from it to that of the Foundation of Solomon's Temple, B.C. cir. 1010, would be about 642 yrs. or 4 yrs. in excess of that previously obtained from the numerical statements in the Bible. It must be borne in mind that the inferences from the celebration of great passovers also led us to about the same time. In later articles we shall show the manner in which the history of Egypt agrees with this conclusion. [EGYPT; EXODUS, THE.] Setting aside Usher's preference for the 480 yrs., as resting upon evidence far less strong than the longer computation, we must mention the principal reasons urged by Bunsen and Lepsius in support of the Rabbinical date. The reckoning by the genealogies, upon which this date rests, we have already shown to be unsafe. Several points of historical evidence are, however, brought forward by these writers as leading to or confirming this date. Of these the most important is the supposed account of the Exodus given by Manetho, the Egyptian historian, placing the event at about the same time as the Rabbinical date. This narrative, however, is, on the testimony of Josephus, who has preserved it to us, wholly devoid of authority, being, according to Manetho's own showing, a record of uncertain antiquity, and of an unknown writer, and not part of the Egyptian annals. An indication of date has also been supposed in the mention that the name of one of the treasure-cities built for Pharaoh by the Israelities during the oppression, was Raamses (Ex. i. 11), probably the same place as the Rameses elsewhere mentioned, the chief town of a tract so called. [RAMESES.] This name is the same as that of certain well-known kings of Egypt of the period to which by this scheme the Exodus would be referred. If the story given by Manetho be founded on a true tradition the great oppressor would have been Rameses II., second king of the 19th dynasty, whose reign is variously assigned to the 14th and 13th centuries B.C. It is further urged that the first king Rameses of the Egyptian monuments and Manetho's lists is the grandfather of this king, Rameses I., who was the last sovereign of the 18th dynasty, and reigned at the utmost about 60 yrs. before his grandson. It must, however, be observed, that there is great reason for taking the lower dates of both kings, which would make the reign of the second after the Rabbinical date of the Exodus, and that in this case both Manetho's statement must be of course set aside, as placing the Exodus in the reign of this king's son, and the order of the Biblical narrative must be transposed that

[s] This was calculated for the writer at the Royal Observatory, through the kindness of the Astronomer-Royal.—*Horae Aeg.* p. 217.

the building of Raamses should not fall before the accession of Rameses I. The argument that there was no king Rameses before Rameses I. is obviously weak as a negative one, more especially as the names of very many kings of Egypt, particularly those of the period to which we assign the Exodus, are wanting. It loses almost all its force when we find that a son of Aahmes, Amosis, the head of the 18th dynasty, variously assigned to the 17th and 16th centuries B.C. bore the name of Rameses, which name from its meaning (son of Ra or the sun, the god of Heliopolis, one of the eight great gods of Egypt) would almost necessarily be a not very uncommon one, and Raamses might therefore have been named from an earlier king or prince bearing the name long before Rameses I. The history of Egypt presents great difficulties to the reception of the theory together with the Biblical narrative, difficulties so great that we think they could only be removed by abandoning a belief in the historical character of that narrative: if so, it is obviously futile to found an argument upon a minute point, the occurrence of a single name. The historical difficulties on the Hebrew side in the period after the Exodus are not less serious, and have induced Bunsen to antedate Moses' war beyond Jordan, and to compress Joshua's rule into the 40 yrs. in the wilderness (*Bibelwerk*, pp. ccxxviii, ix), and so, we venture to think, to forfeit his right to reason on the details of the narrative relating to the earlier period. This compression arises from the want of space for the Judges. The chronology of events so obtained is also open to the objection brought against the longer schemes, that the Israelites could not have been in Palestine during the campaigns in the East of the Pharaohs of the 18th, 19th, and 20th dynasties, since it does not seem possible to throw those of Rameses III. earlier than Bunsen's date of the beginning of the conquest of western Palestine by the Hebrews. This question, involving that of the policies and relation of Egypt and the Hebrews, will be discussed in later articles. [EGYPT; EXODUS, THE.] We therefore take B.C. 1652 as the most satisfactory date of the Exodus (see Duke of Northumberland's paper in Wilkinson's *Anc. Eg.* i. pp. 77-81; Bunsen, *Bibelwerk*, i. pp. ccxi-ccxiii, ccxxiii. seqq.; Lepsius, *Chronologie der Aegypter*, i. pp. 314, seqq.)

6. *Date of the Commencement of the* 430 *years of Sojourn.*—We have already given our reasons for holding the 430 years of Sojourn to have commenced when Abraham entered Palestine, and that it does not seem certain that the Exodus was the anniversary of the day of arrival. It is reasonable, however, to hold that the interval was of 430 complete years or a little more, commencing about the time of the vernal equinox, B.C. 2082, or nearer the beginning of that proleptic Julian year. Before this date we cannot attempt to obtain anything beyond an approximative chronology.

7. *Date of the Dispersion.*—Taking the LXX. numbers as most probable, the Dispersion, if coincident with the birth of Peleg, must be placed B.C. cir. 2698, or, if we accept Ussher's correction of the age of Terah at the birth of Abraham, cir. 2753.[h] We do not give round numbers, since doing so might needlessly enlarge the limits of error.

8. *Date of the Flood.*—The Flood, as ending about 401 yrs. before the birth of Peleg, would be placed B.C. cir. 3099 or 3159. The year preceding, or the 402nd, was that mainly occupied by the catastrophe. It is most reasonable to suppose the Noachian colonists to have begun to spread about three centuries after the Flood. If the Division at Peleg's birth be really the same as the Dispersion after the building of the Tower, this supposed interval would not be necessarily to be lengthened, for the text of the account of the building of the Tower does not absolutely prove that all Noah's descendants were concerned in it, and therefore some may have previously taken their departure from the primeval settlement. The chronology of Egypt, derived from the monuments and Manetho, is held by some to indicate for the foundation of its first kingdom a much earlier period than would be consistent with this scheme of approximative biblical dates. The evidence of the monuments, however, does not seem to us to carry back this event earlier than the later part of the 28th century B.C. The Assyrians and Babylonians have not been proved, on satisfactory grounds, to have reckoned back to so remote a time; but the evidence of their monuments, and the fragments of their history preserved by ancient writers, as in the case of the Egyptians, cannot be reconciled with the short interval preferred by Usher. As far as we can learn, no independent historical evidence points to an earlier period than the middle of the 28th century B.C. as the time of the foundation of kingdoms, although the chronology of Egypt reaches to about this period, while that of Babylon and other states does not greatly fall short of the same antiquity.

9. *Date of the Creation of Adam.*—The numbers given by the LXX. for the antediluvian patriarchs would place the creation of Adam 2262 yrs. before the end of the Flood, or B.C. cir. 5561 or 5421. [R. S. P.]

CHRYSOLITE (χρυσολίθος), the precious stone which garnished the seventh foundation of the New Jerusalem in St. John's vision. According to Schleusner, a gem of golden hue, or rather of yellow streaked with green and white. (See Plin. xxvii. 9; Isidor. *Origg* xvi. 14.) It seems to have been a species of topaz. [W. D.]

CHRYSOPRASUS (χρυσόπρασος; *chrysoprasus*), an Indian translucent gem, so called as resembling in colour the juice of the leek (πράσον) with golden spots (χρυσός)—a species of beryl supposed to be possessed of healing power in diseases of the eyes. The word occurs only once (in Rev. xxi. 20), where it is the tenth of the precious stones with which the walls of the new Jerusalem were garnished. Its spotted character may be inferred from the name given to it by Pliny (*H. N.* xxxvii. c. 8), *pardalios*, from its resembling the leopard-skin (see Braun. *de Vest. Sac. Heb.* ii. c. 9, p. 509). [W. D.]

CHUB (כּוּב; Λίβυες; *Chub*), a word occurring only once in the Heb., the name of a people in alliance with Egypt in the time of Nebuchadnezzar (Ez. xxx. 5). "Cush, and Phut, and Lud, and all the mingled people (עֶרֶב), and Chub, and the children of the land of the covenant, shall fall

[h] Abraham is said to have been 75 years old when he left Haran (Gen. xii. 4), but this does not necessarily imply that he had done more than enter upon his 75th year. (Comp. the case of Noah, vii. 6, 11, 13.) All the dates, therefore, before B.C. 2082, might have to be lowered one year.

by the sword with them" (*i. e.* no doubt the Egyptians: see ver. 4). The first three of these names or designations are of African peoples, unless, but this is improbable, the Shemite Lud be intended by the third (see, however, xxvii. 10, xxxviii. 5; Is. lxvi. 19; Jer. xlvi. 9); the fourth is of a people on the Egyptian frontier; and the sixth probably applies to the remnant of the Jews who had fled into Egypt (comp. Dan. xi. 28, 30, 32, especially the last, where the covenant is not qualified as "holy"), which was prophesied to perish for the most part by the sword and otherwise in that country (Jer. xlii. 16, 17, 22, xliv. 12, 13, 14, 27, 28). This fifth name is therefore that of a country or people in alliance with Egypt, and probably of northern Africa, or of the lands near Egypt to the south. Some have proposed to recognise Chub in the names of various African places—Κοβή, a port on the Indian Ocean (Ptol. iv. 7, §10), Χωβάτ or Χωβάθ in Mauritania (iv. 2, §9), and Κώβιον or Κωβίον in the Mareotic nome in Egypt (iv. 5)—conjectures which are of no value except as showing the existence of similar names where we might expect this to have had its place. Others, however, think the present Heb. text corrupt in this word. It has been therefore proposed to read נוּב for Nubia, as the Arab. vers. has "the people the Noobeh," whence it might be supposed that at least one copy of the LXX. had *ν* as the first letter: one Heb. MS. indeed reads כנוב (Cod. 409, ap. de Rossi). The Arab. vers. is, however, of very slight weight, and although כנוב might be the ancient Egyptian form or pronunciation of נוב, as Winer observes (*s. v.*), yet we have no authority of this kind for applying it to Nubia, or rather the Nubae, the countries held by whom from Strabo's time to our own are by the Egyptian inscriptions included in Keesh or Kesh, that is, Cush: the Nubae, however, may not in the prophet's days have been settled in any part of the territory which has taken from them its name. Far better, on the score of probability, is the emendation which Hitzig proposes, לוּב (*Begriff der Kritik*, p. 129). The Lubim, doubtless the Mizraite Lehabim of Gen. x. 13; 1 Chr. i. 11, are mentioned as serving with Cushim in the army of Shishak (2 Chr. xii. 2, 3), and in that of Zerah (xvi. 8, comp. xiv. 9), who was most probably also a king of Egypt, and certainly the leader of an Egyptian army [CUSH; ZERAH]. Nahum speaks of them as helpers of Thebes, together with Put (Phut), while Cush and Egypt were her strength (iii. 8, 9); and Daniel mentions the Lubim and Cushim as submitting to or courting a conqueror of Egypt (xi. 43). The Lubim might therefore well occur among the peoples suffering in the fall of Egypt. There is, however, this objection, that we have no instance of the supposed form לוּב, the noun being always given in the plural—LUBIM. In the absence of better evidence we prefer the reading of the present Heb. text, against which little can be urged but that the word occurs nowhere else, although we should rather expect a well-known name in such a passage. [R. S. P.]

CHUN (כּוּן; ἐκ τῶν ἐκλεκτῶν πόλεων; Joseph. Μάχωνι; *Chun*. The words of the LXX. look as if they had read Berothai, a word very like which—בְּרוֹד—they frequently render by ἐκλεκτός) 1 Chr. xviii. 8. [BEROTHAH.]

CHUSH'AN - RISHATHA'IM (כּוּשַׁן רִשְׁעָתָיִם; Χουσαρσαθαΐμ; *Chusan Rasathaim*), the king of Mesopotamia who oppressed Israel during eight years in the generation immediately following Joshua (Judg. iii. 8). The seat of his dominion was probably the region between the Euphrates and the *Khabour*, to which the name of Mesopotamia always attached in a special way. In the early cuneiform inscriptions this country appears to be quite distinct from Assyria; it is inhabited by a people called *Naïri*, who are divided into a vast number of petty tribes and offer but little resistance to the Assyrian armies. No centralised monarchy is found, but as none of the *Assyrian* historical inscriptions date earlier than about B.C. 1100, which is some centuries later than the time of Chushan, it is of course quite possible that a very different condition of things may have existed in his day. In the weak and divided state of Western Asia at this time, it was easy for a brave and skilful chief to build up rapidly a vast power, which was apt to crumble away almost as quickly. The case of Solomon is an instance. Chushan-Rishathaim's yoke was broken from the neck of the people of Israel at the end of eight years by Othniel, Caleb's nephew (Judg. iii. 10), and nothing more is heard of Mesopotamia as an aggressive power. The rise of the Assyrian empire, about B.C. 1270, would naturally reduce the bordering nations to insignificance. [G. R.]

CHU'SI (Χούς; Alex. Χουσεί; Vulg. omits), a place named only in Judith vii. 18, as near Ekrebel, and upon the brook Mochmur. It was doubtless in central Palestine, but all the names appear to be very corrupt, and are not recognisable.

CHU'ZA (properly **CHUZAS**), Χουζᾶς, the ἐπίτροπος, or house-steward of Herod (Antipas) whose wife Johanna (Ἰωάννα, יוֹחָנָה), having been healed by our Lord either of possession by an evil spirit or of a disease, became attached to that body of women who accompanied Him on his journeyings (Luke viii. 3); and, together with Mary Magdalen and Mary the mother [?] of James, having come early to the sepulchre on the morning of the resurrection, to bring spices and ointments to complete the burial, brought word to the apostles that the Lord was risen (Luke xxiv. 10). [H. A.]

CIC'CAR (כִּכָּר). [JORDAN; TOPOGRAPHICAL TERMS.]

CILIC'IA (Κιλικία), a maritime province in the S.E. of Asia Minor, bordering on Pamphylia in the W., Lycaonia and Cappadocia in the N., and Syria in the E. Lofty mountain chains separate it from these provinces, Mons Amanus from Syria, and Antitaurus from Cappadocia: these barriers can be surmounted only by a few difficult passes; the former by the Portae Amanides at the head of the valley of the Pinarus, the latter by the Portae Ciliciae near the sources of the Cydnus; towards the S. however an outlet was afforded between the Sinus Issicus and the spurs of Amanus for a road, which afterwards crossed the Portae Syriae in the direction of Antioch.[a] The sea-coast is rock-bound in the W., low and shelving in the E.; the chief rivers, Sarus, Cydnus, and Calycadnus, were in-

[a] Hence the close connexion which existed between Syria and Cilicia, as indicated in Acts xv. 23, 41; Gal. i. 21.

accessible to vessels of any size from sand-bars formed at their mouths. The western portion of the province is intersected with the ridges of Anti-taurus, and was denominated Trachaea, *rough*, in contradistinction to Pedias, the *level* district in the E. The latter portion was remarkable for its beauty and fertility, as well as for its luxurious climate: hence it became a favourite residence of the Greeks after its incorporation into the Macedonian empire, and its capital TARSUS was elevated into the seat of a celebrated school of philosophy. The connexion between the Jews and Cilicia dates from the time when it became part of the Syrian kingdom. Antiochus the Great is said to have introduced 2000 families of the Jews into Asia Minor, many of whom probably settled in Cilicia (Joseph. *Ant.* xii. 3, §4). In the Apostolic age they were still there in considerable numbers (Acts vi. 9). Cilician mercenaries, probably from Trachaea, served in the body-guard of Alexander Jannaeus (Joseph. *Ant.* xiii. 13, §5; *B. J.* i. 4, §3). Josephus identified Cilicia with the Tarshish of Gen. x. 4; *Θαρσὸς δὲ Θαρσεῖς, οὕτως γὰρ ἐκαλεῖτο τὸ παλαιὸν ἡ Κιλικία* (*Ant.* i. 6, §1). Cilicia was from its geographical position the high road between Syria and the West; it was also the native country of St. Paul; hence it was visited by him, firstly, soon after his conversion (Gal. i. 21; Acts ix. 30), on which occasion he probably founded the church there; and again in his second apostolical journey, when he entered it on the side of Syria, and crossed Antitaurus by the Pylae Ciliciae into Lycaonia (Acts xv. 41). [W. L. B.]

CINNAMON (קִנָּמוֹן, קְנָמֹן; *κινάμωμον*; *cinnamomum*), a well-known aromatic substance, the rind of the *Laurus cinnamomum*, called *Korunda-gauhah* in Ceylon. It is mentioned in Ex. xxx. 23 as one of the component parts of the holy anointing oil, which Moses was commanded to prepare—in Prov. vii. 17 as a perfume for the bed—and in Cant. iv. 14 as one of the plants of the garden which is the image of the spouse. In Rev. xviii. 13 it is enumerated among the merchandize of the great Babylon. "It was imported into Judaea by the Phoenicians or by the Arabians, and is now found in Sumatra, Borneo, China, &c., but chiefly, and of the best quality, in the S.W. part of Ceylon, where the soil is light and sandy, and the atmosphere moist with the prevalent southern winds. The stem and boughs of the cinnamon-tree are surrounded by a double rind, the exterior being whitish or grey, and almost inodorous and tasteless; but the inner one, which consists properly of two closely connected rinds, furnishes, if dried in the sun, that much-valued brown cinnamon which is imported to us in the shape of fine thin barks, eight or ten of which rolled one into the other form sometimes a quill. It is this inner rind which is called in Ex. xxx. 23, קִנְמַן־בֶּשֶׂם, "spicy cinnamon" (Kalisch *ad loc.*). From the coarser pieces oil of cinnamon is obtained, and a finer kind of oil is also got by boiling the ripe fruit of the tree. This last is used in the composition of incense, and diffuses a most delightful scent when burning.

Herodotus (iii. 111) ascribes to the Greek word *κιννάμωμον* a Phoenician, *i. e.* a Semitic origin. His words are: *ὄρνιθας δὲ λέγουσι μεγάλας φορέειν ταῦτα τα κάρφεα, τὰ ἡμεῖς ἀπὸ Φοινίκων μαθόντες κιννάμωμον καλέομεν.*

The meaning of the Heb. root קָנַם is doubtful. The Arab. قنم = *to smell offensively like rancid nut-oil*. Gesenius suggests that the word might have had the notion of lifting up or standing upright, like קָנָה, קוּם, קָנַן, and so be identical with קָנֶה, *canna, calamus*, which the cinnamon-rind resembles in form when prepared for the market, and has hence been called in the later Latin *cannella*, in Italian *canella*, and in French *canelle*. Gesenius (*Thes.* 1223) corrects his former derivation of the word (in *Lex. Man.*) from קָנָה, as being contrary to grammatical analogy. [W. D.]

CIN'NEROTH, ALL (כָּל כִּנְרוֹת; *πᾶσαν τὴν Χενερέθ*; *universam Cineroth*), a district named with the "land of Naphtali" and other northern places as having been laid waste by Benhadad king of Damascus, the ally of Asa king of Judah (1 K. xv. 20). It probably took its name from the adjacent city or lake of the same name (in other passages of the A. V. spelt CHINNEROTH); and was possibly the small enclosed district north of Tiberias, and by the side of the lake, afterwards known as "the plain of Gennesareth." The expression "All Cineroth" is unusual and may be compared with "All Bithron,"—probably, like this, a district and not a town. [G.]

CIRA'MA. The people of Cirama (*ἐκ Κιρασᾶ*; *Gramas*) and Gabdes came up with Zorobabel from Babylon (1 Esdr. v. 20). [RAMAH.]

CIRCUMCISION (מוּלָה; *περιτομή*; *circumcisio*) was peculiarly, though not exclusively, a *Jewish* rite. It was enjoined upon Abraham, the father of the nation, by God, at the institution, and as the token, of the Covenant, which assured to him and his descendants the promise of the Messiah (Gen. xvii.). It was thus made a necessary condition of Jewish nationality. Every male child was to be circumcised when eight days old (Lev. xii. 3) on pain of death; a penalty which, in the case of Moses, appears to have been demanded of the father, when the Lord "sought to kill him" because his son was uncircumcised (Ex. iv. 24-26). If the eighth day were a Sabbath the rite was not postponed (John vii. 22, 23). Slaves, whether home-born or purchased, were circumcised (Gen. xvii. 12, 13); and foreigners must have their males circumcised before they could be allowed to partake of the passover (Ex. xii. 48), or become Jewish citizens (Jud. xiv. 10. See also Esth. viii. 17, where for Heb. מִתְיַהֲדִים, "became Jews," the LXX. have *περιετέμοντο καὶ Ἰουδάϊζον*). The operation, which was performed with a sharp instrument (Ex. iv. 25; Josh. v. 2 [KNIFE]), was a painful one, at least to grown persons (Gen. xxxiv. 25; Josh. v. 8). It seems to have been customary to name a child when it was circumcised (Luke i. 59).

Various explanations have been given of the fact, that, though the Israelites practised circumcision in Egypt, they neglected it entirely during their journeying in the wilderness (Josh. v. 5). The most satisfactory account of the matter appears to be, that the nation, while bearing the punishment of disobedience in its forty years' wandering, was regarded as under a temporary rejection by God, and was therefore prohibited from using the sign of the Covenant. This agrees with the mention of their disobedience and its punishment, which immediately follows in the passage

in Joshua (v. 6), and with the words (v. 9) "This day have I rolled away the reproach of Egypt from off you." The "reproach of Egypt" was the threatened taunt of their former masters that God had brought them into the wilderness to slay them (Ex. xxxii. 12; Num. xiv. 13-16; Deut. ix. 28), which, so long as they remained uncircumcised and wanderers in the desert for their sin, was in danger of falling upon them. (Other views of the passage are given and discussed in Keil's *Commentary on Joshua*, in Clark's *Theol. Libr.* 129, &c.)

The use of circumcision by other nations besides the Jews is to be gathered almost entirely from sources extraneous to the Bible. The rite has been found to prevail extensively both in ancient and modern times; and among some nations, as, for instance, the Abyssinians, Nubians, modern Egyptians, and Hottentots, a similar custom is said to be practised by both sexes (see the *Penny Cyclopaedia*, article *Circumcision*). The biblical notice of the rite describes it as distinctively Jewish; so that in the N. T. "the circumcision" (ἡ περιτομή) and the uncircumcision (ἡ ἀκροβυστία) are frequently used as synonyms for the Jews and the Gentiles. Circumcision certainly belonged to the Jews as it did to no other people, by virtue of its divine institution, of the religious privileges which were attached to it, and of the strict regulations which enforced its observance. Moreover, the O. T. history incidentally discloses the fact that many, if not all, of the nations with whom they came in contact were uncircumcised. One tribe of the Canaanites, the Hivites, were so, as appears from the story of Hamor and Shechem (Gen. xxxiv.). To the Philistines the epithet "uncircumcised" is constantly applied (Judg. xiv. 3, &c. Hence the force of the narrative, 1 Sam. xviii. 25-27). From the great unwillingness of Zipporah to allow her son to be circumcised (Ex. iv. 25) it would seem that the Midianites, though descended from Abraham by Keturah (Gen. xxv. 2), did not practise the rite. The expression "lying uncircumcised," or "lying with the uncircumcised," as used by Ezekiel (c. xxxii.) of the Egyptians, Assyrians, and others, does not necessarily affirm anything either way, as to the actual practice of circumcision by those nations. The origin of the custom amongst one large section of those Gentiles who follow it, is to be found in the biblical record of the circumcision of Ishmael (Gen. xvii. 25). Josephus relates that the Arabians circumcise after the thirteenth year, because Ishmael, the founder of their nation, was circumcised at that age (*Ant.* i. 12, §2; see Lane's *Mod. Eg.* ch. ii.). Though Mohammed did not enjoin circumcision in the Koran, he was circumcised himself, according to the custom of his country; and circumcision is now as common amongst the Mohammedans as amongst the Jews.

Another passage in the Bible has been thought by some to speak of certain Gentile nations as circumcised. In Jer. ix. 25, 26 (Heb. 24, 25) the expression (כָּל־מוּל בְּעָרְלָה, v. 24) which is translated in the A. V. "all them which are circumcised with the uncircumcised," is rendered by Michaelis and Ewald "all the uncircumcised circumcised ones," and the passage understood to describe the Egyptians, Jews, Edomites, Ammonites, and Moabites, as alike circumcised in flesh and uncircumcised in heart. But, whatever meaning be assigned to the particular expression (Rosenmuller agrees with the A. V.; Maurer suggests "circumcised in foreskin"), the next verse makes a plain distinction between two classes, of which all the Gentiles (כָּל־הַגּוֹיִם), including surely the Egyptians and others just named, was one, and the house of Israel the other; the former being uncircumcised both in flesh and heart, the latter, though possessing the outward rite yet destitute of the corresponding state of heart, and therefore to be visited as though uncircumcised. The difficulty that then arises, viz., that the Egyptians are called uncircumcised, whereas Herodotus and others state that they were circumcised, has been obviated by supposing those statements to refer only to the priests and those initiated into the mysteries, so that the nation generally might still be spoken of as uncircumcised (Herod. ii. 36, 37, 104; and Wesseling and Bähr *in loc.*). The testimony of Herodotus must be received with caution, especially as he asserts (ii. 104) that the Syrians in Palestine confessed to having received circumcision from the Egyptians. If he means the Jews, the assertion, though it has been ably defended (see Spencer, *de Leg. Hebr.*, i. 5. §iv.) cannot be reconciled with Gen. xvii.; John vii. 22. If other Syrian tribes are intended, we have the contradiction of Josephus, who writes, "It is evident that no other of the Syrians that live in Palestine besides us alone are circumcised" (*Ant.* viii. 10, §3. See Whiston's note there). Of the other nations mentioned by Jeremiah, the Moabites and Ammonites were descended from Lot, who had left Abraham before he received the rite of circumcision; and the Edomites cannot be shown to have been circumcised until they were compelled to be so by Hyrcanus (Joseph. *Ant.* xiii. 9, §1). The subject is fully discussed by Michaelis (*Commentaries on the Laws of Moses*, iv. 3, clxxxiv.-clxxxvi.).

The process of restoring a circumcised person to his natural condition by a surgical operation was sometimes undergone (Celsus, *de Re Medica*, vii. 25). Some of the Jews in the time of Antiochus Epiphanes, wishing to assimilate themselves to the heathen around them, built a gymnasium (γυμνάσιον) at Jerusalem, and that they might not be known to be Jews when they appeared naked in the games, "made themselves uncircumcised" (1 Macc. i. 15, ἐποίησαν ἑαυτοῖς ἀκροβυστίας; *fecerunt sibi praeputia*; Joseph. *Ant.* xii. §5, 1, τὴν τῶν αἰδοίων περιτομὴν ἐπικαλύπτειν, κ.τ.λ.). Against having recourse to this practice, from an excessive anti-Judaistic tendency, St. Paul cautions the Corinthians in the words "Was any one called being circumcised, let him not become uncircumcised" (μὴ ἐπισπάσθω, 1 Cor. vii. 18). See the Essay of Groddeck, *De Judaeis praeputium*, &c., in Schottgen's *Hor. Hebr.* ii.

The attitude which Christianity, at its introduction, assumed towards circumcision was one of absolute hostility, so far as the necessity of the rite to salvation, or its possession of any religious or moral worth were concerned (Acts xv.; Gal. v. 2). But while the Apostles resolutely forbade its imposition by authority on the Gentiles, they made no objection to its practice, as a mere matter of feeling or expediency. St. Paul, who would by no means consent to the demand for Titus, who was a Greek, to be circumcised (Gal. ii. 3–5), on another occasion had Timothy circumcised to conciliate the Jews, and that he might preach to them with more effect as being one of themselves (Acts xvi. 3). The Abyssinian Christians still practise circumcision as a national custom. In accordance

with the spirit of Christianity, those who ascribed efficacy to the mere outward rite, are spoken of in the N. T. almost with contempt as "the concision" or "amputation" (*τὴν κατατομήν*); while the claim to be the true circumcision is vindicated for Christians themselves (Phil. iii. 2, 3). An ethical idea is attached to circumcision even in the O. T., where uncircumcised lips (Ex. vi. 12, 30), or ears (Jer. vi. 10), or hearts (Lev. xxvi. 41) are spoken of, *i. e.*, either stammering or dull, closed as it were with a foreskin (Gesen. *Heb. Lex.* s. v. עָרֵל), or rather rebellious and unholy (Deut. xxx. 6; Jer. iv. 4), because circumcision was the symbol of purity (see Is. lii. 1). Thus the fruit of a tree is called uncircumcised, or in other words unclean (Lev. xix. 23). In the N. T. the ethical and spiritual idea of purity and holiness is fully developed (Col. ii. 11, 13; Rom. ii. 28, 29). [T. T. P.]

CIS (Rec. T. Κίς; Lachm. with A B C D, Κείς; *Cis*), Acts xiii. 21. [KISH, 1.]

CI'SAI (Κισαίος; *Cis*), Esth. xi. 2. [KISH, 2.]

CISTERN (בּוֹר, from בָּאַר, *dig* or *bore*, Gesen. 176; usually *λάκκος*; *cisterna* or *lacus*), a receptacle for water, either conducted from an external spring, or proceeding from rain-fall.

The dryness of the summer months between May and September, in Syria, and the scarcity of springs in many parts of the country, make it necessary to collect in reservoirs and cisterns the rain-water, of which abundance falls in the intermediate period (Shaw, *Travels*, 335; S. Jerome, quoted by Harmer. i. 148; Robinson, i. 430; Kitto, *Phys. Geogr. of H L.* 302, 303). Thus the cistern is essentially distinguished from the living spring עַיִן, *Ain;* but from the well בְּאֵר, *Beer*, only in the fact that *Beer* is almost always used to denote a place ordinarily containing water rising on the spot, while בּוֹר, *Bôr*, is often used for a dry pit, or one that may be left dry at pleasure (Stanley, *S. & P.* 512, 514). [AIN.] The larger sort of public tanks or reservoirs, in Arabic, *Birkeh*, Hebr. *Berecah*, are usually called in A. V. "pool," while for the smaller and more private it is convenient to reserve the name cistern.

Both birkehs and cisterns are frequent throughout the whole of Syria and Palestine, and for the construction of them the rocky nature of the ground affords peculiar facilities either in original excavation, or by enlargement of natural cavities. Dr. Robinson remarks that the inhabitants of all the hill country of Judah and Benjamin are in the habit of collecting water during the rainy season in tanks and cisterns, in the cities and fields, and along the high roads, for the sustenance of themselves and their flocks, and for the comfort of the passing traveller. Many of these are obviously antique, and exist along ancient roads now deserted. On the long forgotten way from Jericho to Bethel, "broken cisterns" of high antiquity are found at regular intervals. Jerusalem, described by Strabo as well supplied with water, in a dry neighbourhood (xvi. p. 760), depends mainly for this upon its cisterns, of which almost every private house possesses one or more, excavated in the rock on which the city is built. The following are the dimensions of 4, belonging to the house in which Dr. R. resided. (1.) 15 ft. ×8×12 deep. (2.) 8×4×13 (3.) 10×10×15. (4.) 30×30×20. The cisterns have usually a round opening at the top, sometimes built up with stonework above and furnished with a curb and a wheel for the bucket (Eccl. xii. 6), so that they have externally much the appearance of an ordinary well. The water is conducted into them from the roofs of the houses during the rainy season, and with care remains sweet during the whole summer and autumn. In this manner most of the larger houses and public buildings are supplied (Rob., i. 324, 5). Josephus (*B. J.* iv. 4, §4) describes the abundant provision for water supply in the towers and fortresses of Jerusalem, a supply which has contributed greatly to its capacity for defence, while the dryness of the neighbourhood, verifying Strabo's expression *τὴν κύκλῳ χώραν ἔχον λυπρὰν καὶ ἄνυδρον*, has in all cases hindered the operations of besiegers. Thus Hezekiah stopped the supply of water outside the city in anticipation of the attack of Sennacherib (2 Chr. xxxii. 3, 4). The progress of Antiochus Sidetes, B.C. 134, was at first retarded by want of water, though this want was afterwards unexpectedly relieved (Joseph. *Ant.* xiii. 8 §§; Clinton, iii. p. 331). Josephus also imputes to divine interposition the supply of water with which the army of Titus was furnished after suffering from want of it (*B. J.* v. 9, §4). The crusaders also during the siege A.D. 1099, were harassed by extreme want of water while the besieged were fully supplied (Matth. Paris, *Hist.* pp. 46, 49, ed. Wat.). The defence of Masada by Joseph, brother of Herod, against Antigonus, was enabled to be prolonged, owing to an unexpected replenishing of the cisterns by a shower of rain (Joseph. *Ant.* xiv. 15, §2), and in a subsequent passage he describes the cisterns and reservoirs, by which that fortress was plentifully supplied with water, as he had previously done in the case of Jerusalem and Machaerus (*B. J.* iv. 4, §4, iv. 6, §2, vii. 8, §3). Benjamin of Tudela says very little water is found at Jerusalem, but the inhabitants drink rain-water, which they collect in their houses (*Early Trav.*, 84).

Burckhardt mentions cisterns belonging to private houses, among other places, at Sermein near Aleppo (*Syria*, p. 121), El Bara, in the Orontes valley (p. 132), Dhami and Missema in the Lejah (pp. 110, 112, 118), Tiberias (p. 331), Kerek in Moab (p. 377), Mount Tabor (p. 334). Of some at Hableh, near Gilgal, the dimensions are given by Robinson:—(1.) 7 ft. ×5×3 deep. (2.) Nearly the same as (1). (3.) 12×9×8. They have one or two steps to descend into them, as is the case with one near Gaza, now disused, described by Sandys as "a mighty cistern, filled only by the rain-water, and descended into by stairs of stone" (Sandys, p. 150; Robinson, ii. 39). Of those at Hableh, some were covered with flat stones resting on arches, some entirely open, and all evidently ancient (Robinson, iii. 137).

Empty cisterns were sometimes used as prisons and places of confinement. Joseph was cast into a "pit," בּוֹר (Gen. xxxvii. 22), and his "dungeon" in Egypt is called by the same name (xli. 14). Jeremiah was thrown into a miry though empty cistern, whose depth is indicated by the cords used to let him down (Jer. xxxviii 6). To this prison tradition has assigned a locality near the gate called Herod's gate (Hasselquist, 140, Maundrell, *Early Trav.* 448). Vitruvius (viii. 7) describes the method in use in his day for constructing water tanks, but

the native rock of Palestine usually superseded the necessity of more art in this work than is sufficient to excavate a basin of the required dimensions.

The city of Alexandria is supplied with water contained in arched cisterns supported by pillars, extending under a great part of the old city (Van Egmont, *Travels*, ii. 134). [POOL; WELL.] [H. W. P.]

CITHERN (=cithara, κιθάρα, 1 Macc. iv. 54), a musical instrument most probably of Greek origin, employed by the Chaldeans at balls and feasts, and introduced by the Hebrews into Palestine on their return thither after the Babylonian captivity. The cithern was of the guitar species, and was known at a later period as the *Cittern*, under which name it is mentioned by the old dramatists as having constituted part of the furniture of a barber's shop. Of the same species is the *Zither* or *Zither* of Southern Germany, Tyrol, and Switzerland.

With respect to the shape of the Cithern or Cithara mentioned in the Apocrypha, the opinion of the learned is divided: according to some it resembled in form the Greek delta Δ, others represent it as a half-moon, and others again like the modern guitar. In many eastern countries it is still in use with strings, varying in number from three to twenty-four. Under the name of *Koothir*, the traveller Niebuhr describes it as a wooden-plate or dish, with a hole beneath and a piece of skin stretched above like a drum. Two sticks, joined after the manner of a fan, pass through the skin at the end, and where the two sticks stand apart, they are connected by a transversal piece of wood. From the upper end of this wooden triangle to the point below are fastened five chords, which at a little distance above their junction, pass over a bridge, like the strings of a violin. The chords are made to vibrate by means of a leather thong fastened to one of the lateral sticks of the triangle. In Mendelssohn's edition of the Psalms, representations are given of the several musical instruments met with in the sacred Books, and *Koothir* or *Kothros* is described by the accompanying figure.

Cithern.

The Cithara, if it be not the same with, resembles very closely the instruments mentioned in the book of Psalms, under the denominations of כִּנּוֹר, נֵבֶל, עָנָב, respectively rendered in the A.V. "harp," "psaltery," "organ." In Chaldee, Cithara is translated קָתְרוֹס, the *Keri* for קִיתָרוֹס (Dan. iii. 5). In the A. V., קָתְרוֹס is rendered "harp," and the same word is employed instead of *Cithern* (1 Macc. iv. 54) in Robert Barker's edition of the *English Bible*, London, 1615. Gesenius considers Cithara as the same with harp; but Luther translates κιθάρις by *mit Pfeifen*, "with pipes." (See *Biour* to Mendelssohn's Psalms, 2nd Pref.; Niebuhr, *Travels*; Fürst's *Concordance*. Gesenius on the word קָתְרוֹס.)

[D. W. M.]

CITIES (1. עָרִים, plur. of both עָר, *Ar*, and also עִיר, *Ir*, from עוּר, *to keep watch*—Ges. 1004, 5; once (Judg. x. 4) in plur. עֲיָרִים, for the sake of a play with the same word, plur. of עַיִר, *a young ass*; πόλεις; *civitates*, or *urbes*. 2. קִרְיָה, *Kirjath*; once in dual, קִרְיָתַיִם, *Kirjathaim* (Num. xxxii. 37), from קָרָה, *approach as an enemy*, prefixed as a name to many names of towns on both sides of the Jordan existing before the conquest, as Kirjath-Arba, probably the most ancient name for city, but seldom used in prose as a general name for town (Ges. 1236; Stanley, *S. & P.* App. §80).

The classification of the human race into dwellers in towns and nomade wanderers (Gen. iv. 20, 22) seems to be intimated by the etymological sense of both words, *Ar*, or *Ir*, and *Kirjath*, *viz.* as places of security against an enemy, distinguished from the unwalled village or hamlet, whose resistance is more easily overcome by the marauding tribes of the desert. This distinction is found actually existing in countries, as Persia and Arabia, in which the tent-dwellers are found, like the Rechabites, almost side by side with the dwellers in cities, sometimes even sojourning within them, but not amalgamated with the inhabitants, and in general making the desert their home, and, unlike the Rechabites, robbery their undissembled occupation (Judg. v. 7; Jer. xxxv. 9, 11; Fraser, *Persia*, 366, 380; Malcolm, *Sketches of Persia*, 147-156; Burckhardt, *Notes on Bedouins*, i. 157; Wellsted, *Travels in Arabia*, i. 335; Porter, *Damascus*, ii. 96, 181, 188; Vaux, *Nineveh and Persepolis*, c. ii. note A; Layard, *Nineveh*, ii. 272; *Nin. & Bab.* 141). [VILLAGES.]

The earliest notice in Scripture of city-building is of Enoch by Cain, in the land of his "exile" (נוֹד, *Nod*, Gen. iv. 17). After the confusion of tongues, the descendants of Nimrod founded Babel, Erech, Accad, and Calneh, in the land of Shinar, and Asshur, a branch from the same stock, built Nineveh, Rehoboth-by-the-river, Calah, and Resen, the last being "a great city." A subsequent passage mentions Sidon, Gaza, Sodom, Gomorrah, Admah, Zeboim, and Lasha, as cities of the Canaanites, but without implying for them antiquity equal to that of Nineveh and the rest (Gen. x. 10-12, 19, xi. 3, 9, xxxvi. 37). Sir H. Rawlinson supposes, 1. that the expedition of Chedorlaomer (Gen. xiv.) was prior to the building of Babylon or Nineveh, indicating a migration or conquest from Persia or Assyria; 2. that by Nimrod is to be understood, not an individual, but a name denoting the "settlers" in the Assyrian plain; and 3. that the names Rehoboth, Calah, &c., when first mentioned, only denoted sites of buildings afterwards erected. He supposes that Nineveh was built about 1250 B.C., and Calah about a century later, while Babylon appears to have existed in the 15th century B.C. If this be correct, we must infer that the places then attacked, Sodom, Gomorrah, &c., were cities of higher antiquity than Nineveh or Babylon, inasmuch as when they were destroyed a few years later, they were cities in every sense of the term. The name Kirjathaim, "double-city" (Ges. 1236), indicates an existing city, and not only a site. It may be added that the remains of civic buildings existing in Moab are evidently very ancient, if not, in some cases, the same as those erected by the aboriginal Emims and Rephaims. (See also the name Avith, "ruins," Ges. 1000; Gen. xix. 1, 29, xxxvi. 35; Is. xxiii. 13; Wilkinson, *Anc. Eg.* i. 308; Layard,

Nin. & Bab. 532; Porter, *Damascus*, i. 309, ii. 196; Rawlinson, *Outlines of Assyr. Hist.* 4, 5.) But though it appears probable that, whatever dates may be assigned to the building of Babylon or Nineveh in their later condition, they were in fact rebuilt at those epochs, and not founded for the first time, and that towns in some form or other may have occupied the sites of the later Nineveh or Calah; it is quite clear that cities existed in Syria prior to the time of Abraham, who himself came from "Ur," the "city" of the Chaldæans (Ges. 55; Rawlinson, 4).

The earliest description of a city, properly so called, is that of Sodom (Gen. xix. 1-22); but it is certain that from very early times cities existed on the sites of Jerusalem, Hebron, and Damascus. The last, said to be the oldest city in the world, must from its unrivalled situation have always commanded a congregated population; Hebron is said to have been built seven years before Zoan (Tanis) in Egypt, and is thus the only Syrian town which presents the elements of a date for its foundation (Num. xiii. 22; Stanley, *S. & P.* 409; Joseph. *Ant.* i. 6, §4; Conybeare and Howson, *Life and Ep. of St. Paul*, i. 94, 96).

But there can be no doubt that, whatever date may be given to Egyptian civilization, there were inhabited cities in Egypt long before this (Gen. xii. 14, 15; Martineau, *East. Life*, i. 151; Wilkinson, i. 307; *Dict. of Geog.* art. *Tanis*). The name, however, of Hebron, Kirjath-Arba, indicates its existence at least as early as the time of Abraham, as the city, or fortified place of Arba, an aboriginal province of Southern Palestine (Gen. xxiii. 2; Josh. xiv. 15). The "tower of Edar," near Bethlehem, or "of flocks" מִגְדַּל עֵדֶר, indicates a position fortified against marauders (Gen. xxxv. 21). Whether "the city of Shalem" be a site or an existing town cannot be determined, but there can be no doubt that the situation of Shechem is as well identified in the present day, as its importance as a fortified place is plain from the Scripture narrative (Gen. xxxiii. 18, xxxiv. 20, 26; Robinson, ii. 287). On the whole it seems plain that the Canaanite, who was "in the land" before the coming of Abraham, had already built cities of more or less importance, which had been largely increased by the time of the return from Egypt.

Even before the time of Abraham there were cities in Egypt (Gen. xii. 14, 15; Num. xiii. 22; Wilkinson, i. 4, 5). The Israelites, during their sojourn there, were employed in building or fortifying the "treasure cities" of Pithom (Abbasieh) and Raamses (Ex. i. 11; Herod. ii. 158; Winer, Gesenius, *s. vv.*; Robinson, i. 54, 55); but their pastoral habits make it unlikely that they should build, still less fortify, cities of their own in Goshen (Gen. xlvi. 34, xlvii. 1-11).

Meanwhile the settled inhabitants of Syria on both sides of the Jordan had grown in power and in number of "fenced cities." In the kingdom of Sihon are many names of cities preserved to the present day; and in the kingdom of Og, in Bashan, were 60 "great cities with walls and brazen bars," besides unwalled villages; and also 23 cities in Gilead, which were occupied and perhaps partly rebuilt or fortified by the tribes on the east of Jordan (Num. xxi. 21, 32, 33, 35, xxxii. 1-3, 34, 42; Deut. iii. 4, 5, 14; Josh. xi. xiii.; 1 K. iv. 13; 1 Chr. ii. 22; Burckhardt, *Syria*, 311, 457; Porter, *Damascus*, ii. 195, 196, 206, 259, 275).

On the west of Jordan, whilst 31 "royal" cities are enumerated (Josh. xii.), in the district assigned to Judah 125 "cities" with villages are reckoned (Josh. xv.); in Benjamin 26; to Simeon 17; Zebulun 12; Issachar 16; Asher 22; Naphtali 19; Dan 17 (Josh. xviii. xix.). But from some of these the possessors were not expelled till a late period, and Jerusalem itself was not captured till the time of David (2 Sam. v. 6-9).

From this time the Hebrews became a city-dwelling and agricultural rather than a pastoral people. David enlarged Jerusalem, and Solomon, besides embellishing his capital, also built or rebuilt Tadmor, Palmyra, Gezer, Beth-horon, Hazor, and Megiddo, besides store-cities (2 Sam. v. 7, 9, 10; 1 K. ix. 15-18; 2 Chr. viii. 6). To Solomon also is ascribed by eastern tradition the building of Persepolis (Chardin, *Voyage*, viii. 390; Mandelslo, i. p. 4; Kurân, c. xxxviii.).

The works of Jeroboam at Shechem (1 K. xii. 25; Judg. ix. 45), of Rehoboam (2 Chr. xi. 5-10), of Baasha at Rama, interrupted by Asa (1 K. xv. 17, 22), of Omri at Samaria (xvi. 24), the rebuilding of Jericho in the time of Ahab (xvi. 34), the works of Jehoshaphat (2 Chr. xvii. 12), of Jotham (2 Chr. xxvii. 4), the rebuilding of Jerusalem, and later still, the works of Herod and his family, belong to their respective articles.

Collections of houses in Syria for social habitation may be classed under three heads:—1. cities; 2. towns with citadels or towers for resort and defence; 3. unwalled villages. The cities may be assumed to have been in almost all cases "fenced cities," i.e. possessing a wall with towers and gates (Lev. xxv. 29; Deut. ix. 1; Josh. ii. 15, vi. 20; 1 Sam. xiii. 7; 1 K. iv. 13; 2 K. vi. 26, vii. 3, xviii. 8, 13; Acts ix. 25); and that as a mark of conquest was to break down a portion, at least, of the city-wall of the captured place, so the first care of the defenders, as of the Jews after their return from captivity, was to rebuild the fortifications (2 K. xiv. 13, 22; 2 Chr. xxvi. 2, 6, xxxiii. 14; Neh. iii. iv. vi. vii.; 1 Mac. iv. 60, 61, x. 45; Xen. *Hell.* ii. 2, §15).

But around the city, especially in peaceable times, lay undefended suburbs (מִגְרָשׁ, περίσπορα, *suburbana*, 1 Chr. vi. 57, et seqq.; Num. xxxv. 1-5, Josh. xxi.), to which the privileges of the city extended. The city thus became the citadel, while the population overflowed into the suburbs (1 Mac. xi. 61). The absence of walls as indicating security in peaceable times, combined with populousness, as was the case in the flourishing period of Egypt, is illustrated by the prophet Zechariah (ii. 4; 1 K. iv. 25; Martineau, *East. Life*, i. 306).

According to Eastern custom, special cities were appointed to furnish special supplies for the service of the state; cities of store, for chariots, for horsemen, for building purposes, for provision for the royal table. Special governors for these and their surrounding districts were appointed by David and by Solomon (1 K. iv. 7, ix. 19; 1 Chr. xxvii. 25; 2 Chr. xvii. 12, xxi. 3; 1 Mac. x. 39; Xen. *Anab.* i. 4, §10). To this practice our Lord alludes in his parable of the pounds, and it agrees with the theory of Hindoo government, which was to be conducted by lords of single townships, of 10, 100, or 1000 towns (Luke xix. 17, 19; Elphinstone, *India*, c. ii. i. 39, and *App.* v. p. 485).

To the Levites 48 cities were assigned, distributed throughout the country, together with a certain amount of suburban ground, and out of these 48

13 were specially reserved for the family of Aaron, 9 in Judah and 4 in Benjamin, and 6 as refuge cities (Josh. xxi. 13, 42), but after the division of the kingdoms the Levites in Israel left their cities and resorted to Judah and Jerusalem (2 Chr. xi. 13, 14).

The internal government of Jewish cities was vested before the captivity in a council of elders with judges, who were required to be priests: Josephus says seven judges with two Levites as officers, ὑπηρέται (Deut. xxi. 5, 19, xvi. 18, xix. 17; Ruth iv. 2; Joseph. *Ant.* iv. 8, §14). Under the kings a president or governor appears to have been appointed (1 K. xxii. 26; 2 Chr. xviii. 25); and judges were sent out on circuit, who referred matters of doubt to a council composed of priests, Levites, and elders, at Jerusalem (1 Chr. xxiii. 4, xxvi. 29; 2 Chr. xix. 5, 8, 10, 11). After the captivity Ezra made similar arrangements for the appointment of judges (Ezr. vii. 25). In the time of Josephus there appear to have been councils in the provincial towns, with presidents in each, under the directions of the great council at Jerusalem (Joseph. *Ant.* xiv. 9, §4; *B. J.* ii. 21, §3; Vit. 12, 13, 27, 34, 57, 61, 68, 74). [SANHEDRIM.]

In many Eastern cities much space is occupied by gardens, and thus the size of the city is much increased (Niebuhr, *Voyage*, ii. 172, 239; Conybeare and Howson, i. 96; *Eöthen*, 240). The vast extent of Nineveh and of Babylon may thus be in part accounted for (Diod. ii. 70; Quint. Curt. v. i. 26; Jon. iv. 11; Chardin, *Voy.* vii. 273, 284; Porter, *Damascus*, i. 153; P. della Valle, ii. 33). In most Oriental cities the streets are extremely narrow, seldom allowing more than two loaded camels, or one camel and two foot passengers, to pass each other, though it is clear that some of the streets of Nineveh must have been wide enough for chariots to pass each other (Nah. ii. 4; Olearius, *Trav.* 294, 309; Burckhardt, *Trav. in Arabia*, i. 188; Buckingham, *Arab Tribes*, 330; Mrs. Poole, *Englishwoman in Egypt*, i. 141). The word for streets used by Nahum—רְחֹבוֹת, from רָחַב, *broad*, πλατεῖαι—is used also of streets or broad places in Jerusalem (Prov. i. 20; Jer. v. 1, xxii. 4; Cant. iii. 2); and it may be remarked that the πλατεῖαι into which the sick were brought to receive the shadow of St. Peter (Acts v. 15) were more likely to be the ordinary streets than the special *piazze* of the city. It seems likely that the immense concourse which resorted to Jerusalem at the feasts would induce wider streets than in other cities. Herod built in Antioch a wide street paved with stone, and having covered ways on each side. Agrippa II. paved Jerusalem with white stone (Joseph. *Ant.* xvi. 5, §2, 3, xx. 9, §7). The Straight street of Damascus is still clearly defined and recognizable (Irby and Mangles, v. 86; Robinson, iii. 454, 455).

In building Caesarea, Josephus says that Herod was careful to carry out the drainage effectually (Joseph. *Ant.* xv. 19, §6); we cannot determine whether the internal commerce of Jewish cities was carried on as now by means of bazârs, but we read of the bakers' street (Jer. xxxvii. 21), and Josephus speaks of the wool market, the hardware market, a place of blacksmiths' shops, and the clothes market, at Jerusalem (*B. J.* v. 8, §1).

The open spaces (πλατεῖαι) near the gates of towns were in ancient times, as they are still, used as places of assembly by the elders, of holding courts by kings and judges, and of general resort by citizens (Gen. xxiii. 10; Ruth iv. 1; 2 Sam. xv. 2, xviii. 24; 2 K. vii. 1, 3, 20; 2 Chr. xviii. 9, xxxii. 6; Neh. viii. 13; Job xxix. 7; Jer. xvii. 19; Matt. vi. 5; Luke xiii. 26). They were also used as places of public exposure by way of punishment (Jer. xx. 2; Am. v. 10).

Prisons were under the kingly government, within the royal precinct (Gen. xxxix. 20; 1 K. xxii. 27; Jer. xxxii. 2; Neh. iii. 25; Acts xxi. 34, xxiii. 35).

Great pains were taken to supply both Jerusalem and other cities with water, both by tanks and cisterns for rain-water, and by reservoirs supplied by aqueducts from distant springs. Such was the fountain of Gihon, the aqueduct of Hezekiah (2 K. xx. 20; 2 Chr. xxxii. 30; Is. xxii. 9), and of Solomon (Eccl. ii. 6), of which last water is still conveyed from near Bethlehem to Jerusalem (Maundrell, *Early Trav.* 457; Robinson, i. 347, 8). Josephus also mentions an attempt made by Pilate to bring water to Jerusalem (*Ant.* xviii. 3, 2). [CONDUIT.]

Burial-places, except in special cases, were outside the city (Num. xix. 11, 16; Matt. viii. 28; Luke vii. 12; John xix. 41; Heb. xiii. 12). [H. W. P.]

CITIES OF REFUGE (עָרֵי הַמִּקְלָט, from קָלַט, *contracted*, Gesen. 1216; πόλεις τῶν φυγαδευτηρίων, φυγαδευτήρια, φυγαδεῖα; *oppida in fugitivorum auxilia, praesidia, separata; urbes fugitivorum*).

Six Levitical cities specially chosen for refuge to the involuntary homicide until released from banishment by the death of the high-priest (Num. xxxv. 6, 13, 15; Josh. xx. 2, 7, 9). [BLOOD, AVENGER OF.] There were three on each side of Jordan. 1. KEDESH, in Naphtali, *Kedes*, about twenty miles E.S.E. from Tyre, twelve S.S.W. from *Banias* (1 Chr. vi. 76; Robinson, ii. 439; Benj. of Tudela, *Early Trav.* 89). 2. SHECHEM, in Mount Ephraim, perhaps *Nâbulus* (Josh. xxi. 21; 1 Chr. vi. 67; 2 Chr. x. 1; Robinson, ii. 287, 288). 3. HEBRON, in Judah, *el-Khûlil*. The two last were royal cities, and the latter sacerdotal also, inhabited by David, and fortified by Rehoboam (Josh. xxi. 13; 2 Sam. v. 5; 1 Chr. vi. 55, xxix. 27; 2 Chr. xi. 10; Robinson, i. 213, ii. 89). 4. On the E. side of Jordan—BEZER, in the tribe of Reuben, in the plains of Moab, said in the Gemara to be opposite to Hebron, perhaps *Bosor*, but the site has not yet been found (Deut. iv. 43; Josh. xx. 8, xxi. 36; 1 Mac. v. 26; Joseph. *Ant.* iv. 7, §4; Reland, 662). 5. RAMOTH-GILEAD, in the tribe of Gad, supposed to be on or near the site of *es-Szalt* (Deut. iv. 43; Josh. xxi. 38; 1 K. xxii. 3; Reland, iii. p. 966). 6. GOLAN, in Bashan, in the half-tribe of Manasseh, a town whose site has not been ascertained, but which doubtless gave its name to the district of Gaulonitis, *Jaulan* (Deut. iv. 43; Josh. xxi. 27; 1 Chr. vi. 71; Joseph. *Ant.* iv. 7, §4; Reland, p. 815; Porter, *Damascus*, ii. 251, 254; Burckhardt, *Syria*, p. 286).

The Gemara notices that the cities on each side of the Jordan were nearly opposite each other, in accordance with the direction to divide the land into three parts (Deut. xix. 2; Reland, iii. p. 662). Maimonides says all the 48 Levitical cities had the privilege of asylum, but that the six refuge-cities were required to receive and lodge the homicide gratuitously (Calmet *On Num.* xxxv.).

Most of the Rabbinical refinements on the Law are stated under BLOOD, REVENGER OF. To them may be added the following. If the homicide committed a fresh act of manslaughter, he was to flee to another city; but if he were a Levite, to wander from city to city. An idea prevailed that when the Messiah came three more cities would be added; a misinterpretation, as it seems, of Deut. xix. 8, 9 (Lightfoot, *Cent. Chor.* clii. 208). The altar at Jerusalem, and, to some extent also, the city itself, possessed the privilege of asylum under similar restrictions; a privilege claimed, as regards the former, successfully by Adonijah and in vain by Joab; accorded, as regards the city, to Shimei, but forfeited by him (1 K. i. 53, ii. 28, 33, 36, 46).

The directions respecting the refuge-cities present some difficulties in interpretation. The Levitical cities were to have a space of 1000 cubits (about 583 yards) beyond the city wall for pasture and other purposes. Presently after, 2000 cubits are ordered to be the suburb limit (Num. xxxv. 4, 5). The solution of the difficulty may be, either the 2000 cubits are to be added to the 1000 as "fields of the suburbs" (Lev. xxv. 34), as appears to have been the case in the gift to Caleb, which excluded the city of Hebron, but included the "fields and villages of the city" (Josh. xxi. 11, 12, Patrick.), or that the additional 2000 cubits were a special gift to the refuge-cities, whilst the other Levitical cities had only 1000 cubits for suburb. Calmet supposes the line of 2000 cubits to be measured parallel, and the 1000 perpendicular to the city wall; an explanation, however, which supposes all the cities to be of the same size (Calmet *On Numbers*, xxxv.).

The right of asylum possessed by many Greek and Roman towns, especially Ephesus, was in process of time much abused, and was curtailed by Tiberius (Tac. *Ann.* iii. 60, 63). It was granted, under certain limitations, to churches by Christian emperors (Cod. i. tit. 12; Gibbon, c. xx. iii. 35, Smith). Hence came the right of sanctuary possessed by so many churches in the middle ages (Hallam, *Middle Ages*, c. ix. pt. 1, vol. iii. 302, 11th ed.). [H. W. P.]

CITTIMS (Κιτιέοι, Alex. Κιτιαῖοι; *Cetei*), 1 Macc. viii. 5. [CHITTIM.]

CITIZENSHIP (πολιτεία; *civitas*). The use of this term in Scripture has exclusive reference to the usages of the Roman empire; in the Hebrew commonwealth, which was framed on a basis of religious, rather than of political privileges and distinctions, the idea of the commonwealth was merged in that of the congregation, to which every Hebrew, and even strangers under certain restrictions, were admitted. [CONGREGATION; STRANGERS.] The privilege of Roman citizenship was widely extended under the emperors; it was originally acquired in various ways, as by purchase (Acts xxii. 28; Cic. *ad Fam.* xiii. 36; Dion. Cass. lx. 17), by military services (Cic. *pro Balb.* 22; Suet. *Aug.* 47), by favour (Tac. *Hist.* iii. 47), or by manumission. The right once obtained descended to a man's children (Acts xxii. 28). The Jews had rendered signal services to Julius Caesar in the Egyptian war (Joseph. *Ant.* xiv. 8, §1, 2), and it is not improbable that many obtained the freedom of the city on that ground; certain it is that great numbers of Jews, who were Roman citizens, were scattered over Greece and Asia Minor (*Ant.* xiv. 10, §13, 14). Among the privileges attached to citizenship, we may note that a man could not be bound or imprisoned without a formal trial (Acts xxii. 29), still less be scourged (Acts xvi. 37; Cic. *in Verr.* v. 63, 66); the simple assertion of citizenship was sufficient to deter a magistrate from such a step (Acts xxii. 25; Cic. *in Verr.* v. 62), as any infringement of the privilege was visited with severe punishment. A Jew could only plead exemption from such treatment before a Roman magistrate; he was still liable to it from Jewish authorities (2 Cor. xi. 24; Seld. *de Syn.* ii. 15, §11). Another privilege attaching to citizenship was the appeal from a provincial tribunal to the emperor at Rome (Acts xxv. 11). [W. L. B.]

CITRON. [APPLE TREE.]

CLAUDA (Κλαύδη, Acts xxvii. 16; called Gaudos by Mela and Pliny, Κλαῦδος by Ptolemy, and Κλαυδία in the *Stadiasmus Maris Magni*: it is still called *Clauda-nesa*, or *Gaudonesi*, by the Greeks, which the Italians have corrupted into *Gozzo*). This small island, unimportant in itself and in its history, is of very great geographical importance in reference to the removal of some of the difficulties connected with St. Paul's shipwreck at Melita. The position of Clauda is nearly due W. of Cape Matala on the S. coast of Crete [FAIR HAVENS], and nearly due S. of PHOENICE. (See Ptol. iii. 17, §1; *Stadiasm.* p. 496; *Ed.* Gail.) The ship was seized by the gale a little after passing Cape Matala, when on her way from Fair Havens to Phoenice (Acts xxvii. 12-17). The storm came down from the island (κατ' αὐτῆς, v. 14), and there was danger lest the ship should be driven into the African Syrtis (v. 17). It is added that she was driven to Clauda and ran under the lee of it (v. 16). We see at once that this is in harmony with, and confirmatory of, the arguments derivable from all the other geographical circumstances of the case (as well as from the etymology of the word Euroclydon or Euro-Aquilo), which lead us to the conclusion that the gale came from the N.E. or rather E.N.E. Under the lee of Clauda there would be smooth water, advantage of which was taken for the purpose of getting the boat on board, and making preparations for riding out the gale. [SHIP.] (Smith, *Voy. and Shipwreck of St. Paul*, 2nd ed. pp. 92, 98, 253.) [J. S. H.]

CLAUDIA (Κλαυδία), a Christian female mentioned in 2 Tim. iv. 21, as saluting Timotheus. There is reason for supposing that this Claudia was a British maiden, daughter of king Cogidubnus, an ally of Rome (Tacit. *Agricol.* 14), who took the name of his imperial patron, Tiberius Claudius. She appears to have become the wife of Pudens, who is mentioned in the same verse. (See Martial, lib. iv. Epigr. 13.) This Pudens, we gather from an inscription found at Chichester, and now in the gardens at Goodwood, was at one time in close connexion with king Cogidubnus, and gave an area for a temple of Neptune and Minerva, which was built by that king's authority. And Claudia is said in Martial (xi. 53) to have been *caeruleis Britannis edita*. Moreover, she is there also called *Rufina*. Now Pomponia, wife of the late commander in Britain, Aulus Plautius, under whom Claudia's father was received into alliance, belonged to a house of which the Rufi were one of the chief branches. If she herself were a Rufa, and Claudia her protegée, the latter might well be called Rufina; and we know that Pomponia was tried as *superstitionis externae rea* in the year 57, Tacit. *Ann.* xii. 32: so that there are many

circumstances concurrent, tending to give verisimilitude to the conjecture. See Archdeacon Williams's pamphlet, "On Pudens and Claudia;"—an article in the Quarterly Review for July, 1858, entitled "The Romans at Colchester;"—and an Excursus in Alford's Greek Testament, vol. iii. prolegg. p. 104, in which the contents of the two works first mentioned are embodied in a summary form. [H. A.]

CLAUDIUS (Κλαύδιος; in full, Tiberius Claudius Nero Drusus Germanicus), fourth Roman emperor, successor of Caius Caligula, reigned from 41 to 54 A.D. He was son of Nero Drusus, was born in Lyons Aug. 1, B.C. 9 or 10, and lived private and unknown till the day of his being called to the throne, January 24, A.D. 41. He was nominated to the supreme power mainly through the influence of Herod Agrippa the First (Jos. *Ant.* xix. 2, §1, 3, 4; Suet. *Claud.* 10); and when on the throne he proved himself not ungrateful to him: for he enlarged the territory of Agrippa by adding to it Judaea, Samaria, and some districts of Lebanon, and appointed his brother Herod to the kingdom of Chalcis (Joseph. *Ant.* xix. 5, §6; Dion Cassius, lx. 8), giving to this latter also, after his brother's death, the presidency over the temple at Jerusalem (Joseph. *Ant.* xx. 1, §3). In Claudius's reign there were several famines, arising from unfavourable harvests (Dion Cass. lx. 11; Euseb. *Chron. Armen.* I. 269, 271; Tacit. *Ann.* xii. 13), and one such occurred in Palestine and Syria (Acts xi. 28-30) under the procurators Cuspius Fadus and Tiberius Alexander (Joseph. *Ant.* xx. 2, §6, and 5, §2), which perhaps lasted some years. Claudius was induced by a tumult of the Jews in Rome, to expel them from the city (Suet. *Claud.* 25; *Judaeos impulsore Chresto assidue tumultuantes Roma expulit*; cf. Acts xviii. 2). It is probable that Suetonius here refers to some open dissension between Jews and Christians, but when it, and the consequent edict, took place, is very uncertain. Orosius (*Hist.* vii. 6) fixes it in the 9th year of Claudius, A.D. 49 or 50; referring to Josephus, who, however, says nothing about it. Pearson (*Annal. Paul.* p. 22) thinks the 12th year more probable (A.D. 52 or 53). As Auger remarks (*de ratione temporum in Actis App.* p. 117), the edict of expulsion would hardly be published as long as Herod Agrippa was at Rome, *i.e.* before the year 49. Claudius, after a weak and foolish reign (*non principem se, sed ministrum egit*, Sueton. 29), was poisoned by his fourth wife Agrippina, the mother of Nero (Tacit. *Ann.* xii. 66, 7; Suet. *Claud.* 44, 5; Joseph. *Ant.* xx. 8, §1; *B. J.* ii. 12, §8), October 13, A.D. 54. [H. A.]

CLAUDIUS LYSIAS. [LYSIAS.]

CLAY (טִיט; πηλός; *humus* or *lutum*), a sedimentary earth, tough and plastic, arising from the disintegration of felspar and similar minerals, and always containing silica and alumina combined in variable proportions. As the sediment of water remaining in pits or in streets, the word is used frequently in O. T. (*e.g.* Is. lvii. 20; Jer. xxxviii. 6; Ps. xviii. 42), and in N. T. (πηλός, John ix. 6), a mixture of sand or dust with spittle. It is also found in the sense of potter's clay (Is. xli. 25). The alluvial soils of Palestine would no doubt supply material for pottery, a manufacture which we know was, as it still is, carried on in the country (Jer. xviii. 2, 6), but our knowledge on the subject is so small as to afford little or no means of determining, and the clay of Palestine, like that of Egypt, is probably more loam than clay (Birch, *Hist. of Pottery*, i. 55, 152). [POTTERY.] The word most commonly used for "potter's clay" is חֹמֶר (Ex. i. 14; Job iv. 19; Is. xxix. 16; Jer. xviii. 4, &c.). Bituminous shale, convertible into clay, is said to exist largely at the source of the Jordan, and near the Dead Sea. The great seat of the pottery of the present day in Palestine is Gaza, where are made the vessels in dark blue clay so frequently met with.

The use of clay in brick-making is described elsewhere. [BRICKS.]

Another use of clay was in sealing (Job xxxviii. 14). The bricks of Assyria and Egypt are most commonly found stamped either with a die or with marks made by the fingers of the maker. Wine jars in Egypt were sometimes sealed with clay; mummy pits were sealed with the same substance, and remains of clay are still found adhering to the stone door-jambs. Our Lord's tomb may have been thus sealed (Matt. xxvii. 66), as also the earthen vessel containing the evidences of Jeremiah's purchase (Jer. xxxii. 14). So also in Assyria at Kouyunjik pieces of fine clay have been found bearing impressions of seals with Assyrian, Egyptian, and Phoenician devices. The seal used for public documents was rolled on the moist clay, and the tablet was then placed in the fire and baked. The practice of sealing doors with clay to facilitate detection in case of malpractice is still common in the East (Wilkinson, *Anc. Egypt.* i. 15, 48, ii. 364; Layard, *N. & B.* 153, 158, 608; *Herod.* ii. 38; Harmer, *Obs.* iv. 376. [BRICKS; POTTERY; SEALS.] [H. W. P.]

CLEMENT (Κλήμης, Phil. iv. 3), a fellow-labourer of St. Paul, when he was at Philippi (for so the text implies). It was generally believed in the ancient church, that this Clement was identical with the Bishop of Rome, who afterwards became so celebrated. Whether this was so, it is impossible to say. The practice of supposing N. T. characters to be identical with persons who were afterwards known by the same names, was too frequent, and the name Clemens too common, for us to be able to pronounce on the question. The identity is asserted in Euseb. *H. E.* iii. 4; Origen, vol. i. p. 262, ed. Lommatzsch; and Jerome, *Scriptor. Eccl.* p. 176, a. Chrysostom does not mention it. [H. A.]

CLEOPAS (Κλεόπας), one of the two disciples who were going to Emmaus on the day of the resurrection, when Jesus Himself drew near and talked with them (Luke xxiv. 18). Eusebius in his *Onomasticon* makes him a native of Emmaus. It is a question whether this Cleopas is to be considered as identical with CLEOPHAS (accur. Clopas) or Alphaeus in John xix. 25. [ALPHAEUS.] Their identity was assumed by the later fathers and church historians. But Eusebius (*H. E.* iii. 11) writes the name of Alphaeus, Joseph's brother, Clopas, not Cleopas. And Chrysostom and Theodoret, on the Epistle to the Galatians, call James the Just the son of Clopas. Besides which, Clopas, or Alphaeus, is an Aramaic name, whereas Cleopas is a Greek name, probably contracted from Κλεόπατρος, as Ἀντίπας from Ἀντίπατρος. Again, as we find the wife and children of Clopas constantly with the family of Joseph at the time of our Lord's ministry, it is probable that he himself was dead before that time. On the whole then, it seems safer to doubt the identity of Cleopas with

Clopas. Of the further history of Cleopas, nothing is known. [H. A.]

CLEOPATRA (Κλεοπάτρα), the name of numerous Egyptian princesses derived from the daughter of Antiochus III., who married Ptolemy V. Epiphanes, B.C. 193.

1. "The wife of Ptolemy" (Esth. xi. 1) was probably the granddaughter of Antiochus, and wife of Ptol. VI. Philometor. [PTOL. PHILOMETOR.]

2. A daughter of Ptol. VI., Philometor and Cleopatra (1), who was married first to Alexander Balas B.C. 150 (1 Macc. x. 58), and afterwards given by her father to Demetrius Nicator when he invaded Syria (1 Macc. xi. 12; Joseph. *Ant.* xiii 4, §7). During the captivity of Demetrius in Parthia [DEMETRIUS] Cleopatra married his brother Antiochus VII. Sidetes, and was probably privy to the murder of Demetrius on his return to Syria B.C. 125 (App. *Syr.* 68: yet see Joseph. *Ant.* xiii. 9, §3; Just. xxxix. 1). She afterwards murdered Seleucus, her eldest son by Demetrius (App. *Syr.* 69); and at length was herself poisoned B.C. 120 by a draught which she had prepared for her second son Antiochus VIII., because he was unwilling to gratify the ambitious designs which she formed when she raised him to the throne (Justin. xxxix. 2). [B. F. W.]

CLE'OPHAS. [CLEOPAS; ALPHAEUS.]

CLOTHING. [DRESS.]

CLOUD (עָנָן). The word נְשִׂיאִים, so rendered in a few places, properly means "vapours," the less dense form of cloud which rises higher, and is often absorbed without falling in rain; Arab. نشاء and نشء. The word עָב, sometimes rendered "cloud," means merely "darkness," and is applied also to "a thicket" (Jer. iv. 29). The shelter given, and refreshment of rain promised, by clouds, give them their peculiar prominence in Oriental imagery, and the individual cloud in that ordinarily cloudless region becomes well defined and is dwelt upon like the individual tree in the bare landscape (Stanley, *S. & P.* p. 140). Similarly, when a cloud appears, rain is ordinarily apprehended, and thus the "cloud without rain" becomes a proverb for the man of promise without performance (Prov. xvi. 15; Is. xviii. 4, xxv. 5; Jude 12; comp. Prov. xxv. 14). The cloud is of course a figure of transitoriness (Job xxx. 15; Hos. vi. 4), and of whatever intercepts divine favour or human supplication (Lam. ii. 1, iii. 44). Being the least substantial of visible forms, undefined in shape, and unrestrained in position, it is the one amongst material things which suggests most easily spiritual being. Hence it is, so to speak, the recognised machinery by which supernatural appearances are introduced (Is. xix. 1; Ez. i. 4; Rev. i. 7, and *passim*), or the veil between things visible and invisible; but, more especially, a mysterious or supernatural cloud is the symbolical seat of the Divine presence itself—the phenomenon of deity vouchsafed by Jehovah to the prophet, the priest, the king, or the people. Sometimes thick darkness, sometimes intense luminousness, often, apparently, and especially by night, an actual fire (as in the descent of Jehovah on Sinai, Ex. xix. 18) is attributed to this glory-cloud (Deut. iv. 11; Exod. xl. 35. xxxiii. 22, 23; 2 Sam. xxii. 12, 13). Such a bright cloud, at any rate at times, visited and rested on the Mercy Seat (Ex. xxix. 42, 43; 1 K. viii. 11; 2 Chr. v. 14; Ez. xliii. 4) and was by later writers named Shekinah. For the curious questions which the Rabbis and others have raised concerning it, *e. g.* whether its light was created or not, whether the actual "light" created on the "first day" (Gen. i. 3), or an emanation therefrom, Bourtorf's history of the Ark, chap. xi.-xiv. (*Cophini*, vol. vii.), may be consulted. [H. H.]

CLOUD, PILLAR OF (עַמּוּד הֶעָנָן). This was the active form of the symbolical glory-cloud, betokening God's presence to lead His chosen host, or to inquire and visit offences, as the luminous cloud of the sanctuary exhibited the same under an aspect of repose. The cloud, which became a pillar when the host moved, seems to have rested at other times on the tabernacle, whence God is said to have "come down *in* the pillar" (Num. xii. 5; so Exod. xxxiii. 9, 10). It preceded the host, apparently resting on the ark which led the way (Ex. xiii. 21, xl. 36, &c.; Num. ix. 15-23, x. 34). So by night the cloud on the tabernacle became fire, and the guiding pillar a pillar of fire. A remarkable passage in Curtius (v. 2, §7), descriptive of Alexander's army on the march, mentions a beacon hoisted on a pole from head-quarters as the signal for marching; *observabatur ignis nocte, fumus interdiu.* This was probably an adoption of an eastern custom. Similarly the Persians used as a conspicuous signal, an image of the sun enclosed in crystal (ib. iii. 3, §9). Caravans are still known to use such beacons of fire and smoke; the cloudlessness and often stillness of the sky giving the smoke great density of volume, and boldness of outline. [H. H.]

CNI'DUS (Κνίδος) is mentioned in 1 Macc. xv. 23, as one of the Greek cities which contained Jewish residents in the second century before the Christian era, and in Acts xxvii. 7, as a harbour which was passed by St. Paul after leaving Myra, and before running under the lee of Crete. It was a city of great consequence, situated at the extreme S.W. of the peninsula of Asia Minor [CARIA], on a promontory now called *Cape Crio*, which projects between the islands of Cos and Rhodes (see Acts xxi. 1). *Cape Crio* is in fact an island, so joined by an artificial causeway to the mainland, as to form two harbours, one on the N., the other on the S. The latter was the larger, and its moles were noble constructions. All the remains of Cnidus show that it must have been a city of great magnificence. Few ancient cities have received such ample illustration from travels and engravings. We may refer to Beaufort's *Karamania*, Hamilton's *Researches*, and Texier's *Asie Mineure*, also Laborde, Leake, and Clarke, with the Drawings in the *Ionian Antiquities*, published by the Dilettanti Society, and the English *Admiralty Charts*, Nos. 1533, 1604. [J. S. H.]

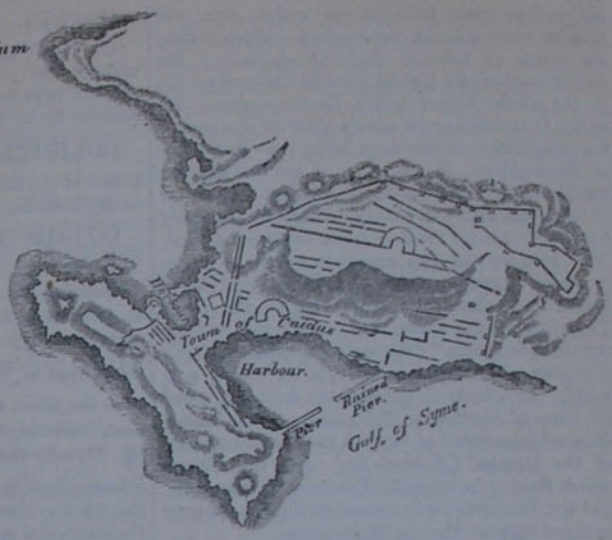
COAL. In A. V. this word represents no less than five different Heb. words. 1. The first and most frequently used is *Gacheleth*, גַּחֶלֶת (ἄνθραξ; ἀνθρακία; *pruna, carbo*), a live ember, burning fuel, as distinguished from פֶּחָם (Prov. xxvi. 21). It is written more fully in Ez. x. 2, גַּחֲלֵי אֵשׁ, and in Ez. i. 13, גַּחֲלֵי אֵשׁ בְּעֵרוֹת.

In 2 Sam. xxii. 9, 13, "coals of fire" are put metaphorically for the lightnings proceeding from God

(Ps. xviii. 8, 12, 13, cxl. 10).

In Prov. xxv. 22 we have the proverbial expression, "Thou shalt heap coals of fire upon his head," which has been adopted by St. Paul in Rom. xii. 20, and by which is metaphorically expressed the burning shame and confusion which men must feel when their evil is requited by good. In Ps. cxx. 4, "coals" = burning brands of wood (not "juniper," but broom), to which the false tongue is compared (James iii. 6).

In 2 Sam. xiv. 7 the quenching of the live coal is used to indicate the threatened destruction of the single remaining branch of the family of the widow of Tekoah suborned by Joab; just as Lucian (*Tim.* §3) uses the word ζώπυρον in the same connexion.



Plan of Cnidus and Chart of the adjoining coast.

The root of גַּחֶלֶת is גָּחַל, which is possibly the same in meaning as the Arab. جحم, to light a fire, with the change of ל into מ.

2. *Pecham*, פֶּחָם (ἐσχάρα. ἄνθραξ; *carbo, prunа*). In Prov. xxvi. 21, this word clearly signifies *fuel* not *yet lighted*, as contrasted with the burning fuel to which it is to be added; but in Is. xliv. 12, and liv. 16, it means fuel lighted, having reference in both cases to smiths' work. It is derived from פָּחַם; Arab. فحم, to be very black.

The fuel meant in the above passages is probably charcoal, and not coal in our sense of the word.

3. *Rezeph*, or *Rizpah*, רִצְפָּה, רֶצֶף (ἄνθραξ; *calculus* in Is. vi. 6; but in 1 K. xix. 6, עֻגַת רְצָפִים, is rendered by the LXX. ἐγκρυφίας ὀλυρίτης, and by the Vulg. *panis subcinericius*). In the narrative of Elijah's miraculous meal the word is used to describe the mode in which the cake was baked, viz. on a hot stone, as is still usual in the East. Comp. the Arab. رضف, a hot stone on which flesh is laid. רִצְפָּה, in Is. vi. 6, is rendered in A. V. "a live coal," but properly means "a hot stone." The root is רָצַף, to lay stones together as a pavement.

4. רֶשֶׁף, in Hab. iii. 5, is rendered in A. V. "burning coals," and in the margin "burning diseases." The former meaning is supported by Cant. viii. 6, the latter by Deut. xxxii. 24. According to the Rabbinical writers, רֶשֶׁף = רֶצֶף, *pruna*.

5. *Shechor*.—In Lam. iv. 8, חָשַׁךְ מִשְּׁחוֹר תֹּאַרָם is rendered in A. V. "their visage is blacker than a coal," or in the marg. "darker than blackness." שְׁחוֹר is found but this once, and signifies to be black, from root שָׁחַר. The LXX. render it by ασβολη, the Vulg. by *carbones*. In other forms the word is frequent, and Shihor is a usual name for the Nile. [SHIHOR.] [W. D.]

COAT. [DRESS.]

COCK (ἀλέκτωρ; *gallus*), the well-known domestic bird mentioned only in the N. T. in connexion with the denial of our Lord by St. Peter, but indirectly in the word ἀλεκτοροφωνία in Mark xiii. 35. The time indicated seems to have been about three in the morning, and was known to the Hebrews as גְּבִיר קְרִיאַת, and to the Latins as *gallicinium*. Some persons have supposed that by ἀλέκτωρ in the N. T. is meant the sounding of the Roman trumpets to mark the watches of the night, for the reason that cocks were not permitted to be kept at Jerusalem on account of the holiness of the place: but this fact is doubtful, and the explanation is fanciful and far-fetched. [W. D.]

COCKATRICE. See צְפָעוֹנִי, under ADDER. In Is. xiv. 29, the form of the word is צֶפַע.

COCKLE (בָּאְשָׁה; βάτος; *spina*), a weed, named only in Job xxxi. 40, and probably identical with the ζιζάνια of Matt. xiii. 30. Celsius (*Hierobot.* ii. 199) would identify it with the Aconite, but Gesenius questions this (*Jesaia*, i. 230, ii. 364). The root of the word is בָּאַשׁ, *to stink*. [W. D.]

COELESYRIA (Κοίλη Συρία; *Coelesyria*). "the *hollow* Syria," was (strictly speaking) the name given by the Greeks, after the time of Alexander, to the remarkable valley or hollow (κοιλία) which intervenes between Libanus and Anti-Libanus, stretching from lat. 33° 20′ to 34° 40′, a distance of nearly a hundred miles. As applied to this region the word is strikingly descriptive. Dionysius the geographer well observes upon this, in the lines—

Ἣν Κοίλην ἐνέπουσιν ἐπώνυμον, οὔνεκ' ἄρ' αὐτὴν
Μέσσην καὶ θαμαλὴν ὀρέων δύο πρῶνες ἔχουσιν.
Perieg. 899-900.

A modern traveller says, more particularly—"We finally looked down on the vast green and

red valley—green from its yet unripe corn, red from its vineyards not yet verdant—which divides the range of Lebanon and Anti-Lebanon; the former reaching its highest point in the snowy crest to the north, behind which lie the Cedars; the latter, in the still more snowy crest of Hermon—the culmination of the range being thus in the one at the northern, in the other at the southern extremity of the valley which they bound. The view of this great valley is chiefly remarkable as being *exactly to the eye what it is on maps*—the 'hollow' between the two mountain ranges of Syria. A screen through which the Leontes (*Litâny*) breaks out closes the south end of the plain. There is a similar screen at the north end, but too remote to be visible" (Stanley's *Palestine*, p. 407). The plain gradually rises towards its centre, near which, but a little on the southern declivity, stand the ruins of *Baalbek* or Heliopolis. In the immediate neighbourhood of Baalbek rise the two streams of the Orontes (*Nahr-el-Asy*) and the Litany, which flowing in opposite directions, to the N.W. and the S.E., give freshness and fertility to the tract enclosed between the mountain-ranges.

The term Coele-Syria was also used in a much wider sense. In the first place it was extended so as to include the inhabited tract to the east of the Anti-Libanus range, between it and the desert, in which stood the great city of Damascus; and then it was further carried on upon that side of Jordan, through Trachonitis and Peraea, to Idumaea and the borders of Egypt (Strab. xvi. §21; Polyb. v. 80, §3; Jos. *Ant.* i. 11, §5). Ptolemy (v. 15) and Josephus (*Ant.* xiii. 13, §2) even place Scythopolis in Coele-Syria, though it was upon the west side of Jordan; but they seem to limit its extent southwards to about lat. 31° 30′, or the country of the Ammonites (Ptol. v. 15; Joseph. i. 11). Ptolemy distinctly includes in it the Damascus country.

None of the divisions of Syria (*Aram*) in the Jewish Scriptures appear to correspond with the Coele-Syria of the Greeks; for there are no grounds for supposing, with Calmet (*Dict. of the Bible*, art. *Coelesyria*), that "Syria of Zobah" is Coele-Syria. Coele-Syria seems to have been included under the name of "Syria of Damascus" (אֲרַם־דַּמֶּשֶׂק), and to have formed a portion of that kingdom. [ARAM.] The only distinct reference to the region, as a separate tract of country, which the Jewish Scriptures contain, is probably that in Amos (i. 5), where "the inhabitants of the plain of Aven" (בִּקְעַת־אָוֶן, *Bikath-Aven*) are threatened, in conjunction with those of Damascus. *Bikath* is exactly such a plain as Coele-Syria (Stanley's *Palestine*, Append. p. 484), and the expression *Bikath-Aven*, "the plain of Idols," would be well applied to the tract immediately around the great sanctuary of Baalbek. [AVEN.] In the Apocryphal Books there is frequent mention of Coele-Syria in a somewhat vague sense, nearly as an equivalent for Syria (1 Esd. ii. 17, 24, 27, iv. 48, vi. 29, vii. 1, viii. 67; 1 Macc. x. 69; 2 Macc. iii. 5, 8, iv. 4, viii. 8, x. 11). In all these cases the word is given in A V. as CELOSYRIA.

[G. R.]

COFFER (אָרוֹן, probably from אָרַן, *to be moved*; θέμα; *capsella*), a moveable box hanging from the side of a cart (1 Sam. vi. 8, 11, 15). This word is found nowhere else, and in each of the above examples has the definite article, as if of some special significance.

[H. W. P.]

COFFIN. [BURIAL.]

CO'LA (Χωλά, Alex. Κωλά), a place named with Chobai (Jud. xv. 4, only), the position or real name of which has not been ascertained. Simonis (*Onom.* N. T. 170) suggests Abel-mecholah.

COLHO'ZEH (כָּל־חֹזֶה; Χολεζέ; *Cholleeza*), a man of the tribe of Judah in the time of Nehemiah (Neh. iii. 15, xi. 5).

CO'LIUS (Κώϊος, Alex. Κώλιος; *Colaia*), 1 Esdr. ix. 23. [KELAIAH.]

COLLAR. For the proper sense of this term, as it occurs in Judg. viii. 26, see EARRINGS. The expression כְּפִי (*as the collar*) in Job xxx. 18, is better read as כְּמוֹ (comp. Job xxxiii. 6), in which case the sense would be "it bindeth me as my coat," referring to the *close fit* of the *cethoneth*. The פִּי, literally the "mouth," as a part of a garment, refers to the orifice for the head and neck, but we question whether it would be applied to any other robe than the sacerdotal ephod (Ex. xxxix. 23, Ps. cxxiii. 2). The authority of the LXX. (ὥσπερ τὸ περιτείμιον), of the Vulg. (*quasi capitio*), and of Gesenius (*Thesaur.* p. 1088), must however be cited in favour of the ordinary rendering.

[W. L. B.]

COLONY, a designation of Philippi, the celebrated city of Macedonia, in Acts xvi. 12. After the battle of Actium, Augustus assigned to his veterans those parts of Italy which had espoused the cause of Antony, and transported many of the expelled inhabitants to Philippi, Dyrrachium, and other cities (Dion. Cass. li. 4). In this way Philippi was made a Roman colony with the "Jus Italicum" (comp. Dig. 50, tit. 15, s. 8), and accordingly we find it described as a "colonia" both in inscriptions and upon the coins of Augustus. (Orelli, *Inscr.* 512, 3658, 3746, 4064; Easche, vol. iii. pt. 2, p. 1120.) On the "Jus Italicum," see *Dict. of Ant.*, arts. COLONIA and LATINITAS.

COLOS'SE (more properly **COLOS'SAE**, Κολοσσαί, Col. i. 2; but the preponderance of MS. authority is in favour of Κολασσαί, *Colassae*, a form used by the Byzantine writers, and which perhaps represents the provincial mode of pronouncing the name. On coins and inscriptions, and in classical writers we find Κολοσσαί. See Ellicott, *ad loc.*). A city in the upper part of the basin of the Maeander, on one of its affluents named the Lycus. Hierapolis and Laodicaea were in its immediate neighbourhood (Col. ii. 1, iv. 13, 15, 16; see Rev. i. 11, iii. 14). Colossae fell, as these other two cities rose, in importance. Herodotus (vii. 30) and Xenophon (*Anab.* i. 2, §6) speak of it as a city of considerable consequence. Strabo (xii. p. 576) describes it as only a κώλισμα, not a πόλις; yet elsewhere (p. 578) he implies that it had some mercantile importance; and Pliny, in St. Paul's time, describes it (v. 41) as one of the "celeberrima oppida" of its district. Colossae was situated close to the great road which led from Ephesus to the Euphrates. Hence our impulse would be to conclude that St. Paul passed this way, and founded or confirmed the Colossian Church on his third missionary journey (Acts xviii. 23, xix. 1). He might also easily have visited Colossae during the prolonged stay at Ephesus, which immediately followed. The most competent commentators, however, agree in thinking that Col. ii. 1, proves that

St. Paul had never been there, when the Epistle was written. Theodoret's argument that he must have visited Colossae on the journey just referred to, because he is said to have gone through the whole region of Phrygia, may be proved fallacious from geographical considerations: Colossae, though ethnologically in Phrygia (Herod. *l. c.*, Xen. *l. c.*), was at this period politically in the province of Asia (see Rev. *l. c.*). That the Apostle hoped to visit the place on being delivered from his Roman imprisonment is clear from Philemon 22 (compare Phil. ii. 24). Philemon and his slave Onesimus were dwellers in Colossae. So also were Archippus and Epaphras. From Col. i. 7, iv. 12, it has been naturally concluded that the latter Christian was the founder of the Colossian Church (see Alford's *Prolegomena* to *G. Test.* vol. iii. p. 35). [EPAPHRAS.] The worship of angels mentioned by the Apostle (Col. ii. 18) curiously reappears in Christian times in connexion with one of the topographical features of the place. A church in honour of the archangel Michael was erected at the entrance of a chasm in consequence of a legend connected with an inundation (Hartley's *Researches in Greece*, p. 52), and there is good reason for identifying this chasm with one which is mentioned by Herodotus. This kind of superstition is mentioned by Theodoret as subsisting in his time; also by the Byzantine writer Nicetas Choniates, who was a native of this place, and who says that Colossae and Chonae were the same. The neighbourhood (visited by Pococke) was explored by Mr. Arundell (*Seven Churches*, p. 158; *Asia Minor*, ii. p. 160); but Mr. Hamilton was the first to determine the actual site of the ancient city, which appears to be at some little distance from the modern village of *Chonas* (*Researches in A. M.* i. p. 508). [J. S. H.]

COLOSSIANS, THE EPISTLE TO THE, was written by the Apostle St. Paul during his first captivity at Rome (Acts xxviii. 16), and apparently in that portion of it (Col. iv. 3, 4) when the Apostle's imprisonment had not assumed the more severe character which seems to be reflected in the Epistle to the Philippians (ch. i. 20, 21, 30, ii. 27), and which not improbably succeeded the death of Burrus in A.D. 62 (Clinton, *Fasti Rom.* i. 44), and the decline of the influence of Seneca.

This important and profound epistle was addressed to the Christians of the once large and influential, but now smaller and declining, city of Colossae, and was delivered to them by Tychicus, whom the Apostle had sent both to them (ch. iv. 7, 8) and to the church of Ephesus (ch. vi. 21), to inquire into their state and to administer exhortation and comfort. The epistle seems to have been called forth by the information St. Paul had received from Epaphras (ch. iv. 12; Philem. 23) and from Onesimus, both of whom appear to have been natives of Colossae, and the former of whom was, if not the special founder, yet certainly one of the very earliest preachers of the gospel in that city. The main object of the epistle is not merely, as in the case of the Epistle to Philippians, to exhort and to confirm, nor as in that to the Ephesians, to set forth the great features of the church of the chosen in Christ, but is especially designed to warn the Colossians against a spirit of semi-Judaistic and semi-Oriental philosophy which was corrupting the simplicity of their belief, and was noticeably tending to obscure the eternal glory and dignity of Christ. This main design is thus carried out in detail.

After his usual salutation (ch. i. 1-2) the Apostle returns thanks to God for the faith of the Colossians, the spirit of love they had shown, and the progress which the Gospel had made among them, as preached by Epaphras (ch. i. 3-8). This leads him to pray without ceasing that they may be fruitful in good works, and especially thankful to the Father, who gave them an inheritance with His saints, and translated them into the kingdom of His Son—*His Son, the image of the invisible God*, the first-born before every creature, the *Creator* of all things earthly and heavenly, the Head of the church, He in whom all things consist, and by whom all things have been reconciled to the eternal Father (ch. i. 9-20). This reconciliation, the Apostle reminds them, was exemplified in their own case: they were once alienated, but now so reconciled as to be presented holy and blameless before God, if only they continued firm in the faith, and were not moved from the hope of which the Gospel was the source and origin (ch. i. 21-24). Of this Gospel the Apostle declares himself the minister; the mystery of salvation was that for which he toiled and for which he suffered (ch. i. 24-29). And his sufferings were not only for the church at large, but for them and others whom he had not personally visited,—even that they might come to the *full knowledge of Christ*, and might not fall victims to plausible sophistries: they were to walk in Christ and to be built on Him (ch. ii. 1-7). Especially were they to be careful that no philosophy was to lead them from Him in whom dwelt all the fulness of the Godhead, who was *the head of all spiritual powers*, and who had quickened them, forgiven them, and in His death had triumphed over all the hosts of darkness (ch. ii. 8-15). Surely with such spiritual privileges they were not to be judged in the matter of mere ceremonial observances, or beguiled into creature-worship. *Christ was the head of the body*; if they were truly united to Him, to what need were bodily austerities (ch. ii. 16-23). They were, then, to mind things above—spiritual things, not carnal ordinances, for their life was hidden *with Christ* (ch. iii. 1-4): they were to mortify their members and the evil principles in which they once walked; the old man was to be put off, and the new man put on, in which all are one *in Christ* (ch. iii. 5-12). Furthermore, they were to give heed to special duties; they were to be forgiving and loving, as was Christ. In the consciousness of His abiding word were they to sing; in His name were they to be thankful (ch. iii. 13-17). Wives and husbands, children and parents, were all to perform their duties; servants were to be faithful, masters to be just (ch. iii. 18–iv. 1).

In the last chapter the Apostle gives further special precepts, strikingly similar to those given to his Ephesian converts. They were to pray for the Apostle and for his success in preaching the Gospel, they were to walk circumspectly, and to be ready to give a seasonable answer to all who questioned them (ch. iv. 2-7). Tychicus, the bearer of the letter, and Onesimus would tell them all the state of the Apostle (ch. iv. 7-9): Aristarchus and others sent them friendly greetings (ch. iv. 10-14). With an injunction to interchange this letter with that sent to the neighbouring church of Laodicea (ch. iv. 16), a special message to Archippus (ch. iv. 17), and an autograph salutation, this short but striking epistle comes to its close.

With regard to its *genuineness* and *authenticity*, it is satisfactory to be able to say with distinctness

that there are no grounds for doubt. The external testimonies (Just. M. *Trypho*, p. 311 b; Theophil. *ad Autol.* ii. p. 100, ed. Col. 1686; Irenaeus, *Haer.* iii. 14, 1; Clem. Alex. *Strom.* i. p. 325, iv. p. 588, al., ed. Potter; Tertull. *de Praescr.* ch. 7; *de Resurr.* ch. 23; Origen, *contra Cels.* v. 8) are explicit, and the internal arguments, founded on the style, balance of sentences, positions of adverbs, uses of the relative pronoun, participial anacolutha,—unusually strong and well defined. It is not right to suppress the fact that Mayerhoff (*der Brief an die Kol.* Berl. 1838) and Baur (*der Apostel Paulus*, p. 417) have deliberately rejected this epistle as claiming to be a production of St. Paul. The first of these critics, however, has been briefly, but, as it would seem, *completely* answered, by Meyer (*Comment.* p. 7); and to the second, in his subjective and anti-historical attempt to make individual writings of the N. T. mere theosophistic productions of a later Gnosticism, the intelligent and critical reader will naturally yield but little credence. It is indeed remarkable that the strongly marked peculiarity of style, the nerve and force of the arguments, and the originality that appears in every paragraph should not have made both these writers pause in their ill-considered attack on this epistle.

A few special points demand from us a brief notice.

1. The opinion that this epistle and those to the Ephesians and to Philemon were written during the Apostle's imprisonment at Caesarea (Acts xxi. 27–xxvi. 32), *i. e.* between Pentecost A.D. 58 and the autumn of A.D. 60, has been recently advocated by several writers of ability, and stated with such cogency and clearness by Meyer (*Einleit. z. Ephes.* p. 15, sq.), as to deserve some consideration. It will be found, however, to rest on ingeniously urged plausibilities; whereas, to go no further than the present epistle, the notices of the Apostle's imprisonment in ch. iv. 3, 4, 11, certainly seem historically inconsistent with the nature of the imprisonment at Caesarea. The permission of Felix (Acts xxiv. 23) can scarcely be strained into any degree of liberty to teach or preach the Gospel, while the facts recorded of St. Paul's imprisonment at Rome (Acts xxviii. 23, 31) are such as to harmonise admirably with the freedom in this respect which our present epistle represents to have been accorded both to the Apostle and his companions; see ch. iv. 11, and comp. De Wette, *Einleit. z. Coloss.* p. 12, 13; Wieseler, *Chronol.* p. 420.

2. The nature of the erroneous teaching condemned in this epistle has been very differently estimated. Three opinions only seem to deserve any serious consideration; (*a*) that these erroneous teachers were adherents of Neo-Platonism, or of some forms of Occidental philosophy; (*b*) that they leaned to Essene doctrines and practices; (*c*) that they advocated that admixture of Christianity, Judaism, and Oriental philosophy which afterwards became consolidated into Gnosticism. Of these (*a*) has but little in its favour, except the somewhat vague term φιλοσοφία (ch. ii. 8), which, however, it seems arbitrary to restrict to *Grecian* philosophy; (*b*) is much more plausible as far as the usages alluded to, but seems inconsistent both with the exclusive nature and circumscribed localities of Essene teaching; (*c*) on the contrary is in accordance with the Gentile nature of the church of Colossae (ch. i. 21), with its very locality—speculative and superstitious Phrygia—and with that tendency to associate Judaical observances (ch. ii. 16) with more purely theosophistic speculations (ch. ii. 18), which became afterwards so conspicuous in the developed Gnosticism. The portions in our analysis of the epistle marked in italics serve to show how deeply these perverted opinions were felt by the Apostle to strike at the doctrine of the eternal Godhead of Christ.

3. The striking similarity between many portions of this epistle and of that to the Ephesians has given rise to much speculation, both as to the reason of this studied similarity, and as to the priority of order in respect to composition. These points cannot here be discussed at length, but must be somewhat briefly dismissed with the simple expression of an opinion that the similarity may reasonably be accounted for, (1) by the proximity in time at which the two epistles were written; (2) by the high probability that in two cities of Asia within a moderate distance from one another, there would be many doctrinal prejudices, and many social relations, that would call forth and need precisely the same language of warning and exhortation. The priority in composition must remain a matter for a reasonable difference of opinion. To us the shorter and perhaps more vividly expressed Epistle to the Colossians seems to have been first written, and to have suggested the more comprehensive, more systematic, but less individualizing, epistle to the church of Ephesus.

For further information the student is directed to Davidson's *Introduction*, ii. 394, sq.; Alford, *Prolegom. to N. T.* iii. 33, sq.; and the introduction to the excellent Commentary of Meyer.

The editions of this epistle are very numerous. Of the older commentaries those of Davenant, *Expos. Ep. Pauli ad Col.*, ed. 3; Suicer, *in Ep. Pauli ad Col. Comment.*, Tig. 1699, may be specified; and of modern commentaries, those of Bähr (Bas. 1833), Olshausen (Königsb. 1840), Huther (Hamb. 1841, a very good *exegetical* commentary), De Wette (Leips. 1847), Meyer (Gött. 1848); and in our own country those of Eadie (Glasg. 1856), Alford (Lond. 1857), and Ellicott (Lond. 1858). [C. J. E.]

COLOURS. The terms relative to colour, occurring in the Bible, may be arranged in two classes, the first including those applied to the description of natural objects, the second those artificial mixtures which were employed in dyeing or painting. In an advanced state of art, such a distinction can hardly be said to exist; all the hues of nature have been successfully imitated by the artist: but among the Jews, who fell even below their contemporaries in the cultivation of the fine arts, and to whom painting was unknown until a late period, the knowledge of artificial colours was very restricted. Dyeing was the object to which the colours known to them were applied: so exclusively indeed were the ideas of the Jews limited to this application of colour, that the name of the dye was transferred without any addition to the material to which it was applied. The Jews were not however by any means insensible to the influence of colour: they attached definite ideas to the various tints, according to the use made of them in robes and vestments: and the subject exercises an important influence on the interpretation of certain portions of Scripture.

1. The natural colours noticed in the Bible are white, black, red, yellow, and green. It will be observed that only three of the prismatic colours are represented in this list; blue, indigo, violet, and orange are omitted. Of the three, yellow is very seldom noticed; it was evidently regarded as

shade of green, for the same term *greenish* (יַרְקָרַק) is applied to gold (Ps. lxviii. 13), and to the leprous spot (Lev. xiii. 49), and very probably the *golden* (צָהֹב) or *yellow* hue of the leprous hair (Lev. xiii. 30-32) differed little from the *greenish* spot on the garments (Lev. xiii. 49). *Green* is frequently noticed, but an examination of the passages, in which it occurs, will show that the reference is seldom to colour. The Hebrew terms are *raanan* (רַעֲנָן) and *yarak* (יָרַק); the first of these applies to what is *vigorous* and *flourishing*; hence it is metaphorically employed as an image of prosperity (Job xv. 32; Ps. xxxvii. 35, lii. 8, xcii. 14; Jer. xi. 16, xvii 8; Dan. iv. 4; Hos. xiv. 8); it is invariably employed wherever the expression "*green tree*" is used in connexion with idolatrous sacrifices, as though with the view of conveying the idea of the *outspreading* branches, which served as a canopy to the worshippers (Deut. xii. 2; 2 K. xvi. 4); elsewhere it is used of that which is *fresh*, as oil (Ps. xcii. 10), and newly plucked boughs (Cant. i. 16). The other term, *yarak*, has the radical signification of *putting forth leaves, sprouting* (Gesen. *Thesaur.* p. 632): it is used indiscriminately for all productions of the earth fit for food (Gen. i. 30, ix. 3; Ex. x. 15; Num. xii. 4; Is. xv. 6; cf. χλωρός, Rev. viii. 7, ix. 4), and again for all kinds of garden herbs (Deut. xi. 10; 1 K. xxi. 2; 2 K. xix. 26; Prov. xv. 17; Is. xxxvii. 27; contrast the restricted application of our *greens*); when applied to grass, it means specifically the *young, fresh grass* (דֶּשֶׁא, Ps. xxxvii. 2), which springs up in the desert (Job xxxix. 8). Elsewhere it describes the sickly yellowish hue of mildewed corn (Deut. xxviii. 22; 1 K. viii. 37; 2 Chr. vi. 28; Am. iv. 9; Hag. ii. 17); and lastly, it is used for the entire absence of colour produced by fear (Jer. xxx. 6; compare χλωρός, *Il.* x. 376); hence χλωρός (Rev. vi. 8) describes the ghastly, livid hue of death. In other passages "green" is erroneously used in the A. V. for *white* (Gen. xxx. 37; Esth. i. 6), *young* (Lev. ii. 14, xxiii. 14), *moist* (Judg. xvi. 7, 8), *sappy* (Job viii. 16), and *unripe* (Cant. ii. 13). Thus it may be said that *green* is never used in the Bible to convey the impression of proper colour.

The only fundamental colour of which the Hebrews appear to have had a clear conception was *red*; and even this is not very often noticed. They had therefore no scientific knowledge of colours, and we cannot but think that the attempt to explain such passages as Rev. iv. 3 by the rules of philosophical truth, must fail (see Hengstenberg, *Comm.* in loc.). Instead of assuming that the emerald represents *green*, the jasper *yellow*, and the sardine *red*, the idea intended to be conveyed by these images may be simply that of *pure, brilliant, transparent* light. The emerald, for instance, was chiefly prized by the ancients for its *glittering, scintillating* qualities (αἰγλήεις, Orpheus *de lap.* p. 608), whence perhaps it derived its name (σμάραγδος, from μαρμαίρειν). The jasper is characterised by St. John himself (Rev. xxi. 11) as being crystal-clear (κρυσταλλίζων), and not as having a certain hue. The sardine may be compared with the amber of Ez. i. 4, 27, or the burnished brass of Dan. x. 6, or again the fine brass, "as if burning in a furnace," of Rev. i. 15, each conveying the impression of the colour of fire in a state of pure incandescence. Similarly the beryl, or rather the *chrysolite* (the Hebrew *Tharsis*) may be selected by Daniel (x. 6) on account of its transparency. An exception may be made perhaps in regard to the sapphire, in as far as its hue answers to the deep blue of the firmament (Ex. xxiv. 10; cf. Ez. i. 26, x. 1), but even in this case the pellucidity (לָבְנָה, omitted in A. V., Ex. xxiv. 10) or polish of the stone (compare Lam. iv. 7) forms an important, if not the main, element in the comparison. The highest development of colour in the mind of the Hebrew evidently was *light*, and hence the predominance given to *white* as its representative (compare the connexion between λευκός and *lux*). This feeling appears both in the more numerous allusions to it than to any other colour—in the variety of terms by which they discriminated the shades from a *pale, dull* tint (כֵּהָה, *blackish*, Lev. xiii. 21 ff.) up to the most brilliant splendour (זֹהַר, Ez. viii. 2; Dan. xii. 3)—and in the comparisons by which they sought to heighten their ideas of it, an instance of which occurs in the three accounts of the Transfiguration, where the countenance and robes are described as like "the sun" and "the light" (Matt. xvii. 2), "shining, exceeding white as snow" (Mark ix. 3), "glistening" (Luke ix. 29). Snow is used eleven times in a similar way; the sun five times; wool four times milk once. In some instances the point of the comparison is not so obvious, *e. g.* in Job xxxviii. 14 "they stand as a garment" in reference to the *white* colour of the Hebrew dress, and in Ps. lxviii. 13, where the glancing hues of the dove's plumage suggested an image of the brilliant effect of the *white* holyday costume. Next to white, *black*, or rather *dark*, holds the most prominent place, not only as its opposite, but also as representing the complexion of the Orientals. There were various shades of it, including the *brown* of the Nile water (whence its name Sihor)—the *reddish* tint of early dawn, to which the complexion of the bride is likened (Cant. vi. 10), as well as the *lurid* hue produced by a flight of locusts (Joel ii. 2)—and the darkness of blackness itself (Lam. iv. 8). As before, we have various heightening images, such as the tents of Kedar, a flock of goats, the raven (Cant. i. 5, iv. 1, v. 11) and sackcloth (Rev. vi. 12). *Red* was also a colour of which the Hebrews had a vivid conception; this may be attributed partly to the prevalence of that colour in the outward aspect of the countries and peoples with which they were familiar, as attested by the name Edom, and by the words *adamah* (earth), and *adam* (man), so termed either as being formed out of the red earth, or as being red in comparison with the fair colour of the Assyrians, and the black of the Aethiopians. Red was regarded as an element of personal beauty: comp. 1 Sam. xvi. 12; Cant. ii. 1, where the lily is the *red* one for which Syria was famed (Plin. xxi. 11); Cant. iv. 3, vi. 7, where the complexion is compared to the red fruit of the pomegranate; and Lam. iv. 7, where the hue of the skin is redder than coral (A.V. "rubies") contrasting with the white of the *garments* before noticed. The three colours, white, black and red were sometimes intermixed in animals, and gave rise to the terms, צָחֹר, "dappled" (A. V. "white"), probably white and red (Judg. v. 10); עָקֹד, "ringstraked," either with white bands on the legs, or white-footed; נָקֹד, "speckled," and בָּלָא

"spotted," white and black; and lastly בָּרֹד, "piebald (A. V. "grisled"), the spots being larger than in the two former (Gen. xxx. 32, 35, xxxi. 10); the latter term is used of a horse (Zech. vi. 3, 6) with a symbolical meaning: Hengstenberg (*Christol.* in loc.) considers the colour itself to be unmeaning, and that the prophet has added the term strong (A. V. "bay") by way of explanation; Hitzig (*Comm.* in loc.) explains it, in a peculiar manner, of the complexion of the Egyptians. It remains for us now to notice the various terms applied to these three colours.

1. WHITE. The most common term is לָבָן, which is applied to such objects as milk (Gen. xlix. 12), manna (Ex. xvi. 31), snow (Is. i. 18), horses (Zech. i. 8), raiment (Eccl. ix. 8); and a cognate word expresses the colour of the moon (Is. xxiv. 23). צַח, *dazzling* white is applied to the complexion (Cant. v. 10); חִוַּר, a term of a later age, to snow (Dan. vii. 9 only), and to the paleness of shame (Is. xxix. 22, חָוַר); שֵׂיב, to the hair alone. Another class of terms arises from the textures of a naturally white colour, as שֵׁשׁ and בּוּץ. These words appear to have been originally of foreign origin, but were connected by the Hebrews with roots in their own language descriptive of a white colour (Gesen. *Thesaur.* pp. 190, 1384). The terms were without doubt primarily applied to the material; but the idea of colour is also prominent, particularly in the description of the curtains of the tabernacle (Ex. xxvi. 1), and the priests' vestments (Ex. xxviii. 6). שֵׁשׁ is also applied to white marble (Esth. i. 6; Cant. v. 15); and a cognate word, שׁוֹשַׁן, to the lily (Cant. ii. 16). In addition to these we meet with חוּר (*βύσσος*, Esth. i. 6, viii. 15), and כַּרְפַּס (*κάρπασος*; A. V. "green," Esth. i. 6), also descriptive of white textures.

White was symbolical of innocence: hence the raiment of angels (Mark xvi. 5; John xx. 12), and of glorified saints (Rev. xix. 8, 14), is so described. It was also symbolical of joy (Eccl. ix. 8); and, lastly, of victory (Zech. vi. 3; Rev. vi. 2). In the Revelations the term λευκός is applied exclusively to what belongs to Jesus Christ (Wordsworth's *Apoc.* p. 105).

2. BLACK. The shades of this colour are expressed in the terms שְׁחֹר, applied to the hair (Lev. xiii. 31; Cant. v. 11); the complexion (Cant. v.), particularly when affected with disease (Job xxx. 30); horses (Zech. vi. 2, 6): חוּם, lit. *scorched* (*φαιός*; A. V. "brown," Gen. xxx. 32), applied to sheep; the word expresses the colour produced by influence of the sun's rays: קָדַר, lit. *to be dirty*, applied to a complexion blackened by sorrow or disease (Job xxx. 30); mourner's robes (Jer. viii. 21, xiv. 2; compare *sordidae vestes*); a clouded sky (1 K. xviii. 45); night (Mic. iii. 6; Jer. iv. 28; Joel ii. 10, iii. 15); a turbid brook (whence possibly KEDRON), particularly when rendered so by melted snow (Job vi. 16). Black, as being the opposite to white, is symbolical of evil (Zech. vi. 2, 6; Rev. vi. 5).

3. RED. אָדֹם is applied to blood (2 K. iii. 22); a garment sprinkled with blood (Is. lxiii. 2); a heifer (Num. xix. 2); pottage made of lentiles (Gen. xxv. 30); a horse (Zech. i. 8, vi. [illegible]; wine (Prov. xxiii. 31): the complexion (Gen. xxv. 25; Cant. v. 10; Lam. iv. 7). אַדְמֹנִי is a slight degree of red, *red dish*, and is applied to a leprous spot (Lev. xiii. 19, xiv. 37). שָׂרֹק, lit. *fox-coloured*, bay, is applied to a horse (A. V. "speckled;" Zech. i. 8), and to a species of vine bearing a purple grape (Is. v. 2, xvi. 8): the translation "bay" in Zech. vi. 3, A. V. is incorrect. The corresponding term in Greek is πυῤῥός, lit. *red as fire*. This colour was symbolical of bloodshed (Zech. vi. 2; Rev. v. 4, xii. 3).

II. ARTIFICIAL COLOURS. The art of extracting dyes, and of applying them to various textures, appears to have been known at a very early period. We read of scarlet thread at the time of Zarah's birth (Gen. xxxviii. 28); of blue and purple at the time of the Exodus (Ex. xxvi. 1). There is however no evidence to show that the Jews themselves were at that period acquainted with the art: the profession of the dyer is not noticed in the Bible, though it is referred to in the Talmud. They were probably indebted both to the Egyptians and the Phoenicians; to the latter for the dyes, and to the former for the mode of applying them. The purple dyes which they chiefly used were extracted by the Phoenicians (Ez. xxvii. 16; Plin. ix. 60), and in certain districts of Asia Minor (Hom. *Il.* iv. 141), especially Thyatira (Acts xvi. 14). It does not appear that those particular colours were used in Egypt, the Egyptian colours being produced from various metallic and earthy substances (Wilkinson, *Anc. Egypt.* iii. 301). On the other hand, there was a remarkable similarity in the mode of dyeing in Egypt and Palestine, inasmuch as the colour was applied to the raw material, previous to the process of spinning and weaving (Ex. xxxv. 25, xxix. 3; Wilkinson, iii. 125). The dyes consisted of purple, light and dark (the latter being the "blue" of the A. V.), and crimson (*scarlet*, A. V.): vermilion was introduced at a late period.

1. PURPLE (אַרְגָּמָן; Chaldaic form, אַרְגְּוָנָא, Dan. v. 7, 16; πορφύρα; *purpura*). This colour was obtained from the secretion of a species of shell-fish (Plin. ix. 60), the *Murex trunculus* of Linnaeus, which was found in various parts of the Mediterranean Sea (hence called πορφύρα θαλαττία, 1 Macc. iv. 23), particularly on the coasts of Phoenicia (Strab. xvi. 757), Africa (Strab. xvii. 835), Laconia (Hor. *Od.* ii. 18, 7), and Asia Minor. [ELISHAH.] The derivation of the Hebrew name is uncertain: it has been connected with the Sanscrit *râgaman*, "tinged with red;" and again with *arghamána*, "costly" (Hitzig. *Comment. in Dan.* v. 7). Gesenius, however (*Thesaur.* p. 1283), considers it highly improbable that a colour so peculiar to the shores of the Mediterranean should be described by a word of any other than Semitic origin, and connects it with the root רָגַם, *to heap up* or *overlay* with colour. The colouring matter was contained in a small vessel in the throat of the fish; and as the quantity amounted to only a single drop in each animal, the value of the dye was proportionately high: sometimes, however, the whole fish was crushed (Plin. ix. 60). It is difficult to state with precision the tint described under the Hebrew name. The Greek equivalent was, we know, applied with great latitude, not only to all colours extracted from the shell-fish, but even to other brilliant colours: thus, in John xix. 2, ἱμάτιον πορφυροῦν = χλαμὺς κοκκίνη, in Matt. xxvii. 28 (cf.

Plin. ix. 62). The same may be said of the Latin *purpureus*. The Hebrew term seems to be applied in a similarly broad sense in Cant. vii. 5, where it = *black* (compare v 11), or, still better, *shining* with oil. Generally speaking, however, the tint must be considered as having been defined by the distinction between the purple *proper*, and the other purple dye (A. V. "blue"), which was produced from another species of shell-fish. The latter was undoubtedly a dark violet tint, while the former had a light reddish tinge. Robes of a purple colour were worn by kings (Judg. viii. 26), and by the highest officers, civil and religious; thus Mordecai (Esth. viii. 15), Daniel (A. V. "scarlet," Dan. v. 7, 16, 29), and Andronicus, the deputy of Antiochus (2 Macc. iv. 38), were invested with purple in token of the offices they held (cf. Xen. *Anab.* i. 5, §8): so also Jonathan, as high-priest (1 Macc. x. 20, 64, xi. 58). They were also worn by the wealthy and luxurious (Jer. x. 9; Ez. xxvii. 7; Luke xvi. 19; Rev. xvii. 4, xviii. 16). A similar value was attached to purple robes both by the Greeks (Hom. *Od.* xix. 225; Herod. ix. 22; Strab. xiv. 648), and by the Romans (Virg. *Georg.* ii. 495; Hor. *Ep.* 12, 21; Suet. *Caes.* 43; *Nero*, 32). Of the use of this and the other dyes in the textures of the tabernacle, we shall presently speak.

2. BLUE (תְּכֵלֶת; *ὑάκινθος*, *ὑακίνθινος*, *ὁλοπόρφυρος*, Num. iv. 7; *hyacinthus*, *hyacinthinus*). This dye was procured from a species of shell-fish found on the coast of Phoenicia, and called by the Hebrews *Chilzon* (Targ. *Pseudo-Jon.*, in Deut. xxxiii. 19), and by modern naturalists *Helix Ianthina*. The Hebrew name is derived, according to Gesenius (*Thesaur.* p. 1502), from a root signifying to *unshell*; but according to Hitzig (*Comment.* in Ez. xxiii. 6), from כָּלַל, in the sense of *dulled*, *blunted*, as opposed to the brilliant hue of the proper purple. The tint is best explained by the statements of Josephus (*Ant.* iii. 7, §7) and Philo that it was emblematic of the sky, in which case it represents not the light blue of our northern climate, but the deep dark hue of the eastern sky (*ἀέρος δὲ σύμβολον ὑάκινθος, μέλας γὰρ οὗτος φύσει*, Phil. *Opp.* i. 536). The term adopted by the LXX. is applied by classical writers to a colour approaching to black (Hom. *Od.* vi. 231, xxiii. 158; Theoc. *Id.* 10, 28): the flower, whence the name was borrowed, being, as is well known, not the modern *hyacinth*, but of a dusky red colour (*ferrugineus*, Virg. *Georg.* iv. 183; *caelestis luminis hyacinthus*, Colum. ix. 4, 4). The A. V. has rightly described the tint in Esth. i. 6 (margin) as *violet*; the ordinary term *blue* is incorrect: the Lutheran translation is still more incorrect in giving it *gelbe Seide* (yellow silk), and occasionally simply *Seide* (Ez. xxiii. 6). This colour was used in the same way as purple. Princes and nobles (Ez. xxiii. 6; Ecclus. xl. 4), and the idols of Babylon (Jer. x. 9), were clothed in robes of this tint: the riband and the fringe of the Hebrew dress was ordered to be of this colour (Num. xv. 38): it was used in the tapestries of the Persians (Esth. i. 6). The effect of the colour is well described in Ez. xxiii. 12, where such robes are termed לְבָשֵׁי מִכְלוֹל, *robes of perfection*, i. e. gorgeous robes. We may remark, in conclusion, that the LXX. treats the term תַּחַשׁ (A. V. "badger") as indicative of colour, and has translated it *ὑακίνθινος* (*ianthinus*) (Ex. xxv. 5).

3. SCARLET (CRIMSON, Is. i. 18; Jer. iv. 30). The terms by which this colour is expressed in Hebrew vary; sometimes שָׁנִי simply is used, as in Gen. xxxviii. 28-30; sometimes תּוֹלַעַת שָׁנִי, as in Ex. xxv. 4; and sometimes תּוֹלַעַת simply, as in Is. i. 18. The word כַּרְמִיל (A. V. "crimson;" 2 Chr. ii. 7, 14, iii. 14) was introduced at a late period, probably from Armenia, to express the same colour. The first of these terms (derived from שָׁנָה, *to shine*) expresses the *brilliancy* of the colour; the second, תּוֹלַעַת, the *worm*, or grub, whence the dye was procured, and which gave name to the colour occasionally without any addition, just as *vermilion* is derived from *vermiculus*. The LXX. generally renders it *κόκκινον*, occasionally with the addition of such terms as *κεκλωσμένον* (Ex. xxvi. 1), or *διανενησμένον* (Ex. xxviii. 8): the Vulgate has it generally *coccinum*, occasionally *coccus bis tinctus* (Ex. xxviii. 8), apparently following the erroneous interpretation of Aquila and Symmachus, who render it *βίβαφος*, *double-dyed* (Ex. xxv. 4), as though from שָׁנָה, *to repeat*. The process of double-dyeing was however peculiar to the Tyrian purples (Plin. ix. 39). The dye was produced from an insect, somewhat resembling the cochineal, which is found in considerable quantities in Armenia and other eastern countries. The Arabian name of the insect is *kermez* (whence *crimson*): the Linnaean name is *Coccus Ilicis*. It frequents the boughs of a species of *ilex*: on these it lays its eggs in groups, which become covered with a kind of down, so that they present the appearance of vegetable galls or excrescences from the tree itself, and are described as such by Pliny, xvi. 12. The dye is procured from the female grub alone, which, when alive, is about the size of a kernel of a cherry and of a dark amaranth colour, but when dead shrivels up to the size of a grain of wheat, and is covered with a bluish mould (Parrot's *Journey to Ararat*, p. 114). The general character of the colour is expressed by the Hebrew term חֲמוּץ (Is. lxiii. 1), lit. *sharp*, and hence dazzling (compare the expression *χρῶμα ὀξύ*), and in the Greek λαμπρά (Luke xxiii. 11), compared with *κοκκίνη* (Matt. xxvii. 28). The tint produced was *crimson* rather than scarlet. The only natural object to which it is applied in Scripture is the lips, which are compared to a scarlet thread (Cant. iv. 3). Josephus considered it as symbolical of fire (*Ant.* iii. 7, §7; cf. Phil. i. 536). Scarlet threads were selected as distinguishing marks from their brilliancy (Gen. xxxviii. 28; Josh. ii. 18, 21); and hence the colour is expressive of what is *excessive* or *glaring* (Is. i. 18). Scarlet robes were worn by the luxurious (2 Sam. i. 24; Prov. xxxi. 21; Jer. iv. 30; Lam. iv. 5; Rev. xvii. 4, xviii. 12, 16); it was also the appropriate hue of a warrior's dress from its similarity to blood (Nah. ii. 3; cf. Is. ix. 5), and was especially worn by officers in the Roman army (Plin. xxii. 3; Matt. xxvii. 28).

The three colours above described, purple, blue, and scarlet, together with white, were employed in the textures used for the curtains of the tabernacle and for the sacred vestments of the priests. The four were used in combination in the outer curtains, the vail, the entrance curtain (Ex. xxvi. 1, 31, 36), and the gate of the court (Ex. xxvii. 16): as also in the high priest's ephod, girdle and breast-

plate (Ex. xxviii. 5, 6, 8, 15). The three first, to the exclusion of white, were used in the pomegranates about the hem of the high-priest's robe (Ex. xxviii. 33). The loops of the curtains (Ex. xxvi. 4), the lace of the high-priest's breastplate, the robe of the ephod, and the lace on his mitre were exclusively of blue (Ex. xxviii. 28, 31, 37). Cloths for wrapping the sacred utensils were either blue (Num. iv. 6), scarlet (8), or purple (13). Scarlet thread was specified in connexion with the rites of cleansing the leper (Lev. xiv. 4, 6, 51), and of burning the red heifer (Num. xix. 6), apparently for the purpose of binding the hyssop to the cedar wood. The hangings for the court (Ex. xxvii. 9, xxxviii. 9), the coats, mitres, bonnets, and breeches of the priests were white (Ex. xxxix. 27, 28). The application of these colours to the service of the tabernacle has led writers both in ancient and modern times to attach some symbolical meaning to them: reference has already been made to the statements of Philo and Josephus on this subject: the words of the latter are as follow: *ἡ βύσσος τὴν γῆν ἀποσημαίνειν ἔοικε, διὰ τὸ ἐξ αὐτῆς ἀνεῖσθαι τὸ λίνον· ἡ τε πορφύρα τὴν θάλασσαν, τῷ πεφοινίχθαι τοῦ κόχλου τῷ αἵματι· τὸν δὲ ἀέρα βούλεται δηλοῦν ὁ ὑάκινθος· καὶ ὁ φοῖνιξ δ' ἂν εἴη τεκμήριον τοῦ πῦρος, Ant.* iii. 7, §7. The subject has been followed up with a great variety of interpretations, more or less probable. Without entering into a disquisition on these, we will remark that it is unnecessary to assume that the colours were originally selected with such a view; their beauty and costliness is a sufficient explanation of the selection.

4. VERMILION (שְׁשַׁר; *μίλτος*; *sinopis*). This was a pigment used in fresco paintings, either for drawing figures of idols on the walls of temples (Ez. xxiii. 14), for colouring the idols themselves (Wisd. xiii. 14), or for decorating the walls and beams of houses (Jer. xxii. 14). The Greek term *μίλτος* is applied both to *minium*, red lead, and *rubrica*, red ochre; the Latin *sinopis* describes the best kind of ochre, which came from Sinope. Vermilion was a favourite colour among the Assyrians (Ez. xxiii. 14), as is still attested by the sculptures of Nimroud and Khorsabad (Layard, ii. 303). [W. L. B.]

COMMERCE (1. כְּהָרָה, Gesen. p. 946; *ἐμπορία*; *negotiatio*; from סָחַר, *a merchant*, from סָחַר, *travel*, Ez. xxvii. 15; A. V., *merchandize*, *traffic*: 2. רְכֻלָּה, Gesen. p. 1289; Ez. xxvi. 12, *τὰ ὑπάρχοντα*; *negotiationes*; in xxviii. 5, 16, 18, *ἐμπορία*, *negotiatio*, from רָכַל, *travel*).

From the time that men began to live in cities, trade, in some shape, must have been carried on to supply the town-dwellers with necessaries (see Heeren, *Afr. Nat.* i. 469), but it is also clear that international trade must have existed and affected to some extent even the pastoral nomade races, for we find that Abraham was rich, not only in cattle, but in silver, gold, and gold and silver plate and ornaments (Gen. xiii. 2, xxiv. 22, 53); and further, that gold and silver in a manufactured state, and silver, not improbably in coin, were in use both among the settled inhabitants of Palestine and the pastoral tribes of Syria at that date (Gen. xx. 16, xxiii. 16, xxxviii. 18; Job xlii. 11), to whom those metals must in all probability have been imported from other countries (Hussey, *Anc. Weights*, c. xii. 3 p. 193; Kitto, *Phys. Hist. of Pal.*, p. 109, 110; Herod. i. 215).

Among trading nations mentioned in Scripture, Egypt holds in very early times a prominent position, though her external trade was carried on, not by her own citizens, but by foreigners, chiefly of the nomade races (Heeren, *Afr. Nat.* i. 468, ii. 371, 372). It was an Ishmaelite caravan, laden with spices, which carried Joseph into Egypt, and the account shows that slaves formed sometimes a part of the merchandize imported (Gen. xxxvii. 25, xxxix. 1; Job vi. 19). From Egypt it is likely that at all times, but especially in times of general scarcity, corn would be exported, which was paid for by the non-exporting nations in silver, which was always weighed (Gen. xli. 57, xlii. 3, 25, 35, xliii. 11, 12, 21). These caravans also brought the precious stones as well as the spices of India into Egypt (Ex. xxv. 3, 7; Wilkinson, *Anc. Eg.* ii. 235, 237). Intercourse with Tyre does not appear to have taken place till a later period, and thus, though it cannot be determined whether the purple in which the Egyptian woollen and linen cloths were dyed was brought by land from Phoenicia, it is certain that coloured cloths had long been made and dyed in Egypt, and the use, at least, of them adopted by the Hebrews for the tabernacle as early as the time of Moses (Ex. xxv. 4, 5; Heeren, *Asiat. Nat.* i. 352; Herod. i. 1). The pasture-ground of Shechem appears from the story of Joseph to have lain in the way of these caravan journeys (Gen. xxxvii. 14, 25; Saalschütz, *Hebr. Arch.* 15, l. 159).

At the same period it is clear that trade was carried on between Babylon and the Syrian cities, and also that gold and silver ornaments were common among the Syrian and Arabian races; a trade which was obviously carried on by land-carriage (Num. xxxi. 50; Josh. vii. 21; Judg. v. 30, viii. 24; Job vi. 19).

Until the time of Solomon the Hebrew nation may be said to have had no foreign trade. Foreign trade was indeed contemplated by the Law, and strict rules for morality in commercial dealings were laid down by it (Deut. xxviii. 12, xxv. 13-16; Lev. xix. 35, 36), and the tribes near the sea and the Phoenician territory appear to have engaged to some extent in maritime affairs (Gen. xlix. 13; Deut. xxxiii. 18; Judg. v. 17), but the spirit of the Law was more in favour of agriculture and against foreign trade (Deut. xvii. 16, 17; Lev. xxv.; Joseph. c. *Apion*. i. 12). Solomon, however, organized an extensive trade with foreign countries, but chiefly, at least so far as the more distant nations were concerned, of an import character. He imported linen yarn, horses, and chariots from Egypt. Of the horses some appear to have been resold to Syrian and Canaanite princes. For all these he paid in gold, which was imported by sea from India and Arabia by his fleets in conjunction with the Phoenicians (Heeren, *As. Nat.* i. 334; 1 K. x. 22-29; Ges. p. 1202). It was by Phoenicians also that the cedar and other timber for his great architectural works was brought by sea to Joppa, whilst Solomon found the provisions necessary for the workmen in Mount Lebanon (1 K. v. 6, 9; 2 Chr. ii. 16).

The united fleets used to sail into the Indian Ocean every three years from Elath and Ezion-geber, ports on the Aelanitic gulf of the Red Sea, which David had probably gained from Edom, and brought back gold, silver, ivory, sandal-wood, ebony, precious stones, apes, and peacocks. Some

of these may have come from India and Ceylon, and some from the coasts of the Persian Gulf and the E. coast of Africa (2 Sam. viii. 14; 1 K. ix. 26, x. 11, 22; 2 Chr. viii. 17; Her. iii. 114; Livingstone, *Travels*, p. 637, 662).

But the trade which Solomon took so much pains to encourage was not a maritime trade only. He built, or more probably fortified, Baalbec and Palmyra; the latter at least expressly as a caravan station for the land-commerce with eastern and south-eastern Asia (1 K. ix. 18).

After his death the maritime trade declined, and an attempt made by Jehoshaphat to revive it proved unsuccessful (1 K. xxii. 48, 49) [TARSHISH, OPHIR]. We know, however, that Phoenicia was supplied from Judaea with wheat, honey, oil, and balm (1 K. v. 11; Ezek. xxvii. 17; Acts xii. 20; Joseph. *B. J.* ii. 21, §2; *Vit.* 13), whilst Tyrian dealers brought fish and other merchandize to Jerusalem at the time of the return from captivity (Neh. xiii. 16), as well as timber for the rebuilding of the temple, which then, as in Solomon's time, was brought by sea to Joppa (Ezr. iii. 7). Oil was exported to Egypt (Hos. xii. 1), and fine linen and ornamental girdles of domestic manufacture were sold to the merchants (Prov. xxi. 24).

The successive invasions to which Palestine was subjected, involving both large abstraction of treasure by invaders and heavy imposts on the inhabitants to purchase immunity or to satisfy demands for tribute must have impoverished the country from time to time (under Rehoboam, 1 K. xiv. 26; Asa, xv. 18; Joash, 2 K. xii. 18; Amaziah, xiv. 13; Ahaz, xvi. 8; Hezekiah, xviii. 15-16; Jehoahaz and Jehoiakim, xxiii. 33, 35; Jehoiachin, xxiv. 13), but it is also clear, as the denunciations of the prophets bear witness, that much wealth must somewhere have existed in the country, and much foreign merchandize have been imported; so much so that, in the language of Ezekiel, Jerusalem appears as the rival of Tyre, and through its port, Joppa, to have carried on trade with foreign countries (Is. ii. 6, 16, iii. 11, 23; Hos. xii. 7; Ez. xxvi. 2; Jonah i. 3; Heeren, *As. Nat.* i. p. 328).

Under the Maccabees Joppa was fortified (1 Mac. xiv. 34), and later still Caesarea was built and made a port by Herod (Joseph. *Ant.* xv. 9, §6; Acts xxvii. 2). Joppa became afterwards a haunt for pirates, and was taken by Cestius; afterwards by Vespasian, and destroyed by him (Strab. xvi. p. 759; Joseph. *B. J.* ii. 18, §10, iii. 9, §1).

The internal trade of the Jews, as well as the external, was much promoted, as was the case also in Egypt, by the festivals, which brought large numbers of persons to Jerusalem, and caused great outlay in victims for sacrifices and in incense (1 K. viii. 63; Heeren, *Afr. Nat.* ii. 363).

The places of public market were, then as now, chiefly the open spaces near the gates, to which goods were brought for sale by those who came from the outside (Neh. xiii. 15, 16; Zeph. i. 10).

The traders in later times were allowed to intrude into the temple, in the outer courts of which victims were publicly sold for the sacrifices (Zech. xiv. 21; Matt. xxi. 12; John ii. 14).

In the matter of buying and selling great stress is laid by the Law on fairness in dealing. Just weights and balances are stringently ordered (Lev. xix. 35, 36; Deut. xxv. 13-16). Kidnapping slaves is forbidden under the severest penalty (Ex. xxi. 16; Deut. xxiv. 7). Trade in swine was forbidden by the Jewish doctors (Surenhus. *Mischn. de damn.* c. 7, vol. iv. 60; Lightfoot, *H. H. on Matth.* viii. 33; Winer, *Handel*; Saalschütz, *Arch. Hebr.* c. 15, 16). (H. W. P.)

CONANI'AH (כְּוָנְיָהוּ; Χωνελας; Alex. Χωχελας; *Chonenias*), one of the chiefs (שָׂרֵי) of the Levites in the time of Josiah (2 Chr. xxxv. 9). The same name is elsewhere given in the A. V. CONONIAH.

CONCUBINE. פִּילֶגֶשׁ appears to have been included under the general conjugal sense of the word אִשָּׁה, which in its limited sense is rendered "wife." The positions of these two among the early Jews cannot be referred to the standard of our own age and country; that of concubine being less degraded, as that of wife was, especially owing to the sanction of polygamy, less honourable than among ourselves. The natural desire of offspring was, in the Jew, consecrated into a religious hope, which tended to redeem concubinage from the debasement into which the grosser motives for its adoption might have brought it. The whole question must be viewed from the point which touches the interests of propagation, in virtue of which even a slave concubine who had many children would become a most important person in a family, especially where a wife was barren. Such was the true source of the concubinage of Nachor, Abraham, and Jacob, which indeed, in the two latter cases, lost the nature which it has in our eyes, through the process, analogous to adoption, by which the offspring was regarded as that of the wife herself. From all this it follows that, save in so far as the latter was generally a slave, the difference between wife and concubine was less marked, owing to the absence of moral stigma, than among us. We must therefore beware of regarding as essential to the relation of concubinage, what really pertained to that of bondage.

The concubine's condition was a definite one, and quite independent of the fact of there being another woman having the rights of wife towards the same man. The difference probably lay in the absence of the right of the *libellus divortii*, without which the wife could not be repudiated, and in some particulars of treatment and consideration of which we are ignorant; also in her condition and rights on the death of her lord, rather than in the absence of nuptial ceremonies and dowry, which were non-essential; yet it is so probable that these last did *not* pertain to the concubine, that the assertion of the Gemara (*Hierosol. Chetuboth*, v.) to that effect, though controverted, may be received. The doctrine that a concubine also could not be dismissed without a formal divorce is of later origin—not that such dismissals were more frequent, probably, than those of wives—and negatived by the silence of Ex. xxi., and Deut. xxi. regarding it. From this it seems to follow that a concubine could not become a wife to the same man, nor *vice versâ*, unless in the improbable case of a wife divorced returning as a concubine. With regard to the children of wife and concubine, there was no such difference as our illegitimacy implies; the latter were a supplementary family to the former, their names occur in the patriarchal genealogies (Gen. xxii. 24; 1 Chr. i. 32), and their position and provision, save in the case of defect of those former (in which case they might probably succeed to

landed estate or other chief hostage), would depend on the father's will (Gen. xxv. 6). The state of concubinage is assumed and provided for by the law of Moses. A concubine would generally be either (1) a Hebrew girl bought of her father, *i. e.* a slave, which alone the Rabbins regard as a lawful connexion (Maimon. *Halach-Melakim*, iv.), at least for a private person; (2), a gentile captive taken in war; (3), a foreign slave bought, or (4) a Canaanitish woman, bond or free. The rights of (1) and (2) were protected by law (Ex. xxi. 7; Deut. xxi. 10), but (3) was unrecognised, and (4) prohibited. Free Hebrew women also might become concubines. So Gideon's concubine seems to have been of a family of rank and influence in Shechem, and such was probably the state of the Levite's concubine (Judg. xx.). The ravages of war among the male sex, or the impoverishment of families might often induce this condition. The case (1) was not a hard lot. The passage in Ex. xxi. is somewhat obscure, and seems to mean, in brief, as follows:—A man who bought a Hebrew girl as concubine for himself might not treat her as a mere Hebrew slave, to be sent "out" (*i. e.* in the seventh, v. 2), but might, if she displeased him, dismiss her to her father on redemption, *i. e.* repayment probably of a part of what he paid for her. If he had taken her for a concubine for his son, and the son then married another woman, the concubine's position and rights were secured, or, if she were refused these, she became free without redemption. Further, from the provision in the case of such a concubine given by a man to his son, that she should be dealt with "after the manner of daughters," we see that the servile merged in the connubial relation, and that her children must have been free. Yet some degree of contempt attached to the "handmaid's son" (בֶּן־אָמָה) used reproachfully to the son of a concubine merely in Judg. ix. 18; see also Ps. cxvi. 16. The provisions relating to (2) are merciful and considerate to a rare degree, but overlaid by the Rabbis with distorting comments.

In the books of Samuel and Kings the concubines mentioned belong to the king, and their condition and number cease to be a guide to the general practice. A new king stepped into the rights of his predecessor, and by Solomon's time the custom had approximated to that of a Persian harem (2 Sam. xii. 8, xvi. 21; 1 K. ii. 22). To seize on royal concubines for his use was thus an usurper's first act. Such was probably the intent of Abner's act (2 Sam. iii. 7), and similarly the request on behalf of Adonijah was construed (1 K. ii. 21-24). For fuller information Selden's treatises *de Uxore Hebraeâ* and *de Jure Natur. et Gent.* v. 7, 8, and especially that *de Successionibus*, cap. iii., may with some caution (since he leans somewhat easily to rabbinical tradition) be consulted; also the treatises *Sotah*, *Kidushim*, and *Chetuboth* in the Gemara Hierosol., and that entitled *Sanhedrin* in the Gemara Babyl. The essential portions of all these are collected in Ugolini, vol. xxx. *de Uxore Hebraeâ*. [H. H.]

CONDUIT (תְּעָלָה; ὑδραγωγός; *aquaeductus*; a trench or watercourse, from עָלָה, *to ascend*, Gesen. p. 1022).

1. Although no notice is given either by Scripture or by Josephus of any connexion between the pools of Solomon beyond Bethlehem and a supply of water for Jerusalem, it seems unlikely that so large a work as the pools should be constructed merely for irrigating his gardens (Eccl. ii. 6), and tradition, both oral and as represented by Talmudical writers, ascribes to Solomon the formation of the original aqueduct by which water was brought to Jerusalem (Maundrell, *Early Trav.* p. 458; Hasselquist, *Trav.* 146; Lightfoot, *Descr. Templ.* c. xxiii. vol. i. 612; Robinson, i. 265). Pontius Pilate applied the sacred treasure of the Corban to the work of bringing water by an aqueduct from a distance, Josephus says of 300 or 400 stadia (*B. J.* ii. 9, §4), but elsewhere 200 stadia, a distance which would fairly correspond with the length of the existing aqueduct with all its turns and windings (*Ant.* xviii. 3, §2; Williams, *Holy City*, ii. 501). His application of the money in this manner gave rise to a serious disturbance. Whether his work was a new one or a reparation of Solomon's original aqueduct cannot be determined, but it seems more than probable that the ancient work would have been destroyed in some of the various sieges since Solomon's time. The aqueduct, though much injured, and not serviceable for water beyond Bethlehem, still exists: the water is conveyed from the fountains which supply the pools about two miles S. of Bethlehem. The watercourse then passes from the pools in a N.E. direction, and winding round the hill of Bethlehem on the S. side, is carried sometimes above and sometimes below the surface of the ground, partly in earthen pipes and partly in a channel about one foot square of rough stones laid in cement, till it approaches Jerusalem. There it crosses the valley of Hinnom at the S.W. side of the city on a bridge of nine arches at a point above the pool called *Birket-es-Sultân*, then returns S.E. and E. along the side of the valley and under the wall, and continuing its course along the east side is finally conducted to the Haram. It was repaired by Sultan Mohammad Ibn-Kalaûn of Egypt about A.D. 1300 (Williams, *Holy City*, ii. 498; Raumer, *Pal.* p. 280; Robinson, i. 265-267, 347, 476, iii. 247).

2. Among the works of Hezekiah he is said to have stopped the "upper watercourse of Gihon," and brought it down straight to the W. side of the city of David (2 Chr. xxxii. 30). The direction of this watercourse of course depends on the site of Gihon. Dr. Robinson identifies this with the large pool called *Birket-es-Mamilla* at the head of the valley of Hinnom on the S.W. side of Jerusalem, and considers the lately-discovered subterranean conduit within the city to be a branch from Hezekiah's watercourse (Rob. iii. 243-4, i. 327; Gen. pp. 616, 1395). Mr. Williams, on the other hand, places Gihon on the N. side, not far from the tombs of the kings, and supposes the watercourse to have brought water in a S. direction to the temple, whence it flowed ultimately into the Pool of Siloam, or Lower Pool. One argument which recommends this view is found in the account of the interview between the emissaries of Sennacherib and the officers of Hezekiah, which took place "by the conduit of the upper pool in the highway of the fuller's field" (2 K. xviii. 17), whose site seems to be indicated by the "fuller's monument" mentioned by Josephus as at the N.E. side of the city, and by the once well-known site called the Camp of the Assyrians (Joseph. *B. J.* v. 4, §2, 7, §3, and 12, §2) [H. W. P.]

[GIHON; JERUSALEM.]

CONEY (שָׁפָן; δασύπους, χοιρογρύλλιος, r. l. λαγωός; *Choerogryllus, herinaceus, lepus-culus*); a gregarious animal of the class Pachydermata, which is found in Palestine, living in the caves and clefts of the rocks, and has been erroneously identified with the Rabbit or Coney. Its scientific name is *Hyrax Syriacus*. The שָׁפָן is mentioned four times in the O. T. In Lev. xi. 5 and in Deut. xiv. 7 it is declared to be unclean, because it chews the cud, but does not divide the hoof. In Ps. civ. 18 we are told "the rocks are a refuge for the coneys," and in Prov. xxx. 26 that "the coneys are but a feeble folk, yet make they their houses in the rocks." The Hyrax satisfies

Hyrax Syriacus. (From a specimen in the British Museum.)

exactly the expressions in the two last passages; and its being reckoned among the ruminating animals is no difficulty, the hare being also erroneously placed by the sacred writers in the same class, because the action of its jaws resembles that of the ruminating animals. Its colour is grey or brown on the back, white on the belly; it is like the alpine marmot, scarcely of the size of the domestic cat, having long hair, a very short tail, and round ears. It is very common in Syria, especially on the ridges of Lebanon, and is found also in Arabia Petraea, Upper Egypt, Abyssinia and Palestine (Wilson, *Lands of the Bible*, ii. 28 sq.). The Arabs call the שָׁפָן وبر, *wabr*; but among the southern Arabs we find the term ثفن, *thofun* = *shâphân* (Fresnel in *Asiatic Journ.* June, 1838, p. 514). The Amharic name is *aschkôkô*, under which name the Hyrax is described by Bruce, who also gives a figure of it, and mentions the fact that the Arabs also called it غنم بنى اسرايل, sheep of the children of Israel. The Hyrax is mentioned by Robinson (iii. 387), as occurring in the sides of the chasm of the Litany opposite to *Belât*. He says that it is seen coming out of the clefts of the rocks in winter at midday; in summer only towards evening. The derivation of שָׁפָן from the unused root, שָׁפַן, to hide, chiefly in the earth, is obvious. [W. D.]

CONGREGATION (עֵדָה, from קָהַל, to call = *convocation*; συναγώγη; ἐκκλησία, in Deut. xviii. 16, xxiii. 1; *congregatio, ecclesia, coetus*). This term describes the Hebrew people in its collective capacity under its peculiar aspect as a holy community, held together by religious rather than political bonds. Sometimes it is used in a broad sense as inclusive of foreign settlers (Ex. xii. 19); but more properly, as exclusively appropriate to the Hebrew element of the population (Num. xv. 15); in each case it expresses the idea of the Roman

Civitas or the Greek πολιτεία. Every circumcised Hebrew (אֶזְרָח; αὐτόχθων; *indigena*; A. V. "home-born, born in the land," the term specially descriptive of the Israelite in opposition to the non-Israelite, Ex. xii. 19; Lev. xvi. 29; Num. ix. 14) was a member of the congregation, and took part in its proceedings, probably from the time that he bore arms. It is important, however, to observe that he acquired no political rights in his individual capacity, but only as a member of a *house*; for the basis of the Hebrew polity was the house, whence was formed in an ascending scale the *family* or collection of houses, the *tribe* or collection of families, and the *congregation* or collection of tribes. Strangers (גֵּרִים) settled in the land, if circumcised, were with certain exceptions (Deut. xxiii. 1 ff.) admitted to the privilege of citizenship, and are spoken of as members of the congregation in its more extended application (Ex. xii. 19; Num. ix 14, xv. 15); it appears doubtful however whether they were represented in the congregation in its corporate capacity as a deliberative body, as they were not strictly speaking members of any house; their position probably resembled that of the πρόξενοι at Athens. The congregation occupied an important position under the Theocracy, as the *comitia* or national parliament, invested with legislative and judicial powers. In this capacity it acted through a system of patriarchal representation, each house, family, and tribe being represented by its head or father. These delegates were named זִקְנֵי הָעֵדָה (πρεσβύτεροι; *seniores*; "elders"); נְשִׂיאֵי (ἄρχοντες; *principes*; "princes"); and sometimes קְרִיאֵי (ἐπίκλητοι; *qui vocabantur*, Num. xvi. 2; A. V. "renowned," "famous"). The number of these representatives being inconveniently large for ordinary business, a further selection was made by Moses of 70, who formed a species of standing committee (Num. xi. 16). Occasionally indeed the whole body of the people was assembled, the mode of summoning being by the sound of the two silver trumpets, and the place of meeting the door of the tabernacle, hence usually called the tabernacle *of the congregation* (מוֹעֵד, lit. *place of meeting*) (Num. x. 3); the occasions of such general assemblies were solemn religious services (Ex. xii. 47; Num. xxv. 6; Joel ii. 15), or to receive new commandments (Ex. xix. 7, 8; Lev. viii. 4). The elders were summoned by the call of *one* trumpet (Num. x. 4), at the command of the supreme governor or the high priest; they represented the whole congregation on various occasions of public interest (Ex. iii. 16, xii. 21, xvii. 5, xxiv. 1); they acted as a court of judicature in capital offences (Num. xv. 32, xxxv. 12), and were charged with the execution of the sentence (Lev. xxiv. 14; Num. xv. 35); they joined in certain of the sacrifices (Lev. iv. 14, 15); and they exercised the usual rights of sovereignty, such as declaring war, making peace and concluding treaties (Josh. ix. 15). The people were strictly bound by the acts of their representatives, even in cases where they disapproved of them (Josh. ix. 18). After the occupation of the land of Canaan, the congregation was assembled only on matters of the highest importance. The delegates were summoned by messengers (2 Chr. xxx. 6) to such places as might be appointed, most frequently to Mizpeh (Judg. x. 17, xi. 11, xx. 1; 1 Sam. vii. 5, x. 17; 1 Macc.

iii. 46); they came attended each with his band of retainers, so that the number assembled was very considerable (Judg. xx. 2 ff.). On one occasion we hear of the congregation being assembled for judicial purposes (Judg. xx.); on other occasions for religious festivals (2 Chr. xxx. 5, xxxiv. 29); on others for the election of kings, as Saul (1 Sam. x. 17), David (2 Sam. v. 1), Jeroboam (1 K. xii. 20), Joash (2 K. xi. 19), Josiah (2 K. xxi. 24), Jehoahaz (2 K. xxiii. 30), and Uzziah (2 Chr. xxvi. 1). In the later periods of Jewish history the congregation was represented by the Sanhedrim; and the term *συναγώγη*, which in the LXX. is applied exclusively to the congregation itself (for the place of meeting אֹהֶל מוֹעֵד is invariably rendered *ἡ σκηνὴ τοῦ μαρτυρίου, tabernaculum testimonii*, the word מוֹעֵד being considered = עֵדוּת), was transferred to the places of worship established by the Jews, wherever a certain number of families were collected. [W. L. B.]

CONI'AH. [JECONIAH.]

CONONI'AH (כָּוַנְיָהוּ; *Χωνενίας*; Alex. *Χωχενίας*; *Chonenias*), a Levite, ruler (נָגִיד) of the offerings and tithes in the time of Hezekiah (2 Chr. xxxi. 12, 13). [See CONANIAH.]

CONSECRATION. [PRIEST.]

CONVOCATION (מִקְרָא, from קָרָא, *vocare*; comp. Num. x. 2; Is. i. 13). This term is applied invariably to meetings of a *religious* character, in contradistinction to *congregation*, in which political and legal matters were occasionally settled. Hence it is connected with קֹדֶשׁ, *holy*, and is applied only to the Sabbath and the great annual festivals of the Jews (Ex. xii. 16; Lev. xxiii. 2 ff.; Num. xxviii. 18 ff., xxix. 1 ff.). With one exception (Is. i. 13), the word is peculiar to the Pentateuch. The LXX. treats it as an adjective = *κλητός*, *ἐπίκλητος*; but there can be no doubt that the A. V. is correct in its rendering. [W. L. B.]

COOKING. As meat did not form an article of ordinary diet among the Jews, the art of cooking was not carried to any perfection. The difficulty of preserving it from putrefaction necessitated the immediate consumption of an animal, and hence few were slaughtered except for purposes of hospitality or festivity. The proceedings on such occasions appear to have been as follow:—On the arrival of a guest the animal, either a kid, lamb, or calf was killed (Gen. xviii. 7; Luke xv. 23), its throat being cut so that the blood might be poured out (Lev. vii. 26); it was then flayed and was ready either for roasting (צָלָה), or boiling (בָּשַׁל): in the former case the animal was preserved entire (Ex. xii. 46), and roasted either over a fire (Ex. xii. 8) of wood (Is. xliv. 16), or perhaps, as the mention of fire implies another method, in an oven, consisting simply of a hole dug in the earth, well heated, and covered up (Burckhardt, *Notes on Bedouins*, i. 240); the Paschal lamb was roasted by the first of these methods (Ex. xii. 8, 9; 2 Chr. xxxv. 13). Boiling, however, was the more usual method of cooking, both in the case of sacrifices, other than the Paschal lamb (Lev. viii. 31), and for domestic use (Ex. xvi. 23), so much so that בָּשַׁל = *to cook* generally, including even *roasting* (Deut. xvi. 7). In this case the animal was cut up, the right shoulder being first taken off (hence the priest's joint, Lev. vii. 32), and the other joints in succession; the flesh was separated from the bones, and minced, and the bones themselves were broken up (Mic. iii. 3); the whole mass was then thrown into a caldron (Ex. xxiv. 4, 5) filled with water (Ex. xii. 9), or, as we may infer from Ex. xxiii. 19, occasionally with milk, as is still usual among the Arabs (Burckhardt, *Notes*, i. 63), the prohibition "not to seethe a kid in his mother's milk" having reference apparently to some heathen practice connected with the offering of the first-fruits (Ex. *l. c.*; xxxiv. 26), which rendered the kid so prepared unclean food (Deut. xiv. 21). The caldron was boiled over a wood fire (Ez. xxiv. 10); the scum which rose to the surface was from time to time removed, otherwise the meat would turn out loathsome (6); salt or spices were thrown in to season it (10); and when sufficiently boiled, the meat and the broth (מָרָק; *ζωμός*, LXX.; *jus*, Vulg.) were served up separately (Judg. vi. 19), the broth being used with unleavened bread, and butter (Gen. xviii. 8) as a sauce for dipping morsels of bread into (Burckhardt's *Notes*, i. 63). Sometimes the meat was so highly spiced that its flavour could hardly be distinguished; such dishes were called מַטְעַמִּים (Gen. xxvii. 4; Prov. xxiii. 3). There is a striking similarity in the culinary operations of the Hebrews and Egyptians (Wilkinson's *Anc. Egypt.* ii. pp. 374 ff.). Vegetables were usually boiled, and served up as pottage (Gen. xxv. 29; 2 K. iv. 38). Fish was also cooked (*ἰχθύος ὀπτοῦ μέρος; piscis assi*; Luke xxiv. 42), probably broiled. The cooking was in early times performed by the mistress of the household (Gen. xviii. 6); professional cooks (טַבָּחִים) were afterwards employed (1 Sam. viii. 13, ix. 23). The utensils required were—כִּירַיִם (*χυτρόποδες*; *chytropodes*), a cooking range, having places for two or more pots, probably of earthenware (Lev. xi. 35); כִּיּוֹר (*λέβης, lebes*) a caldron (1 Sam. ii. 14); מִזְלֵג (*κρέαγρα*; *fuscinula*), a large fork or flesh-hook; סִיר (*λέβης*; *olla*), a wide open, metal vessel, resembling a fish-kettle, adapted to be used as a wash-pot (Ps. lx. 8), or to eat from (Ex. xvi. 3); קַלַּחַת, דּוּד, פָּרוּר, pots probably of earthenware and high, but how differing from each other does not appear; and, lastly, צַלַּחַת, or צְלוֹחִית, dishes (2 K. ii. 20, xxi. 13; Prov. xix. 24, A. V. "bosom"). [W. L. B.]

CO'OS (Rec. Text, *εἰς τὴν Κῶν*; Lachm. with A B C, Κῶ), Acts xxi. 1. [COS.]

COPPER (נְחֹשֶׁת). This word in the A. V. is always rendered "brass," except in Ezr. viii. 27. See BRASS). This metal is usually found as pyrites (sulphuret of copper and iron), malachite (carb. of copper), or in the state of oxide, and occasionally in a native state, principally in the New World. It was almost exclusively used by the ancients for common purposes; for which its elastic and ductile nature rendered it practically available. It is a question whether in the earliest times iron was known (*μέλας δ' οὐκ ἔσκε σίδηρος*, Hes. *Opp. et Dies.* 149; Lucr. v. 1285, sq.). In India, however

its manufacture has been practised from a very ancient date by a process exceedingly simple, and possibly a similar one was employed by the ancient Egyptians (Napier, *Anc. Workers in Metal*, 137). There is no certain mention of iron in the Scriptures; and, from the allusion to it as known to Tubalcain (Gen. iv. 22), some have ventured to doubt whether in that place בַּרְזֶל means iron (Wilkinson, *Anc. Eg.* iii. 242).

We read in the Bible of copper, possessed in countless abundance (2 Chr. iv. 18), and used for every kind of instrument; as chains (Judg. xvi. 21), *pillars* (1 K. vii. 15-21), lavers, the great one being called "the copper sea" (2 K. xxv. 13; 1 Chr. xviii. 8), and the other temple vessels. These were made in the foundry, with the assistance of Hiram, a Phœnician (1 K. vii. 13), although the Jews were not ignorant of metallurgy (Ez. xxii. 18; Deut. iv. 20, &c.), and appear to have worked their own mines (Deut. viii. 9; Is. li. 1). We read also of copper mirrors (Ex. xxxviii. 8; Job xxxvii. 18), since the metal is susceptible of brilliant polish (2 Chr. iv. 16); and even of copper arms, as helmets, spears, &c. (1 Sam. xvii. 5, 6, 38; 2 Sam. xxi. 16). The expression "bow of steel," in Job xx. 24, Ps. xviii. 34, should be rendered "bow of copper," since the term for steel is פְּלָדָה or בַּרְזֶל מִצָּפוֹן (*northern* iron). They could hardly have applied copper to these purposes without possessing some judicious system of alloys, or perhaps some forgotten secret for rendering the metal harder and more elastic than we can make it.

It has been maintained that the cutting-tools of the Egyptians, with which they worked the granite and porphyry of their monuments, were made of bronze, in which copper was a chief ingredient. The arguments on this point are found in Wilkinson, iii. 249, &c., but they are not conclusive. There seems no reason why the art of making iron and excellent steel, which has been for ages practised in India, may not have been equally known to the Egyptians. The quickness with which iron decomposes will fully account for the non-discovery of any remains of steel or iron implements. For analyses of the bronze tools and articles found in Egypt and Assyria, see Napier, 88.

The only place in the A. V. where "copper" is mentioned is Ezr. viii. 27, "two vessels of fine copper, precious as gold" (cf. 1 Esd. viii. 57; *σκεύη χαλκοῦ στίλβοντος, διάφορα, ἐπιθυμητά ἐν χρυσίῳ; aeris fulgentis;* "vases of Corinthian brass," Syr.; "ex orichalco," Jun.), perhaps similar to those of "bright brass" in 1 K. vii. 45; Dan. x. 6. They may have been of orichalcum, like the Persian or Indian vases found among the treasures of Darius (Aristot. *de Mirab. Auscult.*). There were two kinds of this metal, one *natural* (Serv. *ad Aen.* xii. 87), which Pliny (*H. N.* xxxiv. 2, 2) says had long been extinct in his time, but which Chardin alludes to as found in Sumatra under the name Calmbac (Rosenm. *l. c.*): the other *artificial* (identified by some with ἤλεκτρον, whence the mistaken spelling *auricalcum*), which Bochart (*Hieroz.* vi. ch. 16, p. 871, sq.) considers to be the Hebrew חַשְׁמַל, a word compounded (he says) of נְחֹשׁ (copper), and Chald. מַלָּא (? gold, Ez. i. 4, 27, viii. 2); ἤλεκτρον, LXX.; electrum, Vulg. (ἀλλότυπον χρυσίον, Hesych.; to which Suid. adds, *μεμιγμένον ὑάλῳ καὶ λιθίῳ*). On this substance see Pausan. v. 12; Plin. xxxiii. 4, § 23. Gesenius considers the χαλκολίβανον of Rev. i. 15 to be χαλκὸς λιπαρός = חַשְׁמַל; he differs from Bochart, and argues that it means merely "smooth or polished brass."

In Ez. xxvii. 13 the importation of copper vessels to the markets of Tyre by merchants of Javan, Tubal, and Meshech is alluded to. Probably these were the Moschi, &c., who worked the coppermines in the neighbourhood of Mount Caucasus.

In 2 Tim. iv. 14 χαλκεὺς is rendered "coppersmith," but the term is perfectly general, and is used even for workers in iron (Od. ix. 391); *χαλκεὺς, πᾶς τεχνίτης, καὶ ὁ ἀργυροκόπος καὶ ὁ χρυσόχοος* (Hesych.).

"Copper" is used for money, Ez. xvi. 36 (A. V. "filthiness"); *ἐξέχεας τὸν χαλκόν σου*, LXX.; effusum est *aes* tuum, Vulg.; and in N. T. (*χαλκοῦς, τοῦτο ἐπὶ χρυσοῦ καὶ τοῦ ἀργύρου ἔλεγον*, Hesych.). [F. W. F.]

CORAL (רָאמוֹת; *μετέωρα*, Ῥαμόθ; *excelsa, sericum*). The word occurs twice in A. V., viz. Job xxviii. 18, and Ez. xxvii. 16, and it is explained by the Rabbins to signify *red coral*. This meaning accords well enough with the etymology of the word (root רָאַם, *to be high*), because of the resemblance of the growth of coral to that of a tree. Roediger prefers to understand *black coral*, assuming that פְּנִינִים is red coral (Gesen. *Thes.* p. 1113). He also suggests a connexion with the Sanscrit *ramye* = *pleasant*. just as the Sanscrit for pearl, *ratna* = *pleasant*. Coral was in higher esteem formerly as a precious substance than now, probably because the means of obtaining it in a fine state were not so efficacious as those now practised. The coral brought by the merchants of Syria to Tyre must have come from the Indian seas, by the Euphrates and Damascus (comp. Plin. xxxii. 2). [W. D.]

CORBAN (קָרְבָּן; *δῶρον*; *oblatio*; in N. T. *κορβᾶν* expl. by *δῶρον*, and in Vulg. *donum*: used only in Lev. and Numb., except in Ez. xx. 28, xl. 43), an offering to God of any sort, bloody or bloodless, but particularly in fulfilment of a vow. The law laid down rules for vows, 1. affirmative; 2. negative. By the former, persons, animals, and property might be devoted to God, but with certain limitations, they were redeemable by money payments. By the latter, persons interdicted themselves, or were interdicted by their parents from the use of certain things lawful in themselves, as wine, either for a limited or an unlimited period (Lev. xxvii.; Numb. xxx.; Judg. xiii. 7; Jer. xxxv.; Joseph. *Ant.* iv. 4. §4; *B. J.* ii. 15, §1; Acts xviii. 18, xxi. 23, 24). Upon these rules the traditionists enlarged, and laid down that a man might interdict himself by vow, not only from using for himself, but from giving to another, or receiving from him some particular object whether of food or any other kind whatsoever. The thing thus interdicted was considered as Corban, and the form of interdiction was virtually to this effect:—"I forbid myself to touch or be concerned in any way with the thing forbidden, as if it were devoted by law," *i. e.* "let it be Corban." So far did they carry the principle that they even held as binding the incomplete exclamations of anger, and called them יָדוֹת, *handles*. A person might thus exempt

himself from assisting or receiving assistance from some particular person or persons, as parents in distress; and in short from any inconvenient obligation under plea of corban, though by a legal fiction he was allowed to suspend the restriction in certain cases. It was with practices of this sort that our Lord found fault (Matt. xv. 5; Mark vii. 11), as annulling the spirit of the law.

Theophrastus, quoted by Josephus, notices the system, miscalling it a Phoenician custom, but in naming the word corban identifies it with Judaism. Josephus calls the treasury in which offerings for the temple or its services were deposited, κορβανᾶς, as in Matt. xxvii. 6. Origen's account of the corban-system is that children sometimes refused assistance to parents on the ground that they had already contributed to the poor fund, from which they alleged their parents might be relieved (Joseph. *B. J.* ii. 9. §4; *Ap.* i. 22; Mishna, Surenhus. *de Votis*, i. 4, ii. 2; Cappellus, Grotius, Hammond, Lightfoot, *Hor. Hebr.* on Matt. xv. 6; Jahn, *Arch. Bibl.* v. §392, 394). [ALMS; VOWS; OFFERINGS.] [H. W. P.]

CORBE (Χορβέ; *Choraba*), 1 Esdr. v. 12. This name apparently answers to ZACCAI in the lists of Ezra and Nehemiah.

CORD (עֲבֹת, מֵיתָר, יֶתֶר, חֶבֶל). Of the various purposes to which cord, including under that term rope, and twisted thongs, was applied, the following are specially worthy of notice. (1.) For fastening a tent, in which sense מֵיתָר is more particularly used (*e. g.* Ex. xxxv. 18, xxxix. 40; Is. liv. 2). As the tent supplied a favourite image of the human body, the cords which held it in its place represented the principle of life (Job iv. 21, "Are not their tent-cords (A. V. "excellency," torn away?"; Ecc. xii. 6). (2.) For leading or binding animals, as a halter or rein (Ps. cxviii. 27; Hos. xi. 4), whence to "loosen the cord" (Job xxx. 11) = to free from authority. (3.) For yoking them either to a cart (Is. v. 18) or a plough (Job xxxix. 10). (4.) For binding prisoners, more particularly עֲבֹת (Judg. xv. 13; Ps. ii. 3, cxxix. 4; Ez. iii. 25), whence the metaphorical expression "*bands of love*" (Hos. xi. 4). (5.) For bow-strings (Ps. xi. 2), made of catgut; such are spoken of in Judg. xvi. 7 (יְתָרִים לַחִים, A. V. "green withs;" but more properly *νευραὶ ὑγραί*, fresh or moist bow-strings). (6.) For the ropes or "tacklings" of a vessel (Is. xxxiii. 23). (7.) For measuring ground. the full expression being חֶבֶל מִדָּה (2 Sam. viii. 2; Ps. lxxviii. 55; Am. vii. 17; Zech. ii. 1): hence to "cast a cord," = to assign a property (Mic. ii. 5), and cord or *line* became an expression for an inheritance (Josh. xvii. 14, xix. 9; Ps. xvi. 6; Ez. xlvii. 13), and even for any defined district (*e. g.* the *line*, or tract, *of Argob*, Deut. iii. 4). [CHEBEL.] (8.) For fishing and snaring [FISHING, FOWLING, HUNTING]. (9.) For attaching articles of dress; as the *wreathen chains* (עֲבֹת), which were rather twisted cords, worn by the high-priests (Ex. xxviii. 14, 22, 24, xxxix. 15, 17). (10.) For fastening awnings (Esth. i. 6). (11.) For attaching to a plummet. The line and plummet are emblematic of a regular rule (2 K. xxi. 13; Is. xxviii. 17); hence to destroy by line and plummet (Is. xxxiv. 11 Lam. ii. 8; Am. vii. 7) has been understood as = regular, systematic destruction (*ad normam et libellam*, Gesen. *Thesaur.* p. 125); it may however be referred to the carpenter's level, which can only be used on a flat surface (comp. Thenius, *Comm.* in 2 K. xxi. 13). (12.) For drawing water out of a well, or raising heavy weights (Josh. ii. 15; Jer. xxxviii. 6, 13). To place a rope on the head (1 K. xx. 31) in place of the ordinary head-dress was a sign of abject submission. The materials of which cord was made varied according to the strength required; the strongest rope was probably made of strips of camel hide as still used by the Bedouins for drawing water (Burckhardt's *Notes*, i. 46); the Egyptians twisted these strips together into thongs for sandals and other purposes (Wilkinson, *Anc. Egypt.* iii. 145). The finer sorts were made of flax (Is. xix. 9). The fibre of the date-palm was also used (Wilkinson, iii. 210); and probably reeds and rushes of various kinds, as implied in the origin of the word σχοινίον (Plin. xix. 9), which is generally used by the LXX. as = חֶבֶל, and more particularly in the word אַגְמוֹן (Job xli. 2) which primarily means a reed; in the Talmud (*Erubhin*, fol. 58) bulrushes, osier, and flax are enumerated as the materials of which rope was made; in the Mishna (*Sotah.* i. §6) the חבל מצרי is explained as *funis vimineus seu saligneus*. In the N. T. the term σχοινία is applied to the whip which our Saviour made (John ii. 15), and to the ropes of a ship (Acts xxvii. 32). Alford understands it in the former passage of the rushes on which the cattle were littered; but the ordinary rendering *cords* seems more consistent with the use of the term elsewhere. [W. L. B.]

CORE (Κορέ, N. T. ὁ Κ.; *Core*), Ecclus. xlv. 18; Jude 11. [KORAH, 1.]

CORIANDER (גַּד; κόριον; *coriandrum*). The plant called *Coriandrum sativum* is found in Egypt, Persia, and India (Plin. xx. 82), and has a round tall stalk; it bears umbelliferous white or reddish flowers, from which arise globular, greyish, spicy seed-corns, marked with fine striae. It is much cultivated in the south of Europe, as its seeds are used by confectioners and druggists. The Carthaginians called it γοιδ = גַּד (Dioscorid. iii. 64). The etymology is uncertain, though it is not impossible that the striated appearance of the seed-vessels may have suggested a name derived from גָּדַד, *to cut* (Ges.). It is mentioned twice in the Bible (Ex. xvi. 31; Num. xi. 7). In both passages the manna is likened to coriander-seed as to form, and in the former passage as to colour also. [W. D.]

CORINTH (Κόρινθος). This city is alike remarkable for its distinctive geographical position, its eminence in Greek and Roman history, and its close connexion with the early spread of Christianity.

Geographically its situation was so marked, that the name of its *Isthmus* has been given to every narrow neck of land between two seas. Thus it was "the bridge of the sea" (Pind. *Nem.* vi. 44) and "the gate of the Peloponnesus," (Xen. *Ages.* 2). No invading army could enter the Morea by land except by this way, and, without forcing some of the defences which have been raised from one sea to the other at various intervals between the great Persian war and the recent struggles of the Turks with the modern Greeks, or with the Venetians. But, besides this, the site of Corinth is distinguished by

another conspicuous physical feature—viz. the *Acrocorinthus*, a vast citadel of rock, which rises abruptly to the height of 2000 feet above the level of the sea, and the summit of which is so extensive that it once contained a whole town. The view from this eminence is one of the most celebrated in the world. Besides the mountains of the Morea, it embraces those on the northern shore of the Corinthian gulf, with the snowy heights of Parnassus conspicuous above the rest. To the east is the Saronic gulf, with its islands, and the hills round Athens, the Acropolis itself being distinctly visible at a distance of 45 miles. Immediately below the Acrocorinthus, to the north, was the city of Corinth, on a table-land descending in terraces to the low plain, which lies between Cenchreae, the harbour on the Saronic, and Lechaeum, the harbour on the Corinthian gulf.

The situation of Corinth, and the possession of these eastern and western harbours, are the secrets of her history. The earliest passage in her progress to eminence was probably Phoenician. But at the most remote period of which we have any sure record we find the Greeks established here in a position of wealth (Hom. *Il.* ii. 570; Pind. *Ol.* xiii. 4), and military strength (Thucyd. i. 13). Some of the earliest efforts of Greek ship-building are connected with Corinth; and her colonies to the westward were among the first and most flourishing sent out from Greece. So too in the latest passages of Greek history, in the struggles with Macedonia and Rome, Corinth held a conspicuous place. After the battle of Chaeronea (B.C. 338) the Macedonian kings placed a garrison in the Acrocorinthus. After the battle of Cynoscephalae (B.C. 197) it was occupied by a Roman garrison. Corinth, however, was constituted the head of the Achaean league. Here the Roman ambassadors were maltreated; and the consequence was the utter ruin and destruction of the city.

It is not the true Greek Corinth with which we have to do in the life of St. Paul, but the Corinth which was rebuilt and established as a Roman colony. The distinction between the two must be carefully remembered. A period of a hundred years intervened, during which the place was almost utterly desolate. The merchants of the Isthmus retired to Delos. The presidency of the Isthmian games was given to the people of Sicyon. Corinth seemed blotted from the map; till Julius Caesar refounded the city, which thenceforth was called *Colonia Julia Corinthus*. The new city was hardly less distinguished than the old, and it acquired a fresh importance as the metropolis of the Roman province of ACHAIA. We find GALLIO, brother of the philosopher Seneca, exercising the functions of proconsul here (Achaia was a senatorial province) during St. Paul's first residence at Corinth, in the reign of Claudius.

This residence continued for a year and six months, and the circumstances, which occurred during the course of it, are related at some length (Acts xviii. 1-18). St. Paul had recently passed through Macedonia. He came to Corinth from Athens; shortly after his arrival Silas and Timotheus came from Macedonia and rejoined him; and about this time the two epistles to the Thessalonians were written (probably A.D. 52 or 53). It was at Corinth that the apostle first became acquainted with Aquila and Priscilla,—and shortly after his departure Apollos came to this city from Ephesus (Acts xviii. 27).

Corinth was a place of great mental activity, as well as of commercial and manufacturing enterprise. Its wealth was so celebrated as to be proverbial; so were the vice and profligacy of its inhabitants. The worship of Venus here was attended with shameful licentiousness. All these points are indirectly illustrated by passages in the two epistles to the Corinthians, which were written (probably A.D. 57) the first from Ephesus, the second from Macedonia, shortly before the second visit to Corinth, which is briefly stated (Acts xx. 3) to have lasted three months. During this visit (probably A.D. 58) the epistle to the Romans was written. From the three epistles last mentioned, compared with Acts xxiv. 17, we gather that St. Paul was much occupied at this time with a collection for the poor Christians at Jerusalem.

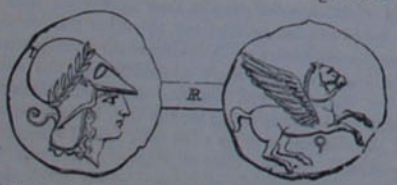
There are good reasons for believing that when St. Paul was at Ephesus (A.D. 57) he wrote to the Corinthians an epistle which has not been preserved (see below, p. 355, *b*); and it is almost certain that about the same time a short visit was paid to Corinth, of which no account is given in the Acts.

It has been well observed that the great number of Latin names of persons mentioned in the epistle to the Romans is in harmony with what we know of the colonial origin of a large part of the population of Corinth. From Acts xviii. we may conclude that there were many Jewish converts in the Corinthian church, though it would appear (1 Cor. xii. 2) that the Gentiles predominated. On the other hand it is evident from the whole tenor of both epistles that the Judaising element was very strong at Corinth. Party-spirit also was extremely prevalent, the names of Paul, Peter, and Apollos being used as the watchwords of restless factions. Among the eminent Christians who lived at Corinth were Stephanas (1 Cor. i. 16, xvi. 15, 17), Crispus (Acts xviii. 8; 1 Cor. i. 14), Caius (Rom. xvi. 23; 1 Cor. i. 14), and Erastus (Rom. xvi. 23; 2 Tim. iv. 20). The epistles of Clement to the Corinthians are among the most interesting of the post-apostolic writings. Corinth is still an episcopal see. The cathedral church of St. Nicolas, "a very mean place for such an ecclesiastical dignity," used in Turkish times to be in the Acrocorinthus. The city has now shrunk to a wretched village, on the old site, and bearing the old name, which, however, is often corrupted into *Gortho*.

Pausanias, in describing the antiquities of Corinth as they existed in his day, distinguishes clearly between those which belonged to the old Greek city, and those which were of Roman origin. Two relics of Roman work are still to be seen, one a heap of brick-work which may have been part of the baths erected by Hadrian, the other the remains of an amphitheatre with subterranean arrangements for gladiators. Far more interesting are the ruins of the ancient Greek temple,—the "old columns, which have looked down on the rise, the prosperity and the desolation of two [in fact, three] successive Corinths." At the time of Wheler's visit in 1676 twelve columns were standing: before 1795 they were reduced to five; and further injury has very recently been inflicted by an earthquake. It is believed that this temple is the oldest of which any remains are left in Greece. The fountain of Peirene, "full of sweet and clear water," as it is described by Strabo, is still to be seen in the Acrocorinthus, as well as the fountains in the lower city, of which it was supposed by him and Pausanias to be the source. The walls on the Acrocorinthus

were in part erected by the Venetians, who held Corinth for twenty-five years in the 17th century. This city and its neighbourhood have been described by many travellers, but we must especially refer to Leake's *Morea*, iii. 229-304 (London, 1830), and his *Peloponnesiaca*, p. 392 (London, 1846), Curtius, *Peloponnesos*, ii. p. 514 (Gotha, 1851-1852); Clark, *Peloponnesus*, pp. 42-61 (London, 1858). There are four German monographs on the subject, Wilckens, *Rerum Corinthiacarum specimen ad illustrationem utriusque Epistolae Paulinae*, Bremen, 1747; Walch, *Antiquitates Corinthiacae*, Jena, 1761; Wagner, *Rerum Corinthiacarum specimen*, Darmstadt, 1824; Barth, *Corinthiorum Commercii et Mercaturae Historiae particula*, Berlin, 1844. . . .

This article would be incomplete without some notice of the Posidonium, or sanctuary of Neptune, the scene of the Isthmian games, from which St. Paul borrows some of his most striking imagery in 1 Cor. and other epistles. This sanctuary was a short distance to the N.E. of Corinth, at the narrowest part of the Isthmus, near the harbour of Schoenus (now *Kalamáki*) on the Saronic gulf. The wall of the inclosure can still be traced. It is of an irregular shape, determined by the form of a natural platform at the edge of a ravine. The fortifications of the Isthmus followed this ravine and abutted at the east upon the inclosure of the sanctuary, which thus served a military as well as a religious purpose. The exact site of the temple is doubtful, and none of the objects of interest remain, which Pausanias describes as seen by him within the inclosure: but to the south are the remains of the stadium, where the foot-races were run (1 Cor. ix. 24): to the east are those of the theatre, which was probably the scene of the pugilistic contests (ib. 26): and abundant on the shore are the small green pine-trees (πεύκαι) which gave the fading wreath (ib. 25) to the victors in the games. An inscription found here in 1676 (now removed to Verona) affords a valuable illustration of the interest taken in these games in Roman times (Boeckh, No. 1104). The French map of the Morea does not include the Isthmus; so that, till recently, Col. Leake's sketch (reproduced by Curtius) has been the only trustworthy representation of the scene of the Isthmian games. But the ground has been more minutely examined by Mr. Clark, who gives us a more exact plan. In the immediate neighbourhood of this sanctuary are the traces of the canal, which was begun and discontinued by Nero about the time of St. Paul's first visit to Corinth. [J. S. H.]



Didrachm of Corinth (Attic talent). Obv., Head of Minerva, to right. Rev., Pegasus, to right; below, ϙ.

CORINTHIANS, FIRST EPISTLE TO THE, was written by the Apostle St. Paul toward the close of his nearly three-year stay at Ephesus (Acts xix. 10, xx. 31; see the subscription in B and in Copt. Vers.), which we learn from 1 Cor. xvi. 8, probably terminated with the Pentecost of A.D. 57 or 58. Some supposed allusions to the passover in ch. v. 7, 8, have led recent critics (see Meyer *in loc.*), not without a show of probability, to fix upon Easter as the *exact* time of composition. The bearers were probably (according to the common subscription) Stephanas, Fortunatus, and Achaicus, who had been recently sent to the Apostle, and who, in the conclusion of this epistle (ch. xvi. 17), are especially commended to the honourable regard of the church of Corinth.

This varied and highly characteristic letter was addressed not to any party, but to the whole body of the large (Acts xviii. 8, 10) Judaeo-Gentile (Acts xviii. 4) church of Corinth, and appears to have been called forth, 1st, by the information the Apostle had received from members of the household of Chloe (ch. i. 11), of the divisions that were existing among them, which were of so grave a nature as to have already induced the Apostle to desire Timothy to visit Corinth (ch. iv. 17) after his journey to Macedonia (Acts xix. 22); 2ndly, by the information he had received of a grievous case of incest (ch. v. 1), and of the defective state of the Corinthian converts, not only in regard of general habits (ch. vi. 1, sq.) and church discipline (ch. xi. 20, sq.), but, as it would also seem, of doctrine (ch. xv.); 3rdly, by the inquiries that had been specially addressed to St. Paul by the church of Corinth on several matters relating to Christian practice.

The contents of this epistle are thus extremely varied, and in the present article almost preclude a more specific analysis than we here subjoin. The Apostle opens with his usual salutation and with an expression of thankfulness for their general state of Christian progress (ch. i. 1-9). He then at once passes on to the lamentable divisions there were among them, and incidentally justifies his own conduct and mode of preaching (ch. i. 10, iv. 16), concluding with a notice of the mission of Timothy, and of an intended authoritative visit on his own part (ch. iv. 17-21). The Apostle next deals with the case of incest that had taken place among them, and had provoked no censure (ch. v. 1-8), noticing, as he passes, some previous remarks he had made upon not keeping company with fornicators (ch. v. 9-13). He then comments on their evil practice of litigation before heathen tribunals (ch. vi. 1-8), and again reverts to the plague-spot in Corinthian life, fornication and uncleanness (ch. vi. 9-20). The last subject naturally paves the way for his answers to their inquiries about marriage (ch. vii. 1-24), and about the celibacy of virgins and widows (ch. vii. 25-40). The Apostle next makes a transition to the subject of the lawfulness of eating things sacrificed to idols, and Christian freedom generally (ch. viii.), which leads, not unnaturally, to a digression on the manner in which he waved his Apostolic privileges, and performed his Apostolic duties (ch. ix.). He then reverts to and concludes the subject of the use of things offered to idols (ch. x.–xi. 1), and passes onward to reprove his converts for their behaviour in the assemblies of the church, both in respect to women prophesying and praying with uncovered heads (ch. xi. 2-16), and also their great irregularities in the celebration of the Lord's Supper (ch. xi. 17-34). Then follow full and minute instructions on the exercise of spiritual gifts (ch. xii.-xiv.), in which is included the noble panegyric of charity (ch. xiii.), and further a defence of the doctrine of the resurrection of the dead, about which doubts and difficulties appear to have arisen in this unhappily divided church (ch. xv.). The

epistle closes with some directions concerning the contributions for the saints at Jerusalem (ch. xvi. 1-4), brief notices of his own intended movements (ch. xvi. 5-9), commendation to them of Timothy and others (ch. xvi. 10-18), greetings from the churches (ch. xvi. 19, 20), and an autograph salutation and benediction (ch. xvi. 21-24).

With regard to the *genuineness* and *authenticity* of this epistle no doubt has ever been entertained. The external evidences (Clem. Rom. *ad Cor.* ch. 47, 49; Polycarp, *ad Phil.* ch. 11; Ignat. *ad Eph.* ch. 2; Irenaeus, *Haer.* iii. 11. 9, iv. 27. 3; Athenag. *de Resurr.* p. 61, ed. Col.; Clem. Alex. *Paedag.* i. 33; Tertull. *de Praescr.* ch. 33) are extremely distinct, and the character of the composition such, that if any critic should hereafter be bold enough to question the correctness of the ascription, he must be prepared to extend it to all the epistles that bear the name of the great Apostle. The baseless assumption of Bolten and Bertholdt that this epistle is a translation of an Aramaic original requires no confutation. See further testimonies in Lardner, *Credibility*, ii. 36, sq. 8vo, and Davidson, *Introduction*, ii. 253, sq.

Two special points deserve separate consideration:

1. *The state of parties* at Corinth at the time of the Apostle's writing. On this much has been written, and, it does not seem too much to say, more ingenuity displayed than sound and sober criticism. The few facts supplied to us by the Acts of the Apostles, and the notices in the epistle, appear to be as follows:—The Corinthian church was planted by the Apostle himself (1 Cor. iii. 6), in his second missionary journey, after his departure from Athens (Acts xviii. 1, sq.). He abode in the city a year and a half (ch. xviii. 11), at first in the house of Aquila and Priscilla (ch. xviii. 3), and afterwards, apparently to mark emphatically the factious nature of the conduct of the Jews, in the house of the proselyte Justus. A short time after the Apostle had left the city the eloquent Jew of Alexandria, Apollos, after having received, when at Ephesus, more exact instruction in the Gospel from Aquila and Priscilla, went to Corinth (Acts xix. 1), where he preached, as we may perhaps infer from St. Paul's comments on his own mode of preaching, in a *manner* marked by unusual eloquence and persuasiveness (comp. ch. ii. 1, 4). There is, however, no reason for concluding that the *substance* of the teaching was in any respect different from that of St. Paul; for see ch. i. 18, xvi. 12. This circumstance of the visit of Apollos, owing to the sensuous and carnal spirit which marked the church of Corinth, appears to have formed the commencement of a gradual division into two parties, the followers of St. Paul, and the followers of Apollos (comp. ch. iv. 6). These divisions, however, were to be multiplied; for, as it would seem, shortly after the departure of Apollos, Judaizing teachers, supplied probably with letters of commendation (2 Cor. iii. 1) from the church of Jerusalem, appear to have come to Corinth and to have preached the Gospel in a spirit of direct antagonism to St. Paul personally, in every way seeking to depress his claims to be considered an Apostle (1 Cor. xi. 2), and to exalt those of the Twelve, and perhaps especially of St. Peter (ch. i. 12). To this third party, which appears to have been characterized by a spirit of excessive bitterness and faction, we may perhaps add a fourth that, under the name of "the followers of Christ" (ch. i. 12), sought at first to separate themselves from the factious adherence to particular teachers, but eventually were driven by antagonism into positions equally sectarian and inimical to the unity of the church. At this momentous period, before parties had become consolidated, and had distinctly withdrawn from communion with one another, the Apostle writes; and in the outset of the epistle (ch. i.–iv. 21) we have his noble and impassioned protest against this fourfold rending of the robe of Christ. This spirit of division appears, by the good providence of God, to have eventually yielded to His Apostle's rebuke, as it is noticeable that Clement of Rome, in his epistle to this church (ch. 47), alludes to these evils as long past, and as but slight compared to those which existed in his own time. For further information, beside that contained in the writings of Neander, Davidson, Conybeare and Howson, and others, the student may be referred to the special treatises of Schenkel, *de Eccl. Cor.* (Basel, 1835), Kniewel, *Eccl. Cor. Dissensiones* (Gedan. 1841), Becker, *Partheiungen in die Gemeinde z. Kor.* (Altona, 1841), Rähiger, *Ent. Untersuch.* (Bresl. 1847); but he cannot be too emphatically warned against that tendency to construct a definite history out of the fewest possible facts, that marks most of these discussions.

2. *The number of epistles* written by St. Paul to the Corinthian church. This will probably remain a subject of controversy to the end of time. On the one side we have the *à priori* objections that an epistle of St. Paul should have ever been lost to the church of Christ; on the other we have certain expressions which seem inexplicable on any other hypothesis. As it seems our duty here to express an opinion, we may briefly say that the well known words, ἔγραψα ὑμῖν ἐν τῇ ἐπιστολῇ, μὴ συναναμίγνυσθαι πόρνοις (ch. v. 9), do certainly seem to point to some former epistolary communication to the church of Corinth—not from linguistic, but from simple exegetical considerations: for it does seem impossible either to refer the definite μὴ συναναμίγν. κ. τ. λ. to what has preceded in ver. 2 or ver. 6, or to conceive that the words refer to the command which the Apostle is now giving for the first time. The whole context seems in favour of a former command given to the Corinthians, but interpreted by them so literally as here to require further explanation. It is not right to suppress the fact that the Greek commentators are of the contrary opinion, nor must we overlook the objection that no notice has been taken of the lost epistle by any writers of antiquity. Against this last objection it may perhaps be urged that the letter might have been short, and so distinctly occupied with *specific* directions to this *particular* church, as never to have gained circulation beyond it. Our present epistles, it should be remembered, are not addressed *exclusively* to the Christians at Corinth (see 1 Cor. i. 2; 2 Cor. i. 1). A special treatise on this subject (in opposition, however, to the view here taken), and the number of St. Paul's journeys to Corinth, has been written by Müller, *de Tribus Pauli Itin.*, &c (Basil, 1831).

The apocryphal letter of the church of Corinth to St. Paul, and St. Paul's answer, existing in Armenian, are worthless productions that deserve no consideration, but may be alluded to only as perhaps affording some *slight* evidence of an early belief that the Apostle had written to his converts more than twice. The original Armenian, with a translation, will be found in Aucher, *Arm. Grammar*, p. 143-161.

The editions of these epistles have been somewhat numerous. Among the best are those of Billroth (Leipz. 1833), Rückert (Leipz. 1836), Olshausen (Königsb. 1840), De Wette (Leipz. 1845), Osiander (Stuttg. 1847), Meyer (1845), and in our own country, Peile (Lond. 1848), Alford (Lond. 1856), and Stanley (Lond. 1858). [C. J. E.]

CORINTHIANS, SECOND EPISTLE TO THE, was written a few months subsequently to the first, in the same year,—and thus, if the dates assigned to the former epistle be correct, about the autumn of A.D. 57 or 58, a short time previous to the Apostle's three months' stay in Achaia (Acts xx. 3). The place whence it was written was clearly not Ephesus (see ch. i. 8), but Macedonia (ch. vii. 5, viii. 1, ix. 2), whither the Apostle went by way of Troas (ch. ii. 12), after waiting a short time in the latter place for the return of Titus (ch. ii. 13). The Vatican MS., the bulk of later MSS., and the old Syr. version, assign Philippi as the exact place whence it was written; but for this assertion we have no certain grounds to rely on: that the bearers, however, were Titus and his associates (Luke?) is apparently substantiated by ch. viii. 23, ix. 3, 5.

The epistle was occasioned by the information which the Apostle had received from Titus, and also, as it would certainly seem probable, from *Timothy*, of the reception of the first epistle. It has indeed recently been doubted by Neander, De Wette, and others, whether Timothy, who had been definitely sent to Corinth (1 Cor. iv. 17) by way of Macedonia (Acts xix. 22), really reached his destination (comp. 1 Cor. xvi. 10); and it has been urged that the mission of Timothy would hardly have been left unnoticed in 2 Cor. xii. 17, 18 (see Rückert, *Comm.* p. 409). To this, however, it has been replied, apparently convincingly, that as Timothy is an associate in writing the epistle, any notice of his own mission in the third person would have seemed inappropriate. His visit was assumed as a fact, and as one that naturally made him an associate with the Apostle in writing to the church he had so lately visited.

It is more difficult to assign the precise reason for the mission of Titus. That he brought back tidings of the reception which St. Paul's first epistle had met with seems perfectly clear (ch. vii. 6, sq.), but whether he was specially sent to ascertain this, or whether to convey fresh directions, cannot be ascertained. There is a show of plausibility in the supposition of Bleek (*Stud. u. Krit.* for 1830, p. 625), followed more recently by Neander (*Pflanz. u. Leit.* p. 437), that the Apostle had made Titus the bearer of a letter couched in terms of decided severity, now lost, to which he is to be supposed to refer in ch. ii. 3 (compared with ver. 4, 9), vii. 8, 11, sq.; but, as has been justly urged (see Meyer, *Einleit.* p. 3), there is quite enough of severity in the first epistle (consider ch. iv. 18-21, v. 2, sq., vi. 5-8, xi. 17) to call forth the Apostle's affectionate anxiety. If it be desirable to hazard a conjecture on this mission of Titus, it would seem most natural to suppose that the return of Timothy and the intelligence he conveyed might have been such as to make the Apostle feel the necessity of at once despatching to the contentious church one of his immediate followers, with instructions to support and strengthen the effect of the epistle, and to bring back the most recent tidings of the spirit that was prevailing at Corinth.

These tidings, as it would seem from our present epistle, were mainly favourable; the better part of the church were returning back to their spiritual allegiance to their founder (ch. i. 13, 14, vii. 9, 15, 16), but there was still a faction, possibly of the Judaizing members (comp. ch. xi. 22), that were sharpened into even a more keen animosity against the Apostle *personally* (ch. x. 1, 10), and more strenuously denied his claim to Apostleship.

The contents of this epistle are thus very varied, but may perhaps be roughly divided into three parts:—1st, the Apostle's account of the character of his spiritual labours, accompanied with notices of his affectionate feelings towards his converts (ch. i.–vii.); 2ndly, directions about the collections (ch. viii., ix.); 3rdly, defence of his own Apostolical character (ch. x.–xiii. 10). A close analysis is scarcely compatible with the limits of the present article, as in no one of the Apostle's epistles are the changes more rapid and frequent. Now he thanks God for their general state (ch. i. 3, sq.); now he glances to his purposed visit (ch. i. 15, sq.); now he alludes to the special directions in the first letter (ch. ii. 3, sq.); again he returns to his own plans (ch. ii. 12, sq.), pleads his own Apostolic dignity (ch. iii. 1, sq.), dwells long upon the spirit and nature of his own labours (ch. iv. 1, sq.), his own hopes (ch. v. 1, sq.), and his own sufferings (ch. vi. 1, sq.), returning again to more specific declarations of his love towards his children in the faith (ch. vi. 11, sq.), and a yet further declaration of his views and feelings with regard to them (ch. vii.). Then again, in the matter of the alms, he stirs up their liberality by alluding to the conduct of the churches of Macedonia (ch. viii. 1, sq.), their spiritual progress (ver. 7), the example of Christ (ver. 9), and passes on to speak more fully of the present mission of Titus and his associates (ver. 18, sq.), and to reiterate his exhortations to liberality (ch. ix. 1, sq.). In the third portion he passes into language of severity and reproof; he gravely warns those who presume to hold lightly his Apostolical authority (ch. x. 1, sq.); he puts strongly forward his Apostolical dignity (ch. xi. 5, sq.); he illustrates his forbearance (ver. 8, sq.); he makes honest boast of his labours (ver. 23, sq.); he declares the revelations vouchsafed to him (ch. xii. 1, sq.); he again returns to the nature of his dealings with his converts (ver. 12, sq.), and concludes with grave and reiterated warning (ch. xiii. 1, sq.), brief greetings, and a doxology (ver. 11-14).

The *genuineness* and *authenticity* is supported by the most decided external testimony (Irenaeus, *Haer.* iii. 7. 1, iv. 28. 3; Athenagoras, *de Resurr.* p. 61, ed. Col.; Clem. Alex. *Strom.* iii. 94, iv. 101; Tertull. *de Pudicit.* ch. 13), and by internal evidence of such a kind that what has been said on this point in respect of the first epistle is here even still more applicable. The only doubts that modern pseudo-criticism has been able to bring forward relate to the unity of the epistle, but are not such as seem to deserve serious consideration (see Meyer, *Einleit.* p. 7).

The principal historical difficulty connected with the epistle relates to the number of visits made by the Apostle to the church of Corinth. The words of this epistle (ch. xii. 14, xiii. 1, 2) seem distinctly to imply that St. Paul had visited Corinth twice before the time at which he now writes. St. Luke, however, only mentions *one* visit prior to that time (Acts xviii. 1, sq.); for the visit recorded in Acts xx. 2, 3, is confessedly subsequent. If with Grotius

and others we assume that in ch. xii. 14 τρίτον belongs to ἑτοίμως ἔχω, and not to ἐλθεῖν πρὸς ὑμᾶς, we still have in ch. xiii. 1 the definite words τρίτον τοῦτο ἔρχομαι, which seem totally to preclude any other meaning than this—that the Apostle had visited them *twice* before, and was now on the eve of going a second time. The ordinary subterfuge that ἔρχομαι is here equivalent to ἑτοίμως ἔχω ἐλθεῖν (so actually A, the Arabic [Erp.], and the Coptic versions) is grammatically indefensible, and would never have been thought of if the narrative of the Acts had not seemed to require it. We must assume then that the Apostle made a visit to Corinth which St. Luke was not moved to record, and which, from its probably short duration, might easily have been omitted in a narrative that is more a general history of the church in the lives of its chief teachers, than a chronicle of annalistic detail. So Chrysostom and his followers, Oecumenius and Theophylact, and in recent times, Müller (*de Tribus Pauli Itin.* Basil, 1831), Anger (*Rat. Temp.* p. 70, sq.), Wieseler (*Chronol.* p. 239), and the majority of modern critics. It has formed a further subject of question whether, on this supposition, the visit to Corinth is to be regarded only as the return there from a somewhat lengthened excursion during the 18-month stay at that city (Anger), or whether it is to be referred to the period of the 3-year residence at Ephesus. The latter has most supporters, and seems certainly most natural; see Wieseler, *Chronol. l. c.*, and Meyer, *Einleit.* p. 6.

The commentaries on this epistle are somewhat numerous, and the same as those mentioned in the article on the former epistle. No portion of the Apostle's writings deserves more careful study, as placing before us the striking power of Christian rhetoric, which distinguished its great and inspired author. [C. J. E.]

CORMORANT, the representative in A. V. of two distinct Hebrew words, קָאַת and שָׁלָךְ. For the former see Is. xxiv. 11, and Zeph. ii. 14, where the marginal reading is "pelican," and the Vulg. has *onocrotalus*, and this no doubt is the correct rendering [PELICAN]. שָׁלָךְ (καταράκτης, *mergulus*) is found in the catalogues of unclean birds in Lev. xi. 17; Deut. xiv. 17; and is probably correctly translated *cormorant*. The etymology of the word, from שָׁלַךְ, *to throw, to cast down*, suits the plunging habits of the cormorant in catching its prey; and no doubt there is reference to the same characteristic in the Greek name καταράκτης. The scientific name of the cormorant is *Pelicanus bassanus*, Linn. It belongs to the family *Colymbidae* of the order *Natatores*. [W. D.]

CORN (דָּגָן). The most common kinds were wheat, חִטָּה; barley, שְׂעֹרָה; spelt (A. V., Ex. ix. 32, and Is. xxviii. 25, "rie;" Ez. iv. 9, "fitches") כֻּסֶּמֶת (or in plur. form כֻּסָּמִים); and millet, דֹּחַן: oats are mentioned only by rabbinical writers. The doubtful word שֹׂרָה, rendered "principal," as an epithet of wheat, in the A. V. of Is. xxviii. 25, is probably not distinctive of any species of grain (see Gesen. *sub voc.*). Corn crops are still reckoned at twentyfold what was sown, and were anciently much more. "Seven ears on one stalk" (Gen. xli. 22) is no unusual phenomenon in Egypt at this day. The many-eared stalk is also common in the wheat of Palestine, and it is of course of the bearded kind. The "heap of wheat set about with lilies" (which probably grew in the field together with it) may allude to a custom of so decorating the sheaves (Cant. vii. 2). Wheat (see 2 Sam. iv. 6) was stored in the house for domestic purposes—the "midst of the house" meaning the part more retired than the common chamber where the guests were accommodated. It is at present often kept in a dry well, and perhaps the "ground corn" of 2 Sam. xvii. 19, was meant to imply that the well was so used. From Solomon's time (2 Chr. ii. 10, 15), *i. e.* as agriculture became developed under a settled government, Palestine was a corn-exporting country, and her grains were largely taken by her commercial neighbour Tyre (Ez. xxvii. 17; comp. Amos viii. 5). "Plenty of corn" was part of Jacob's blessing (Gen. xxvii. 28; comp. Ps. lxv. 13). The "storehouses" mentioned 2 Chr. xxxii. 28 as built by Hezekiah, were, perhaps, the consequence of the havock made by the Assyrian armies (comp. 2 K. xix. 29), without such protection the country in its exhausted state would have been at the mercy of the desert marauders.

Grain crops were liable to יֵרָקוֹן, "mildew," and שִׁדָּפוֹן, "blasting" (see 1 K. viii. 37), as well as of course to fire by accident or malice (Ex. xxii. 6; Judg. xv. 5); see further under AGRICULTURE. Some good general remarks will be found in Saalschutz, *Archäol. der Hebr.* [H. H.]

CORNELIUS (Κορνήλιος), a Roman centurion of the Italian cohort stationed in Caesarea (Acts x. i. &c.), a man full of good works and alms-deeds, who was admonished in a vision by an angel to send for St. Peter from Joppa, to tell him words whereby he and his house should be saved. Meantime the apostle had himself been prepared by a symbolical vision for the admission of the Gentiles into the Church of Christ. On his arriving at the house of Cornelius, and while he was explaining to them the vision which he had seen in reference to this mission, the Holy Ghost fell on the Gentiles present, and thus anticipated the reply to the question, which might still have proved a difficult one for the Apostle, whether they were to be baptised *as Gentiles* into the Christian Church. They were so baptised, and thus Cornelius became the first-fruit of the Gentile world to Christ. Tradition has been busy with his life and acts. According to Jerome (*Adv. Jovin.* I. p. 301), he built a Christian Church at Caesarea; but later tradition makes him Bishop of Scamandios (-ria ?), and ascribes to him the working of a great miracle (*Menolog. Graec.* I. p. 129). [H. A.]

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* This seems the general word for corn as it grows. An ear is שִׁבֹּלֶת; standing corn is קָמָה; the word for grain in its final state as fit for food is בַּר, apparently from the same word, בַּר, *pure:* comp. the Arab. بر, *wheat*, and بر *pure* i. e. as sifted.

שֶׂבֶר (from שָׂבַר, *to break*) means "grist." "Parched corn," useful for provisions, as not needing cookery, is קָלִי, and קָלִיא; comp. the Arab. قلي, *to fry.* "Pounded wheat," רִיפוֹת 2 Sam. xvii. 19, Prov xxvii. 22.

CORNER. The פְּאָה, or "corner," *i. e.* of the field, was not allowed (Lev. xix. 9) to be wholly reaped. It formed a right of the poor to carry off what was so left, and this was a part of the maintenance from the soil to which that class were entitled. Similarly the gleaning of fields and fruit trees [GLEANING], and the taking a sheaf accidentally left on the ground, were secured to the poor and the stranger by law (xxiii. 22; Deut. xxiv. 19-21). These seem to us, amidst the sharply defined legal rights of which alone civilisation is cognizant, loose and inadequate provisions for the relief of the poor. But custom and common law had probably ensured their observance (Job xxiv. 10) previously to the Mosaic enactment, and continued for a long but indefinite time to give practical force to the statute. Nor were the "poor," to whom appertained the right, the vague class of sufferers whom we understand by the term. On the principles of the Mosaic polity every Hebrew family had a hold on a certain fixed estate, and could by no ordinary and casual calamity be wholly beggared. Hence its indigent members had the claims of kindred on the "corners," &c., of the field which their landed brethren reaped. Similarly the "stranger" was a recognised dependent; "within thy gates" being his expressive description, as sharing, though not by any tie of blood, the domestic claim. There was thus a further security for the maintenance of the right in its definite and ascertainable character. Neither do we, in the earlier period of the Hebrew polity, closely detailed as its social features are, discover any general traces of agrarian distress and the unsafe condition of the country which results from it—such, for instance, as is proved by the banditti of the Herodian period. David, a popular leader (1 Sam. xviii. 30, xxi. 11), could only muster from four to six hundred men out of all Judah, though "every one that was in distress, in debt, and every one that was discontented" came unto him (1 Sam. xxii. 2, xxv. 13). Further, the position of the Levites, who had themselves a similar claim on the produce of the land, but no possession in its soil, would secure their influence as expounders, teachers, and in part administrators of the law, in favour of such a claim. In the later period of the prophets their constant complaints concerning the defrauding the poor[a] (Is. x. 2; Amos v. 11, viii. 6) seem to show that such laws had lost their practical force. Still later, under the Scribes, minute legislation fixed one-sixtieth as the portion of a field which was to be left for the legal "corner;" but provided also (which seems hardly consistent) that two fields should not be so joined as to leave one corner only where two should fairly be reckoned. The proportion being thus fixed, all the grain might be reaped, and enough to satisfy the regulation subsequently separated from the whole crop. This "corner" was, like the gleaning, tithe-free. Certain fruit trees, *e. g.* nuts, pomegranates, vines and olives, were deemed liable to the law of the corner. Maimonides indeed lays down the principle (*Constitutiones de donis pauperum*, cap. ii. 1) that whatever crop or growth is fit for food, is kept, and gathered all at once, and carried into store, is liable to that law. A Gentile holding land in Palestine was not deemed liable to the obligation. As regards Jews an evasion seems to have been sanctioned as follows:—Whatever field was consecrated to the Temple and its services, was held exempt from the claim of the poor, an owner might thus consecrate it while the crop was on it, and then redeem it, when in the sheaf, to his own use. Thus the poor would lose the right to the "corner." This reminds us of the "Corban" (Mark vii. 11). For further information, see under AGRICULTURE.

The treatise *Peah*, in the Mishna, may likewise be consulted, especially chap. I. 2, 3, 4, 5, 6, II. iv. 7, also the above-quoted treatise of Maimonides. [H. H.]

[a] The two latter passages, speaking of "taking burdens of wheat from the poor," and of "selling the refuse (מֹצֶא) of the wheat," *i. e.* perhaps the gleaning, seem to point to some special evasion of the harvest laws.

CORNER-STONE (אֶבֶן פִּנָּה; λίθος γωνιαῖος, or ἀκρογωνιαῖος; *lapis angularis*; also רֹאשׁ פִּנָּה, Ps. cxviii. 22; κεφαλὴ γωνίας; caput *anguli*), a quoin or corner-stone, of great importance in binding together the sides of a building. Some of the corner-stones in the ancient work of the temple foundations are 17 or 19 feet long, and 7½ feet thick (Robinson, i. 286). Corner-stones are usually laid sideways and endways alternately, so that the end of one appears above or below the side-face of the next. At Nineveh the corners are sometimes formed of one angular stone (Layard, *Nin.* ii. 254). The expression in Ps. cxviii. 22 is by some understood to mean the coping or ridge, "coign of vantage," of a building, but as in any part a corner-stone must of necessity be of great importance, the phrase "corner-stone" is sometimes used to denote any principal person, as the princes of Egypt (Is. xix. 13), and is thus applied both to our Lord, who, having been once rejected, was afterwards set in the place of the highest honour (Is. xxviii. 16; Matt. xxi. 42; 1 Pet. ii. 6, 7; Grotius on Ps. cxviii. and Eph. ii. 20; Harmer, *Obs.* ii. 356). [H. W. P.]

CORNET (*Shophar*, שׁוֹפָר; σάλπιγξ; *buccina*), a loud sounding instrument, made of the horn of a ram or of a chamois, (sometimes of an ox) and used by the ancient Hebrews for signals, for announcing the יוֹבֵל, "Jubile" (Lev. xxv. 9), for proclaiming the new year (Mishna, Rosh Hashshanah, iii. and iv.), for the purposes of war (Jer. iv. 5, 19, comp. Job xxxix. 25), as well as for the sentinels placed at the watch-towers to give notice of the approach of an enemy (Ez. xxxiii. 4, 5). שׁוֹפָר is generally rendered in the A. V. "trumpet," but "cornet" (the more correct translation) is used in 2 Chr. xv. 14; Ps. xcviii. 6; Hos. v. 8; and 1 Chr. xv. 28. It seems probable that in the two last instances the authors of the A. V. would also have preferred "trumpet," but for the difficulty of finding different English names in the same passage for two things so nearly resembling each other in meaning as שׁוֹפָר, *buccina*, and *Chatzôtzerah*, חֲצוֹצְרָה, *tuba*. "Cornet" is also employed in Dan. iii. 5, 7, 10, 15, for the Chaldee noun קָרֶן, *Keren* (literally a horn).

Oriental scholars for the most part consider *Shophar* and *Keren* to be one and the same musical instrument; but some biblical critics regard *Shophar* and *Chatzôtzerah* as belonging to the species of *Keren*, the general term for a horn. (Joel Brill.

in preface to Mendelssohn's version of the Psalms.) John distinguishes *Keren*, "the horn or crooked trumpet," from *Chatzôtzerah*, the straight trumpet, an instrument a cubit in length, hollow throughout, and at the larger extremity so shaped as to resemble the mouth of a short bill" (*Archaeolog.* xcv. 4, 5); but the generally received opinion is, that *Keren* is the crooked horn, and *Shophar* the long and straight one.

The silver trumpets (חֲצֹצְרוֹת כֶּסֶף), which Moses was charged to furnish for the Israelites, were to be used for the following purposes: for the calling together of the assembly, for the journeying of the camps, for sounding the alarm of war, and for celebrating the sacrifices on festivals and new moons (Num. x. 1-10). The divine command through Moses was restricted to two trumpets only; and these were to be sounded by the sons of Aaron, the anointed priests of the sanctuary, and not by laymen. It should seem, however, that at a later period an impression prevailed, that "whilst the trumpets were suffered to be sounded only by the priests *within* the sanctuary, they might be used by others, not of the priesthood, *without* the sacred edifice." (Conrad Iken's *Antiquitates Hebraicae*, par. i. sec. vii. "Sacerdotum cum instrumentis ipsorum.") In the age of Solomon the "silver trumpets" were increased in number to 120 (2 Chr. v. 12); and, independently of the objects for which they had been first introduced, they were now employed in the orchestra of the temple as an accompaniment to songs of thanksgiving and praise.

Yobel, יוֹבֵל, used sometimes for the "year of Jubile" (שְׁנַת הַיּוֹבֵל, comp. Lev. xxv. 13, 15, with xxv. 28, 30), generally denotes the institution of Jubile, but in some instances it is spoken of as a musical instrument, resembling in its object, if not in its shape, the *Keren* and the *Shophar*. Gesenius pronounces *Yobel* to be "an onomatopoetic word, signifying *jubilum* or a joyful sound, and hence applied to the sound of a trumpet signal, like תְּרוּעָה" ("alarm," Num. x. 5); and Dr. Munk is of opinion that "le mot YOBEL n'est qu'une epithète" (*Palestine*, 456 *a*, note). Still it is difficult to divest *Yobel* of the meaning of a sounding instrument in the following instances: "When the trumpet (הַיּוֹבֵל) soundeth long, they shall come up to the mount" (Ex. xix. 13); "And it shall come to pass that when they make a long blast with the ram's horn" (בִּמְשֹׁךְ הַיּוֹבֵל Josh. vi. 5); "And let seven priests bear seven trumpets of rams' horns" (שִׁבְעָה יוֹבְלִים Josh. vi. 6).

The sounding of the cornet (תקיעת שופר) was the distinguishing ritual feature of the festival appointed by Moses to be held on the first day of the seventh month under the denomination of "a day of blowing trumpets" (יוֹם תְּרוּעָה Num. xxix. 1), or "a memorial of blowing of trumpets" (זִכְרוֹן תְּרוּעָה Lev. xxiii. 24); and that rite is still observed by the Jews in their celebration of the same festival, which they now call "the day of memorial" (יוֹם הַזִּכָּרוֹן), and also "New Year" (רֹאשׁ הַשָּׁנָה). "Some commentators," says Rosenmüller, "have made this festival refer to the preservation of Isaac (Gen. xxii.), whence it is sometimes called by the Jews, "the Binding of Isaac" (עֲקֵדַת יִצְחָק). But it is more probable that the name of the festival is derived from the usual kind of trumpets (ram's horns) then in use, and that the object of the festival was the celebration of the new year and the exhortation to thanksgivings for the blessings experienced in the year just finished. The use of cornets by the priests in all the cities of the land, not in Jerusalem only (where two silver trumpets were added, whilst the Levites chanted the 81st Psalm), was a suitable means for that object" (Rosenmüller, *Das alte und neue Morgenland*, vol. ii., No. 337, on Lev. xxiii. 24).

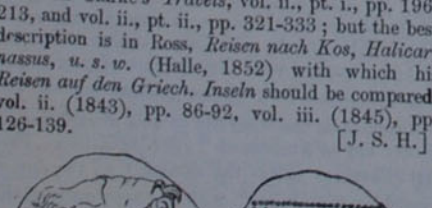
Although the festival of the first day of the seventh month is denominated by the Mishna "New Year;" and notwithstanding that it was observed as such by the Hebrews in the age of the second temple, there is no reason whatever to believe that it had such a name or character in the times of Moses. The Pentateuch fixes the vernal equinox (the period of the institution of the Passover), as the commencement of the Jewish year; but for more than twenty centuries the Jews have dated their new year from the autumnal equinox, which takes place about the season when the festival of "the day of sounding the cornet" is held. Rabbinical tradition represents this festival as the anniversary of the creation of the world, but the statement receives no support whatever from Scripture. On the contrary, Moses expressly declares that the month ABIB (the Moon of the Spring) is to be regarded by the Hebrews as the first month of the year:—"This month shall be unto you the beginning (רֹאשׁ) of months; it shall be the first (רִאשׁוֹן) month of the year to you" (Ex. xii. 2). (Munk, *Palestine*, 184 *b*.).

The intention of the appointment of the festival "of the Sounding of the Cornet," as well as the duties of the sacred institution, appear to be set forth in the words of the prophet, "Sound the Cornet (שׁוֹפָר) in Zion, sanctify the fast, proclaim the solemn assembly" (Joel ii. 15). Agreeably to the order in which this passage runs, the institution of "the festival of Sounding the Cornet," seems to be the prelude and preparation for the awful Day of Atonement. The Divine command for that fast is connected with that for "the day of Sounding the Cornet" by the conjunctive particle אַךְ. "*Likewise* on the tenth day of this seventh month is the day of Atonement" (Lev. xxiii. 27). Here אַךְ (likewise) unites the festival "of the day of Sounding the Cornet" with the solemnity of the day of Atonement precisely as the same particle connects the "festival of Tabernacles" with the observance of the ceremonial of "the fruit of the *Hadar* tree, the palm branches," &c. (Lev. xxiii. 34-40). The word "solemn assembly" (עֲצֶרֶת) in the verse from Joel quoted above, applies to the festival "Eighth day of Solemn Assembly" (שמיני עצרת) (Lev. xxiii. 36), the closing rite of the festive cycle of *Tishri* (see *Religious Discourses* of Rev. Professor Marks, vol. i. pp. 291-2).

Besides the use of the cornet on the festival of "blowing the trumpets," it is also sounded in the synagogue at the close of the service for the day of

atonement, and, amongst the Jews who adopt the ritual of the *Sephardim*, on the seventh day of the feast of Tabernacles, known by the post-biblical denomination of "the Great Hosanah" (הוֹשַׁעְנָה רַבָּה). The sounds emitted from the cornet in modern times are exceedingly harsh, although they produce a solemn effect. Gesenius derives the name שׁוֹפָר from שָׁפַר = Arab. سفر, "to be bright, clear" (compare שִׁפְרָה, Ps. xvi. 6). [D. W. M.]

COS (Κῶς, now *Stanchio* or *Stanko*). This small island has several interesting points of connexion with the Jews It is specified, in the edict which resulted from the communications of Simon Maccabaeus with Rome as one of the places which contained Jewish residents (1 Macc. xv. 23). Josephus, quoting Strabo, mentions that the Jews had a great amount of treasure stored there during the Mithridatic war (Joseph. *Ant.* xiv. 7, §2). From the same source we learn that Julius Caesar issued an edict in favour of the Jews of Cos (*ibid.* 10, §15). Herod the Great conferred many favours on the island (Joseph *B. J.* i. 21, §11); and an inscription in Böckh (No. 2502) associates it with Herod the tetrarch. St. Paul, on the return from his third Missionary Journey, passed the night here, after sailing from MILETUS. The next day he went on to RHODES (Acts xxi. 1). The proximity of Cos to these two important places, and to CNIDUS, and its position at the entrance to the Archipelago from the east, made it an island of considerable consequence. It was celebrated for its light woven fabrics and for its wines,—also for a temple of Aesculapius, to which a school of physicians was attached, and which was virtually, from its votive models, a museum of anatomy and pathology. The emperor Claudius bestowed upon Cos the privilege of a free state (Tac. *Ann.* xii. 61). The chief town (of the same name) was on the N.E. near a promontory called Scandarium: and perhaps it is to the town that reference is made in the Acts (*l. c.*). There is a monograph on Cos by Küster (*De Co Insula*, Halle, 1833), and a very useful paper on the subject by Col. Leake (in the *Trans. of the Royal Soc. of Literature*, vol. i., second series). An account of the island will be found in Clarke's *Travels*, vol. ii., pt. i., pp. 196-213, and vol. ii., pt. ii., pp. 321-333; but the best description is in Ross, *Reisen nach Kos, Halicarnassus, u. s. w.* (Halle, 1852) with which his *Reisen auf den Griech. Inseln* should be compared, vol. ii. (1843), pp. 86-92, vol. iii. (1845), pp. 126-139. [J. S. H.]



Tetradrachm of Cos (Phoenician talent). Obv., Head of young Hercules to right. Rev., KΩION crab and bow in case, all within dotted square. MOΣXIΩN.

COSAM (Κωσάμ; *Cosan*, a name that occurs nowhere else either in the O. T. or N. T., and is of doubtful etymology), son of Elmodam, and fifth before Zorobabel, in the line of Joseph the husband of Mary, Luke iii. 28. [GENEALOGIES OF CHRIST.] [A. C. H.]

COTTON (כַּרְפַּס; κάρπασος, τὰ καρπάσινα, Esth. i. 6, where the Vulg. has *carbasini* coloris, as if a colour,[a] not a material (so in A. V. "green"), were intended). There is a doubt whether under שֵׁשׁ, *Shesh*, in the earlier and בּוּץ, *Bûtz*, in the later books of the O. T. rendered in the A. V. by "white linen," "fine linen," &c., cotton may have been included as well. Both *Shesh* and *Bûtz* are said by Gesen. (*s. v.*) to be from roots signifying originally mere whiteness; a sense said also to inhere in the word בַּד (perhaps Arab. *abyad*, ابيد, "white"), used sometimes instead of, and sometimes together with *Shesh* to mean the fabric. In Ez. xxvii. 7, 16, שֵׁשׁ, *Shesh* is mentioned as imported into Tyre from Egypt, and *Bûtz* as from Syria. Each is found in turn coupled with אַרְגָּמָן (*purpura*), in the sense of "purple and fine linen," *i. e.* the most showy and costly apparel (comp. Prov. xxxi. 22 with Esth. viii. 15). The dress of the Egyptian priests, at any rate in their ministrations, was without doubt of linen (Herod. ii. 37), in spite of Pliny's assertion (xix. 1, 2) that they preferred cotton. Yet cotton garments for the worship of the temples is said to be mentioned in the Rosetta stone (Wilkinson, *A. E.* iii. 117). The same with the Jewish ephod and other priestly attire, in which we cannot suppose any carelessness to have prevailed. If, however, a Jew happened to have a piece of cotton cloth, he probably would not be deterred by any scruple about the *heterogenea* of Deut. xxii. 11 from wearing that and linen together. There is, however, no word for the cotton *plant* (like פִּשְׁתָּה for flax) in the Hebrew, nor any reason to suppose that there was any early knowledge of the fabric.

The Egyptian mummy swathings also, many of which are said to remain as good as when fresh from the loom, are decided, after much controversy and minute analysis, to have been of linen, and not cotton. The very difficulty of deciding, however, shows how easily even scientific observers may mistake, and, much more, how impossible it would have been for ancient popular writers to avoid confusion. Even Greek naturalists sometimes clearly include "cotton" under λίνον. The same appears to be true of ὀθόνη, ὀθονίον, and the whole class of words signifying white textile vegetable fabrics. The proper Oriental name for the article כַּרְפַּס (said to occur with slight variation in Sanak. and other Oriental languages[b]) is rendered "green" in the A. V. of Esth. i. 6, but Grecised in the LXX. by καρπασίνοις. From the same word, with which either their Alexandrian or Parthian intercourse might familiarise them, the Latins borrowed *carbasus*, completely current in poetical use in the golden and

[a] So חוּר, "white" in A. V. *ibid.*, is probably not a colour, but a stuff, possibly silk: comp. Arab. حرير, *hareer*, "silk." The סָדִין, "sheets," marg. "shirts," of A. V. Judg. xiv. 12, 13, and "fine linen," Is. iii. 23, is perhaps a form of the same word as σινδών, Mark xiv. 51.

[b] *Kurpasa* or *kurpasum* is the Sansk. *Kupas* in Hindee means the cotton rose or pod with seed, which in the Bengalee is *kapasee*, and in the Bombay dialect, *kapoos*.

silver period of Latinity, for sails, awnings, &c. Varro knew of tree-wool on the authority of Ctesias contemporary with Herodotus. The Greeks, through the commercial consequences of Alexander's conquests, must have known of cotton cloth, and more or less of the plant. Amasis[c] indeed (about B.C. 540) sent as a present from Egypt a corslet κεκοσμημένον χρυσῷ καὶ ἐρίοισι ἀπὸ ξύλου (Herod. iii. 47), which Pliny says was still existing in his time in a temple in Rhodes, and that the minuteness of its fibre had provoked the experiments of the curious. Cotton was manufactured and worn extensively in Egypt, but extant monuments give no proof of its growth, as in the case of flax, in that country (Wilkinson, ib. p. 116-139, and plate No. 356); indeed had it been a general product we could scarcely have missed finding some trace of it on the monumental details of ancient Egyptian arts, trades, &c.; but, especially, when Pliny (A.D. 115) asserts that cotton was then grown in Egypt, a statement confirmed by Julius Pollux (a century later), we can hardly resist the inference that, at least as a curiosity and as an experiment, some plantations existed there. This is the more likely since we find the cotton-*tree* (*gossypium arboreum*, less usual than, and distinct from, the cotton *plant*, *goss. herbac.*) is mentioned still by Pliny as the *only remarkable* tree of the adjacent Ethiopia; and since Arabia, on its other side, appears to have known cotton[d] from time immemorial to grow it in abundance, and in parts to be highly favourable to that product. In India, however, we have the earliest records of the use of cotton for dress; of which, including the starching of it, some curious traces are found as early as 800 B.C., in the Institutes of Manu; also (it is said, on the authority of Prof. Wilson) in the Rig Veda, 105, v. 8. For these and some other curious antiquities of the subject, see Royle's *Culture and Commerce of Cotton in India*, pp. 117-122.

Cotton is *now* both grown and manufactured in various parts of Syria and Palestine, and, owing probably to its being less conductive of heat, seems preferred for turbans and shirts to linen; but there is no proof that, till they came in contact with Persia, the Hebrews generally knew of it as a distinct fabric from linen, whilst the negative proof of language and the probabilities of fact offer a strong presumption that, if they obtained it at all in commerce, they confounded it with linen under the terms *Shesh* or *Bûtz*. The greater cleanliness and durability of linen probably established its superiority over cotton for sepulchral purposes in the N. T. period, by which time the latter must have been commonly known, and thus there is no reason for assigning cotton as the material of the ὀθόνια and ἐντάφια of which we read. For the whole subject, see Yates's *Textrinum Antiquorum*, pt. i. chap. vi. and app. D. [H. H.]

COUCH. [BED.]

[c] So Burckhardt (*Trav. Nub.* App. iii. p. 515, note) mentions "a species of cuirass made of quilted cotton" as still worn by certain tribes adjacent to the Nile.

[d] Arab. *Coton*, قطن, means: 1. any annual; 2. anything between two leaves; 3. the well-known "cotton" plant. This evolving of the special from the general sense seems to indicate that the name "cotton" is originally Arabic; though it may be true that the plant is indigenous in India.

COUNCIL. 1. (συνέδριον) the great council of the Sanhedrim, which sat at Jerusalem. [SANHEDRIM.] 2. (συνέδρια, Matt. x. 17; Mark xiii. 9) the lesser courts, of which there were two at Jerusalem, and one in each town of Palestine. The constitution of these courts is a doubtful point; according to Talmudical writers the number of judges was twenty-three in places where there was a population of 120, and three where the population fell below that number (Mishn. *Sanhedr.* 1, §6). Josephus, however, gives a different account: he states that the court, as constituted by Moses (Deut. xvi. 18; comp. *Ant.* iv. 8, §14), consisted of seven judges, each of whom had two Levites as assessors; accordingly in the reform which he carried out in Galilee, he appointed seven judges for the trial of minor offences (*B. J.*, ii. 20, §5). The statement of Josephus is generally accepted as correct; but it should be noticed that these courts were not always in existence; they may have been instituted by himself on what he conceived to be the true Mosaic model; a supposition which is rendered probable by his further institution of a council of Seventy, which served as a court for capital offences, altogether independent of the Sanhedrim at Jerusalem (*Vit.* §14; *B. J.*, ii. 20, 5). The existence of local courts, however constituted, is clearly implied in the passages quoted from the N. T.; and perhaps the *judgment* (Matt. v. 21) applies to them. 3. συμβούλιον (Acts xxv. 12), a kind of jury or privy council, consisting of a certain number of assessors (*consiliarii*, Suet. *Tib.* 33, 55), who assisted Roman governors in the administration of justice and other public matters. [W. L. B.]

COURT, an open enclosure, applied in the A. V. most commonly to the enclosures of the Tabernacle and the Temple. The Hebrew word invariably used for the former is *Chatzer*, חָצֵר, from a root, חָצַר, to surround (Ges. 512). (See, amongst others, Ex. xxvii. 9, to xl. 33; Lev. vi. 16; Num. iii. 26, &c.) The same word is also most frequently used for the "courts" of the Temple, as 1 K. vi. 36, vii. 8, xxiii. 12; 1 Chr. xxxiii. 5; Ps. xcii. 13, &c. In 2 Chr. iv. 9 and vi. 13, however, a different word is employed, apparently, for the same places—*Azârah*, עֲזָרָה, from a root of similar meaning to the above. This word also occurs in Ezek. xlii. 14, 17, 20, xlv. 19 (A. V "settle"), but perhaps with a different force. *Chatzer* also designates the court of a prison (Neh. iii. 25; Jer. xxxii. 2, &c.), of a private house (2 Sam. xvii. 18), and of a palace (2 K. xx. 4; Esth. i. 5, &c.). In Amos vii. 13, where the Hebrew word is *Beth* = a "house," our translators, anxious to use a term applicable specially to a king's residence, have put "court." [HOUSE, TABERNACLE; TEMPLE.]

The word *Chatzer* is very often employed for the enclosures of the villages of Palestine, and under the form of Hazer or Hazor frequently occurs in the names of places in the A. V. [HAZER; VILLAGE.] [G.]

COU'THA (Κουθά; *Phusa*), 1 Esdr. v. 32. There is no name corresponding with this in the lists of Ezra and Nehemiah.

COVENANT (בְּרִית; διαθήκη; once, Wisd. i. 16, συνθήκη; in O. T. *foedus*, *pactum*—often interchangeably, Gen. ix. xvii.; Num. xxv.; in Apocr. *testamentum*, but *sacramentum*, 2 Esd. ii. 7; *spon-*

siones, Wisd. i. 16; in N. T. *testamentum* [*absque foedere*, Rom. i. 31; Gr. *ἀσυνθέτους*]). The Hebrew word is derived by Gesenius from the root בָּרַת, *i. q.* בָּרָה, "he cut," and taken to mean primarily "a cutting," with reference to the custom of cutting or dividing animals in two, and passing between the parts in ratifying a covenant (Gen. xv.; Jer. xxxiv. 18, 19). Hence the expression "to cut a covenant" (כָּרַת בְּרִית, Gen. xv. 18, or simply כָּרַת, with בְּרִית understood, 1 Sam. xi. 2) is of frequent occurrence. (Comp. *δρκια τέμνειν, τέμνειν σπονδὰς, icere, ferire, percutere foedus.*) Professor Lee suggests (*Heb. Lex. s. v.* בְּרִית) that the proper signification of the word is *an eating together*, or *banquet*, from the meaning "to eat," which the root בָּרָה sometimes bears, because among the Orientals to eat together amounts almost to a covenant of friendship. This view is supported by Gen. xxxi. 46, where Jacob and Laban eat together on the heap of stones which they have set up in ratifying the covenant between them. It affords also a satisfactory explanation of the expression "a covenant of salt" (בְּרִית מֶלַח, *διαθήκη ἁλὸς*, Num. xviii. 19, 2 Chr. xiii. 5), when the Eastern idea of eating salt together is remembered. If, however, the other derivation of בְּרִית be adopted, this expression may be explained by supposing salt to have been eaten or offered with accompanying sacrifices on occasion of very solemn covenants, or it may be regarded as figurative, denoting, either, from the use of salt in sacrifice (Lev. ii. 13, Mark ix. 49), the sacredness, or, from the preserving qualities of salt, the perpetuity, of the covenant.

In the N. T. the word *διαθήκη* is frequently, though by no means uniformly, translated *testament* in the English Authorised Version, whence the two divisions of the Bible have received their common English names. This translation is perhaps due to the Vulgate, which having adopted *testamentum* as the equivalent for *διαθήκη* in the Apocr., uses it always as such in the N. T. (see above). There seems, however, to be no necessity for the introduction of a new word conveying a new idea. The LXX. having rendered בְּרִית (which never means *will* or *testament*, but always *covenant* or *agreement*) by *διαθήκη* consistently throughout the O. T., the N. T. writers, in adopting that word, may naturally be supposed to intend to convey to their readers, most of them familiar with the Greek O. T., the same idea. Moreover, in the majority of cases the same thing which has been called a "covenant" (בְּרִית) in the O. T. is referred to in the N. T. (*e. g.* 2 Cor. iii. 14: Heb. vii., ix.; Rev. xi. 19); while in the same context the same word and thing in the Greek are in the English sometimes represented by "covenant," and sometimes by "testament" (Heb. vii. 22, viii. 8-13, ix. 15). In the confessedly difficult passage, Heb. ix. 16, 17, the word *διαθήκη* has been thought by many commentators absolutely to require the meaning of *will* or *testament*. On the other side, however, it may be alleged, that in addition to what has just been said as to the usual meaning of the word in N. T., the word occurs twice in the context, where its meaning must necessarily be the same as the translation of בְּרִית, and in the unquestionable sense of *covenant* (cf. *διαθήκη καινή*, Heb. ix. 15, with the same expression in viii. 8; and *διαθήκη*, ix. 16, 17, with ver. 20, and Ex. xxiv. 8). If this sense of *διαθήκη* be retained we may either render *ἐπὶ νεκρῶις*, "over, or in the case of, dead sacrifices," and *ὁ διαθεμένος*, "the mediating sacrifice" (Scholefield's *Hints for an improved Translation of the N. T.*), or (with Ebrard and others) restrict the statement of ver. 16 to the O. T. idea of a covenant *between man and God*, in which man, as guilty, must always be represented by a sacrifice with which he was so completely identified, that in its person he (*ὁ διαθεμένος*, the human covenanter) actually died (cf. Matt. xxvi. 28).

In its Biblical meaning of a compact or agreement between two parties, the word is used—

1. *Improperly, of a covenant between God and man.* Man not being in any way in the position of an independent covenanting party, the phrase is evidently used by way of accommodation. Strictly speaking, such a covenant is quite unconditional, and amounts to a promise (Gal. iii. 15 ff., where *ἐπαγγελία* and *διαθήκη* are used almost as synonyms) or act of mere favour (Ps. lxxxix. 28, where חֶסֶד stands in parallelism with בְּרִית) on God's part. Thus the assurance given by God after the Flood, that a like judgment should not be repeated, and that the recurrence of the seasons, and of day and night, should not cease, is called a covenant (Gen. ix.; Jer. xxxiii. 20). Generally, however, the form of a covenant is maintained, by the benefits which God engages to bestow being made by him dependent upon the fulfilment of certain conditions which he imposes on man. Thus the covenant with Abraham was conditioned by circumcision (Acts vii. 8), the omission of which was declared tantamount to a breach of the covenant (Gen. xvii.); the covenant of the priesthood, by zeal for God, his honour and service (Num. xxv. 12, 13; Deut. xxxiii. 9; Neh. xiii. 29; Mal. ii. 4, 5); the covenant of Sinai, by the observance of the ten commandments (Ex. xxxiv. 27, 28; Lev. xxvi. 15), which are therefore called "Jehovah's covenant" (Deut. iv. 13), a name which was extended to all the books of Moses, if not to the whole body of Jewish canonical Scriptures (2 Cor. iii. 13, 14). This last-mentioned covenant, which was renewed at different periods of Jewish history (Deut. xxix.; Josh. xxiv.; 2 Chr. xv. xxiii. xxix. xxxiv.; Ezr. x.; Neh. ix. x.), is one of the two principal covenants between God and man. They are distinguished as old and new (Jer. xxxi. 31-34; Heb. viii. 8-13, x. 16), with reference to the order, not of their institution but of their actual development (Gal. iii. 17); and also as being the instruments respectively of bondage and freedom (Gal. iv. 24). The latter of these covenants appears to be represented in Gal. iii. under a twofold aspect, as being a covenant between the First and Second Persons of the blessed Trinity (ver. 16 and ver. 20, as explained by Scholefield, Ellicott, &c.), and also a covenant, conditioned by faith in Christ, between God and man. (See Bp. Hopkins's *Works*, vol. ii. pp. 299-398, and *Witsius on the Covenants*, for the theology of the subject.) Consistently with this representation of God's dealings with man under the form of a covenant, such covenant is said to be confirmed in conformity to human custom by an oath (Deut. iv. 31; Ps. lxxix. 3), to be sanctioned by curses to fall upon the unfaithful (Deut. xxix. 21), and to be accompanied by a sign (אוֹת), such as the rainbow (Gen. ix.), circumcision (Gen. xvii.), or the Sabbath (Ex. xxxi. 16, 17).

2. *Properly, of a covenant between man and man*, *i. e.* a solemn compact or agreement, either between

tribes or nations (1 Sam. xi. 1; Josh. ix. 6, 15), or between individuals (Gen. xxxi. 44), by which each party bound himself to fulfil certain conditions, and was assured of receiving certain advantages. In making such a covenant God was solemnly invoked as witness (Gen. xxxi. 50), whence the expression "a covenant of Jehovah" (בְּרִית יְהוָה, 1 Sam. xx. 8, comp. Ez. xvii. 19), and an oath was sworn (Gen. xxi. 31); and accordingly a breach of covenant was regarded as a very heinous sin (Ez. xvii. 12-20). A sign (אוֹת) or witness (עֵד) of the covenant was sometimes framed, such as a gift (Gen. xxi. 30), or a pillar, or heap of stones erected (Gen. xxxi. 52). The marriage compact is called "the covenant of God," Prov. ii. 17 (see Mal. ii. 14). The word covenant came to be applied to a sure ordinance, such as that of the shew-bread (Lev. xxiv. 8); and is used figuratively in such expressions as a covenant with death (Is. xxviii. 18), or with the wild beasts (Hos. ii. 18). The phrases אַנְשֵׁי בְרִית, בַּעֲלֵי בְרִית, "lords or men of one's covenant," are employed to denote confederacy (Gen. xiv. 13, Ob. 7). [T. T. P.]

COW. The Heb. words בָּקָר, עֶגְלָה, and שׁוֹר have been treated of under BULL. The A. V. renders by "cow," both בָּקָר, in Ez. iv. 15, and שׁוֹר in Lev. xxii. 28; Num. xviii. 17, where the feminine gender is required by the sense. In Job xxi. 10 and Is. xi. 7, the A. V. has "cow" as the rendering of פָּרָה, the fem. form of פָּר, "a bullock." [W. D.]

COZ (קוֹץ; Κωέ; *Cos*), a man among the descendants of Judah (1 Chr. iv. 8).

COZ'BI (כָּזְבִּי; Χασβί; Jos. Χοσβία; *Cozbi*), a Midianite woman, daughter of Zur, one of the chiefs of the nation (Num. xxv. 15, 18).

CRANE (סוּס, or סִיס). The word occurs only twice in A. V. in Is. xxxviii. 14, and Jer. viii. 7, where the proper rendering seems to be *swallow*. The former passage implies that the bird called סוּס had a plaintive voice, the latter that it was of migratory habits. The northern Italians call the swallow *zisilla* and use the verb *zisillare* = τιτυβίζειν, ψιθυρίζειν. [SWALLOW.] [W. D.]

CRA'TES (Κράτης; Vulg. translates *praelatus est*), governor of the Cyprians (ὁ ἐπὶ τῶν K.), who was left in charge of the "castle" (τῆς ἀκροπολεως) of Jerusalem (?), during the absence of Sostratus, in the reign of Antiochus Epiphanes (2 Macc. iv. 29).

CREDITOR. [LOAN.]

CRES'CENS (Κρήσκης, 2 Tim. iv. 10), an assistant of St. Paul, said to have been one of the seventy disciples. According to the *Apostolical Constitutions*, and many of the fathers, he preached the Gospel in Galatia, which perhaps is only a conjecture built on the "Crescens to Galatia" of 2 Tim. iv. 10. Later tradition (Sophronius) makes him preach in Gaul (Galatia, see Theodoret on 2 Tim. *l. c.*), and found the Church at Vienne. [H. A.]

CRETE (Κρήτη; *Creta*), the modern *Candia*. This large island, which closes in the Greek Archipelago on the S., extends through a distance of 140 miles between its extreme points of Cape SALMONE (Acts xxvii. 7) on the E., and Cape Criumetopon beyond PHOENICE or Phoenix (*ib.* 12) on the W. Its breadth is comparatively small, the narrowest part (called an isthmus by Strabo, x. p. 475) being near Phoenix. Though extremely bold and mountainous, this island has very fruitful valleys, and in early times it was celebrated for its hundred cities (Virg. *Aen.* iii. 106). Crete has a conspicuous position in the mythology and earliest history of Greece, but a comparatively unimportant one in its later history. It was reduced (B.C. 67) by the Romans under Metellus, hence called Creticus, and united in one province with Cyrenaica, which was at no great distance (Strabo, x. 475) on the opposite coast of Africa [CYRENE]. It is possible that in Tit. iii. 1, there may be an implied reference to a turbulent condition of the Cretan part of the province, especially as regarded the Jewish residents.

It seems likely that a very early acquaintance took place between the Cretans and the Jews. The story in Tacitus (*Hist.* v. 2), that the Jews were themselves of Cretan origin, may be accounted for by supposing a confusion between the Philistines and the Jews, and by identifying the Cherethites of 1 Sam. xxx. 14, 2 Sam. viii. 18; Ezek. xxv. 16; Zeph. ii. 5, with Cretan emigrants. In the two last of these passages they are expressly called Κρῆτες by the LXX., and in Zeph. ii. 6, we have the word Κρήτη. Whatever conclusion we may arrive at on this point, there is no doubt that Jews were settled in the island in considerable numbers during the period between the death of Alexander the Great and the final destruction of Jerusalem. Gortyna seems to have been their chief residence; for it is specially mentioned (1 Macc. xv. 23) in the letters written by the Romans on behalf of the Jews, when Simon Maccabaeus renewed the treaty which his brother Judas had made with Rome. [GORTYNA.] See 1 Macc. x. 67. At a later period Josephus says (*Ant.* xvii. 12, §1, *B. J.* ii. 7, §1) that the Pseudo-Alexander, Herod's supposed son, imposed upon the Jews of Crete, when on his way to Italy. And later still, Philo (*Leg. ad Cai.* §36) makes the Jewish envoys say to Caligula that all the more noted islands of the Mediterranean, including Crete, were full of Jews. Thus the special mention of Cretans (Acts ii. 11) among those who were in Jerusalem at the great Pentecost is just what we should expect.

No notice is given in the Acts of any more direct evangelisation of Crete; and no absolute proof can be adduced that St. Paul was ever there before his voyage from Caesarea to Puteoli; though it is quite possible that he may have visited the island in the course of his residences at Corinth and Ephesus. For the speculations which have been made in reference to this point, we must refer to what is written in the articles on TITUS, and TITUS, EPISTLE TO.

The circumstances of St. Paul's recorded visit were briefly as follows. The wind being contrary when he was off CNIDUS (Acts xxvii. 7), the ship was forced to run down to Cape Salmone, and thence under the lee of Crete to FAIR HAVENS, which was near a city called LASAEA (v. 8). Thence, after some delay, an attempt was made, on the wind becoming favourable, to reach Phoenice for the purpose of wintering there (v. 12): but a sudden gale from the N.E. [WINDS] coming down from the high ground of Crete (κατ' αὐτῆς), in the neighbourhood of Mount Ida, drove the ship to the little island of CLAUDA (vv. 13-16), whence she drifted to Malta. It is impossible to say how far this short stay at Fair Havens may have afforded opportunities for preaching the Gospel at Lasaea or elsewhere.

The next point of connexion between St. Paul and this island is found in the epistle to Titus. It is evident from Tit. i. 5, that the Apostle himself was here at no long interval of time before he wrote the letter. We believe this to have been between the first and second imprisonments. In the course of the letter (Tit. i. 12) St. Paul adduces from Epimenides, a Cretan sage and poet (*θεῖος ἀνήρ*, Plat. *Legg.* i. 642), a quotation in which the vices of his countrymen are described in dark colours. The truth of what is said by Epimenides is abundantly confirmed by the passages collected (iv. 10) in Meursius's great work on Crete (Meursii *Opera*, Florence, 1744, vol. iii.). He has also a chapter (iv. 4) on the early Christian history of the island. Titus was much honoured here during the middle ages. The cathedral of Megalo-Castron was dedicated to him: and his name was the watchword of the Cretans, when they fought against the Venetians, who themselves seem to have placed him above St. Mark in Candia, when they became masters of the island. See Pashley's *Travels in Crete*, i. pp. 6, 175 (London, 1837). In addition to this valuable work, we must refer to Hoeck's *Kreta* (Göttingen, 1829), and to some papers translated from the Italian, and published by Mr. E. Falkener in the second volume of the *Museum of Classical Antiquities* (London, 1856). [J. S. H.]

CRIMSON. [COLOURS.]

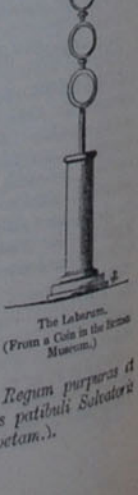
CRIS'PUS (Κρίσπος; found also in the Talmudists under the forms קריספא and קרִיספי), ruler of the Jewish synagogue at Corinth (Acts xviii. 8); baptized with his family by St. Paul (1 Cor. i. 14). According to tradition, he became afterwards Bishop of Aegina (*Const. Apost.* vii. 46). [H. A.]

CROSS (*σταυρός*, *σκόλοψ*). Except the Latin *crux* there was no word definitively and invariably applied to this instrument of punishment. The Greek word *σταυρός* is derived from *ἵστημι*, and properly, like *σκόλοψ*, means merely a stake (Hom. *Od.* xiv. 11; *Il.* xxiv. 453). Hence Eustathius defines *σταυοί* to be *ὀρθὰ καὶ ἀπωξυμμένα ξύλα*, and Hesych. *οἱ καταπεπηγότες σκόλοπες, χάρακες*. The Greeks use the word to translate both *palus* and *crux*; e. g. *σταυρῷ προσδεῖν* in Dion. Cass. (xlix. 22) is exactly equivalent to the Latin *ad palum deligare*. In Livy even *crux* means a mere stake (*in tres sustolli cruces*, xxviii. 29), just as *vice versâ* the Fathers use *σκόλοψ*, and even stipes (*de stipite pendens*) of a cross proper. (In consequence of this vagueness of meaning, impaling (Herod. ix. 76) is sometimes spoken of, loosely, as a kind of crucifixion, and *ἀνασκολοπίζειν* is nearly equivalent to *ἀνασταυροῦν*; *alii per obscoena stipitem egerunt, alii brachia patibulo explicuerunt*, Sen. *Consol. ad Marc.* xx.; and *Ep.* xiv.). Other words occasionally applied to the cross are *patibulum* and *furca*, pieces of wood in the shape of Π (or Υ) and Λ respectively (*Dig.* 48, tit. 13; Plaut. *Mil. Gl.* ii. 47; and in Sall. fr. ap. Non. iv. 355, *patibulo eminens affligebatur* seems clearly to imply crucifixion). After the abolition of this mode of death by Constantine, Trebonianus substituted *furcâ figendos* for *crucifigendos*, wherever the word occurred. More generally the cross is called *arbor infelix* (Liv. i. 26; Sen. *Ep.* 101), or *lignum infelix* (Cic. *per Rab.* 3); and in Greek *ξύλον* (Deut. xxi. 22). The Fathers in controversy used to quote the words *ὁ Κύριος ἐβασίλευσεν ἀπὸ τοῦ ξύλου*), from Ps. xlv. 10, or Ps. xcvi., as a prophecy of the cross; but these words are *adulterina et Christianâ devotione addita*, though Genebrardus thought them a prophetic addition of the LXX., and Agellius conjectures that they read עֵץ for אַף (Schleusner's *Thes.*). The Hebrews had no word for a cross more definite than עֵץ, "wood" (Gen. xl. 19, &c.), and so they called the transverse beams שְׁתִי וְעֵרֶב, "warp and woof" (Pearson, *On the Creed*, art. iv.), like *ξύλον δίδυμον*, LXX. *Crux* is the root of crucio, and is often used proverbially for what is most painful (as *summum jus, summa crux*, Colum. i. 7; *quaerere in malo crucem*, Ter. *Phorm.* iii. 3, 11), and as a nickname for villains (*Quid ais, crux?*" Plaut. *Pen.* ii. 5, 17). Rarer terms are *ἴκριον* (Euseb. viii. 8), *σάνις* (?), and *Gabalus* (Varro ap. Non. ii. 373; Macrinus ap. Capitol. *Macr.* 11). This last word is derived from גָּבַל, "to complete."

As the emblem of a slave's death and a murderer's punishment, the cross was naturally looked upon with the profoundest horror, and closely connected "with the ideas of pain, of guilt, and of ignominy" (Gibbon, ii. 153; *Nomen ipsum crucis absit non modo a corpore civium Romanorum, sed etiam a cogitatione, oculis, auribus*, Cic. *pro Rab.* 5). But after the celebrated vision of Constantine (Euseb. *V. Const.* i. 27-30), he ordered his friends to make a cross of gold and gems, such as he had seen, and "the towering eagles resigned the flag unto the cross" (Pearson), and "the tree of cursing and shame" "sat upon the sceptres and was engraved and signed on the foreheads of kings" (Jer. Taylor, *Life of Christ*, iii. xv. 1). The new standards—

> "In quibus effigies crucis aut gemmata refulget,
> Aut longis solido ex auro praefertur ab hastis."
> (Prudent. *in Symm.* ii. 464, sq.)

were called by the name Labarum, and may be seen engraved in Baronius (*Ann. Eccl.* A.D. 312, No. 36), or represented on the coins of Constantine the Great and his nearer successors. The Labarum is described in Euseb. (*V. Constant.* i. 25), and, besides the pendent cross, supported the celebrated embroidered monogram of Christ (Gibbon, ii. 154; *Transversâ X litterâ, summo capite circumflexo*, Caecil.), which was also inscribed on the shields and helmets of the legions:—

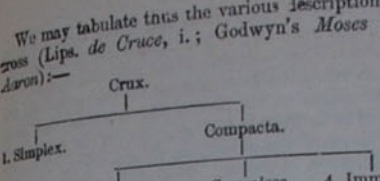


The Labarum.
(From a Coin in the Bronze Museum.)

> "Christus purpureum gemmanti tectus in auro
> Signabat labarum; clypeorum insignia Christus
> Scripserat, ardebat summis crux addita cristis."
> (Prudent. *l. c.*)

Nay, the *σύμβολον σωτήριον* was even more prominently honoured; for Jerome says, *Regum purpuras et ardentes diadematum gemmas patibuli Salvatoris victura condecorat* (*Ep. ad Loetam.*).

We may tabulate thus the various descriptions of cross (Lips. *de Cruce*, i.; Godwyn's *Moses and Aaron*):—



1. The *crux simplex*, or mere stake "of one single piece without transom," was probably the original of the rest. Sometimes it was merely driven through the man's chest, but at other times it was driven longitudinally, διὰ ῥάχεως καὶ νώτου (Hesych. *s. v.* σκόλοψ), coming out at the mouth (Sen. *Ep.* xiv.), a method of punishment called ἀνασκινδύλευσις, or *infixio*. The *affixio* consisted merely of *tying* the criminal to the stake (*ad palum deligare*, Liv. xxvi. 13), from which he hung by his arms: the process is described in the little poem of Ausonius, *Cupido crucifixus*. Trees were naturally convenient for this purpose, and we read of their being applied to such use in the Martyrologies. Tertullian too tells us (*Apol.* viii. 16) that to punish the priests of Saturn, Tiberius *in eisdem arboribus, obumbratricibus scelerum, votivis crucibus explicuit* (cf. Tac. Germ. xii., *Proditores et transfugas arboribus suspendunt*). How far the expression "accursed tree" is applicable under this head is examined under the word CRUCIFIXION.

2. The *crux decussata* is called St. Andrew's cross, although on no good grounds, since, according to some, he was killed with the sword; and Hippolytus says that he was crucified upright, *ad arborem olivae*. It is in the shape of the Greek letter X (Jerome, *in Jer.* xxxi.; *X littera et in figurâ crucem, et in numero decem demonstrat*, Isidor. *Orig.* i. 3). Hence Just. Mart. (*Dial. c. Tryph.* p. 200) quotes Plato's expression, ἐχίαζεν αὐτὸν ἐν τῷ πάντι, with reference to the cross. The Fathers, with their usual luxuriant imagination, discover types of this kind of cross in Jacob's blessing of Joseph's sons, χέρσιν ἐνηλλαγμέναις (cf. Tert. *de Baptismo*, viii.); in the anointing of priests "decussatively" (Sir T. Browne, *Garden of Cyrus*); for the rabbis say that kings were anointed *in formâ coronae, sacerdotes autem* כמין כי, i. e. *ad formam X Graecorum* (Schoettgen's *Hor. Hebr. et Talm.* iv. *ad f.*); and in the crossing of the hands over the head of the goat on the day of expiation (Targ. *Jonath. ad Lev.* xvi. 21, &c.).

3. The *crux commissa*, or St. Anthony's cross (so called from being embroidered on that saint's cope, Mrs. Jameson's *Sacred Art*, i. xxxv.), was in the shape of a T. Hence Lucian, in his amusing Αἵρεσις φωνηέντων, jocosely derives σταυρός from Ταῦ (ἀπὸ τούτου . . καὶ τῷ τεχνήματι τῷ πονηρῷ τὴν πονηρὰν ἐπωνυμίαν συνελθεῖν), and makes mankind accuse it bitterly for suggesting to tyrants the instrument of torture (*Jud. Vocal.* 12). This shape is often alluded to as "the mystical Tau" (*Garden of Cyrus*; *nostra autem T species crucis*, Tert. *adv. Marc.* iii. 22; Jer. *in Ezech.* ix., &c.). As that letter happens to stand for 300, opportunity was given for more elaborate trifling; thus the 300 cubits of the ark are considered typical (Clem. Alex. *Strom.* vi.; S. Paullin. *Ep.* ii.); and even Abraham's 318 servants (!); since 318 is represented by τιη, they deduced τὸν μὲν Ἰησοῦν ἐν τοῖς δύσι γράμμασιν καὶ ἐν ἑνὶ τὸν σταυρόν (Barnab. *Ep.* ix.; Clem. Alex. *Strom.* vi.; Ambros. *Prol. in l. i. de Fide.*; Pearson (art. iv.) *on the Creed*, in whose notes these passages are quoted).

A variety of this cross (the crux ansata, "crosses with circles on their heads") is found "in the sculptures from Khorsabad and the ivories from Nimrod. M. Lajard (*Observations sur la Croix ansée*) refers it to the Assyrian symbol of divinity, the winged figure in a circle; but Egyptian antiquaries quite reject the theory" (Layard's *Nineveh*, ii. 213, note). In the Egyptian sculptures, a similar object, called a crux ansata, is constantly borne by divinities, and is variously called "the key of the Nile" (Dr. Young in *Encycl. Britan.*), "the character of Venus," and more correctly (as by Lacroze) "the emblem of life." Indeed this was the old explanation (ἑρμηνευθεῖσαν σημαῖναι τάυτην γραφὴν Ζωὴ ἐπερχομένη, Sozomen, *Hist. Eccl.* vii. 15; so too Ruffinus (ii. 29), who says it was one of the "ἱερατικαὶ *vel sacerdotales litterae*"). "The Egyptians thereby expressed the powers and motion of the spirit of the world, and the diffusion thereof upon the celestial and elemental nature" (Sir T. Browne, *Gard. of Cyrus*). This too was the signification given to it by the Christian converts in the army of Theodosius, when they remarked it on the temple of Serapis, according to the story mentioned in Suidas. The same symbol has been also found among the Copts, and (perhaps accidentally) among the Indians and Persians.

4. The *crux immissa* (or Latin cross) differed from the former by the projection of the δόρυ ὕψηλον (or *stipes*) above the κέρας ἐγκάρσιον, or *patibulum* (Euseb. *de V. Constant.* i. 31). That this was the kind of cross on which our Lord died is obvious (among other reasons) from the mention of the "title," as placed *above* our Lord's head, and from the almost unanimous tradition; it is repeatedly found on the coins and columns of Constantine. Hence ancient and modern imagination has been chiefly tasked to find symbols for this sort of cross, and has been eminently successful. They find it typified, for instance, in the attitude of Moses during the battle of Rephidim (Ex. xvii. 12), saying that he was bidden by the Spirit, ἵνα ποιήσῃ τύπον σταυροῦ καὶ τοῦ μέλλοντος πάσχειν (Barnab. *Ep.* 12; Just. Mart. *Dial. c. Tryph.* 89; *habitus crucis*, Tert. *adv. Marc.* iii. 18). Firmic. Maternus (*de Errore*, xxi.) says (from the Talmudists?) that Moses made a cross of his rod, *ut facilius impetraret quod magnopere postularet, crucem sibi fecit ex virgâ*. He also fantastically applies to the cross expressions in Hab. iii. 3-5; Is. ix. 6, &c. Other supposed types are Jacob's ladder (Jer. *Com. in Ps.* xci.; *Dominus innixus scalae Christus crucifixus ostenditur*, August. *Serm. de Temp.* lxxix.); the paschal lamb, pierced by transverse spits (σχηματιζόμενον ὁμοίως τῷ σχήματι τοῦ σταυροῦ ὀπτᾶται, Just. M. *Dial. c. Tryph.* xl.); and "the Hebrew Tenupha, or ceremony of their oblations waved by the priest into the four quarters of the world after the form of a cross" (Vitringa, *Obs. Sacr.* ii. 9; Schoettger, *l. c.*). A truer type (John iii. 14) is the elevation (יקיפות, Chald.) of the fiery serpent (Num. xxi. 8, 9). For some strange applications of texts to this figure see Cypr. *Testim.* ii. xx. sq. In Matt. v. 18, ἴωτα ἓν ἢ μία κεραία is also made to represent a cross (Ι ἐστι τὸ ὀρθὸν ξύλον καὶ κεραία τὸ πλάγιον, Theophyl. *in loc.*, &c.). To the four ἄκρα of the cross they also applied the ὕψος καὶ

βάθος καὶ πλάτος καὶ μῆκος of Eph. iii. 18 (as Greg. Nyss. and Aug. *Ep.* 120); and another of their fancies was that there was a mystical significance in this δόρυ τετράπλευρον (Nonn. *In Joh.* xix. 18), because it pointed to the four corners of the world (*Quatuor inde plagas quadrati colligit orbis*, Sedul. iii.). In all nature the sacred sign was found to be indispensable (καταυόησατε πάντα ἐν τῷ κόσμῳ εἰ ἄνευ τοῦ σχήματος τούτου διοικεῖται, Just. M. *Apol.* i. 72), especially in such things as involve dignity, energy, or deliverance; as the actions of digging, ploughing, &c., the human face, the *antennae* of a ship in full sail, &c. *Aves quando volant ad aethera signum crucis assumunt. Homo natans, vel orans, formâ crucis visitur* (Jer. *in Marc.* xi.). *Signa ipsa et cantabra et vexilla quid aliud quam inauratae cruces sunt?* (Min. Fel. *Oct.* xxix.). Similar analogies are repeated in Firm. Maten. *de Errore*, xxi.; Tert. *adv. Nat.* i. 12; *Apol.* 16; *de Coron. Mil.* iii., and, in answer to the sneers of those to whom the cross was "foolishness," were considered sufficient proof that *signo crucis aut ratio naturalis nititur aut vestra religio formatur* (Min. Fel., &c.). The types adduced from Scripture were valuable to silence the difficulties of the Jews, to whom, in consequence of Deut. xxi. 22 (ἐπικατάρατος ὁ σταυρούμενος), the cross was an especial "stumbling-block" (Tert. *adv. Jud.* ix.). Many such fancies (*e. g.* the harmlessness of cruciform flowers, the southern cross, &c.) are collected in '*Communications with the Unseen World.*'

Besides the four ἄκρα (or *apices*, Tert.) of the cross, was a fifth (πῆγμα), projecting out of the central stem, on which the body of the sufferer rested (ἐφ' ᾧ ἐποχοῦνται οἱ σταυρούμενοι, Just. M. *Tryph.* xci., who (*more suo*) compares it to the horn of a rhinoceros; *sedilis excessus*, Tert. *adv. Nat.* i. 12; *ubi requiescit qui clavis affigitur*, Iren. *adv. Haeres.* i. 12). This was to prevent the weight of the body from tearing away the hands, since it was impossible that it "should rest upon nothing but four great wounds" (Jer. Taylor, *Life of Christ*, iii. xv. 2, who erroneously quotes the δόρυ τετράπλευρον of Nonnus). This projection is probably alluded to in the famous lines of Maecenas (ap. Sen. *Ep.* 101):—

> "Vita dum superest bene est;
> Hanc mihi *vel acutâ*
> *Si sedeam cruce*, sustine."

Ruhkopf (*ad loc.*) so explains it, and it is not so probable that it refers to ἀνασκινδύλευσις as Lipsius thinks (*de Cruce*, i. 6). Whether there was also a ὑποπόδιον or support to the feet (as we see in pictures), is doubtful. Gregory of Tours mentions it; but he is the earliest authority, and has no weight (G. J. Voss. *Harm. Passion.* ii. 7. 28).

An inscription, *titulus* or *elogium* (ἐπιγραφή, Luke xxiii.; αἰτία, Matt. xxvii.; ἡ ἐπιγραφὴ τῆς αἰτίας, Mark; τίτλος, John xix.; *Qui causam poenae indicavit*, Suet. *Cal.* 32; πίναξ, Euseb.; γράμματα τὴν αἰτίαν τῆς θανατώσεως δηλοῦντα, Dion Cass. liv. 3; πτυχίον ἐπίγραμμα ἔχον, Hesych. לוט) was generally placed above the person's head, and briefly expressed his guilt, as οὗτός ἐστιν Ἄτταλος ὁ Χριστίανος (Euseb. v. 1), *Impie locutus parmularius* (Suet. *Dom.* x.), and generally was carried before the criminal (*praecedente titulo*, Suet.). It was covered with white gypsum, and the letters were black; hence Sozomen calls it λεύκωμα (*Hist. Eccl.* ii. 1), and Nicephorus a λευκὴ σάνις (*H. Eccl.* viii. 29). But Nicquetus (*Tit. Sanct. Crucis*, i. 6) says it was white with red letters.

A common tradition assigns the perpetual shiver of the aspen to the fact of the cross having been formed of its wood. Lipsius, however (*de Cruce*, ii. 13), thinks it was of oak, which was strong enough and common in Judea. Few will attach any consequence to his other reason, that the relics appear to be of oak. The legend to which he alludes,

> "Pes crucis est cedrus, corpus tenet alta cupressus,
> Palma manus retinet, titulo laetatur oliva,"

hardly needs refutation. It must not be overlooked that crosses must have been of the meanest and readiest materials, because they were used in such marvellous numbers. Thus we are told that Alexander Jannaeus crucified 800 Jews (Joseph. *Ant.* xiii. 14, §2); and Varus 2000 (*id.* xvii. 10, §10); and Hadrian 500 a-day; and Titus so many that χωρά τε ἐνέλειπετο τοῖς σταυροῖς καὶ σταυροὶ τοῖς σώμασι (Joseph. *Bell. Jud.* vi. 28, where Reland rightly notices the strange retribution, "so that they who had nothing but 'crucify' in their mouth, were therewith paid home in their own bodies," Sir T. Browne, *Vulg. Err.* v. 21). In Sicily, Augustus crucified 600 (Oros. vi. 18).

It is a question whether tying or binding to the cross was the more common method. In favour of the first are the expressions *ligare* and *deligare*; the description in Ausonius, *Cupido Crucif.*; the Egyptian custom (Xen. *Ephes.* iv. 2); the mention by Pliny (xxviii. 11) of *spartum e cruce* among magical implements; and the allusion to crucifixion noted by the fathers in John xix. 24 (Theophyl. *ad loc.* and Tert. *Tunc Petrus ab altero cingitur cum cruci astringitur*). On the other side we have the expression προσηλοῦσθαι, and numberless authorities (Sen. *de Vit. Beatâ*, xix.; Artemidor. *Oneirocr.*, in several passages; Apul. *Met.* iii. 60; Plaut. *Mostel.* ii. 1, 13, *et passim*). That our Lord was *nailed*, according to prophecy, is certain (John xx. 25, 27, &c.; Zech. xii. 10; Ps. xxii. 16; *Foderunt manus meas et pedes, quae propria atrocitas crucis*, Tert. *adv. Marc.* iii. 19, &c.; ὤρυξαν, LXX.; although the Jews vainly endeavour to maintain that here כארי, "like a lion," is the true reading. Sixt. Senensis *Bibl. Sanct.* viii. 5, p. 640). It is, however, extremely probable that both methods were used at once: thus in Lucan (vi. 547, sq.) we have mention both of *nodos nocentes* and of *insertum manibus chalybem*; and Hilary (*de Trin.* x.) mentions together *colligantum funium vincula et adactorum clavorum vulnera*. We may add that in the crucifixion (as it is sometimes called, Tert. *adv. Marc.* i. 1, cf. Manil. *de Androm.* v.) of Prometheus, Aeschylus, besides the nails, speaks of a μασχαλιστήρ (*Prom.* 79). When either method was used alone, the tying was considered more painful (as we find in the Martyrologies), since it was a *diutinus cruciatus*.

It is doubtful whether three or four nails were employed. The passage in Plaut. *Most.* ii. 1, 13, is, as Lipsius (*de Cruce*, ii. 9) shows, inconclusive. Nonnus speaks of the two feet (δύοπλοκίδες) being fastened with *one* nail (ἄζυγι γόμφῳ), and Greg. Naz. (*De Christ. pat.*) calls the cross a ξύλον τρίτηλον; hence on gold and silver crosses the nails were represented by *one* ruby or carbuncle at each extremity (Mrs. Jameson, *l. c.*). In the "invention" of the cross, Socrates (*H. E.* i. 17) only

mentions the hand-nails; and that only two were found is argued by Winer (*s. v. Kreuzigung*) from the τὰ μὲν, τὰ δὲ (instead of τοὺς μὲν) in Theodor. *H. E.* i. 17. Romish writers, however, generally follow Gregory of Tours (*De Glor. Mart.* vi.) in maintaining four, which may also be implied by the *plural* in Cypr. *de Passione* (*clavis . . . pedes terebrantibus*), who also mentions three more, used to nail on the title. Cyprian is a very good authority, because he had often been a witness of executions. There is a monograph on the subject by Corn. Curtius (*de clavis dominicis*, Antw. 1670). What has been said sufficiently disproves the calumny against the Albigenses in the following very curious passage of Lucas Tudensis (ii. *contra Albig.*): *Albigensis primi pinxerunt imaginem crucifixi uno clavo simul utrumque pedem configente, et virginem Mariam Monoculam (!); utrumque in derisionem: sed postea prior figura retenta est, et irrepsit in vulgarem famam.* (Quoted by Jer. Taylor, *l. c.*) On the supposed fate of the nails, see Theodor. *H. E.* i. 17. Constantine fastened one as a φυλακτήριον on his horse's bridle, and one (Zonaras says *some*) on the head of the statue which he intended to be the palladium of Constantinople, and which the people used to surround with lighted torches (Mosheim, *Eccl. Hist.* ii. 1, 3, and notes). The *clavus pedis dextri* is shown at Trèves (Lips. ii. 9, note).

The story of the so-called "invention of the cross," A.D. 326, is too famous to be altogether passed over. Besides Socrates and Theodoret, it is mentioned by Rufinus, Sozomen, Paulinus, Sulp. Severus, and Chrysostom, so that Tillemont (*Mém. Ecc.* vii.) says that *nothing can be more certain*; but, even if the story were not so intrinsically *absurd* (for among other reasons it was a law among the Jews that the cross was to be burnt. Othonis *Lex. Rab. ser. Supplicia*), it would require far more probable evidence to outweigh the silence of Eusebius. It clearly was to the interest of the Church of Rome to maintain the belief, and invent the story of its miraculous multiplication, because the sale of the relics was extremely profitable. The story itself is too familiar to need repeating. To this day the supposed title, or rather fragments of it, are shown to the people once a year in the church of Sta. Croce in Gerusalemme at Rome. On the capture of the true cross by Chosroes II., and its rescue by Heraclius, with even the seals of the case unbroken, and the subsequent sale of a large fragment to Louis IX., see Gibbon, iv. 326, vi. 66. Those sufficiently interested in the annals of ridiculous imposture may see further accounts in Baronius (*Ann. Ecc.* A.D. 326, No. 42-50), Jortin, and Schmidt (*Problem. de Crucis Dominicae Inventione*, Helmst. 1724); and on the fate of the true cross a paper read by Lord Mahon before the Society of Antiquaries, Feb. 1831 (cited by Dean Milman).

It was not till the 6th century that the *emblem* of the cross became the *image* of the crucifix. As a symbol the use of it was frequent in the early Church (*frontem crucis signaculo terimus*, Tert. *de Cor. Mil.* iii.). It was not till the 2nd century that any particular efficacy was attached to it (Cypr. *Testim.* ii. 21, 22; Lact. *Inst.* iv. 27, &c.; Mosheim, ii. 4, 5). On its subsequent worship (*latria*) by the Church of Rome, see Jer. Taylor's *Diss. from Popery*, i. ii. 7, 12; and on the use of the sign in our Church, Hooker's *Eccl. Pol.* v. 65. Some suppose an allusion to the custom in Ez. ix. 4 (Poli, *Synops. ad loc.*; Gesen. s. v., תָּו; *signum spec. cruciforme*, Sixt. Sen. ii. p. 120).

Besides the noble monograph of Lipsius *de Cruce* (from which we have largely borrowed, and whose wealth of erudition has supplied every succeeding writer on the subject with abundant authorities), there are works by Salmasius (*de Cruce*, Epp. 3); Kippingius (*de Cruce et Cruciariis*, Brem. 1671); Bosius (*de Cruce triumphante et gloriosâ*, Antwerp, 1617); Gretser (*de Cruce Christi*); and Bartholinus (*Hypomnemata de Cruce*); very much may also be gleaned from the learned notes of Bishop Pearson (*On the Creed*, art. iv.). Other authorities are cited or alluded to in the article itself. [CRUCIFIXION.] [F. W. F.]

CROWN (עֲטָרָה). This ornament, which is both ancient and universal, probably originated from the fillets used to prevent the hair from being dishevelled by the wind. Such fillets are still common, and they may be seen on the sculptures of Persepolis, Nineveh, and Egypt; they gradually developed into turbans (Jos. *Ant.* iii. 7, §7), which by the addition of ornamental or precious materials assumed the dignity of mitres or crowns. The use of them as ornaments probably was suggested by the natural custom of encircling the head with flowers in token of joy and triumph. ("Let us crown ourselves with rosebuds," Wisd. ii. 8; 3 Macc. vii. 16; Jud. xv. 13, and the classical writers, *passim*; Winer *s. v. Kränze*). The first crown was said to have been woven for Pandora by the Graces (comp. στέφανος Χαρίτων, Prov. iv. 9 =στέφανος τῶν πνευματικῶν χαρισμάτων, Lex. Cyr.) According to Pherecydes, Saturn was the first to wear a crown; Diodorus says that Jupiter was first crowned by the gods after the conquest of the Titans. Pliny, Harpocration, &c., ascribe its earliest use to Bacchus, who gave to Ariadne a crown of gold and Indian gems, and assumed the laurel after his conquest of India. Leo Aegyptius attributes the invention to Isis, whose wreath was cereal. These and other legends are collected by Tertullian from the elaborate treatise on crowns by Claud. Saturnius (*praestantissimus is hâc materiâ commentator*). Another tradition says that Nimrod was the first to wear a crown, the shape of which was suggested to him by a cloud (Eutychius Alexandr. *Ann.* i. p. 63). Tertullian in his tract *De Cor. Militis* (c. vii *sq.*) argues against them as unnatural and idolatrous. He is, however, singularly unsuccessful in trying to disprove the countenance given to them in Scripture, where they are constantly mentioned. He says *Quis . . . episcopus invenitur coronatus?* (chap. 9). But both the ordinary priests and the high-priest wore them. The common mitre (מִגְבָּעָה, κίδαρις, Ex. xxviii. 37, xxix. 6, &c. ταινία, Jos. στρόφιον ὃ οἱ ἱερεῖς φοροῦσι, Hesych.) was a πῖλος ἄκωνος, forming a sort of linen *taenia* or crown (στεφάνη), Jos. *Ant.* iii. 7. The מִצְנֶפֶת (βυσσίνη τιάρα) of the high-priest (used also of a regal crown, Ez. xxi. 26) was much more splendid (Ex xxviii. 36; Lev. viii. 9; "an ornament of honour, a costly work, the desire of the eyes," Ecclus. xlv. 12; "the *holy* crown," Lev. viii. 9, so called from the Tetragrammaton inscribed on it, Sopranes *de re Vest. Jud.*, p. 441). It had a second fillet of blue lace (ἐξ ὑακίνθου ἐπου-

κιλμένος, the colour being chosen as a type of heaven), and over it a golden diadem (נֵזֶר, Ex. xxix. 6), "on which blossomed a golden calyx like the flower of the ὑοσκύαμος" (Jos. *Ant.* iii. 6). The gold band (צִיץ, LXX. πέταλον, Orig. ἱλαστήριον, *Das Stirnblat*, Luther) was tied behind with blue lace (embroidered with flowers), and being two fingers broad, bore the inscription (not in bas-relief as Abarbanel says) "Holiness to the Lord." (Comp. Rev. xvii. 5; Braunius *de Vest. Sacerd.* ii. 22; Maimon. *de Apparatu Templi*, ix. 1; Reland. *Antiq.* ii. 10; Carpzov, *Appar. Crit.* p. 85; Jos. *Bell. Jud.* v. 5, §7; Philo, *de Vit. Mosis.* iii. 519.) Some suppose that Josephus is describing a later crown given by Alexander the Great to Jaddua. (Jennings' *Jew. Ant.* p. 158.) The use of the crown by priests and in religious services was universal, and perhaps the badge belonged at first "rather to the *pontificalia* than the *regalia*." Thus Q. Fabius Pictor says that the first crown was used by Janus *when sacrificing*. "A striped head-dress and queue," or "a short wig, on which a band was fastened, ornamented with an asp, the symbol of royalty," was used by the kings of Egypt in religious ceremonies (Wilkinson's *Anc. Egypt.* iii. 354, *fig.* 13). The crown worn by the kings of Assyria was "a high mitre . . . frequently adorned with flowers, &c., and arranged in bands of linen or silk. Originally there was only one band, but afterwards there were two, and the ornaments were richer" (Layard, ii. 320, and the illustrations in Jahn, *Arch.* Germ. ed. Part i. vol. ii. tab. ix. 4 and 8).

Crowns worn by Assyrian kings. (From Nimroud and Kouyunjik.)

There are several words in Scripture for a crown besides those mentioned; as פְּאֵר, the head-dress of bridegrooms, Is. lxi. 10, μίτρα, LXX.; Bar. v. 2; Ez. xxiv. 17 (τρίχωμα), and of women, Is. iii. 20 (ἐμπλόκιον?); צְפִירוֹת, a head-dress of great splendour (Is. xxviii. 5); לְוִיָה, a wreath of flowers; (στέφανος) Prov. i. 9, iv. 9: such wreaths were used on festal occasions (Is. xxviii. 1). צָנִיף, a common tiara or turban, Job xxix. 14; Is. iii. 23 (but LXX. διπλοΐς, θέριστρον). The words נֵזֶר, כֶּתֶר, and כַּרְבֶּלָא, are spoken of under DIADEM. The general word is עֲטָרָה, and we must attach to it the notion of a costly *turban* irradiated with pearls and gems of priceless value, which often form aigrettes for feathers, as in the crowns of modern Asiatic sovereigns. Such was probably the crown, which with its precious stones weighed (or rather "was worth") a talent, taken by David from the king of Ammon at Rabbah and used as the state crown of Judah (2 Sam. xii. 30). Some groundlessly suppose that being too heavy to wear, it was *suspended* over his head. The royal crown was sometimes buried with the king (Schickard. *Jus Reg.* vi. 19, p. 421). Idolatrous nations also "made crowns for the head of their gods" (Ep. Jer. 9).

The Jews boast that three crowns were given to them, כתר תורה, the crown of the Law, כתר כהונה, the crown of priesthood, and מלכות, the royal crown, better than all which is כתר שם טוב, the crown of a good name (Carpzov. *Apparat. Critic.* p. 60; Othonis *Lex. Talm. s. v. Corona*).

Στέφανος is used in the N. T. for every kind of crown; but στέμμα only once (Acts xiv. 13) for the garlands used with victims. In the Byzantine Court the latter word was confined to the imperial crown (Du Fresne, *Gloss. Graec.* p. 1442). The use of funeral crowns is not mentioned in the Bible.

In Rev. xii. 3, xix. 12, allusion is made to "*many* crowns" worn in token of extended dominion. Thus the kings of Egypt used to be crowned with the "pshent" or *united* crowns of Upper and Lower Egypt (Wilk., *Anc. Egypt.* iii. 351 *sq.*; comp. Layard. ii. 320); and Ptolemy Philometor wore *two* diadems, one for Europe and one for Asia. Similarly the three crowns of the Papal tiara mark various accessions of power: the first corona was added to the mitra by Alexander III., in 1159; the second by Boniface VIII. in 1303; and the third by Urban V., in 1362.

The laurel, pine, or parsley crowns given to victors in the great games of Greece are finely alluded to by St. Paul (1 Cor. ix. 25; 2 Tim. ii. 5, &c.). They are said to have originated in the laurel-wreath assumed by Apollo on conquering the Python (Tert. *de Cor. Mil.* 7, 15). "Crown" is often used figuratively in the Bible (Prov. xii. 4, xvii. 6; Is. xxviii. 5; Phil. iv. 1, &c.). The term is also applied to the rims of altars, tables, &c. (Ex. xxv. 25, &c.; Deut. xxii. 8, ποιήσεις στεφάνην τῷ δώματί σου. *Projectura coronarum*, Vitr. ii. 8; *Angusti muri corona*, Q. Curt. ix. 4, 30). The ancients as well as the moderns had a *coin* called "a crown" (τὸν στέφανον ὃν ὀφείλετε, 1 Macc. xiii. 39, x. 29, A. V. "Crown-tax," *v.* Suid. *s. v.* στεφανικὸν τέλεσμα). [DIADEM.]

The chief writers on crowns are Gaschalius (*de Coronis libri* x.) and Meursius (*de Coronâ, Hafniae.* 1671). For others, see Fabricius, *Bibl. Ant.* xiv. 13. [F. W. F.]

CROWN OF THORNS (στέφανος ἐξ ἀκανθῶν, Matt. xxvii. 29). Our Lord was crowned with thorns in mockery by the Roman soldiers. The object seems to have been insult, and not the infliction of pain as has generally been supposed. The Rhamnus or Spina Christi, although abundant in the neighbourhood of Jerusalem, cannot be the plant intended, because its thorns are so strong and large that it could not have been woven (πλέξαντες) into a wreath. The large-leaved acanthus (bear's-foot) is totally unsuited for the purpose. Had the acacia been intended, as some suppose, the phrase would have been ἐξ ἀκάνθης. Obviously some small flexile thorny shrub is meant; perhaps *capparis spinosae* (Reland's *Palestin.* ii. 853). Hasselquist (*Travels*, p. 260) says that the thorn used was the Arabian *Nabk*. "It was very suitable for their purpose, as it has many sharp thorns

which inflict painful wounds; and its flexible, eliast, and round branches might easily be plaited in the form of a crown." It also resembles the rich dark green of the triumphal ivy-wreath, which would give additional pungency to its ironical purpose (Rosenmüller, *Botany of Script.* p. 202, Eng. ed.). On the Empress Helena's supposed discovery of the crown of thorns, and its subsequent fate, see Gibbon, ii. 306, vi. 66, ed. Milman. [F. W. F.]

CRUCIFIXION (σταυροῦν, ἀνασταυροῦν, σκολοπίζειν, προσηλοῦν (and, less properly, ἀνασκινδυλεύειν); *cruci* or *patibulo affigere, suffigere*, or simply *figere* (Tert. *de Pat.* iii.), *cruciare* (Anson.) *ad palum alligare, crucem alicui statuere, in crucem agere, tollere*, &c.: the sufferer was called *cruciarius*). The variety of the phrases shews the extreme commonness of the punishment, the invention of which is traditionally ascribed to Semiramis. It was in use among the Egyptians (as in the case of Inarus, Thuc. i. 30; Gen. xl. 19), the Carthaginians (as in the case of Hanno, &c., Val. Max. ii. 7; Sil. Ital. ii. 344). The Persians (Polycrates, &c. Herod. iii. 125, iv. 43; Esth. vii. 10, σταυρωθῆτω ἐπ' αὐτό, LXX. v. 14), the Assyrians (Diod. Sic. ii. 1), Scythians (id. ii. 44), Indians (id. ii. 18), (Winer, *s. v. Kreuzigung*), Germans (possibly Tac. *Germ.* 12), and very frequent from the earliest times (*reste suspendito*, Liv. i. 26) among the Greeks and Romans. Cicero, however, refers it, not (as Livy) to the early kings, but to Tarquinius Superbus (*pro Rab.* 4); Aurel. Victor calls it *Vetus veterrimumque* (*an teterr.?*) *patibulorum supplicium*. Both κρεμᾶν and *suspendere* (Ov. *Ibis*, 299) refer to death by *crucifixion*; thus in speaking of Alexander's crucifixion of 2000 Tyrians, ἀνεκρεμασεν in Diod. Sic. answers to the *Crucibus affixis*, Q. Curt. iv. 4.

Whether this mode of execution was known to the ancient Jews is a matter of dispute, on which Winer quotes a monograph by Bormitius. It is asserted to have been so by Baronius (*Annal.* i. xxiv.), Sigonius (*de Rep. Hebr.* vi. 8), &c., who are refuted by Casaubon (*c. Baron. Exerc.* xvi.; Carpzov. *Apparat. Crit.* p. 591). The Hebrew words said to allude to it are תָּלָה (sometimes with the addition of עַל הָעֵץ; hence the Jews in polemics call our Lord תלוי, and Christians עובדי תלוי, "worshippers of the crucified") and יָקַע, both of which in A. V. are generally rendered "to hang" (2 Sam. xviii. 10; Deut. xxi. 22; Num. xxv. 4; Job xxvi. 7); for which σταυρόω occurs in the LXX. (Esth. vii. 10), and *crucifixerunt* in the Vulg. (2 Sam. xxi. 6, 9). The Jewish account of the matter (in Maimonides and the Rabbis) is, that the exposure of the body tied to a stake by its hands (which might loosely be called crucifixion), took place *after* death (Lightfoot, *Hor. Hebr. in Matt.* xxvii. 31; Othonis *Lex. Rab. s. v. Supplicia*; Reland, *Ant.* ii. 6; Sir T. Browne, *Vulg. Errors*, v. 21). Even the placing of a head on a single upright pole has been called crucifixion. This custom of crucifixion *after death* (which seems to be implied in Deut. xxi. 22, 23), was by no means rare; men were *first* killed in mercy (Suet. *Caes.*; Herod. iii. 125; Plut. *Cleom.* 38). According to a strange story in Pliny (xxxvi. 15, §24), it was adopted by Tarquin, as a post mortem disgrace, to prevent the prevalence of suicide. It seems on the whole that the Rabbis are correct in asserting that *this* exposure is intended in Scripture, since the Mosaic capital punishments were four (viz. the sword, Ex. xxi., strangling, fire, Lev. xx. and stoning, Deut. xxi.). Philo indeed says (*De leg. spec.*) that Moses adopted crucifixion as a murderer's punishment because it was the *worst* he could discover; but the passage in Deut. (xxi. 23) does not prove his assertion. Probably therefore the Jews borrowed it from the Romans (Jos. *Ant.* xx. 6, §2; *de Bell. Jud.* ii. 12, §6; *Vit.* 75, &c.), although there may have been a few isolated instances of it before (Jos. *Ant.* xiii. 14, §2).

It was unanimously considered the most horrible form of death, worse even than burning, since the "cross" precedes "burning" in the law-books (Lips. *de Cruc.* ii. 1). Hence it is called *crudelissimum teterrimumque supplicium* (Cic. *Verr.* v. 66), *extrema poena* (Apul. *de Aur. Asin.* x.), *summum supplicium* (Paul. *Sent.* v. tit. xxi., &c.); and to a Jew it would acquire factitious horror from the curse in Deut. xxi. 23. Among the Romans also the degradation was a part of the infliction, since it was especially a *servile supplicium* (Tac. *H.* iv. 11; Juv. vi. 218; Hor. *Sat.* i. 3, 8, &c.; Plaut. *passim*), so that even a freedman ceased to dread it (Cic. *pro Rab.* 5); or if applied to freemen, only in the case of the vilest criminals, thieves, &c. (Jos. *Ant.* xvii. 10, §10; *Bell. Jud.* v. 11, §1; Paul. *Sent.* v. tit. xxiii.; Lamprid. *Alex. Lex.* 23). Indeed exemption from it was the privilege of every Roman citizen by the *jus civitatis* (Cic. *Verr.* ii. 1, 3). Our Lord was condemned to it by the popular cry of the Jews (Matt. xxvii. 23, as often happened to the early Christians) on the charge of sedition against Caesar (Luke xxiii. 2), although the Sanhedrim had previously condemned him on the totally distinct charge of blasphemy. Hundreds of Jews were crucified on this charge, as by Florus (Jos. *Bell. Jud.* ii. 14, §9) and Varus, who crucified 2000 at once (*Ant.* xvii. 10, §10).

We now purpose briefly to sketch the steps of the punishment, omitting only such parts of it as have been already detailed under CROSS.

The scarlet robe, crown of thorns, and other insults to which our Lord was subjected were illegal, and arose from the spontaneous petulance of the brutal soldiery. But the punishment properly commenced with scourging, after the criminal had been stripped; hence in the common form of sentence we find "summove, lictor, *despolia*, verbera," &c. (Liv. i. 26). For this there are a host of authorities, Liv. xxvi. 13; Q. Curt. vii. 11; Luc. *de Piscat.* 2; Jer. *Comment. ad Matt.* xxvii. 26, &c. It was inflicted not with the comparatively mild *virgae*, but the more terrible *flagellum* (Hor. *Sat.* i. 3; 2 Cor. xi. 24, 25), which was not used by the Jews (Deut. xxv. 3). Into these scourges the soldiers often stuck nails, pieces of bone, &c. to heighten the pain (the μάστιξ ἀστραγαλωτὴ mentioned by Athenaeus, &c.; *flagrum pecuinis ossibus catenatum*, Apul.), which was often so intense that the sufferer died under it (Ulp. *de Poenis*, l. viii.). The scourging generally took place at a column, and the one to which our Lord was bound was seen by Jerome, Prudentius, Gregory of Tours, &c., and is still shown at several churches among the relics. In our Lord's case, however, this infliction seems neither to have been the legal scourging after the sentence (Val. Max. i. 7; Jos. *Bell. Jud.* v. 28, ii. 14, §9), nor yet the examination by torture

(Acts xxi. 24), but rather a scourging *before* the sentence, to excite pity and procure immunity from further punishment (Luke xxiii. 22; John xix. 1); and if this view be correct, the φραγέλλωσας in Matt. xxvii. 26 is retrospective, as so great an anguish could hardly have been endured *twice* (see Poli *Synopsis, ad loc.*). How severe it was is indicated in prophecy (Ps. xxxv. 15; Is. l. 6). Vossius considers that it was partly legal, partly tentative (*Harm. Pass.* v. 13).

The criminal carried his own cross, or at any rate a part of it (Plut. *de iis qui sero*, &c. 9; Artemid. *Oneirocr.* ii. 61; John xix. 17, *Patibulum ferat per urbem, deinde affigatur cruci*, Plaut. *Carbonar.*). Hence the term *Furcifer*,—crossbearer. This was prefigured by Isaac carrying the *wood* in Gen. xxii. 6, where even the Jews notice the parallel; and to this the fathers fantastically applied the expression in Is. ix. 6, "the government shall be upon his shoulder." They were sometimes scourged and goaded on the way (Plaut. *Mostel.* i. 1, 52). "In some old figures we see our Lord described with a table appendent to the fringe of his garment, set full of nails and pointed iron" (Jer. Taylor, *Life of Christ*, iii. xv. 2. *Haerebas ligno quod tuteras.* Cypr. *de Pas.* p. 50). [SIMON OF CYRENE.]

The place of execution was outside the city ("post urbem," Cic. *Verr.* v. 66; "extra portam," Plaut. *Mil. Gl.* ii. 4, 6; 1 K. xxi. 13; Acts vii. 58; Heb. xiii. 12; and in camps "extra vallum"), often in some public road (Quinct. *Decl.* 275) or other conspicuous place like the Campus Martius (Cic. *pro Rabirio*), or some spot set apart for the purpose (Tac. *Ann.* xv.). This might sometimes be a hill (Val. Max. vi.); it is however merely tradition to call Golgotha a *hill;* in the Evangelists it is called τόπος [CALVARY]. Arrived at the place of execution, the sufferer was stripped naked (Artemid. *Oneirocr.* ii. 58), the dress being the perquisite of the soldiers (Matt. xxvii. 35; Dig. xlviii. 20, 6); possibly not even a cloth round the loins was allowed him; at least among the Jews the rule was "that a man should be stoned naked," where what follows shows that "naked" must *not* be taken in its restricted sense. The cross was then driven into the ground, so that the feet of the condemned were a foot or two above the earth (in pictures of the crucifixion the cross is generally much too large and high), and he was lifted upon it (*agere, excurrere, tollere, ascendere in crucem;* Prudent. περὶ στεφ. Plaut. *Mostel. Crucisalus.*' Id. *Bacch.* 2, 3, 128. ἀνῆγον, ἦγον, ἦγον εἰς ἄκρον τέλος, Greg. Naz.), or else stretched upon it on the ground, and then lifted with it, to which there seems to be an allusion in a lost prophecy quoted by Barnabas (*Ep.* 12), ὅταν ξύλον κλιθῇ καὶ ἀναστῇ (Pearson *on Creed*, Acts iv.). The former method was the commoner, for we often read (as in Esth. vii. 10, &c.) of the cross being erected beforehand, in terrorem. Before the nailing or binding took place (for which see CROSS), a medicated cup was given out of kindness to confuse the senses and deaden the pangs of the sufferer (Prov. xxxi. 6), usually of οἶνος ἐσμυρμισμένος or λελιβανωμένος, as among the Jews (Lightfoot, *Hor. Hebr. ad Matt.* xxvii.), because myrrh was soporific. Our Lord refused it that his senses might be clear (Matt. xxvii. 34; Mark xv. 23. Maimon. *Sanhed.* xiii.) St. Matt. calls it ὄξος μέτα χολῆς (חמץ), an expression used in reference to Ps. lxix. 21, but not strictly accurate. This mercifully intended draught must not be confounded with the spongeful of vinegar (or posca, the common drink of Roman soldiers, Spart. *Hadr.*; Plaut. *Mil. Gl.* iii. 2, 23), which was put on a hyssop-stalk and offered to our Lord in mocking and contemptuous pity (Matt. xxvii. 48; Luke xxiii. 36); this He tasted to allay the agonies of thirst (John xix. 29).

Our Lord was crucified between two "thieves" or "malefactors" (then so common in Palestine, Jos. *Bell. Jud.* ii. 6, &c.), according to prophecy (Is. liii. 12); and was watched according to custom by a party of four soldiers (John xix. 23) with their centurion (κουστωδία, Matt. xxvii. 66; *milex qui cruces assurabat*, Petr. *Sat.* iii. 6; Plut. *Vit. Cleom.* 38), whose express office was to prevent the surreption of the body. This was necessary from the lingering character of the death, which sometimes did not supervene even for three days, and was at last the result of gradual benumbing and starvation (Euseb. viii. 8; Sen. *Prov.* 3). But for this guard, the persons might have been taken down and recovered, as was actually done in the case of a friend of Josephus, though only one survived out of *three* to which the same θεραπεία ἐπιμελεστάτη was applied (*Vit.* 75). Among the Convulsionnaires in the reign of Louis XV. women would be repeatedly crucified, and even remain on the cross three hours; we are told of one who underwent it 23 times (Encycl. Metr. *s. v. Cross*); the pain consisted almost entirely in the *nailing*, and not more than a handful of blood was lost. Still we cannot believe from the Martyrologies that Victorinus (crucified head-downwards) lived three days, or Timotheus and Maura nine days. Fracture of the legs (Plaut. *Poen.* iv. 2, 64) was especially adopted by the Jews to hasten death (John xix. 31), and it was a mitigation of the punishment, as observed by Origen. But the unusual rapidity of our Lord's death was due to the depth of His previous agonies (which appears from his inability to bear his own cross far) and to his mental anguish (Schoettgen, *Hor. Heb.* vi. 3; *De pass. Messiae*), or may be sufficiently accounted for simply from peculiarities of constitution. There is no need to explain the "giving up the ghost" as a miracle (Heb. v. 7?), or say with Cyprian, *Prevento carnificis officio, spiritum sponte dimisit* (*adv. Demetr.*) Still less can the common cavil of infidelity be thought noteworthy, since had our Lord been in a swoon the piercing of his pericardium (proved by the appearance of lymph and blood) would have ensured death. (See Eschenbach *Opusc. Med. de Servatore non apparenter sed vere mortuo*, and Gruner *de morte Christi non synoptică*, quoted by Jahn in the *Arch. Bibl.*) Pilate *expressly satisfied* himself of the actual *death* by questioning the centurion (Mark xv. 44); and the omission of the breaking of the legs in this case was the fulfilment of a type (Ex. xii. 46). Other modes of hastening death were by lighting fires under the cross (hence the nicknames *Sarmentitii* and *Semaxii*, Tert. *Apolog.* 50), or letting loose wild beasts on the crucified (Suet. *Ner.* 49).

Generally the body was suffered to rot on the cross (Cic. *Tusc. Q.* i. 43; Sil. Ital. viii. 486), by the action of sun and rain (Herod. iii. 12), or to be devoured by birds and beasts (Apul. *de Asr. Asin.* 6; Hor. *Ep.* i. 16, 48; Juv. xiv. 77). Sepulture was generally therefore forbidden, though it might be granted as a special favour or on grand occasions (Ulp. l. ix. *De off. Pascons.*). But in consequence of Deut. xxi. 22, 23, an express national exception

was made in favour of the Jews (Matt. xxvii. 58; cf. Joseph. *Bell. Jud.* iv. 5, §2).

Having thus traced the whole process of crucifixion, it only remains to speak of the manner of death, and the kind of physical suffering endured, which we shall very briefly abridge from the treatise of the physician Richter (in Jahn's *Arch. Bibl.*). These are, 1. The unnatural position and violent tension of the body, which cause a painful sensation from the least motion. 2. The nails being driven through parts of the hands and feet which are full of *nerves* and *tendons* (and yet at a distance from the heart), create the most exquisite anguish. 3. The exposure of so many wounds and lacerations brings on inflammation, which tends to become gangrene, and every moment increases the poignancy of suffering. 4. In the distended parts of the body more blood flows through the arteries than can be carried back into the veins: hence too much blood finds its way from the aorta into the head and stomach, and the blood-vessels of the head become pressed and swollen. The general obstruction of circulation which ensues causes an internal excitement, exertion, and anxiety, more intolerable than death itself. 5. The inexpressible misery of *gradually increasing* and lingering anguish. To all which we may add, 6. Burning and raging thirst.

This accursed and awful mode of punishment was happily abolished by Constantine (Sozom. i. 8), probably towards the end of his reign (see Lips. *de Cruce*, iii. 15), although it is curious that we have no more *definite* account of the matter. "An edict so honourable to Christianity," says Gibbon, "deserved a place in the Theodosian code, instead of the indirect mention of it which seems to result from the comparison of the 5th and 18th titles of the 9th book" (ii. 154, note).

An explanation of the other circumstances attending the crucifixion belongs rather to a commentary than a dictionary. On the types, and prophecies of it, besides those adduced, see Cypr. *Testim.* ii. 20. On the resurrection of the saints, see Lightfoot *ad Matt.* xxvii. 52 (there is a monograph by Gebauerius—*Dissert. de Resur. sanctorum cum Christo*). On other concomitant prodigies, see Schoettgen, *Hor. Hebr. et Talmud.* vi. 3, 8. [DARKNESS; CROSS.] The chief authorities are quoted in the article, and the *ancient* ones are derived in part from Lipsius; of whose most interesting treatise, *De Cruce*, an enlarged and revised edition, with notes, would be very acceptable. On the points in which our Lord's crucifixion differed from the ordinary Jewish customs see Othonis *Lex. Rabbinicum, s. v. Supplicia;* Bynaeus *de Morte J. Christi;* Vossius, *Harm. Passionis;* Carpzov, *Apparat. Crit.* p. 591, *sq.* &c. [F.W.F.]

CRUSE, a word employed in the A. V., apparently without any special intention, to translate three distinct Hebrew words.

1. *Tzappachath*, צַפַּחַת (from צפח, a root with the idea of width; comp. *ampulla*, from *amplus*). Some clue to the nature of this vessel is perhaps afforded by its mention as being full of water at the head of Saul when on his night expedition after David (1 Sam. xxvi. 11, 12, 16), and also of Elijah (1 K. xix. 6). In a similar case in the present day this would be a globular vessel of blue porous clay —the ordinary Gaza pottery—about 9 inches diameter, with a neck of about 3 inches long, a small handle below the neck, and opposite the handle a straight spout, with an orifice about the size of a straw, through which the water is drunk or sucked. The form is common also in Spain, and will be familiar to many from pictures of Spanish life. A similar globular vessel probably contained the oil of the widow of Zarephath (1 K. xvii. 12, 14, 16). For the "box" or "horn" in which the consecrated oil was carried on special occasions see OIL.

2. The noise which these vessels make when emptied through the neck is suggestive of the second term, *Bakbook*, בַּקְבּוּק, probably like the Greek *bombulos*, βόμβυλος, an onomatopoietic word. This is found but twice—a "cruse of honey," 1 K. xiv. 3; and an "earthen bottle," Jer. xix. 1.

3. Apparently very different from both these is the other term, *Tzellachah*, צְלָחָה (found also in the forms צְלֹחִית and צַלַּחַת), from a root צלה), signifying to sprinkle; or perhaps from צלל, to ring, the root of the word for cymbal. This was probably a flat metal saucer of the form still common in the East. It occurs 2 K. ii. 20, "cruse;" xxi. 13, "dish;" 2 Chr. xxxv. 13, "pans;" also Prov. xix. 24, xxvi. 15, where the figure is obscured by the choice of the word "bosom." [G.]

CRYSTAL (זְכוּכִית; ὕαλος, κρύσταλλος; *vitrum, cristallus*). The word זְכוּכִית is translated "crystal" in Job xxviii. 17, where some precious substance is meant. It comes from the root זָכַךְ, *to be pure*, and probably signifies glass of the purest and most precious kind. It occurs only in this passage. [GLASS.]

קֶרַח is rendered "crystal" in Ez. i. 22, but in other passages of the O. T. "ice and frost." It is derived from קָרַח, *to make smooth, to make bald*. The word κρύσταλλος, in Rev. iv. 6, xxii. 1, means *ice* (Hesych. κρύσταλλος τὸ πεπηγὸς ὕδωρ ὑπὸ κρύους). But it also has a second meaning, and signifies a mineral substance clear and transparent like ice, and is so used by St. John. [W. D.]

CUBIT. [MEASURES.]

CUCKOO; A. V. CUCKOW (שַׁחַף; λάρος; *larus*), a bird found in the list of unclean birds in Lev. xi. 16 and Deut. xiv. 15. Referring it to the root שָׁחַף, *to make thin*, Gesenius considers that the sea-gull is meant, because of the smallness of its body in comparison with its apparent size and spread of wing. Bochart suggests the bird called by the Greeks κέπφος. This is a light sea-bird of the petrel kind, the character of which agrees with the etymology of שַׁחַף. (Suidas: Κέπφος εἶδος ὀρνέου ὀξυτάτου [ὁ λεγόμενος λάρος] ἔστι δὲ κοῦφον καὶ ἐπίπλεον τοῖς κύμασιν.) Κέπφος is the rendering of the Graeco-Venetian version in Lev. [W. D.]

CUCUMBERS are named twice in the A. V., and once in the Apocrypha, where ἐν σικυηράτῳ is translated "*in a garden of cucumbers.*" In Num. xi. 5 cucumbers are mentioned among the vegetable products of Egypt, which the mixed multitude regretted, when in the wilderness. The Hebrew word is קִשֻּׁאִים (σικυοί or σίκυες, *cucumeres*), which is the plural form of קִשֻּׁא. The Talmudists have קִשּׁוּת, and the Phoenicians

had the word Κουσίμεζαρ (Diosc. iv. 152), which is probably קשא מצר "cucumber of Egypt" = *σίκυς ἄγριος*. The same name for cucumber exists in all the cognate languages. For an account of the cucumbers of Syria and Egypt, see Forskal, *Flora Aegypt.* p. 169; Celsii, *Hierobot.* ii. 249. The root of the word is קָשָׁא, which seems to contain the notion of hardness and heaviness.

From the same root comes מִקְשָׁה, *a garden of cucumbers*, which occurs in Is. i. 8. The LXX. render מִקְשָׁה by *σικυήρατον*, and the Vulg. by *cucumerarium*. The plant referred to is the *cucumis chate* of Linnaeus. It is abundant in Egypt, where it grows and ripens rapidly. [W. D.]

CUMMIN (כַּמּוֹן; *κυμῖνον*; *cyminum*), one of the cultivated plants of Palestine, mentioned by Isaiah (xxviii. 25, 27) as not being threshed in the ordinary way in which wheat was threshed, but with a rod; and again by our Saviour as one of the crops of which the Scribes and Pharisees paid tithe. It is an umbelliferous plant something like fennel (*Cuminum sativum*, Linn.). The seeds have a bitterish warm taste with an aromatic flavour. It was used in conjunction with salt as a sauce (Plin. xix. 8). The Maltese are said to grow cummin at the present day, and to thresh it in the manner described by Isaiah. [W. D.]

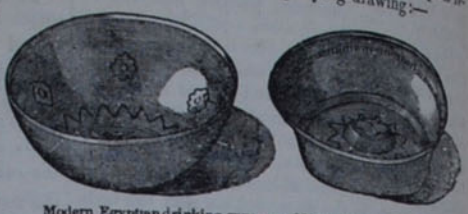
CUP. The chief words rendered "cup" in the A. V. are, 1. כּוֹס; *ποτήριον*; *calix*: 2. קְשׂוֹת, only in plural; *σπονδεῖα*; *crateres*: 3. גָּבִיעַ; **Κόνδυ**; *scyphus*: see also further words BASIN and BOWL. The cups of the Jews, whether of metal or earthenware, were possibly borrowed, in point of shape and design, from Egypt and from the Phoenicians, who were celebrated in that branch of workmanship (*Il.* xxiii. 743; *Od.* iv. 615, 618). Egyptian cups were of various shapes, either having handles or without them. In Solomon's time all his drinking vessels were of gold, none of silver (1 K. x. 21). Babylon is compared to a golden cup (Jer. li. 7).

Assyrian cup with handle. (Layard, ii. 303.)

Assyrian drinking-cup. (Layard, ii. 304.)

Assyrian cups from Khorsabad and Nimroud may be seen figured in Layard (*Nin.* ii. 303, 304; *Nin. and Bab.* 186, 190, 192), some perhaps of Phoenician workmanship, from which source both Solomon and the Assyrian monarch possibly derived both their workmen and the works themselves. The cups and other vessels brought to Babylon by Nebuchadnezzar may thus have been of Phoenician origin (Dan. v. 2).

On the bas-reliefs at Persepolis many figures are represented bearing cups or vases which may fairly be taken as types of the vessels of that sort described in the book of Esther (Esth. i. 7; Niebuhr, *Voyage*, ii. 106; Chardin, *Voyages*, viii. p. 238 Pl. lviii.). The great laver, or "sea," was made with a rim like the rim of a cup (*Côs*), "with flowers of lilies" (1 K. vii. 26), a form which the Persepolitan cups resemble (Jahn, *Arch.* §144). The common form of modern Oriental cups is represented in the accompanying drawing:—



Modern Egyptian drinking-cups, one-fifth of the real size. (Lane.)

The use of gold and silver cups was introduced into Greece after the time of Alexander (Athen. vi. 229, 30; xi. 446, 465; Birch, *Anc. Pott.*, ii. 109).

The cups of the N. T., *ποτήρια*, were often no doubt formed on Greek and Roman models. They were sometimes of gold (Rev. xvii. 4). *Dict. of Antiq.* art. PATERA. [H. W. P.]

CUP-BEARER (מַשְׁקֶה; *οἰνοχόος*; *pincerna*), an officer of high rank with Egyptian, Persian, Assyrian, as well as Jewish monarchs. The chief cupbearer, or butler, to the king of Egypt was the means of raising Joseph to his high position (Gen. xl. 1-21, xli. 9). Rabshakeh, who was sent by Sennacherib to Hezekiah, appears from his name to have filled a like office in the Assyrian court (2 K. xviii. 17; Ges. p. 1225), and it seems probable, from his association with Rab-saris, *chief of the eunuchs* (רַב־סָרִיס), and from Eastern custom in general, that he was, like him, an eunuch (Ges. p. 973). Herod the Great had an establishment of eunuchs, of whom one was a cupbearer (Joseph. *Ant.* xvi. 8, 1). Nehemiah was cupbearer to Artaxerxes Longimanus king of Persia (Neh. i. 11, ii. 1). Cupbearers are mentioned among the attendants of Solomon (1 K. x. 5; comp. Layard, *Nin.* ii. 324, 326). [H. W. P.]

CURTAINS. The Hebrew terms translated in the A. V. by this word are three:

1. *Yereeoth*, יְרִיעוֹת; the ten "curtains" of fine linen, &c., each 28 cubits long and 4 wide, and also the eleven of goats' hair, which covered the Tabernacle of Moses (Ex. xxvi. 1-13; xxxvi. 8-17). The charge of these curtains and of the other textile fabrics of the Tabernacle was laid on the Gershonites (Num. iv. 25). Having this definite meaning, the word came to be used as a synonym for the Tabernacle—its transitoriness and slightness; and is so employed in the sublime speech of David, 2 Sam. vii. 2 (where "curtains" should be "the curtain"), and 1 Chr. xvii. 1. In a few later instances the word bears the more general meaning of the skins of a tent; as in the beautiful figure of Is. liv. 2 (where "habitations" should be "tabernacles," מִשְׁכְּנוֹת, poetic word for "tents"); Jer. iv. 20, x. 20 (here אֹהֶל "tabernacle" and "tent" are both one word, גֹּמֶן, is the =tent); Ps. civ. 2 (where "stretch," נטה, is the word usually employed for extending a tent). Also specially of nomadic people, Jer. xlix. 29; Hab. iii. 7; Cant. i. 5 (of the black hair-cloth of which the tents of the real Bedoueen are still composed).

2. *Masac*, מָסָךְ; the "hanging" for the doorway of the tabernacle, Ex. xxvi. 36, 7, xxxv. 15, xxvi. 37, xxxix. 38, xl. 5; Num. iii. 25, iv. 25: and also for the gate of the court round the tabernacle, Ex. xxvii. 16, xxxv. 17, xxxviii. 18, xxxix. 40, xl. 33; Num. iii. 26, iv. 26. Amongst these the rendering "curtain" occurs but once, Num. iii. 26; while "hanging" is shared equally between *Masac* and a very different word—*Kelai*, קְלָעַי.

The idea in the root of *Masac* seems to be of shielding or protecting (סכך; Ges. 951). If this be so, the *Masac* may have been not a curtain or veil, but an awning to shade the entrances—a thing natural and common in the fierce sun of the East (see one figured in Fergusson's *Nineveh and Persepolis*, p. 184). But the nature of this and the other textile fabrics of the tabernacle will be best examined under TABERNACLE.

Besides "curtain" and "hanging," *Masac* is rendered "covering" in Ex. xxxv. 12, xxxix. 34, xl. 21; Num. iv. 5; 2 Sam. xvii. 19; Ps. cv. 39; Is. xxii. 8.

3. *Dôk*, דָּק. There is nothing to guide us to the meaning of this word. It is found but once (Is. xl. 22), in a passage founded on the metaphor of a tent. [G.]

CUSH (כּוּשׁ; Χουσί; *Aethiopis*, and *Chusi*), a Benjamite mentioned only in the title to Ps. vii. There is every reason to believe this title to be of great antiquity (*Ewald*, Psalmen, 9). Cush was probably a follower of Saul, the head of his tribe, and had sought the friendship of David for the purpose of "rewarding evil to him who was at peace with him"—an act in which no Oriental of ancient or modern times would see any shame, but, if successful, the reverse. Happily, however, we may gather from verse 15 that he had not succeeded.

CUSH (כּוּשׁ; Χούς; *Chus* (Gen. x. 6, 7, 8; 1 Chr. i. 8, 9, 10); **Αἰθιοπία, Αἰθίοπες**, *Aethiopia*; CUSHITE כּוּשִׁי, **Αἰθίοψ**, *Aethiops*; pl. כֻּשִׁים, כּוּשִׁים; fem. כּוּשִׁית), the name of a son of Ham, apparently the eldest, and of a territory or territories occupied by his descendants. 1. In the genealogy of Noah's children Cush seems to be an individual, for it is said "Cush begat Nimrod" (Gen. x. 8; 1 Chr. i. 10). If the name be older than his time he may have been called after a country allotted to him. The following descendants of Cush are enumerated:—his sons, Seba, Havilah, Sabtah or Sabta, Raamah, and Sabtechah or Sabtecha; his grandsons, the sons of Raamah, Sheba and Dedan; and Nimrod, who, as mentioned after the rest, seems to have been a remoter descendant than they, the text not necessarily proving him to have been a son. The only direct geographical information given in this passage is with reference to Nimrod, the beginning of whose kingdom was in Babylonia, and who afterwards went, according to the reading which we prefer, into Assyria, and founded Nineveh and other cities. The reasons for our preference are, (1.) that if we read "Out of that land went forth Asshur," instead of "he went forth [into] Asshur," *i. e.* Assyria, there is no account given but of the "beginning" of Nimrod's kingdom; and (2.) that Asshur the patriarch would seem here to be quite out of place in the genealogy.

2. Cush as a country appears to be African in all passages except Gen. ii. 13. We may thus distinguish a primaeval and a post-diluvian Cush. The former was encompassed by Gihon, the second river of Paradise: it would seem therefore to have been somewhere to the northward of Assyria. It is possible that Cush is in this case a name of a period later than that to which the history relates, but it seems more probable that it was of the earliest age, and that the African Cush was named from this older country. Most ancient nations thus connected their own lands with Paradise, or with primaeval seats. In this manner the future Paradise of the Egyptians was a sacred Egypt watered by a sacred Nile; the Arabs have told of the terrestrial Paradise of Sheddád the son of 'A'd, as sometimes seen in their deserts; the Greeks located the all-destroying floods of Ogyges and Deucalion in Greece; and the Mexicans seem to have placed a similar deluge in America; all carrying with them their traditions and fixing them in the territories where they established themselves. The Cushan mentioned in Hab. (iii. 7) has been thought to be an Asiatic post-diluvian Cush, but it is most reasonable to hold that Cushan-rishathaim is here intended [CUSHAN]. In the ancient Egyptian inscriptions Ethiopia above Egypt is termed Keesh or Kesh, and this territory probably perfectly corresponds to the African Cush of the Bible. The Cushites however had clearly a wider extension, like the Ethiopians of the Greeks, but apparently with a more definite ethnic relation. The settlements of the sons and descendants of Cush mentioned in Gen. x. may be traced from Meroë to Babylon, and probably on to Nineveh. We have not alone the African Cush, but Seba appears to correspond to Meroë, other sons of Cush are to be traced in Arabia [ARABIA, RAAMAH, &c.], and Nimrod reigned in Babylonia, and seems to have extended his rule over Assyria. Thus the Cushites appear to have spread along tracts extending from the higher Nile to the Euphrates and Tigris. Philological and ethnological data lead to the same conclusion. There are strong reasons for deriving the non-Semitic primitive language of Babylonia, variously called by scholars Cushite and Scythic, from an ante-Semitic dialect of Ethiopia, and for supposing two streams of migration from Africa into Asia in very remote periods; the one of Nigritians through the present Malayan region, the other and later one, of Cushites, "from Ethiopia properly so called, through Arabia, Babylonia, and Persia, to Western India" (*Genesis of the Earth, &c.*, pp. 214, 5). Sir H. Rawlinson has brought forward remarkable evidence tending to trace the early Babylonians to Ethiopia; particularly the similarity of their mode of writing to the Egyptian,* and the indication in the traditions of Babylonia and Assyria of "a connexion in very early times between Ethiopia, Southern Arabia, and the cities on the Lower Euphrates," the Cushite name of Nimrod himself as a deified hero, being the same as that by which Meroë is called in the Assyrian inscriptions (Rawlinson's *Herod.* i. pp. 442, 3). History affords many traces of this relation of Babylonia, Arabia, and Ethiopia. Zerah the Cushite (A. V. "Ethiopian") who was defeated by Asa, was most probably a king of Egypt, certainly the leader of an Egyptian

* Ideographic writing seems characteristic of Turanian nations; at least such alone have kept to it, partly or wholly, in spite of their after knowledge of phonetic characters.

army: the dynasty then ruling (the 22nd) bears names that have caused it to be supposed to have had a Babylonian or Assyrian origin, as Sheshonk, Shishak, Sheshak; Namuret, Nimrod; Tekrut, Teklut, Tiglath. The early spread of the Mizraites illustrates that of the Cushites [CAPHTOR]: it may be considered as a part of one great system of migrations. On these grounds we suppose that these Hamite races, very soon after their arrival in Africa, began to spread to the east, to the north, and to the west; the Cushites establishing settlements along the southern Arabian coast, on the Arabian shore of the Persian Gulf and in Babylonia, and thence onwards to the Indus, and probably northward to Nineveh; and the Mizraites spreading along the south and east shores of the Mediterranean, on part of the north shore, and in the great islands. These must have been sea-faring peoples, not wholly unlike the modern Malays, who have similarly spread on the shores of the Indian Ocean. They may be always traced where very massive architectural remains are seen, where the native language is partly Turanian and partly Semitic, and where the native religion is partly cosmic or high-nature worship, and partly fetishism or low nature-worship. These indications do not fail in any settlement of Cushites or Mizraites with which we are well acquainted. [ETHIOPIA.] [R. S. P.]

CUSH'AN (כּוּשָׁן; Αἰθίοπες; *Aethiopia*, Hab. iii. 7), possibly the same as Cushan-rishathaim (A. V. Chushan-) king of Mesopotamia (Judg. iii. 8, 10). The order of events alluded to by the prophet seems to favour this supposition. First he appears to refer to former acts of Divine favour (ver. 2); he then speaks of the wonders at the giving of the Law, "God came from Teman, and the Holy One from mount Paran"; and he adds, "I saw the tents of Cushan in affliction: [and] the tent-curtains of the land of Midian did tremble," as though referring to the fear of the enemies of Israel at the manifestations of God's favour for His people. Cushan-rishathaim, the first recorded oppressor of the days of the Judges, may have been already reigning at the time of the entrance into Palestine. The Midianites, certainly allied with the Moabites at that time, feared the Israelites and plotted against them (Num. xxii., xxiii., xxiv., xxv.); and it is noticeable that Balaam was sent for from Aram (xxiii. 7), perhaps the Aram-naharaim of the oppressor. Habakkuk afterwards alludes to the crossing of Jordan or the Red Sea, or both (ver. 8-10, 15), to the standing still of the sun and moon (11), and apparently to the destruction of the Canaanites (12, 13, 14). There is far less reason for the supposition that Cushan here stands for an Asiatic Cush [CHUSHAN-RISHATHAIM.] [R. S. P.]

CUSH'I (כּוּשִׁי; Χουσί; *Chusi*), a name occurring more than once in the O. T. **1.** One of the ancestors of Jehudi, a man about the court of king Jehoiakim (Jer. xxxvi. 14). **2.** Father of Zephaniah the Prophet (Zeph. i. 1). **3.** (With the article, הַכּוּשִׁי, *i.e.* "the Cushite," "the Ethiopian;" ὁ Χουσί; *Chusi*) a man apparently attached to Joab's person, but unknown and unaccustomed to the king, as may be inferred from his not being recognised by the watchman, and also from the abrupt manner in which he breaks his evil tidings to David, unlike Ahimaaz who was well aware of the effect they were sure to produce. That Cushi was a foreigner—as we should infer from his name—is also slightly corroborated by his ignorance of the ground in the Jordan valley—"the way of the 'Ciccar'"—by knowing which Ahimaaz was enabled to outrun him (2 Sam. xviii. 21, 22, 23, 31, 32). Ewald, however, conjectures that a mode of running is here referred to, peculiar to Ahimaaz, and by which he was recognised a long distance off by the watchman.

CUTH'AH or **CUTH** (כּוּתָה, כּוּת; Χουθά, Χούθ; Joseph. Χούθος; *Cutha*), one of the countries whence Shalmaneser introduced colonists into Samaria (2 K. xvii. 24, 30): these, intermixing with the remnant of the ten tribes, were the progenitors of the Samaritans, who were called Cuthaeans by the Jews, and are so described in the Chaldee and Talmud (οἱ κατὰ τὴν Ἑβραίων γλῶτταν Χουθαῖοι, κατὰ δὲ τὴν Ἑλλήνων Σαμαρεῖται, Joseph. *Ant.* ix. 14, §3). The position of Cuthah is undecided; Josephus speaks of a river of that name in Persia, and fixes the residence of the Cuthaeans in the interior of Persia and Media (*Ant.* ix. 14, §3, x. 9, §7). Two localities have been proposed, each of which corresponds in part, but neither wholly, with Josephus' account. For the one we depend on the statements of Arabian geographers who speak of a district and town named Kutha, between the Tigris and Euphrates, after which one of the canals (the fourth in Xen. *Anab.* i. 7) was named; the town existed in the time of Abulfeda, and its site has been identified with the ruins of *Towibah* immediately adjacent to Babylon (Ainsworth's *Assyria*, p. 165; Knobel, *Völkertafel*, p. 252); the canal may be the river to which Josephus refers. The other locality corresponds with the statement that the Cuthaeans came from the interior of Persia and Media. They have been identified with the Cossaei, a warlike tribe, who occupied the mountain ranges dividing those two countries, and whose lawless habits made them a terror even to the Persian emperors (Strab. xi. 524, xvi. 744). They were never wholly subdued until Alexander's expedition; and it therefore appears doubtful whether Shalmaneser could have gained sufficient authority over them to effect the removal of any considerable number; their habits would have made such a step highly expedient, if practicable. The connexion between the Samaritans and the Sidonians, as stated in their letter to Alexander the Great (Joseph. *Ant.* xi. 8, §6, xii. 5, §5), and between the Sidonians and the Cuthaeans as expressed in the version of the Chaldee Paraphrast Pseudo-Jonathan in Gen. x. 19, who substitutes כותניים for צידון, and in the Targum, 1 Chr. i. 13, where a similar change is made, is without doubt to be referred to the traditional belief that the original seat of the Phoenicians was on the shores of the Persian Gulf (Her. i. 1). [W. L. B.]

CUTTING OFF FROM THE PEOPLE [EXCOMMUNICATION.]

CUTTINGS [IN THE FLESH] (1. שָׂרֶטֶת, s. f. שֶׂרֶט, s. m., both from שָׂרַט (Buxtorf), [illegible] (Gesen. p. 1395), *cut*: 2. גְּדוּדוֹת, from גָּדַד, [illegible] (Gesen. p. 264); ἐντομίδες; *incisurae*: 3. קַעֲקַע, s., from קוּעַ, *engrave* (Gesen. p. 1208); γράμματα στικτὰ; *stigmata*). The prohibition (Lev. xix. 28) against marks or cuttings in the flesh for the dead must be taken in connexion with the parallel passages (Lev. xxi. 5; Deut. xiv. 1), in which shav-

ing the head with the same view is equally forbidden. But it appears from Jer. xvi. 6, 7, that some outward manifestation of grief in this way was not wholly forbidden, or was at least tolerated. The ground, therefore, of the prohibition must be sought elsewhere, and will be found in the superstitious or inhuman practices prevailing among heathen nations. A notion apparently existed that self-inflicted baldness or mutilation had a propitiatory efficacy in respect of the manes of the dead, perhaps as representing, in a modified degree, the solemnity of human or animal sacrifices. Herodotus (iv. 71) describes the Scythian usage in the case of a deceased king, for whose obsequies not fewer than six human victims, besides offerings of animals and other effects, were considered necessary. An extreme case of funereal bloodshed is represented on the occasion of the burial of Patroclus, when four horses, two dogs, and twelve Trojan captives are offered up (*Il.* xxiii. 171, 176). Together with human or animal sacrifices at funerals, and after these had gone out of use, the minor propitiatory acts of self-laceration and depilation continued in use (*Il.* xxiii. 141; *Od.* iv. 197; Virg. *Aen.* iii. 67, with Servius ad loc. xii. 605; Eurip. *Alc.* 425; Seneca, *Hippol.* v. 1176, 1193). Plutarch says that some barbarians mutilate themselves (*De Consol. ad Apollon.* p. 113, vol. vi. Reiske). He also says that Solon, by the advice of Epimenides, curtailed the Athenian practice in this respect (*Solon.* 12-21, vol. i. p. 184, 194). Cicero quotes a law of the twelve tables to the same effect; "mulieres genas ne radunto" (*De Leg.* ii. 23).

Such being the ancient heathen practice it is not surprising that the Law should forbid similar practices in every case in which they might be used or misconstrued in a propitiatory sense. "Ye shall not make cuttings *for* (*propter*) the dead לָנֶפֶשׁ (Lev. xix. 28; Ges. 731; Spencer *de Leg. Hebr.* ii. xix. 404, 405).

But the practice of self-mutilation as an act of worship belonged also to heathen religious ceremonies not funereal. The priests of Baal, a Syrian and also an Assyrian deity, cut themselves with knives to propitiate the god "after their manner" (1 K. xviii. 28). Herodotus says the Carians, who resided in Europe, cut their foreheads with knives at festivals of Isis; in this respect exceeding the Egyptians, who beat themselves on these occasions (Herod. ii. 61). This shows that the practice was not then at least an Egyptian one. Lucian, speaking of the Syrian priestly attendants of this mock deity, says, that using violent gestures they cut their arms and tongues with swords (Lucian, *Asinus*, c. 37, vol. ii. 102, Amst.; *de Dea Syr.* ii. 658, 681; comp. Ez. viii. 14). Similar practices in the worship of Bellona are mentioned by Lucan (*Phars.* i. 560), and alluded to by Aelius Lampridius (*Comm.* p. 209), by Tertullian (*Apol.* 9), and Lactantius (*Div. Instit.* i. c. 21, 29, Paris). Herodotus, speaking of means used for allaying a storm, uses the words ἔντομα ποιεῦντες, which may mean cutting the flesh, but more probably offering human sacrifices (Herod. vii. 191, ii. 119, with Schweighaeuser's note; see also Virg. *Aen.* ii. 116; Lucr. i. 85).

The prohibition, therefore, is directed against practices prevailing not among the Egyptians whom the Israelites were leaving, but among the Syrians, to whom they were about to become neighbours (Selden, *de Diis Syris, Syn.* ii. c. 1).

Practices of self-mutilation, whether propitiatory or simply funereal, *i. e.* expressive of highly excited feeling, are mentioned of the modern Persians on the occasion of the celebration of the death of Hoseyn, at which a man is paraded in the character of the saint, with points of lances thrust into his flesh. At funerals also in general the women tear their hair and faces. The Circassians express grief by tearing the flesh of their foreheads, arms, and breasts. The Mexicans and Peruvians offered human sacrifices both at funerals and festivals. The Gosáyens of India, a class of Brahminical friars, endeavour in some cases to extort alms by gashing their limbs with knives. Among the native negro African tribes also the practice appears to prevail of offering human sacrifices at the death of chiefs (Chardin, *Voyages*, vi. 482, ix. 58, 490; Olearius, *Travels*, p. 237; Lane, *Mod. Eg.* ii. 59; Prescott, *Mexico*, i. 53, 63; *Peru*, i. 86; Elphinstone, *Hist. of India*, i. 116; Strab. xv. 711, et seq.; Niebuhr, *Voyages*, ii. 54; Livingstone, *Travels*, p. 318, 588; *Col. Ch. Chron.* no. cxxxi. 179; Muratori, *Anecd.* iv. 99, 100).

But there is another usage contemplated more remotely by the prohibition, viz., that of printing marks (στίγματα), tattooing, to indicate allegiance to a deity, in the same manner as soldiers and slaves bore tattooed marks to indicate allegiance or adscription. This is evidently alluded to in the Revelation of St. John (xiii. 16, xix. 20, xvii. 5), χάραγμα ἐπὶ τῆς χειρὸς τῆς δεξιᾶς καὶ ἐπὶ τῶν μετώπων, and, though in a contrary direction, by Ezekiel (ix. 4), by St. Paul (Gal. vi. 17), in the Revelation (vii. 3), and perhaps by Isaiah (xliv. 5) and Zechariah (xiii. 6). Lucian, speaking of the priests of the Syrian deity, says, στίζονται πάντες, οἱ μὲν ἐς καρποὺς, οἱ δὲ ἐς αὐχένας, καὶ ἀπὸ τοῦδε, ἅπαντες Ἀσσύριοι στιγματοφορέουσι (*de Dea Syr.* ii. p. 684). A tradition, mentioned by Jerome, was current among the Jews, that king Jehoiakim bore on his body marks of this kind which were discovered after his death (Spencer, *de Leg. Hebr.* ii. xx. 410). Philo, quoted by Spencer, describes the marks of tattooing impressed on those who submitted to the process in their besotted love for idol-worship, as being made by branding (σιδήρῳ πεπυρωμένῳ, Philo, *de Monarch.* i. 819; Spencer, 416). The Arabs, both men and women, are in the habit of tattooing their faces, and other parts of the body, and the members of Brahminical sects in India are distinguished by marks on the forehead, often erroneously supposed by Europeans to be marks of caste (Niebuhr, *Descr. de l'Ar.* 58; *Voyages*, i. 242; Wellsted, *Arabia*, ii. 206, 445; Olearius, *Travels*, 299; Elphinstone, *India*, i. 195). [H. W. P.]

CY'AMON (Κυάμων; *Chelmon*), a place named only in Judith vii. 3, as lying in the plain (αὐλών, A. V. "valley") over against (ἀπέναντι) Esdrelom. If by "Esdrelom" we may understand Jezreel, this description answers to the situation of the modern village *Tell Kaimôn*, on the eastern slopes of Carmel, on a conspicuous position overlooking the Kishon and the great plain (Rob. iii. 114; Van de Velde, i. 330). The place was known to Eusebius (Καμμωνά) and Jerome (*Cimana*), and is mentioned by them in the Onomasticon. They identify it with CAMON, the burial-place of Jair the Gileadite. Robinson suggests its identity with JOKNEAM. [G.]

CYMBAL, CYMBALS (מְצִלְתַּיִם or צִלְצְלִים), a percussive musical instrument, from צָלַל, *to*

tinkle (comp. *his two ears shall tingle*, תְּצִילֶנָה, 1 Sam. iii. 11, and *a fish-spear*, צְלָצַל, Job xli. 7); possibly so called from its tinkling sound. The three instruments which appear to have been most in common use amongst the Hebrews were *Nebel*, נֵבֶל, *Cinnoor*, כִּנּוֹר, and Tzilzel, צֶלְצֶל. Two kinds of cymbals are mentioned in Ps. cl. 5, צִלְצְלֵי שָׁמַע, "loud cymbals," *cymbala benesonantia*, or *castagnettes*, and צִלְצְלֵי תְרוּעָה, "high-sounding cymbals," *cymbala jubilationis*. The former consisted of four small plates of brass or of some other hard metal; two plates were attached to each hand of the performer, and were smote together to produce a loud noise. The latter consisted of two larger plates, one held in each hand, and struck together as an accompaniment to other instruments. Asaph, Heman, and Jeduthun, the renowned conductors of the music of the sanctuary, employed the "loud cymbals" possibly to beat time, and to give the signal to the choir when it was to take part in the sacred chant. Lewis says—but he does not support his statement by any authority—that "there was allowed but one cymbal to be in choir at once." The use of cymbals was not necessarily restricted to the worship of the Temple or to sacred occasions: they were employed for military purposes, as also by the Hebrew women as a musical accompaniment to their national dances. The "loud cymbals" are the same with מְצִלְתַּיִם, A. V. "cymbals," performed on by the band which accompanied David when he brought up the ark of God from Kirjath-Jearim (1 Chr. xiii. 8).

Both kinds of cymbals are still common in the East in military music, and Niebuhr often refers to them in his travels. "Il y a chez les Orientaux," says Munk, "deux espèces: l'une se compose de deux petits morceaux de bois ou de fer creux et ronds qu'on tient entre les doigts et qui sont connus sous le nom de castagnettes; l'autre est composée de deux demi-sphères creusés en métal." Lampe has written a copious dissertation on ancient cymbals, and his work may be consulted with advantage by those who desire fuller information on the subject.

The cymbals used in modern orchestras and military bands, and which are called in Italian *piatti*, are two metal plates of the size and shape of saucers, one of which is fixed, and the other is held by the performer in his left hand. These resemble very closely the "high-sounding cymbals" of old, and they are used in a similar manner to mark the rhythm, especially in music of a loud and grand character. They are generally played by the person who performs on the large side drum (also an instrument of pure percussion); and whilst he holds one cymbal in his left hand, he strikes it against the other which is fixed to the drum, his right hand remaining free to wield the drumstick, as the large drum is only struck on one side and with one stick. In practice the drum and the cymbals are struck simultaneously, and an effect of percussion is thus produced which powerfully marks the time.

The noun *metzilloth*, מְצִלּוֹת, found in Zech. xiv. 20, is regarded by some critics as expressive of certain musical instruments known in the age of the second Temple, and probably introduced by the Israelites on their return from Babylon. The A. V. renders the word "bells," supposing it to be derived from צָלַל. The most generally received opinion, however, is that they were concave pieces or plates of brass which the people of Palestine and Syria attached to horses by way of ornament. (See Mendelssohn's Preface to Book of Psalms; Kimchi, *Comment. in loc.*; Lewis, *Origines Hebraeae*, Lond. 1724, 176-7; Forkel, *Geschichte d. Musik*; Jahn, *Archaeology*, American ed., cap. v. §96, 2; Munk, *Palestine*, 456; Esendier, *Diction. of Music*, 112.)

[D. W. M.]

CYPRESS (תִּרְזָה; LXX. omits; ἴλεξ). Celsius (*Hierob.* ii. 269, 70) defends the rendering of the Vulg. in Is. xliv. 14, but the etymology of the word from תָּרַז, *to be hard* (as in Latin we get *robur*, an oak) equally well suits the cypress. Van de Velde describes the cypresses of Lebanon, and there is great probability that the tree mentioned by Isaiah with the cedar and the oak is identical with the κυπάρισσος of Eccles. xiv. 11, l. 10. The evergreen cypress (*cup. sempervirens* of Linnaeus) is a large coniferous tree very common in Palestine. Its wood is fragrant, very compact and heavy. It hardly ever rots, and was much used by the ancients in making the statues of their gods. Pococke has observed that the cypress is the only tree which grows towards the summits of Lebanon, and that at a considerable altitude its form is modified, so as to resemble a small oak. [CEDAR.]

[W. D.]

CYPRUS (Κύπρος). This island was in early times in close commercial connexion with Phoenicia; and there is little doubt that it is referred to in such passages of the O. T. as Ez. xxvii. 6. [CHITTIM.] Josephus makes this identification in the most express terms (Χέθιμα . . . Κύπρος αὕτη νῦν καλεῖται; *Ant.* i. 6, §1; so Epiphan. *Haer.* xxx. 25). Possibly Jews may have settled in Cyprus before the time of Alexander. Soon after his time they were numerous in the island, as is distinctly implied in 1 Macc. xv. 23. The first notice of it in the N. T. is in Acts iv. 36, where it is mentioned as the native place of Barnabas. In Acts xi. 19, 20 it appears prominently in connexion with the earliest spreading of Christianity, first as receiving an impulse among its Jewish population from the persecution which drove the disciples from Jerusalem, at the death of Stephen, and then as furnishing disciples who preached the gospel to Gentiles at Antioch. Thus when Paul was sent with Barnabas from Antioch on his first missionary journey, Cyprus was the first scene of their labours (Acts xiii. 4-13). Again when Paul and Barnabas separated and took different routes, the latter went to his native island, taking with him his relative Mark, who had also been there on the previous occasion (Acts xv. 39). Another Christian of Cyprus, Mnason, called "an old disciple," and therefore probably an early convert, is mentioned Acts xxi. 16. The other notices of the island are purely geographical. On St. Paul's return from the third missionary journey, they "sighted" Cyprus, and sailed to the southward of it on the voyage from Patara to Tyre (ib. 3). At the commencement of the voyage to Rome, they sailed to the northward of it, on leaving Sidon, in order to be under the lee of the land (Acts xxvii. 4), and also in order to obtain the advantage of the current which sets northerly along the coast of Phoenicia and westerly with considerable force along Cilicia.

All the notices of Cyprus contained in ancient writers are diligently collected in the great work of Meursius (Meursii *Opera*, vol. iii. Flor. 1744). Situated in the extreme eastern corner of the Mediterranean, with the range of Lebanon on the east, and that of Taurus on the north, distinctly visible, it never became a thoroughly Greek island. Its religious rites were half Oriental [PAPHOS], and its political history has almost always been associated with Asia and Africa. Cyprus was a rich and productive island. Its fruits and flowers were famous. The mountains also produced metals, especially copper. This circumstance gives us an interesting link between this island and Judaea. The copper mines were at one time farmed to Herod the Great (Joseph. *Ant.* xvi. 4, §5), and there is a Cyprian inscription (Boeckh, No. 2628) which seems to refer to one of the Herods. The history of Cyprus is briefly as follows:—After being subject to the Egyptian king Amasis (Herod. ii. 182) it became a part of the Persian empire (ib. iii. 19, 91), and furnished ships against Greece in the expedition of Xerxes (ib. vii. 90). For a time it was subject to Greek influence, but again became tributary to Persia. After the battle of Issus, it joined Alexander, and after his death fell to the share of Ptolemy. In a desperate sea-fight off SALAMIS at the east end of Cyprus (B.C. 306) the victory was won by Demetrius Poliorcetes,—but the island was recovered by his rival, and afterwards it remained in the power of the Ptolemies, and was regarded as one of their most cherished possessions. It became a Roman province (B.C. 58) under circumstances discreditable to Rome.

Copper Coin of Cyprus, under Emp. Claudius.

Obv. [CL]AVDIVS. CAESA[R]. Head of Emp. to left. Rev. EIII KOMINIOY Π[POKA]OY ANΘYΠA KYΠPIΩN.

At first its administration was joined with that of Cilicia, but after the battle of Actium it was separately governed. In the first division it was made an imperial province (Dion Cass. liii. 12). From this passage and from Strabo (xiv. p. 683) it has been supposed by some, as by Baronius, that St. Luke used the word ἀνθύπατος (*proconsul*), because the island was still connected with Cilicia, by others, as by Grotius and Hammond, that the evangelist employs the word in a loose and general manner. But, in fact, Dion Cassius himself distinctly tells us (ib. and liv. 4) that the emperor afterwards made this island a senatorial province; so that St. Luke's language is in the strictest sense correct. Further confirmation is supplied by coins and inscriptions, which mention other *proconsuls* of Cyprus not very remote from the time of SERGIUS PAULUS. The governor appears to have resided at Paphos on the west of the island. Under the Roman empire a road connected the two towns of Paphos and Salamis, as appears from the Peut. Table. One of the most remarkable events in this part of the history of Cyprus was a terrible insurrection of the Jews in the reign of Trajan, which led to a massacre, first of the Greek inhabitants, and then of the insurgents themselves (Milman, *Hist. of Jews*, iii. 111, 112). In the 9th century Cyprus fell into the power of the Saracens. In the 12th it was in the hands of the Crusaders, under our king Richard I. Materials for the description of Cyprus are supplied by Pococke and Von Hammer. But see especially Engel's *Kypros*, Berlin, 1843, and Ross's *Reisen nach Kos, Halikarnassos, Rhodos, u. der Insel Cypern*, Halle, 1852. [J. S. H.]

CYRE'NE (Κυρήνη), the principal city of that part of northern Africa, which was anciently called Cyrenaica, and also (from its five chief cities) Pentapolitana. This district was that wide projecting portion of the coast (corresponding to the modern *Tripoli*), which was separated from the territory of Carthage on the one hand, and that of Egypt on the other. Its surface is a table-land descending by terraces to the sea; and it was celebrated for its climate and fertility. It is observable that the expression used in Acts ii. 10, "the parts of Libya about (κατὰ) Cyrene," exactly corresponds with a phrase used by Dion Cassius (Λιβύη ἡ περὶ Κυρήνην, liii. 12), and also with the language of Josephus (ἡ πρὸς Κυρήνην Λιβύη; *Ant.* xvi. 6, §1). [LIBYA.]

The points to be noticed in reference to Cyrene as connected with the N. T. are these,—that, though on the African coast, it was a Greek city; that the Jews were settled there in large numbers, and that under the Romans it was politically connected with Crete, from which it is separated by no great space of sea. The Greek colonisation of this part of Africa under Battus began as early as B.C. 631; and it became celebrated not only for its commerce, but for its physicians, philosophers, and poets. After the death of Alexander the Great, it became a dependency of Egypt. It is in this period that we find the Jews established there with great privileges. Ptolemy, the son of Lagus, introduced them, because he thought they would contribute to the security of the place (Joseph. *c. Apion.* ii. 4): they became a prominent and influential class of the community (*Ant.* xiv. 7, §2); and they afterwards received much consideration from the Romans (xvi. 6, §5). See 1 Macc. xv. 23. We learn from Josephus (*Life*, 76) that soon after the Jewish war they rose against the Roman power. Another insurrection in the reign of Trajan led to great disasters, and to the beginning of the decay which was completed under the Mohammedans. It was in the year B.C. 75 that the territory of Cyrene (having previously been left to the Romans as a legacy by Apion, son of Ptolemy Physcon), was reduced to the form of a province. On the conquest of Crete (B.C. 67) the two were united in one province, and together frequently called Creta-Cyrene. Under Constantine they were again separated. [CRETE.]

The notices above given of the numbers and position of the Jews in Cyrene (confirmed by Philo, who speaks of the diffusion of the Jews ἀπὸ τοῦ πρὸς Λιβύην καταβαθμοῦ μέχρι τῶν ὁρίων Αἰθιοπίας, *adv. Flacc.* p. 523) prepare us for the frequent mention of the place in the N. T. in connexion with Christianity. Simon, who bore our Saviour's cross (Matt. xxvii. 32; Mark xv. 21; Luke xxiii. 26) was a native of Cyrene. Jewish dwellers in Cyrenaica were in Jerusalem at Pentecost (Acts ii. 10). They even gave their name to one of the synagogues in Jerusalem (ib. vi. 9).

Christian converts from Cyrene were among those who contributed actively to the formation of the first Gentile church at Antioch (ib. xi. 20), and among those who are specially mentioned as labouring at Antioch when Barnabas and Saul were sent on their missionary journey is Lucius of Cyrene (ib. xiii. 1), traditionally said to have been the first bishop of his native district. Other traditions connect Mark with the first establishment of Christianity in this part of Africa.

The antiquities of Cyrene have been illustrated in a series of recent works. See Della Cella, *Viaggio da Tripoli*, &c. Genoa, 1819; Pacho, *Voyage dans la Marmarique, la Cyrénaique*, &c. Paris, 1827-1829; Trige, *Res Cyrenenses*, Hafn. 1848; Beechey, *Expedition to explore the north coast of Africa*, &c. London, 1828; Barth, *Wanderungen durch das Punische u. Kyrenaïsche Küstenland*, Berlin, 1849; Hamilton, *Wanderings in North Africa*, London, 1856. [J. S. H.]

Tetradrachm (Attic talent) of Cyrene.
Obv. Sacred silphium plant. Rev. KYPA. Head of bearded Jupiter Ammon to the right.

CYRE'NIUS (Κυρήνιος, Luke ii. 2), the literal English rendering in the A. V. of the Greek name, which is itself the Greek form of the Roman name QUIRINUS (not Quirinius; see Meyer, *in loc.*; Sueton. *Tiber.* 49; Tac. *Ann.* ii. 30, iii. 48). The full name is Publius Sulpicius Quirinus. He was consul A.U.C. 742, B.C. 12, and made governor of Syria after the banishment of Archelaus in A.D. 6 (Joseph. *Ant.* xvii. 13, §5). He was sent to make an enrolment of property in Syria, and made accordingly, both there and in Judaea, a census or ἀπογραφή (Joseph. *l. c.*, and xviii. 1, §1). But this census seems in Luke (ii. 2) to be identified with one which took place at the time of the birth of Christ, when Sentius Saturninus was governor of Syria. Hence has arisen a considerable difficulty, which has been variously solved, either by supposing some corruption in the text of St. Luke (a supposition which is not countenanced by any external critical evidence), or by giving some unusual sense to his words, **αὕτη ἡ ἀπογραφὴ πρώτη ἐγένετο ἡγεμονεύοντος τῆς Συρίας Κυρηνίου.** Many commentators and chronologists, *e. g.* Perizonius, Usher, Petavius, Storr, Tholuck, Wieseler, would render this, "was made *before Q. was governor of Syria*," by a usage otherwise confined to St. John among the Evangelists. But this is very improbable, both in itself and because thus there would have been no adequate ground for inserting the notice.

An unexpected light has been thrown on the matter lately, which renders it only necessary to refer to summaries and criticisms of the various hypotheses, such as that in Winer, art. Quirinius.

A. W. Zumpt, of Berlin, the nephew of the distinguished grammarian, in his *Commentatio de Syria Romanorum provincia a Caesare Augusto ad T. Vespasianum*, has shown it to be probable that

Quirinus was *twice* governor of Syria. This he supports by the following considerations:—

In 9 B.C. Sentius Saturninus succeeded M. Titius in the province of Syria, and governed it three years. He was succeeded by T. Quintilius Varus (Joseph. *Ant.* xvii. 5, §2), who, as it appears, remained governor up to the end of 4 B.C. Thenceforward we lose sight of him till he is appointed to the command in Germany, in which he lost his life in A.D. 7. We also lose sight of the governors of Syria till the appointment of P. Sulpicius Quirinius in A.D. 6. Now from the maxim acted on by Augustus (Dion. Cass. lii. 23), that none should hold an imperial province for less than three or more than five years, Varus cannot have been governor of Syria during the twelve years from B.C. 6 to A.D. 6. Who then were the missing governors? One of them has been found, L. Volusius Saturninus, whose name occurs as "legatus Syriae" on a coin of Antioch, A.D. 4 or 5. But his proconsulate will not fill the whole time, and one or two governors must be supplied between Varus, ending 4 B.C., and Volusius, 4 or 5 A.D.

Just in that interval falls the census, of which it is said in Luke ii. 2, that it **πρώτη ἐγένετο ἡγεμονεύοντος τῆς Συρίας Κυρηνίου.** Could Quirinus have been governor at any such time? From Jan. to Aug. B.C. 12 he was consul. Soon after that he triumphed over the Homonadenses (*maxime expugnatis per Ciliciam Homonadensium castellis insignia triumphi adeptus*, Tac. *Ann.* iii. 48). Now Zumpt applies the exhaustive process to the provinces which could by any possibility have been under Quirinus at this time, and eliminates from the inquiry Asia,—Pontus and Bithynia,—and Galatia. Cilicia only remains. But at this time, as he shows, that province had been reduced by successive diminutions, had been separated (Dion. Cass. liv. 4) from Cyprus, and—as is shown by the history of the misconduct of Piso soon afterwards, who was charged with having, as ex-governor of Syria, attempted *repetere provinciam armis* (Tac. *Ann.* iii. 12), because he had attacked Celenderis, a fort in Cilicia (*ib.* ii. 78-80)—attached to the province of Syria. This Zumpt also confirms by the accounts in Tacitus (*Ann.* vi. 41, xii. 55) of the Clitae, a seditious tribe of Cilicia aspera, who on two occasions were repressed by troops sent by the governors of Syria.

Quirinus then appears to have been governor of Syria at some time during this interval. But at *what time?* We find him in the East (Tac. *Ann.* iii. 48), as *datus rector C. Caesari Armenium obtinenti*; and this cannot have been during his well-known governorship of Syria, which began in A.D. 6; for Caius Caesar died in A.D. 4. Zumpt, by arguments too long to be reproduced here, but very striking and satisfactory, fixes the time of his first governorship at from B.C. 4 to B.C. 1, when he was succeeded by M. Lollius.

It is true this does not quite remove our difficulty. But it brings it within such narrow limits, that any slight error in calculation, or even the latitude allowed by the words **πρώτη ἐγένετο**, might well cover it.

In the passage of Tacitus referred to more than once (*Ann.* iii. 48), we learn that in A.D. 21, Tiberius asked of the Senate the honour of a public funeral for Quirinus. The historian describes, however, his memory as not being popular for other reasons (see *Ann.* iii. 22), and because of his "*sordida et praepotens senectus.*"

For the controversy respecting the census under Quirinus, as it stood before Zumpt's discovery, see Winer, ut supra: Greswell, vol. i. *Dissertation* xii.; Browne's *Ordo Saeclorum, Appendix* ii. 40 ff.; and Wieseler, *Chronologische Synopse der vier Evangelien*, 109 ff. [H. A.]

CYRUS (כֹּרֶשׁ, or כּוֹרֶשׁ, i.e. *Coresh*; Κῦρος; probably from the root contained in the Pers. *kohr*, the sun; Sans. *sûra*: so Plut. *Artax.* c. 1; cf. Gesen. *Thes.* s. v.), the founder of the Persian empire (cf. Dan. vi. 28, x. 1, 13; 2 Chr. xxxvi. 22, 23), was, according to the common legend (Herod. i. 107; Xen. *Cyrop.* i. 2, 1), the son of Mandane, the daughter of Astyages, the last king of Media, and Cambyses a Persian of the royal family of the Achaemenidae.[a] In consequence of a dream, Astyages, it is said, designed the death of his infant grandson, but the child was spared by those whom he charged with the commission of the crime (Herod. i. 109 ff.), and Cyrus grew up in obscurity under the name of Agradates (Strab. xv. 729). His real parentage was discovered by the imperious spirit which he displayed while yet a boy (Herod. i. 114), and when he grew up to manhood his courage and genius placed him at the head of the Persians. The tyranny of Astyages had at that time alienated a large faction of the Medes, and Cyrus headed a revolt which ended in the defeat and capture of the Median king B.C. 559, near Pasargadae (*Murgh-Aub*, Strab. xv. 730). After consolidating the empire which he thus gained, Cyrus entered on that career of conquest which has made him the hero of the east. In B.C. 546 (?) he defeated Croesus, and the kingdom of Lydia was the prize of his success. While his general Harpagus was engaged in completing the reduction of Asia Minor, Cyrus turned his arms against the Babylonians. Babylon fell before his army, and the ancient dominions of Assyria were added to his empire (B.C. 538). The conquest of Babylon opened the way for greater designs. It is probable that Cyrus planned an invasion of Egypt; and there are traces of campaigns in Central Asia, in which he appears to have attempted to extend his power to the Indus (Ctes. *Pers.* cc. 5 ff.). Afterwards he attacked the Massagetae, and according to Herodotus (i. 214; cf. Joseph. *Ant.* xi. 2, 1) he fell in a battle against them B.C. 529 (Clinton, *F. H.* vol. ii. 301 ff.). His tomb is still shown at Pasargadae (Arr. *Exp. Al.* vi. 29), the scene of his first decisive victory (Rawlinson, Herod. i. p. 351).

Tomb of Cyrus at *Murg-Aub*, the ancient Pasargadae.

It is impossible to insist upon the details of the outline thus sketched. In the time of Herodotus Cyrus was already regarded as the national hero of Persia, and his history had received various popular embellishments (Herod. i. 95; cf. iii. 18, 160; Xen. *Cyrop.* i. 2, 1). In the next century Xenophon chose him as the hero of his romance, and fact and fiction became thenceforth hopelessly confused in classical writers. But in the absence of authentic details of his actions, the empire which he left is the best record of his power and plans. Like an Oriental Alexander he aimed at universal dominion; and the influence of Persia, like that of Greece, survived the dynasty from which it sprung. In every aspect the reign of Cyrus marks an epoch in universal history. The fall of Sardis and Babylon was the starting-point of European life; and it is a singular coincidence that the beginning of Grecian art and philosophy, and the foundation of the Roman constitution synchronize with the triumph of the Arian race in the east (cf. Niebuhr, *Gesch. Ass.* p. 232).

But while the position which Cyrus occupied with regard to the nations of the world is strikingly significant, the personal relations to God's people, with which he is invested in the Scriptures, are full of a more peculiar interest.[b]

[a] In an inscription he is described as "Son of Cambyses, the powerful king" (Col. Rawlinson, on Herod. i. 107).

[b] It seems unnecessary to enter into the question of the identity of the Cyrus of Scripture and profane history, though the opinion of the Duke of Manchester that the Cyrus of Herodotus is the Nebuchadnezzar of the Bible has found advocates in German (Pressel, s. v. *Cyrus* in Herzog's *Encyklop.*). It is impossible that the great conqueror of Isaiah can be merely a satrap of Xerxes.

Hitherto the great kings, with whom the Jews had been brought into contact, had been open oppressors or seductive allies; but Cyrus was a generous liberator and a just guardian of their rights. An inspired prophet (Is. xliv. 28) recognised in him "a shepherd" of the Lord, an "anointed" king (Is. xlv. 1; מְשִׁיחַ, *Messiah*; τῷ χριστῷ μοῦ; *Christo meo*); and the title seemed to later writers to invest him with the dignity of being in some sense a type of Christ himself (Hieron. *Comm. in Is.* xlv. 1). His successes are connected in the prophecy with their religious issue; and if that appear to be a partial view of history which represents the restoration of a poor remnant of captive Israelites to their own land as the final cause of his victories (Is. xliv. 28–xlv. 4), it may be answered that the permanent efforts which Persia has wrought upon the world can be better traced through the Jewish people than through any other channel. The laws, the literature, the religion, the very ruins of the material grandeur of Persia have passed away; and still it is possible to distinguish the effects which they produced in preparing the Jews for the fulfilment of their last mission. In this respect also the parallel, which has been already hinted, holds good. Cyrus stands out clearly as the representative of the east, as Alexander afterwards of the west. The one led to the development of the idea of order, and the other to that of independence. Ecclesiastically the first crisis was signalised by the consolidation of a Church; the second by the distinction of sects. The one found its outward embodiment in "the great Synagogue;" the other in the dynasty of the Asmonaeans.

The edict of Cyrus for the rebuilding of the Temple (2 Chr. xxxvi. 22-3; Ezr. i. 1-4, iii. 7, iv. 3, v. 13, 17, vi. 3) was in fact the beginning of Judaism; and the great changes by which the nation was transformed into a church are clearly marked.

1. The lesson of the kingdom was completed by the captivity. The sway of a temporal prince was at length felt to be at best only a faint image of that Messianic kingdom to which the prophets pointed. The royal power had led to apostasy in Israel, and to idolatry in Judah; and men looked for some other outward form in which the law might be visibly realized. Dependence on Persia excluded the hope of absolute political freedom and offered a sure guarantee for the liberty of religious organization.

2. The captivity which was the punishment of idolatry was also the limit of that sin. Thenceforth the Jews apprehended fully the spiritual nature of their faith, and held it fast through persecution. At the same time wider views were opened to them of the unseen world. The powers of good and evil were recognised in their action in the material world, and in this way some preparation was made for the crowning doctrine of Christianity.

3. The organization of the outward Church was connected with the purifying of doctrine, and served as the form in which the truth might be realised by the mass. Prayer—public and private—assumed a new importance. The prophetic work came to an end. The Scriptures were collected. The "law was fenced" by an oral tradition. Synagogues were erected, and schools formed. Scribes shared the respect of priests, if they did not supersede them in popular regard.

4. Above all, the bond by which "the people of God" was held together was at length felt to be religious and not local, nor even primarily national. The Jews were incorporated in different nations, and still looked to Jerusalem as the centre of their faith. The boundaries of Canaan were passed; and the beginnings of a Spiritual dispensation were already made when the "Dispersion" was established among the kingdoms of the earth (comp. Niebuhr's *Gesch. Assurs und Babels*, 224 ff.; Ewald, *Gesch. d. Volkes Israel*, iv. 60 ff; Jost, *Gesch. d. Judenthums*, i. 13 ff.). [DISPERSION OF THE JEWS.]

[B. F. W.]

D

DAB'AREH (דְּבָרַת; Δεββά; Alex. Δεβρά; *Dabereth*), Josh. xxi. 28. This name is incorrectly spelt in the A. V., and should be DABERATH, which see.

DAB'BASHETH (דַּבֶּשֶׁת; Βαιθάραβα; Alex. Δαβάσθαι; *Debbaseth*), a town on the boundary of Zebulun (Josh. xix. 11 only).

DAB'ERATH (with the art. in Josh. הַדָּבְרַת; Δαβιρώθ; Alex. Δαβράθ; in Chron. by double copying, τὴν Δεβερὶ καὶ τὴν Δαβώρ; *Daberath*), a town on the boundary of Zebulun (Josh. xix. 12) named as next to Chisloth-Tabor. In the list of Levitical cities however in 1 Chr. vi. 72, and in Josh. xxi. 28 (where the name in the original is the same, though in the A. V. "Dabareh"), it is stated as belonging to Issachar. It is no doubt the Dabaritta (Δαβαρίττων κώμη) mentioned by Josephus (*B. J.* ii. 21, §3). Under the name of *Debârieh* it still lies at the western foot of Tabor (ii. 350). A tradition mentioned by Van de Velde (ii. 374) makes this the scene of the miracle on the lunatic child performed by our Lord after His descent from the Mount of Transfiguration (Matt. xvii. 14). But this event probably took place far away.

[G.]

DA'BRIA, one of the five swift scribes who recorded the visions of Esdras (2 Esd. xiv. 24; comp. 37, 42).

DACO'BI (Δακούβ; Alex. Δακουβί; *Accubo*), 1 Esd. v. 28, [AKKUB.]

DADDE'US, or SADDE'US (1 Esd. viii. 45, 46), a name which answers to the Greek Λοδδαῖος, or Δολδαῖος, which is itself a corruption of Iddo (Ezr. viii. 17), arising out of the preceding word עַל. [IDDO.]

[B. F. W.]

DA'GON (דָּגוֹן, Δάγων, a diminutive of דָּג, *a fish*, used in a sense of endearment: cf. Gesen. *Thes. s. v.*), apparently the masculine (1 Sam. v. 3, 4; Sanchon. p. 28; Movers, *Phoeniz.* i. 144) correlative of Atargatis [ATARGATIS], was the national god of the Philistines. The most famous temples of Dagon were at Gaza (Judg. xvi. 21-30) and Ashdod (1 Sam. v. 5, 6; 1 Chr. x. 10). The latter temple was destroyed by Jonathan in the Maccabaean wars (1 Macc. x. 83, 4, xi. 4; Joseph. *Ant.* xiii. 4, §5). Traces of the worship of Dagon likewise appear in the names Caphar-Dagon (near Jamnia), and Beth-Dagon in Judah (Josh. xv. 41) and Asher (Josh. xix. 27). [BETH-DAGON.] Dagon

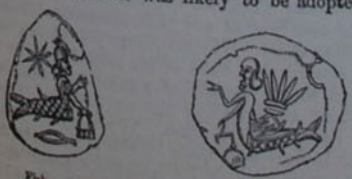
was represented with the face and hands of a man and the tail of a fish (1 Sam. v. 5).

Fish-god. From Khorsabad. (Layard.)

In the Babylonian mythology the name Dagon, Odakon (Ὠδάκων) is applied to a fish-like being who "rose from the waters of the Red Sea (Berosus, in Niebuhr, *Gesch. Assurs*, p. 477) as one of the great benefactors of men." Niebuhr appears to identify this being with the Phoenician god, but Rawlinson (*Herodotus*, i. 523 ff.) regards them as wholly distinct. It may have been from a confusion with the Babylonian deity that the Phoenician Dagon has been compared with Ζεὺς ἀρότριος, the author of agriculture (Philo Bybl. ap. Euseb. *Praep. Ev.* i. 10; Sanchon. p. 32), as if the name were connected with דָּגָן, *corn* (Σίτων, Philo).

Fish-god. From Nimroud. (Layard.)

The fish-like form was a natural emblem of fruitfulness, and as such was likely to be adopted by



Fish-god on gems in British Museum. (Layard.)

seafaring tribes in the representation of their gods. Various kinds of fish were, as is well known, objects of general worship among the Egyptians (Herod. ii. 72; Strab. xvii. p. 812). [B. F. W.]

DAI'SAN (Δαισάν; Alex. Δεσάν; *Desakon*), 1 Esd. v. 31. [REZIN; by the commonly repeated change of R, ר, to D, ד.]

DALAI'AH (דְּלָיָה; Δαλαΐα; *Dalaia*). The sixth son of Elioenai, a descendant of the royal family of Judah (1 Chr. iii. 24).

DALMANU'THA (Δαλμανουθά). In Matt. xv. 39 it is said that Jesus "came into the borders of Magdala," while in Mark viii. 10 we read that He "came into the regions (εἰς τὰ μέρη) of Dalmanutha." From this we may conclude that Dalmanutha was a town on the west side of the Sea of Galilee near Magdala. The latter stood close upon the shore, at the southern end of the little plain of Gennesaret. [MAGDALA.] Immediately south of it a precipitous hill juts out into the sea. Beyond this, about a mile from Magdala, a narrow glen breaks down from the west. At its mouth are some cultivated fields and gardens, amid which, just by the beach, are several copious fountains, surrounded by heavy ancient walls, and the ruins of a village. The place is called *'Ain-el-Bârideh*, "the cold Fountain." Here in all probability is the site of the long lost Dalmanutha. [J. L. P.]

DALMA'TIA (Δαλματία), a mountainous district on the eastern coast of the Adriatic Sea, extending from the river Naro in the S. to the Savus in the N. It formed a portion of the Roman province of Illyricum subsequently to Tiberius' expedition, A.D. 9. St. Paul sent Titus there (2 Tim. iv. 10): he himself had preached the Gospel in its immediate neighbourhood (Rom. xv. 19), for the boundaries of Illyricum and Dalmatia were not well defined, and the two names were, at the time St. Paul wrote, almost identical. [W. L. B.]

DAL'PHON (דַּלְפוֹן; Δελφών, some MSS. καὶ ἀδελφών; *Delphon*), the second of the ten sons of Haman; killed by the Jews on the 13th of Adar (Esth. ix. 7).

DAM'ARIS (Δάμαρις), an Athenian woman converted to Christianity by St. Paul's preaching (Acts xvii. 34). Chrysostom (*de Sacerdotio*, iv. 7), and others held her to have been the wife of Dionysius the Areopagite, but apparently for no other reason than that she is mentioned together with him in this passage. Grotius and Hemsterhuis think the name should be Δάμαλις, which is frequently found as a woman's name; but the permutation of λ and ρ was not uncommon both in pronunciation and writing. We have κρίβανος and κλίβανος, θεηκόλος and Λεοκόρος, βούκολος and αἰγικορεύς, from the obsolete κόρω or κόλω, *curo*, *colo* (Lobeck on Phrynichus, p. 652). [H. A.]

DAMAS'CUS (דַּמֶּשֶׂק; Δαμασκός; *Damascus*) is one of the most ancient, and has at all times been one of the most important, of the cities of Syria. It is situated in a plain of vast size and of extreme fertility, which lies east of the great chain of Anti-Libanus, on the edge of the desert. This fertile plain, which is nearly circular, and about 30 miles in diameter, is due to the river *Barada* which is probably the "Abana" of Scripture. This stream, rising high up on the western flank of Anti-Libanus, forces its way through the chain, running

for some time among the mountains, till suddenly it bursts through a narrow cleft upon the open country east of the hills, and diffuses fertility far and wide. [ABANA.] "From the edge of the mountain-range," says a modern traveller, "you look down on the plain of Damascus. It is here seen in its widest and fullest perfection, with the visible explanation of the whole secret of its great and enduring charm, that which it must have had when it was the solitary seat of civilisation in Syria, and which it will have as long as the world lasts. The river is visible at the bottom, with its green banks, rushing through the cleft; it bursts forth, and as if in a moment scatters over the plain, through a circle of 30 miles, the same verdure which had hitherto been confined to its single channel. . . . Far and wide in front extends the level plain, its horizon bare, its lines of surrounding hills bare, all bare far away on the road to Palmyra and Bagdad. In the midst of this plain lies at your feet the vast lake or island of deep verdure, walnuts and apricots waving above, corn and grass below; and in the midst of this mass of foliage rises, striking out its white arms of streets hither and thither, and its white minarets above the trees which embosom them, the city of Damascus. On the right towers the snowy height of Hermon, overlooking the whole scene. Close behind are the sterile limestone mountains—so that you stand literally between the living and the dead" (Stanley, *S. and P.*, p. 410). Another writer mentions among the produce of the plain in question "walnuts, pomegranates, figs, plums, apricots, citrons, pears, and apples" (Addison's *Dam. and Palmyra*, ii. 92). Olive-trees are also a principal feature of the scene. Besides the main stream of the *Barada*, which runs directly through the town, supplying its public cisterns, baths, and fountains, a number of branches are given off to the right and to the left, which irrigate the meadows and corn-fields, turning what would otherwise be a desert into a garden. The various streams reunite, but greatly weakened in volume, at a little distance beyond the town; and the Barada flows on towards the east in a single channel for about 15 miles, when it separates, and pours its waters into two small and shallow lakes, which lie upon the verge of the desert. Two other streams, the *Wady Helbon* upon the north, and the *Awaj* upon the south, which flows direct from Hermon, increase the fertility of the Damascene plain, and contend for the honour of representing the "Pharpar" of Scripture. [PHARPAR.

According to Josephus (*Ant.* i. 6) Damascus was founded by Uz, the son of Aram, and grandson of Shem. It is first mentioned in Scripture in connexion with Abraham, whose steward was a native of the place (Gen. xv. 2). We may gather from the name of this person, as well as from the statement of Josephus, which connects the city with the Aramæans, that it was a Semitic settlement. According to a tradition preserved in the native writer, Nicolaüs, Abraham stayed for some time at Damascus, after leaving Charran and before entering the promised land, and during his stay was king of the place. "Abraham's name was," he says, "even in his own day familiar in the mouths of the Damascenes, and a village was shown where he dwelt, which was called after him" (*Fr.* 30). This last circumstance would seem however to conflict with the notion of Abraham having been king, since in that case he would have dwelt in the capital. Nothing more is known of Damascus until the time of David, when "the Syrians of Damascus came to succour Hadadezer, king of Zobah," with whom David was at war (2 Sam. viii. 5; 1 Chr. xviii. 5). On this occasion David "slew of the Syrians 22,000 men;" and in consequence of this victory became completely master of the whole territory, which he garrisoned with Israelites. "David put garrisons in Syria of Damascus; and the Syrians became servants to David, and brought gifts" (2 Sam. viii. 6). Nicolaüs of Damascus said that the name of the king who reigned at this time, was Hadad; and he ascribes to him a dominion, not only over Damascus, but over "all Syria except Phœnicia" (*Fr.* 31). He noticed his *attack* upon David; and related that many battles were fought between them, the last, wherein he suffered defeat, being "*upon the Euphrates.*" According to this writer Hadad the first was succeeded by a son, who took the same name, as did his descendants for ten generations. But this is irreconcileable with Scripture. It appears that in the reign of Solomon, a certain Rezon, who had been a subject of Hadadezer, king of Zobah, and had escaped when David conquered Zobah, made himself master of Damascus, and established his own rule there (1 K. xi. 23-5). He was "an adversary to Israel all the days of Solomon . . . and he abhorred Israel, and reigned over Syria." Afterwards the family of Hadad appears to have recovered the throne, and a Benhadad, who is probably Hadad III. of Nicolaüs, a grandson of the antagonist of David, is found in league with Baasha, king of Israel, against Asa (1 K. xv. 19; 2 Chr. xvi. 3), and afterwards in league with Asa against Baasha (1 K. xv. 20). He made a successful invasion of the Israelite territory in the reign of that king; and in the reign of Omri he not only captured a number of Israelite cities which he added to his own dominions, but even seems to have exercised a species of lordship over Samaria itself, in which he acquired the right of "making himself streets" (1 K. xx. 34; comp. Nic. D. *Fr.* 31, *ad fin.*) He was succeeded by his son, Hadad IV. (the Benhadad II. of Scripture, and the Ben-idri of the Assyrian inscriptions), who came at the head of thirty-two subject kings against Ahab, and laid siege to Samaria (1 K. xx. 1). The attack was unsuccessful; and was followed by wars, in which victory declared itself unmistakably on the side of the Israelites; and at last Benhadad was taken prisoner, and forced to submit to a treaty whereby he gave up all that his father had gained, and submitted in his turn to the suzerainty of Ahab (ib. xx. 13-34). The terms of the treaty were perhaps not observed. At any rate three years afterwards war broke out afresh, through the claim of Ahab to the city of Ramoth-Gilead (1 K. xxii. 1-4). The defeat and death of Ahab at that place (ib. 15-37) seems to have enabled the Syrians of Damascus to resume the offensive. Their bands ravaged the lands of Israel during the reign of Jehoram; and they even undertook at this time a second siege of Samaria, which was frustrated miraculously (2 K. vi. 24, vii. 6-7). After this, we do not hear of any more attempts against the Israelite capital. The cuneiform inscriptions show that towards the close of his reign Benhadad was exposed to the assaults of a great conqueror, who was bent on extending the dominion of Assyria over Syria and Palestine. Three several attacks appear to have been made by this prince upon Benhadad, who, though he had the support of the Phœnicians, the Hittites, and the Hamathites, was

unable to offer any effectual opposition to the Assyrian arms. His troops were worsted in several engagements, and in one of them he lost as many as 20,000 men. It may have been these circumstances which encouraged Hazael, the servant of Benhadad, to murder him, and seize the throne, which Elisha had declared would certainly one day be his (2 K. viii. 15). He may have thought that the Syrians would willingly acquiesce in the removal of a ruler under whom they had suffered so many disasters. The change of rulers was not at first productive of any advantage to the Syrians. Shortly after the accession of Hazael (about B.C. 884), he was in his turn attacked by the Assyrians, who defeated him with great loss amid the fastnesses of Anti-Libanus. However, in his other wars he was more fortunate. He repulsed an attack on Ramoth-Gilead, made by Ahaziah king of Judah and Jehoram king of Israel in conjunction (2 K. viii. 28-9); ravaged the whole Israelite territory east of Jordan (ib. x. 32-3); besieged and took Gath (ib. xii. 17; comp. Am. vi. 2); threatened Jerusalem, which only escaped by paying a heavy ransom (2 K. xii. 18); and established a species of suzerainty over Israel, which he maintained to the day of his death, and handed down to Benhadad, his son (2 K. xiii. 3-7, and 22). This prince in the earlier part of his reign had the same good fortune as his father. Like him, he "oppressed Israel," and added various cities of the Israelites to his own dominion (2 K. xiii. 25); but at last a deliverer appeared (verse 5), and Joash, the son of Jehoahaz, "beat Hazael thrice, and recovered the cities of Israel" (verse 25). In the next reign still further advantages were gained by the Israelites. Jeroboam II. (ab. B.C. 836) is said to have "recovered Damascus" (ib. xiv. 28), and though this may not mean that he captured the city, it at least implies that he obtained a certain influence over it. The mention of this circumstance is followed by a long pause, during which we hear nothing of the Syrians, and must therefore conclude that their relations with the Israelites continued peaceable. When they reappear nearly a century later (ab. B.C. 742) it is as allies of Israel against Judah (2 K. xv. 37). We may suspect that the chief cause of the union now established between two powers which had been so long hostile, was the necessity of combining to resist the Assyrians, who at the time were steadily pursuing a policy of encroachment in this quarter. Scripture mentions the invasions of Pul (2 K. xv. 19; 1 Chr. v. 26), and Tiglath-Pileser (2 K. xv. 29; 1 Chr. v. 26); and there is reason to believe that almost every Assyrian monarch of the period made war in this direction. It seems to have been during a pause in the struggle that Rezin king of Damascus, and Pekah king of Israel, resolved conjointly to attack Jerusalem, intending to depose Ahaz and set up as king a creature of their own (Is. vii. 1-6; 2 K. xvi. 5). Ahaz may have been already suspected of a friendly feeling towards Assyria, or the object may simply have been to consolidate a power capable of effectually opposing the arms of that country. In either case the attempt signally failed, and only brought about more rapidly the evil against which the two kings wished to guard. Jerusalem successfully maintained itself against the combined attack; but Elath, which had been formerly built by Azariah, king of Judah, in territory regarded as Syrian (2 K. xiv. 22), having been taken and retained by Rezin (ib. xvi. 6)—Ahaz was induced to throw himself into the arms of Tiglath-Pileser, to ask aid from him, and to accept voluntarily the position of an Assyrian feudatory (ib. xvi. 7-8). The aid sought was given, with the important result, that Rezin was slain, the kingdom of Damascus brought to an end, and the city itself destroyed—the inhabitants being carried captive into Assyria (ibid. verse 9; comp. Is. vii. 8 and Am. i. 5).

It was long before Damascus recovered from this serious blow. As Isaiah and Amos had prophesied in the day of her prosperity, that Damascus should be "taken away from being a city and be a ruinous heap" (Is. xvii. 1), that "a fire should be sent into the house of Hazael, which should devour the palaces of Benhadad" (Am. i. 4); so Jeremiah, writing about B.C. 600, declares "Damascus *is waxed feeble* and turneth herself to flee, and fear hath seized on her; anguish and sorrows have taken her, as a woman in travail. How is the city of praise *not left*, the city of my joy!" (Jer. xlix. 24-5.) We do not know at what time Damascus was rebuilt; but Strabo says that it was the most famous place in Syria during the Persian period (xvi. 2, §19); and we find that before the battle of Issus it was selected by Darius as the city to which he should send for better security the greater part of his treasures and valuables (Arr. *Exp. Al.* ii. 11). Shortly after the battle of Issus it was taken by Parmenio (ibid.); and from this time it continued to be a place of some importance under the Greeks; becoming however decidedly second to Antioch, which was raised up as a rival to it by the Seleucidæ. From the monarchs of this house it passed to the Romans, who became masters of it in the war between Pompey and Mithridates (*Mos. Choren.* i. 14; comp. Joseph. *Ant. Jud.* xiv. 2, §3; and App. *Bell. Mithr.* p. 244). At the time of the Gospel history, and of the apostle Paul, it formed a part of the kingdom of Aretas (2 Cor. xi. 32), an Arabian prince, who like the princes of the house of Herod, held his kingdom under the Romans (Joseph. *Ant. Jud.* xvi. 11, §9). A little later it was reckoned to Decapolis (Plin. *H. N.* v. 16), after which it became a part of the province known as Phoenicia Libanesia (Hierocl. *Synecd.* p. 717). It grew in magnificence under the Greek emperors, and when taken by the Mahometan Arabs in A.D. 634, was one of the first cities of the eastern world. It is not necessary to trace its subsequent glories under the Caliphs, the Saracens, and the Turks. It may however be noticed that there has scarcely been an interruption to its prosperity, and that it is still a city of 150,000 inhabitants.

Damascus has always been a great centre for trade. The difficulties and dangers of the mountain passes to the west of Anti-Libanus made the line of traffic between Egypt and Upper Syria follow the circuitous route by Damascus rather than the direct one through Coele-Syria, while the trade of Tyre with Assyria and the East generally, passed naturally through Damascus on its way to Palmyra and the Euphrates. Ezekiel, speaking of Tyre, says, "Damascus was thy merchant *in the multitude of the wares of thy making*, for the *multitude of all riches*; in the wine of Helbon, and white wool." It would appear from this that Damascus took manufactured goods from the Phoenicians, and supplied them in exchange with wool and wine. The former would be produced in abundance in Coele-Syria and the valleys of the Anti-Libanus range, while the latter seems to have

been grown in the vicinity of *Helbon*, a village still famous for the produce of its vines, 10 or 12 miles from Damascus to the north-west (*Geograph. Jour.* vol. xxvi. p. 44). But the passage trade of Damascus has probably been at all times more important than its direct commerce. Its merchants must have profited largely by the caravans which continually passed through it on their way to distant countries. It is uncertain whether in early times it had any important manufactures of its own. According to some expositors, the passage in Amos iii. 12, which we translate "in Damascus on a couch" (וּבִדְמֶשֶׁק עָרֶשׂ), means really "on the *damask* couch," which would indicate that the Syrian city had become famous for a textile fabric as early as the eighth century B.C. There is no doubt that such a fabric gave rise to our own word, which has its counterpart in Arabic as well as in most of the languages of modern Europe; but it is questionable whether either this, or the peculiar method of working in steel, which has impressed itself in a similar way upon the speech of the world, was invented by the Damascenes before the Mahometan era. In ancient times they were probably rather a consuming than a producing people, as the passage in Ezekiel clearly indicates.

Certain localities in Damascus are shown as the site of those Scriptural events which especially interest us in its history. A "long wide thoroughfare"—leading direct from one of the gates to the Castle or palace of the Pasha—is "called by the guides 'Straight'" (Acts ix. 11); but the natives know it among themselves, as "the Street of Bazaars" (Stanley, p. 412). The house of Judas is shown, but it is not in the street "Straight" (Pococke, ii. 119). That of Ananias is also pointed out. The scene of the conversion is confidently said to be "an open green spot, surrounded by trees," and used as the Christian burial-ground; but this spot is on the eastern side of the city, whereas St. Paul must have approached from the south or west. Again it appears to be certain that "four distinct spots have been pointed out at different times" (Stanley, p. 412) as the place where the "great light suddenly shined from heaven" (Acts ix. 3); so that little confidence can be placed in any of them. The point of the walls at which St. Paul was let down by a basket (Acts ix. 25; 2 Cor. xi. 33) is also shown; and, as this locality is free from objection, it may be accepted, if we think that the tradition, which has been so faithless or so uncertain in other cases, has any value here.

In the vicinity of Damascus certain places are shown, traditionally connected with the prophet Elisha; but these local legends are necessarily even more doubtful than those which have reference to the comparatively recent age of the Apostles.

(See Stanley's *Sinai and Palestine*; Maundrell's *Journey to Damascus*; Addison's *Damascus and Palmyra*; Pococke's *Travels*; and especially Porter's *Five Years in Damascus*, and his account of the country round Damascus in the *Geographical Journal*, vol. xxvi.) [G. R.]

DAN. 1. (דָּן; Δάν; Joseph. Δαν, θεόκριτον ἄν τινες εἴποιεν κατὰ τὴν Ἑλλ. γλῶτταν; Dan). The fifth son of Jacob, and the first of Bilhah, Rachel's maid (Gen. xxx. 6). The origin of the name is given in the exclamation of Rachel—"'God hath judged me (דָּנַנִּי, *dananni*) . . . and given me a son;' therefore she called his name Dan," *i.e.* "judge." In the blessing of Jacob (Gen. xlix. 16) this play on the name is repeated—"Dan shall[a] judge (יָדִין, *yadin*) his people." Dan was own brother to Naphtali; and as the son of Rachel's maid, in a closer relation with Rachel's sons, Joseph and Benjamin, than with the other members of the family. It may be noticed that there is a close affinity between his name and that of DINAH, the only daughter of Jacob whose name is preserved.

The records of Dan are unusually meagre. Of the patriarch himself no personal history is, unfortunately, preserved. Only one son is attributed to him (Gen. xlvi. 23); but it may be observed that "Hushim" is a plural form, as if the name, not of an individual, but of a family; and it is remarkable—whether as indicating that some of the descendants of Dan are omitted in these lists, or from other causes—that when the people were numbered in the wilderness of Sinai, this was, with the exception of Judah, the most numerous of all the tribes, containing 62,700 men able to serve. The position of Dan during the march through the desert was on the north side of the tabernacle (Num. ii. 25). Here, with his brother Naphtali, and Asher, the son of Zilpah, before him, was his station, the hindmost of the long procession (ii. 31, x. 25). The names of the "captain" (נָשִׂיא) of the tribe at this time, and of the "ruler" (the Hebrew word is the same as before), who was one of the spies (xiii. 12), are preserved. So also is the name of one who played a promiment part at that time, "Aholiab the son of Ahisamach, of the tribe of Dan," associated with Bezaleel in the design and construction of the fittings of the tabernacle (Exod. xxxi. 6, &c.). The numbers of this tribe were not subject to the violent fluctuations which increased or diminished some of its brethren (comp. the figures given in Num. i. and xxvi.), and it arrived at the threshold of the Promised Land, and passed the ordeal of the rites of Baal-peor (Num. xxv.) with an increase of 1700 on the earlier census.[b] The remaining notices of the tribe before the passage of the Jordan are unimportant. It furnished a "prince" (*Nasi*,[c] as before) to the apportionment of the land; and it was appointed to stand on Mount Ebal, still in company with Naphtali (but opposite to the other related tribes), at the ceremony of blessing and cursing (Deut. xxvii. 13). After this nothing is heard of Dan till the specification of the inheritance allotted to him (Josh. xix. 48). He was the last of the tribes to receive his portion, and that portion, according to the record of Joshua—strange as it appears in the face of the numbers just quoted—was the smallest of the

[a] Gesenius has pointed out a slight difference between the two derivations; the verb being active in the latter and passive in the former (*Thes.* 336). This is quite in keeping with the uncertainty which attends many of these ancient paronomastic derivations (compare ABEL, BENJAMIN, and others).

[b] The frequent variations in the LXX. forbid absolute reliance on these numbers; and, in addition, it should not be overlooked that the census in Num. i. is of fighting men, that of xxvi. of the "children of Reuben," &c., and therefore probably without that limitation.

[c] This one word is rendered in the A. V. by "prince," "ruler," "captain," "chief," and "governor."

twelve.[d] But notwithstanding its smallness it had eminent natural advantages. On the north and east it was completely embraced by its two brother-tribes Ephraim and Benjamin, while on the south-east and south it joined Judah, and was thus surrounded by the three most powerful states of the whole confederacy. Of the towns enumerated as forming "the 'border' of its inheritance," the most easterly which can now be identified are Ajalon, Zorah (Zareah), and Ir-Shemesh (or Beth-shemesh; which see). These places are on the slopes of the lower ranges of hills by which the highlands of Benjamin and Judah descend to the broad maritime plain, that plain which on the S. bore the distinctive name of "the Shefelah," and more to the N., of "Sharon." From Japho—afterwards Joppa, and now *Yáfa*—on the north, to Ekron and Gath-rimmon on the south—a length of at least 14 miles—that noble tract, one of the most fertile in the whole of Palestine, was allotted to this tribe. By Josephus (*Ant.* v. 1, §22, and 3, §1) this is extended to Ashdod on the south, and Dor, at the foot of Carmel, on the north, so as to embrace the whole, or nearly the whole, of the great plain. But this rich district, the corn-field and the garden of the whole south of Palestine (Stanley, *S. and P.* 258), which was the richest prize of Phoenician conquest many centuries later,[e] and which even in the now degenerate state of the country is enormously productive, was too valuable to be given up without a struggle by its original possessors. The Amorites accordingly "forced the children of Dan into the mountain, for they would not suffer them to come down into the valley" (Judg. i. 34)—forced them up from the corn-fields of the plain, with their deep black soil, to the villages whose ruins still crown the hills that skirt the lowland. True, the help of the great tribe so closely connected with Dan was not wanting at this juncture, and "the hand of the children of Joseph," *i. e.* Ephraim, "prevailed against the Amorites" for the time. But the same thing soon occurred again, and in the glimpse with which we are afterwards favoured into the interior of the tribe, in the history of its great hero, the Philistines have taken the place of the Amorites, and with the same result. Although Samson "comes down" to the "vineyards of Timnath" and the valley of Sorek, yet it is from Mahaneh-Dan—the fortified camp of Dan, between Zorah and Eshtaol, behind Kirjath-jearim—that he descends, and it is to that natural fastness, the residence of his father, that he "goes up" again after his encounters, and that he is at last borne to his family sepulchre, the burying-place of Manoah (Judg. xiv. 1, 5, 19, xiii. 25, xvi. 4; comp. xviii. 12, xvi. 31).

These considerations enable us to understand how it happened that long after the partition of the land "all the inheritance of the Danites had not fallen to them among the tribes of Israel" (Judg. xviii. 1). They perhaps furnish a reason for the absence of Dan from the great gathering of the tribes against Sisera[f] (Judg. v. 17). They also explain the warlike and independent character of the tribe betokened in the name of their head-quarters, as just quoted—Mahaneh-Dan, "the camp, or host, of Dan"—in the fact specially insisted on and reiterated (xviii. 11, 16, 17) of the complete equipment of their 600 warriors[g] "appointed with weapons of war,"—and the lawless freebooting style of their behaviour to Micah. There is something very characteristic in the whole of that most fresh and interesting story preserved to us in Judg. xviii.—a narrative without a parallel for the vivid glance it affords into the manners of that distant time—characteristic of boldness and sagacity, with a vein of grim sardonic humour, but undeformed by any unnecessary bloodshed.

In the "security" and "quiet" (Judg. xviii. 7, 10) of their rich northern possession the Danites enjoyed the leisure and repose which had been denied them in their original seat. But of the fate of the city to which they gave "the name of their father" (Josh. xix. 47), we know scarcely anything. The strong religious feeling which made the Danites so anxious to ask counsel of God from Micah's Levite at the commencement of their expedition (Judg. xviii. 5), and afterwards take him away with them to be "a priest unto a tribe and a family in Israel," may have pointed out their settlement to the notice of Jeroboam as a fit place for his northern sanctuary. But beyond the exceedingly obscure notice in Judg. xviii. 30, we have no information[h] on this subject. From 2 Chr. ii. 14 it would appear that the Danites had not kept their purity of lineage, but had intermarried with the Phoenicians of the country. (See an elaboration of this in Blunt, *Coincidences*, Pt. II. iv.)

In the time of David Dan still kept its place among the tribes (1 Chr. xii. 35). Asher is omitted, but the "prince of the tribe of Dan" is mentioned in the list of 1 Chr. xxvii. 22. But from this time forward the name as applied to the tribe vanishes; it is kept alive only by the northern city. In the genealogies of 1 Chr. ii. to xii. Dan is omitted entirely, which is remarkable when the great fame of Samson and the warlike character of the tribe are considered, and can only be accounted for by supposing that its genealogies had perished. It is perhaps allowable to suppose that little care would be taken to preserve the records of a tribe which had left its original seat near the head-quarters of the nation, and given its name to a distant city notorious only as the seat of a rival and a forbidden worship. Lastly, Dan is omitted from the list of those who were sealed by the Angel in the vision of St. John (Rev. vii. 5-7).

The mention of this tribe in the "blessings" of Jacob and Moses must not be overlooked, but it is

[d] The enumeration of the tribes in this record is in the order of their topographical position, from S. to N. It is remarkable that Dan is named after Naphtali and Asher, as if already associated with the northern position afterwards occupied by the city Dan. This is also the case in Judg. i. 34, and 1 Chr. xii. 35. The writer is not aware that any explanation has been offered of this apparent anomaly.

[e] See the inscription of king Esmunazar, as interpreted by Stanley (*S. & P.* 278, 258).

[f] Ewald ascribes it to their being engaged in commerce (*Dichter*, i. 130). This may have been the case with Asher, but can hardly, for the reasons advanced above, have been so with Dan. The "ships" of Deborah's song are probably only a bold figure, in allusion to Joppa.

[g] The complete appointment of these warriors is perhaps a more certain sign of the tribe being practised in war, when we recollect that it was the Philistine policy to deprive of their arms those whom they had conquered (comp. 1 Sam. xiii. 19-21, and perhaps also Samson's rude weapon, the jaw-bone).

[h] For "the captivity of the land," אֶרֶץ, Ewald proposes to read "of the ark," אָרוֹן; that is, till the time of Samuel (1 Sam. iv. 11), *Gesch.* ii. pt. 2. 233.

difficult to extract any satisfactory meaning from them. Herder's interpretation as given by Prof. Stanley will fitly close this notice.

"It is doubtful whether the delineation of Dan in Jacob's blessing relates to the original settlement on the western outskirts of Judah, or to the northern outpost. Herder's explanation will apply almost equally to both. 'Dan,' the judge, 'shall judge his people;' he the son of the concubine no less than the sons of Leah; he the frontier tribe no less than those in the places of honour shall be 'as one of the tribes of Israel.' 'Dan shall be a serpent by the way, an adder in the path,' that is of the invading enemy by the north or by the west, 'that biteth the heels of the horse,' the indigenous serpent biting the foreign horse unknown to Israelite warfare, 'so that his rider shall fall backwards.' And his war-cry as from the frontier fortresses shall be 'For Thy salvation, O Lord, I have waited!'[1] In the blessing of Moses the southern Dan is lost sight of. The northern Dan alone appears, with the same characteristics though under a different image; 'a lion's whelp' in the far north, as Judah in the far south: 'he shall leap from Bashan'—from the slopes of Hermon, where he is couched watching for his prey."

2. (דָּן; Δάν; Joseph. τὸ Δάνιον; *Dan.*) The well-known city, so familiar as the most northern landmark of Palestine, in the common expression "from Dan even to Beersheba." The name of the place was originally LAISH or LESHEM (Josh. xix. 47). Its inhabitants lived "after the manner of the Zidonians," *i. e.* engaged in commerce, and without defence. But it is nowhere said that they were Phoenicians, though it may perhaps be inferred from the parentage of Huram—his mother "of the daughters of Dan," his father "a man of Tyre" (2 Chr. ii. 14). Living thus "quiet and secure," they fell an easy prey to the active and practised freebooters of the Danites. They conferred upon their new acquisition the name of their own tribe, "after the name of their father who was born unto Israel" (Judg. xviii. 29; Josh. xix. 47), and Laish became Dan.

The locality of the town is specified with some minuteness. It was "far from Zidon," and "in the valley (עֵמֶק, *Emek*) that is by (בֵּית) Beth-rehob," but as this latter place has not been identified with certainty, the position of Dan must be ascertained by other means.

The graven image which the wandering Danites had stolen from Micah they set up in their new home, and a line of priests was established, which, though belonging to the tribe of Levi and even descended from Moses,[k] was not of the family of Aaron, and therefore not belonging to the regular priesthood. To the form of this image and the nature of the idolatry we have no clue, nor to the relation, if any, which existed between it and the calf-worship afterwards instituted there by Jeroboam (1 K. xii. 29, 30). The latter is alluded to by Amos (viii. 14) in a passage which possibly preserves a formula of invocation or adjuration in use among the worshippers; but the passage is very obscure.

After the establishment of the Danites at Dan it became the acknowledged extremity of the country, and the formula "from Dan even to Beersheba" is frequent throughout the historical books (Judg. xx. 1; 1 Sam. iii. 20; 2 Sam. iii. 10, xvii. 11, xxiv. 2, 15; 1 K. iv. 25). In the later records the form is reversed, and becomes "from Beersheba even to Dan" (1 Chr. xxi. 2; 2 Chr. xxx. 5).

Dan was, with other northern cities, laid waste by Benhadad (1 K. xv. 20; 2 Chr. xvi. 4), and this is the last mention of the place.

Various considerations would incline to the suspicion that Dan was a holy place of note from a far earlier date than its conquest by the Danites. These are:—(1.) the extreme reluctance of the Orientals—apparent in numerous cases in the Bible—to initiate a sanctuary, or to adopt for worship any place which had not enjoyed a reputation for holiness from pre-historic times. (2.) The correspondence of Dan with Beersheba in connexion with the life of Abraham—the origin of Beersheba also being, as has been noticed, enveloped in some diversity of statement. (3.) More particularly its incidental mention in the very clear and circumstantial narrative of Gen. xiv. 14, as if well known even at that very early period. Its mention in Deut. xxxiv. 1 is also before the events related in Judg. xviii., though still many centuries later than the time of Abraham. But the subject is very difficult, and we can hardly hope to arrive at more than conjecture upon it.

With regard to Gen. xiv. 14 three explanations suggest themselves. 1. That another place of the same name is intended. (See Kalisch, *ad loc.* for an ingenious suggestion of Dan-jaan; another is disposed of by Prof. Stanley, *S. & P.* 400.) Against this may be put the belief of Josephus (comp. *Ant.* i. 10, §1, with v. 3, §1) and of Jerome (*Onomast.* Laisa, comp. with *Quaest. Hebr. in Genesim*, xiv. 14), who both unhesitatingly identify the Dan of the Danites, near Paneas, with the Dan of Abraham. 2. That it is a prophetic anticipation by the sacred historian of a name which was not to exist till centuries later, just as Samson has been held to be alluded to in the blessing of Dan by Jacob. 3. That the passage originally contained an older name, as Laish; and that when that was superseded by Dan, the new name was inserted in the MSS. This last is Ewald's (*Gesch.* i. 73), and of the three is the most feasible, especially when we consider the characteristic, genuine air of the story in Judges, which fixes the origin of the name so circumstantially. Josephus (*Ant.* v. 3, §1) speaks positively of the situation of Laish as "not far from Mount Libanus and the springs of the lesser Jordan, near (κατὰ) the great plain of the city of Sidon" (compare also *Ant.* viii. 8, §4); and this, as just said, he identifies with the Dan in Gen. xiv. 14 (*Ant.* i.

[1] According to Jewish tradition, Jacob's blessing on Dan is a prophetic allusion to Samson, the great "Judge" of the tribe; and the ejaculation with which it closes was that actually uttered by Samson when brought into the temple at Gaza. (See the Targum Ps. Jonathan on Gen. xlix. 16, 17; and the quotations in Kalisch's *Genesis* ad loc.) Modern critics likewise see an allusion to Samson in the terms of the blessing, which they presume on that account to have been written after the days of the Judges (Ewald, *Gesch.* i. 92). Jerome's observations (*Qu. in Gen.*) on this passage are very interesting.

[k] Moses is doubtless the genuine reading of the name, which, by the insertion of an N, was changed by the Jews into Manasseh, as it stands in the A. V. of Judg. xviii. 30. [MANASSEH, 5.]

10, §1). In consonance with this are the notices of St. Jerome, who derives the word "Jordan" from the names of its two sources, Dan, the westernmost and the smaller of the two, he places at four miles from Paneas on the road to Tyre. In perfect agreement with this is the position of *Tell el-Kadi*, a mound from the foot of which gushes out "one of the largest fountains in the world," the main source of the Jordan (Rob. iii. 390-3; Stanley, 394, 5). The Tell itself, rising from the plain by somewhat steep terraces, has its long, level top strewed with ruins, and is very probably the site of the town and citadel of Dan. The spring is called *el Leddân*, possibly a corruption of Dan (Rob. iii. 392), and the stream from the spring *Nahr ed Dhan* (Wilson, ii. 173), while the name, *Tell el Kadi*, "the Judge's mound," agrees in signification with the ancient name.[1] Both Dr. Robinson and Prof. Stanley give the exact agreement of the spot with the requirements of the story in Judg. xviii.—"a good land and a large, where there is no want of anything that is on the earth" (Rob. 396; Stanley, as above). [G.]

DAN-JA'AN (דָּן־יַעַן; Δανιδὰν καὶ Οὐδάν; Alex. Δανιαρὰν καὶ Ιουδάν; *Dan silvestria*), a place named only in 2 Sam. xxiv. 6 as one of the points visited by Joab in taking the census of the people. It occurs between Gilead and Zidon—and therefore may have been somewhere in the direction of Dan (Laish), at the sources of the Jordan. The reading of the Alex. LXX. and of the Vulg. was evidently דָּן יַעַר, *Dan-jaar*, the nearest translation of which is "Dan in the wood." This reading is approved by Gesenius, and agrees with the character of the country about *Tel el-Kadi*. Fürst (*Handwörterbuch*, 303) compares Dan-jaan with Baal-jaan, a Phoenician divinity whose name is found on coins. Thenius suggests that Jaan was originally Laish, the ל having fallen away, and עַן having been substituted for שׁ (*Exeg. Hdbuch. on Sam.* 257).[a] There seems no reason for doubting that the well known Dan is intended. We have no record of any other Dan in the north, and even if this were not the case, Dan, as the accepted northern limit of the nation, was too important a place to escape mention in such a list as that in the text. Dr. Schultz, the late Prussian Consul at Jerusalem, discovered an ancient site called *Danian* or *Danyal*, in the mountains above *Khan-en-Nakûra*, south of Tyre, which he proposes to identify with Dan-jaan (Van de Velde, *Memoir*, 306), but this requires confirmation. [G.]

DANCE. As emotions of joy and sorrow universally express themselves in movements and gestures of the body, efforts have been made among all nations, but especially among those of the south and east, in proportion as they seem to be more demonstrative, to reduce to measure and to strengthen by unison the more pleasurable—those of joy. The dance is spoken of in Holy Scripture universally as symbolical of some rejoicing, and is often coupled for the sake of contrast with mourning, as in Eccles. iii. 4, "a time to mourn and a time to dance" (comp. Ps. xxx. 11; Matt. xi. 17). In the earlier period it is found combined with some song or *refrain* (Ex. xv. 20, xxxii. 18, 19; 1 Sam. xxi. 11); and with the תֹּף, or tambourine (A. V. "timbrel"), more especially in those impulsive outbursts of popular feeling which cannot find sufficient vent in voice or in gesture singly.[b] Nor is there any more strongly popular element traceable in the religion of the ancient Jews than the opportunity so given to a prophet or prophetess to kindle enthusiasm for Jehovah on momentous crises of national joy, and thus root the theocracy in their deepest feelings, more especially in those of the women, themselves most easily stirred, and most capable of exciting others. The dance was regarded even by the Romans as the worship of the body, and thus had a place amongst sacred things: "Sane ut in religionibus saltaretur," says Servius ad Virg. *Bucol.* v. 73, "haec ratio est, quod nullam majores nostri partem[c] corporis esse voluerunt, quae non sentiret religionem." A similar sentiment is conveyed in Ps. xxxv. 10,—"All my bones shall say, Lord, who is like unto thee?" So the "tongue" is the best member among many, the "glory" (Ps. lvii. 8) of the whole frame of flesh, every part of which is to have a share in the praises of God. Similarly among the Greeks is ascribed by Athenaeus to Socrates the following fragment—

> οἱ δὲ χόροις κάλλιστα θεοὺς τιμῶσιν ἄριστοι
> ἐν πολέμῳ·

who also praises among styles of dancing τὸ εὐγενες καὶ ἀνδρωδες (Athen. xiv. 627; comp. Arr. Alex. iv. 11).

Dancing formed a part of the religious ceremonies of the Egyptians, and was also common in private entertainments. Many representations of dances both of men and women are found in the Egyptian paintings. The "feast unto the Lord," which Moses proposed to Pharaoh to hold, was really a dance (חָג; see below).

Plato certainly (*Leg.* vii. 6) reckons dancing (ὄρχησις) as part of gymnastics (γυμναστική). So far was the feeling of the purest period of antiquity from attaching the notion of effeminacy to dancing, that the ideas of this and of warlike exercise are mutually interwoven, and their terms almost correspond as synonyms (Hom. *Il.* xvi. 617; comp. Creuzer, *Symb.* ii. 367, iv. 474; and see especially Lucian *de Salt.*, *passim*). Women, however, among the Hebrews made the dance their especial means of expressing their feelings; and when their husbands or friends returned from a battle on behalf of life and home, felt that they too ought to have some share in the event, and found that share in the dance of triumph welcoming them back. The "eating and drinking and dancing" of the Amalekites is recorded, as is the people's "rising up to play" (צָחַק, including a revelling dance), with a tacit censure; the one seems to mark the lower civilization of the

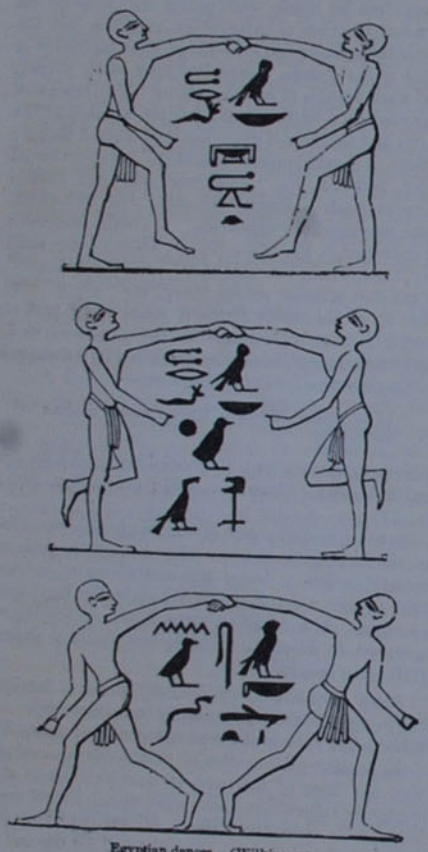
[1] This agreement in meaning of the modern name with the ancient is so rare, that little dependence can be placed on it. Indeed, Stanley (*S. & P.* 394 *note*) has shown grounds for at least questioning it. The modern names, when representatives of the ancient, generally agree in sound, though often disagreeing in meaning.

[a] Not a bad specimen of the wild and gratuitous suggestions which sometimes occur even in these, generally, careful Manuals.

[b] The proper word for this combination is שָׂחַק (Judg. xvi. 25; 1 Sam. xviii. 6; 2 Sam. vi. 5, 21; 1 Chr. xiii. 8, xv. 29; Jer. xxx. 19), though it also includes other senses.

[c] Among Romans of a late period the sentiment had expired. "Nemo fere saltat sobrius, nisi forte insanit" (Cic. *pro Mur.* 14). Perhaps, however, the standard of morals would rather lead us to expect that drunkenness was common than that dancing was rare.

Amalekites, the other the looseness of conduct into which idolatry led the Israelites (Ex. xxxii. 6; 1 Cor. x. 7; 1 Sam. xxx. 16). So among the Bedouins, native dances of men are mentioned (Lynch, *Dead Sea*, 295; Stanley, 56, 466), and are probably an ancient custom. The Hebrews, however, save in such moments of temptation, seem to have left dancing to the women. But more especially on such occasions of triumph, any woman whose nearness of kin to the champion of the moment gave her a public character among her own sex, seems to have felt that it was her



Egyptian dances. (Wilkinson.)

part to lead such a demonstration of triumph, or of welcome; so Miriam (Ex. xv. 20) and so Jephthah's daughter (Judg. xi. 34), and similarly there no doubt was, though none is mentioned, a chorus and dance of women led by Deborah, as the song of the men by Barak (comp. Judg. v. 1 with Ex. xv. 1, 20). Similarly, too, Judith (xv. 12, 13) leads her own song and dance of triumph over Holofernes. There was no such leader of the choir mentioned in the case of David and Saul. Hence whereas Miriam "answered" the entire chorus in Ex. xv. 21, the women in the latter case "answered one another as they played" (1 Sam. xviii. 7), that "answer" embodying the sentiment of the occasion, and forming the burden of the song. The "coming out" of the women to do this (Judg. xi. 34; 1 Sam. xviii. 6; comp. "went out," Ex. xv. 20) is also a feature worthy of note, and implies the object of meeting, attending upon, and conducting home. So Jephthah's daughter met her father, the "women of all the cities" came to meet and celebrate Saul and David, and their host, but Miriam in the same way "goes out" before "Jehovah" the "man of war," whose presence seems implied. This marks the peculiarity of David's conduct, when, on the return of the Ark of God from its long sojourn among strangers and borderers, he (2 Sam. vi. 5-22) was himself *choregus*; and here too the women, with their timbrels[d] (see especially v. 5, 19, 20, 22), took an important share. This fact brings out more markedly the feelings of Saul's daughter Michal, keeping aloof from the occasion, and "looking through a window" at the scene. She should, in accordance with the examples of Miriam, &c., have herself led the female choir, and so come out to meet the Ark, and her lord. She stays with the "household" (ver. 20), and "comes out to meet" him with reproaches, perhaps feeling that his zeal was a rebuke to her apathy. It was before "the handmaids," *i. e.* in leading that choir which she should have led, that he had "uncovered" himself; an unkingly exposure as she thought it, which the dance rendered necessary[e]—the wearing merely the ephod or linen tunic. The occasion was meant to be popularly viewed in connexion with David's subjugation of various enemies and accession to the throne of Israel (see 1 Chr. xii. 23—xiii. 8); he accordingly thinks only of the honour of God who had so advanced him, and in that forgets self (comp. Müller, *de Davide ant. Arc.* Ugolini, xxxii.). From the mention of "damsels," "timbrels," and "dances" (Ps. lxviii. 25, cxlix. 3, cl. 4), as elements of religious worship, it may perhaps be inferred that David's feeling led him to incorporate in its rites that popular mode of festive celebration. This does not seem to have survived him, for as Saalschütz remarks (*Archaeol. der Hebr.* vol. i. p. 299), in the mention of religious revivals under Hezekiah and Josiah, no notice of them occurs; and this, although the "words," the "writing," and the "commandment of David" on such subjects, are distinctly alluded to (2 Chr. xxix. 30, xxxv. 4, 15). It is possible that the banishing of this popular element, which found its vent no doubt in the idolatrous rites of Baal and Astarte (as it certainly did in those of the golden-calf, Ex. xxxii. 19), made those efforts take a less firm hold on the people than they might have done; and that David's more comprehensive scheme might have retained some ties of feeling which were thus lost. On the other hand was doubtless the peril of the loose morality which commonly attended festive dances at heathen shrines. Certainly in later Judaism the dance was included among some religious festivities, *e. g.* the feast of Tabernacles (Mishna, *Succah*, v. 3, 4), where, however, the performers were men. This was, probably, a mere following the example of David in the letter. Also

[d] The תֹּף was clearly the women's instrument. See the allotment of the other different instruments to men in 1 Chr. xv. 16-21, and xvi. 6, 42; comp. also the עַלָמוֹת תֻּפֵּפוֹת of Ps. lxviii. 25.

[e] Some commentators have been at pains to point out that it was *nôt* the act of dancing, *but* the dress divested of upper robes which was the subject of remark. But clearly the "dancing with all his might" could hardly be done in the dignified costume of royalty: every Hebrew would see that the one implied the other. Comp. Ex. xxxii. 6, 25.

in the earlier period of the Judges the dances of the virgins in Shiloh (Judg. xxi. 19-23) were certainly part of a religious festivity. It seems also from this last instance clear, and from the others probable, that such dances were performed by maidens apart from men, which gives an additional point to the reproach of Michal. What the fashion or figure of the dance was is a doubtful question; nor is it likely to have lacked such variety as would adapt it to the various occasions of its use. The word חָגַג means to move in a ring, or round; whence in Ps. xlii. 4 we find הָמוֹן חוֹגֵג, meaning a festive crowd, apparently as dancing in a ring. So חוּל, whence מְחוֹלָה, means to turn. In modern Oriental dances a woman leads off the dance, the others then follow her with exact imitation of her artistic and graceful attitudes. A parallelism of movement is also incident to it (Saalschutz, *ib.* p. 301). Possibly Miriam so led her countrywomen. The same writer thinks that in Cant. vi. 13, the words מְחֹלַת הַמַּחֲנָיִם (A. V. "company of two armies") imply two rows of dancing girls, and that the address in the singular number, "return, return," and again in vii. 1 applies to the movements of the individual performer in a kind of *contre-danse*. The interpretation, however, does not remove the obscurities of the passage.

Dancing also had its place among merely festive amusements apart from any religious character (Jer. xxi. 4, 13; Lam. v. 15; Mark vi. 22; Luke xv. 25). The accomplishments exhibited by Herodias's daughter seem, however, to show that Dean Trench's remark on the last-named passage that the dancers were of course *not* the guests but hired performers is hardly to be received with strictness; although the tendency of luxury in the east has no doubt been to reduce the estimation in which the pastime, as shared in, is there held. Children, of course, always did and always will dance (Job xxi. 11; Matt. xi. 17; Luke vii. 32). Whilst in their "dancing dervishes" the Turks seem to have adopted into their system the enthusiastic raptures, at once martial and sacred, which (*e.g.* in the Roman *Salii*) seem indigenous in many southern and eastern races from the earliest times. For further remarks Spencer, *de Saltat. vet. Hebr.*, may be consulted (Ugolini, xxx.); and, for the Greek and Roman dances, see *Dict. of Ant.* SALTATIO. [H. H.]

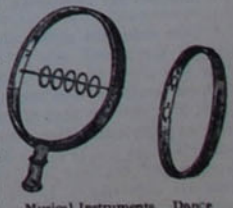
DANCE. By this word is rendered in the A. V. the Hebrew term *Machôl*, מָחוֹל, a musical instrument of percussion, supposed to have been used by the Hebrews at an early period of their history. Some modern lexicographers, who regard *Machôl* as synonymous with *Rakôd*, רָקוֹד (Eccl. iii. 4), restrict its meaning to the exercise or amusement of dancing. But according to many scholars, it also signifies a musical instrument used for accompanying the dance, and which the Hebrews therefore called by the same name as the dance itself. The Septuagint generally renders *Machôl* χορός, "dancing:" occasionally, however, it gives a different meaning, as in Ps. xxx. 11 (Heb. Bible, ver. 12), where it is translated χαρά, "joy," and in Jer. xxxi. 4 and 14, where it is rendered συναγωγή, "assembly." The Semitic versions of the O. T. almost invariably interpret the word as a musical instrument.

On the joyous occasion when the Israelites escape from their Egyptian pursuers, and reach the Arabian shore of the Red Sea in safety, Miriam is represented as going forth striking the תֹּף, and followed by her sisters in faith, who join in "with timbrels and dances" (Ex. xv. 20). Here the sense of the passage seems to be, agreeably to the Auth. Vers., that the Hebrew women came forth to dance, and to accompany their dance by a performance on timbrels; and this is the view adopted by the majority of the Latin and English commentators. Parkhurst and Adam Clark do not share this opinion. According to the former, *Machol* is "some fistular wind-instrument of music, with holes, as a flute, pipe, or fife, from חל, to make a hole or opening;" and the latter says, "I know no place in the Bible where *Machol* and *Machalath* mean *dance* of any kind; they constantly signify some kind of pipe." The Targumists very frequently render *Machol* as a musical instrument. In Ex. xv. 20, Onkelos gives for *Machalath* the Aramaic word חַנְגִין, which is precisely the same employed by him in Gen. xxxi. 27 for *Cinnôr* (A. V. "harp"). The Arabic version has for *Machôl* in most places طبل, pl. طبول, translated by Freytag, in his Arabic Lexicon, "a drum with either one or two faces;" and the word ובמחלות (Judg. xi. 34, A. V. "and with dances") is rendered by غناء, "songs."

Gesenius, Fürst, and others, adopt for the most part the Septuagint rendering; but Rosenmüller, in his commentary on Ex. xv. 20, observes that, on comparing the passages in Judg. xi. 34; 1 Sam. xviii. 6; and Jer. xxxi. 4, and assigning a rational exegesis to their contexts, *Machôl* must mean in these instances some musical instrument, probably of the flute kind, and principally played on by women.

In the grand Hallelujah Psalm (cl.) which closes that magnificent collection, the sacred poet exhorts mankind to praise Jehovah in His sanctuary with all kinds of music; and amongst the instruments mentioned at the 3rd, 4th, and 5th verses is found *Machôl*, which cannot here be consistently rendered in the sense of dancing. Joel Brill, whose second preface (הקדמה שניה) to Mendelssohn's Psalms contains the best treatise extant on the musical instruments mentioned in the Hebrew Bible, remarks: "It is evident from the passage, 'Praise Him with the *Tof* and the *Machol*,' that Machol must mean here some musical instrument, and this is the opinion of the majority of scholars." Mendelssohn derives *Machol* from חלול, "hollow," on account of its shape; and the author of *Shilte Haggibborim* denominates it סיסטרום, which he probably intends for κίθαρα.

The musical instrument used as an accompaniment to dancing is generally believed to have been made of metal, open like a ring: it had many small bells attached to its border, and was played at weddings and merry-makings by women, who accompanied it with the voice. According to the author of *Shilte Haggibborim*, the *Machol* had tinkling metal plates fastened on



Musical Instruments. Dance (Mendelssohn.)

wires, at intervals, within the circle that formed the instrument, like the modern tambourine; according to others, a similar instrument, also formed of a circular piece of metal or wood, but furnished with a handle, which the performer might so manage as to set in motion several rings strung on a metal bar, passing from one side of the instrument to the other, the waving of which produced a loud, merry sound.

Some modern critics consider *Machalath* the same with *Machôl*. Gesenius, however, translates the latter "dancing," whilst the former he renders "a stringed instrument," from the root חָלָה, Aethiopic ሐለየ, "to sing." [D. W. M.]

DANIEL (דָּנִיֵּאל, Dan. i. 6, 7, 8, &c.; Ezr. viii. 2; Neh. x. 6; 1 Chr. iii. 1; and דָּנְאֵל, Ez. xiv. 14, 20; xxviii. 3), the name of three (or four) persons in the Old Testament.

1. The second son of David (Δαμιήλ, *Alex.* Δαλονία), "born unto him in Hebron," "of Abigail the Carmelitess" (1 Chr. iii. 1). In the parallel passage, 2 Sam. iii. 3, he is called Chileab (כִּלְאָב, i. e. *like his father*(?); Δαλονία). For the Jewish explanation of the origin of the two names see Patrick; Bochart, *Hierozoic.* ii. 55, p. 663.

2. The fourth of "the greater prophets" (cf. Matt. xxiv. 15, προφήτης). Nothing is known of the parentage or family of Daniel. He appears, however, to have been of royal or noble descent (Dan. i. 3; cf. Joseph. *Ant.* x. 10, §1), and to have possessed considerable personal endowments (Dan. i. 4). He was taken to Babylon in "the third year of Jehoiakim (B.C. 604),[a] and trained for the king's service with his three companions. Like Joseph in earlier times, he gained the favour of his guardian, and was divinely supported in his resolve to abstain from the "king's meat" for fear of defilement (Dan. i. 8-16). At the close of his three years' discipline (Dan. i. 5, 18), Daniel had an opportunity of exercising his peculiar gift (Dan. i. 17) of interpreting dreams, on the occasion of Nebuchadnezzar's decree against the Magi (Dan. ii. 14 ff.). In consequence of his success he was made "ruler of the whole province of Babylon," and "chief of the governors over all the wise men of Babylon" (ii. 48). He afterwards interpreted the second dream of Nebuchadnezzar (iv. 8-27), and the handwriting on the wall which disturbed the feast of Belshazzar (v. 10-28), though he no longer held his official position among the magi (Dan. v. 7, 8, 12), and probably lived at Susa (Dan. viii. 2; cf. Joseph. *Ant.* x. 11, §7; Bochart, *Geogr. Sacr.* iii. 14). At the accession of Darius [DARIUS] he was made first of the "three presidents" of the empire (cf. 1 Esdr. iii. 9), and was delivered from the lions' den, into which he had been cast for his faithfulness to the rites of his faith (vi. 10-23; cf. Bel & Dr. 29-42). At the accession of Cyrus he still retained his prosperity (vi. 28; cf. i. 21; Bel & Dr. 2); though he does not appear to have remained at Babylon (cf. Dan. i. 21), and in "the third year of Cyrus" (B.C. 534) he saw his last recorded vision on the banks of the Tigris (x. 1, 4). According to the Mahommedan tradition Daniel returned to Judaea, held the government of Syria, and finally died at Susa (Rosenmüller, *Schol.* p. 5, n.), where his tomb is still shown, and is visited by crowds of pilgrims. In the prophecies of Ezekiel mention is made of Daniel as a pattern of righteousness (xiv. 14, 20) and wisdom (xxviii. 3); and since Daniel was still young at that time (c. B.C. 588-584), some have thought that another prophet of the name must have lived at some earlier time (Bleek), perhaps during the captivity of Nineveh (Ewald, *Die Propheten*, ii. 560), whose fame was transferred to his later namesake. Hitzig imagines (*Vorbemerk.* §3) that the Daniel of Ezekiel was purely a mythical personage, whose prototype is to be sought in Melchizedek, and that the character was borrowed by the author of the book of Daniel as suited to his design. These suppositions are favoured by no internal probability, and are unsupported by any direct evidence. The order of the names "Noah, Daniel, and Job" (Ez xiv. 14) seems to suggest the idea that they represent the first and last historic types of righteousness before the law and under it, combined with the ideal type (cf. Delitzsch, p. 271). On the other hand the narrative in Dan. i. 11, implies that Daniel was conspicuously distinguished for purity and knowledge at a very early age (cf. *Hist. Sus.* 45), and he may have been nearly forty years old at the time of Ezekiel's prophecy.

Allusion has been made already to the comparison which may be instituted between Daniel and Joseph, who stand at the beginning and the close of the divine history of the Jews, as representatives of the true God in heathen courts (Auberlen, *Daniel*, p. 32, 3). In this respect the position of Daniel must have exercised a powerful influence upon the form of the revelations conveyed through him. And in turn the authority which he enjoyed renders the course of the exile and the return clearly intelligible. By station, by education, and by character, he was peculiarly fitted to fulfil the work assigned to him. He was not only a resident in a foreign land, like Jeremiah or Ezekiel, but the minister of a foreign empire, and of successive dynasties (Dan. ii. 48; vi. 28). His political experience would naturally qualify him to give distinct expression to the characteristics of nations in themselves, and not only in their relation to God's people. His intellectual advantages were as remarkable as his civil dignity. Like the great Lawgiver who was "trained in all the wisdom of the Egyptians," the great seer was trained in the secrets of Chaldaean wisdom, and placed at the head of the school of the Magi (Dan. ii. 48). He was thus enabled to preserve whatever was true in the traditional teaching of the East, and to cast his revelations into

[a] This date has given rise to many objections, because the *fourth* year of Jehoiakim is identified with the *first* of Nebuchadnezzar (Jer. xxv. 1). Various solutions have been proposed (cf. Keil, *Einl.* §133, 2); but the text of Daniel itself suggests the true explanation. The *second* year of Nebuchadnezzar's reign (ii. 1) falls after the completion of the three years' training of Daniel which commenced with his captivity (i. 1, 5); and this is a clear indication that the expedition mentioned in i. 1, was undertaken in the last year of the reign of Nabupalassar, while as yet Nebuchadnezzar was not properly king. But some further difficulties remain, which appear, however, to have been satisfactorily removed by Niebuhr (*Gesch. Assur's*, 86 ff.). The date in Jer. xlvi. 2, is not that of the battle of Carchemish, but of the warning of the prophet; and the threats and promises in Jer. xxv. are consistent with the notion of a previous subjection of Jerusalem to Nebuchadnezzar, which may have been accomplished without resistance (cf. Niebuhr, a. a. O. ff. 368 ff.).

a form suited to their special character. But though engaged in the service of a heathen prince and familiar with Oriental learning, Daniel was from the first distinguished by his strict observance of the Mosaic law (i. 8-16; cf. vi. 10, 11). In this way the third outward condition for his work was satisfied, and at the close of the exile he offered a pattern of holiness for the instruction of the Dispersion of after times. (Cf. Auberlen, *Daniel*, 24, &c.)

The exact meaning of the name is disputed. The full form (דָּנִיֵּאל) is probably more correct, and in this the *yod* appears to be not merely formative, but a pronominal suffix (as צוּרִיאֵל, אֲהֳלִיבָה), so that the sense will be *God is my Judge* (C. B. Michaelis ap. Rosenmüller, *Schol.* §1). Others interpret the word *the Judge of God*, and the use of a *yod* formative is justified by the parallel of Melchizedek, &c. (Hitzig, §2). This interpretation is favoured by the Chaldaean name, Belteshazzar (בַּלְטְשַׁאצַּר, i. 7, i. e. *the prince of Bel*; *Theod.* LXX.; Βαλτάσαρ; *Vulg.* Baltassar), which was given to Daniel at Babylon (Dan. i. 7), and contains a clear reference to his former name. Hitzig's interpretation ("Pâla tschâçara = *Ernährer und Verzehrer*") has nothing to recommend it. Such changes have been common at all times; and for the simple assumption of a foreign name compare Gen. xli. 45; Ez. i. 11, v. 14 (Sheshbazzar).

Various apocryphal fragments attributed to Daniel are collected by Fabricius (*Cod. Pseud. V. T.* i. 1124), but it is surprising that his fame in later times seems to have been obscured (Hottinger, *Hist. Orient.* 92). Cf. Epiph. *Vit. Dan.* ii. p. 243, *ed.* Petav.; *Vit. Dan.* ap. Fabric.; Joseph. *Ant.* x. 11.

3. A descendant of Ithamar, who returned with Ezra to Judaea in the time of "Artaxerxes." [ARTAXERXES.] (Ezr. viii. 2.)

4. A priest who sealed the covenant drawn up by Nehemiah B.C. 445 (Neh. x. 6). He is probably the same as (3); and is confounded with the prophet in the apocryphal addenda to Daniel: Dan. xiv. 1 (LXX., not *Theodot.*). [B. F. W.]

DANIEL, THE BOOK OF, is the earliest example of apocalyptic literature, and in a great degree the model, according to which all later apocalypses were constructed. In this aspect it stands at the head of a series of writings in which the deepest thoughts of the Jewish people found expression after the close of the prophetic era. The book of Enoch [ENOCH], the Jewish Sibyllines, and the fourth book of Ezra [2 ESDRAS], carry out with varied success and in different directions, the great outlines of universal history which it contains; and the "Revelation" of Daniel received at last its just completion in the Revelation of St. John. Without an inspired type it is difficult to conceive how the later writings could have been framed; and whatever judgment be formed as to the composition of the book, there can be no doubt that it exercised a greater influence upon the early Christian Church than any other writing of the Old Testament, while in the Gospels it is specially distinguished by the emphatic quotation of the Lord (Matt. xxiv. 15, τὸ ῥηθὲν διὰ Δανιὴλ τοῦ προφήτου. . . ὁ ἀναγινώσκων νοείτω. . .).

1. In studying the book of Daniel it is of the utmost importance to recognise its apocalyptic character. It is at once an end and a beginning, the last form of prophecy and the first "philosophy of history." The nation is widened into the world: the restored kingdom of Judah into a universal kingdom of God. To the old prophets Daniel stands, in some sense, as a commentator (Dan. ix. 2-19): to succeeding generations, as the herald of immediate deliverance. The form, the style, and the point of sight of prophecy, are relinquished upon the verge of a new period in the existence of God's people, and fresh instruction is given to them suited to their new fortunes. The change is not abrupt and absolute, but yet it is distinctly felt. The eye and not the ear is the organ of the Seer: visions and not words are revealed to him. His utterance is clothed in a complete and artificial shape, illustrated by symbolic imagery and pointed by a specific purpose. The divine counsels are made known to him by the ministry of angels (vii. 16, viii. 16, ix. 21), and not by "the Word of the Lord." The seer takes his stand in the future rather than in the present, while the prophet seized on the elements of good and evil which he saw working around him and traced them to their final issue. The one looked forward from the present to the great "age to come;" the other looked backward from "the last days" to the trials in which he is still placed. In prophecy the form and the essence, the human and divine were inseparably interwoven; in revelation the two elements can be contemplated apart, each in its greatest vigour,—the most consummate art, and the most striking predictions. The Babylonian exile supplied the outward training and the inward necessity for this last form of divine teaching; and the prophetic visions of Ezekiel form the connecting link between the characteristic types of revelation and prophecy. (Cf. Lücke, *Versuch*, i. 17 ff.; Hitzig, *Daniel, Vorbem.* §9; Hilgenfeld, *Die Jud. Apok.*, 1 ff.) [DANIEL.]

2. The language of the book, no less than its general form, belongs to an era of transition. Like the book of Ezra, Daniel is composed partly in the vernacular Aramaic (Chaldee), and partly in the sacred Hebrew. The introduction (i.—ii. 4 *a*) is written in Hebrew. On the occasion of the "Syriac" (אֲרָמִית, συριστί, *syriace*, i. e. Aramaic) answer of the Chaldaeans, the language changes to Aramaic, and this is retained till the close of the seventh chapter (ii. 4 *b*—vii.). The personal introduction of Daniel as the writer of the text (viii. 1) is marked by the resumption of the Hebrew, which continues to the close of the book (viii.—xii.). The character of the Hebrew bears the closest affinity to that of Ezekiel and Habakkuk, or in other words to those prophets who lived nearest to the assumed age of Daniel; but it is less marked by peculiar forms and corruptions than that of Ezekiel. The Aramaic, like that of Ezra, is also of an earlier form (cf. Maurer, *Comm. in Dan.* 87) than exists in any other Chaldaic document, but as the Targums—the next most ancient specimens of the language—were not committed to writing till about the Christian era, this fact cannot be insisted on as a proof of remote antiquity. It is, however, worthy of notice that J. D. Michaelis affirmed, on purely linguistic grounds, that the book was no late compilation, though he questioned the authenticity of some part of it (c. iii.—vii.; cf. Keil, *Lehr. d. Einl.* §135, n. 4). In addition to these two great elements—Aramaic and Hebrew—the book of Daniel contains traces of other languages which indicate the peculiar position of the writer. The use of Greek technical terms (cf. §10) marks a period when commerce had already united Persia and Greece; and the occurrence of peculiar words which

limit of an explanation by reference to Arian and not to Semitic roots (Delitzsch, p. 274) is almost inexplicable on the supposition that the prophecies are a Palestinian forgery of the Maccabaean age.

3. The book is generally divided into two nearly equal parts. The first of these (i.—vi.) contains chiefly historical incidents, while the second (vii.—xii.) is entirely apocalyptic. This division is further supported by the fact that the details of the two sections are arranged in order of time, and that the commencement of the second section falls earlier than the close of the first, as if the writer himself wished to mark the division of subject. But on the other hand this division takes no account of the difference of language, nor of the change of person at the beginning of c. viii. And though the first section is mainly historical, yet the vision of c. vii. finds its true foundation and counterpart in c. ii. From these circumstances it seems better to divide the book (Auberlen, pp. 36 ff.) into three parts. The first chapter forms an introduction. The next six chapters (ii.—vii.) give a general view of the progressive history of the powers of the world, and of the principles of the divine government as seen in events of the life of Daniel. The remainder of the book (viii.—xii.) traces in minuter detail the fortunes of the people of God, as typical of the fortunes of the Church in all ages. The second section is distinguished by a remarkable symmetry. It opens with a view of the great kingdoms of the earth revealed to a heathen sovereign, to whom they appeared in their outward unity and splendour, and yet devoid of any true life (a metal colossus); it closes with a view of the same powers as seen by a prophet of God, to whom they were displayed in their distinct characters, as instinct with life, though of a lower nature, and displaying it with a terrible energy of action (θηρία, four beasts). The image under which the manifestation of God's kingdom is foreshown corresponds exactly with this twofold exhibition of the worldly powers. "A stone cut without hands," "becoming a great mountain and filling the whole earth" (Dan. ii. 34, 35)—a rock and not a metal—is contrasted with the finite proportions of a statue moulded by man's art, as "the Son of man," the representative of humanity, is the true Lord of that lower creation (Gen. i. 30) which symbolizes the spirit of mere earthly dominions (Dan. vii. 13, 14). The intermediate chapters (iii.—vi.) exhibit a similar correspondence, while setting forth the action of God among men. The deliverance of the friends of Daniel from the punishment to which they were condemned for refusing to perform an idolatrous act at the command of Nebuchadnezzar (ch. iii.), answers to the deliverance of Daniel from that to which he was exposed by continuing to serve his God in spite of the edict of Darius (ch. vi.); and in the same way the degradation, the repentance, and the restoration of Nebuchadnezzar (ch. iv.) forms a striking contrast to the sacrilegious pride and death of Belshazzar (ch. v. 22-31). The arrangement of the last section (viii.—xii.) is not equally distinct, though it offers traces of a similar disposition. The description of the progress of the Grecian power in c. viii. is further developed in the last vision (x.—xii.), while the last chapter appears to carry on the revelation to the first coming of Messiah in answer to the prayer of Daniel.

4. The position which the book of Daniel occupies in the Hebrew Canon seems at first sight remarkable. It is placed among the Holy writings (*Kethuvim*, ἁγιόγραφα) between Esther and Ezra, or immediately before Esther (cf. Hody, *De Bibl. text.* p. 644, 5), and not among the prophets. This collocation, however, is a natural consequence of the right apprehension of the different functions of the prophet and seer. It is not, indeed, certain at what time the triple division of the Scriptures which is preserved in the Hebrew Bibles was first made; but the characteristics of the classes show that it was not based on the supposed outward authority, but on the inward composition of the books [CANON]. Daniel, as the truth has been well stated, had the spirit but not the work of a prophet; and as his work was a new one, so was it carried out in a style of which the Old Testament offers no other example. His Apocalypse is as distinct from the prophetic writings as the Apocalypse of St. John from the Apostolic epistles. The heathen court is to the one seer what the isle of Patmos is to the other, a place of exile and isolation, where he stands alone with his God, and is not like the prophet active in the midst of a struggling nation (Auberlen, 34).[b]

5. The unity of the book in its present form, notwithstanding the difference of language, is generally acknowledged (De Wette, *Einl.* §256; Hitzig, §4).[c] Still there is a remarkable difference in its internal character. In the first seven chapters Daniel is spoken of *historically* (i. 8-21, ii. 14-49, iv. 8-27, v. 13-29, vi. 2-28, vii. 1, 2): in the last five he appears *personally* as the writer (vii. 15-28, viii. 1–ix. 22, x. 1-19, xii. 5). This peculiarity, however, is not without some precedents in the writings of the earlier prophets (*e. g.* Is. vii. 3, xx. 2), and the seventh chapter prepares the way for the change; for while Daniel is there spoken of in the third person (vii. 1, 2), the substance of the chapter is given in his words, in the first person (vii. 2, 15, 28). The cause of the difference of person is commonly supposed to lie in the nature of the case. The prophet narrates symbolic and representative events historically, for the event is its own witness; but revelations and visions need the personal attestation of those to whom they are communicated. It is, however, more probable that the peculiarity arose from the manner in which the book assumed its final shape (§11).

6. Allusion has been made already to the influence which the book exercised upon the Christian Church. Apart from the general type of Apocalyptic composition which the Apostolic writers derived from Daniel (2 Thess. ii.; Rev. *passim*; cf. Matt. xxvi. 64, xxi. 44?), the New Testament incidentally acknowledges each of the characteristic elements of the book, its miracles (Hebr. xi. 33, 34), its predictions (Matt. xxiv. 15), and its doctrine of angels (Luke i. 19, 26). At a still earlier time the same influence may be traced in the Apocrypha. The book of Baruch [BARUCH] exhibits so many coincidences with Daniel, that by some

[a] The Jewish doctors of later times were divided as to the degree of the inspiration of Daniel. Abarbanel maintained against Maimonides that he was endowed with the highest prophetic power (Fabric. *Cod. Pseudep. V. T* i. 897, n.).

[b] Eichhorn attributed ch. ii.-vi., vii.-xii., to different authors; and Bertholdt supposed that each section was the work of a distinct writer, though he admitted that each successive writer was acquainted with the composition of his predecessors, recognising in this way the unity of the book (*Einl.*).

the two books have been assigned to the same author (cf. Fritzsche, *Handb. zu d. Apok.* i. 173); and the first book of Maccabees represents Mattathias quoting the marvellous deliverances recorded in Daniel, together with those of earlier times (1 Macc. ii. 59, 60), and elsewhere exhibits an acquaintance with the Greek version of the book (1 Macc. i. 54 = Dan. ix. 27). The allusion to the guardian angels of nations, which is introduced into the Alexandrine translation of the Pentateuch (Deut. xxxii. 8; LXX.), and recurs in the Wisdom of Sirach (Ecclus. xvii. 17), may have been derived from Dan. x. 21, xii. 1, though this is uncertain as the doctrine probably formed part of the common belief. According to Josephus (*Ant.* xi. 8, §4) the prophecies of Daniel gained for the Jews the favour of Alexander [ALEXANDER THE GREAT]; and whatever credit may be given to the details of his narrative, it at least shows the unquestioning belief in the prophetic worth of the book which existed among the Jews in his time.

7. The testimony of the Synagogue and the Church gave a clear expression to the judgment implied by the early and authoritative use of the book, and pronounced it to contain authentic prophecies of Daniel, without contradiction, with one exception, till modern times. Porphyry alone († c. 305 A.D.) assailed the book, and devoted the 12th of his fifteen Discourses against Christians (λόγοι κατὰ Χριστιανῶν) to a refutation of its claims to be considered a prophecy. "The history," he said, "is true up to the date of Antiochus Epiphanes, and false afterwards; therefore the book was written in his time" (Hieron. *Praef. in Dan.*). The argument of Porphyry is an exact anticipation of the position of many modern critics, and involves a twofold assumption, that the whole book ought to contain predictions of the same character, and that definite predictions are impossible. Externally the book is as well attested as any book of Scripture, and there is nothing to show that Porphyry urged any historical objections against it; but it brings the belief in miracle and prediction, in the divine power and foreknowledge as active among men, to a startling test, and according to the character of this belief in the individual must be his judgment upon the book.

8. The history of the assaults upon the prophetic worth of Daniel in modern times is full of interest. In the first instance doubts were raised as to the authorship of the opening chapters, i.—vii. (Spinoza, Newton), which are perfectly compatible with the fullest recognition of their canonicity. Then the variations in the LXX. suggested the belief that cc. iii.—vi. were a later interpolation (J. D. Michaelis). As a next step the last six chapters only were retained as a genuine book of Scripture (Eichhorn, 1st and 2nd edits.); and at last the whole book was rejected as the work of an impostor, who lived in the time of Antiochus Epiphanes (Corrodi, 1783. Hitzig fixes the date more exactly from 170 B.C. to the spring of 164 B.C.). This last opinion has found, especially in Germany, a very wide acceptance, and Lücke ventures to pronounce it "a certain result of historical criticism."

9. The real grounds on which most modern critics rely in rejecting the book, are the "fabulousness of its narratives" and "the minuteness of its prophetic history." "The contents of the book," it is said, "are irrational and impossible" (Hitzig, §5). It is obvious that it is impossible to answer such a statement without entering into general views of the Providential government of the world. It is admitted that the contents of the book are exceptional and surprising; but revelation is itself a miracle, however it be given, and essentially as inconceivable as any miracle. There are times, perhaps, when it is required that extraordinary signs should arrest the attention of men and fix their minds upon that Divine Presence which is ever working around them. Prodigies may become a guide to nature. Special circumstances may determine, and, according to the Bible, do determine, the peculiar form which the miraculous working of God will assume at a particular time; so that the question is, whether there is any discernible relation between the outward wonders and the moral condition of an epoch. Nor is it impossible to apply this remark to the case of Daniel. The position which he occupied [DANIEL] was as exceptional as the book which bears his name. He survived the exile and the disappointment which attended the first hopes of the Jews. The glories which had been connected with the return in the foreshortened vision of earlier prophets were now felt to be far off, and a more special revelation may have been necessary as a preparation for a period of silence and conflict.[d] The very character of the Babylonian exile seems to have called for some signal exhibition of divine power. As the first exodus was distinguished by great marvels, it might appear natural that the second should be also (cf. Mic. vii. 15; Delitzsch, p. 272, &c.). National miracles, so to speak, formed the beginning of the theocracy: personal miracles, the beginning of the church. To speak of an "aimless and lavish display of wonders" is to disregard the representative significance of the different acts, and the relation which they bore to the future fortunes of the people. A new era was inaugurated by fresh signs. The Jews, now that they are left among the nations of the world, looked for some sure token that God was able to deliver them and work out His own purposes. The persecution of Antiochus completed the teaching of Daniel; and the people no longer sought without that which at length they had found within. They had withstood the assault of one typical enemy, and now they were prepared to meet all. The close of special predictions coincided with the consolidation of the national faith. [ANTIOCHUS EPIPH.]

10. The general objections against the "legendary" miracles and specific predictions of Daniel are strengthened by other objections in detail, which cannot, however, be regarded in themselves as of any considerable weight. Some of these have been already answered incidentally. Some still require a short notice, though it is evident that they are often afterthoughts, the results and not the causes of the rejection of the book. Not only, it is said, is the book placed among the Hagiographa, but Daniel is omitted in the list of prophets given in the Wisdom of Sirach; the language is corrupted by an intermixture of Greek words; the details are essentially unhistorical; the doctrinal and moral teaching betrays a late date.

[d] The *special* prophecies of Balaam (Num. xxiv. 24) and Isaiah (xliv., xlv.) centre in Daniel (cf. Dan. xi. 30); and the prediction of Balaam offers a remarkable parallel to those of Daniel, both from their particularity, and from the position which the prophet occupied (cf. Delitzsch, p. 272).

In reply to these remarks, it may be urged, that if the book of Daniel was already placed among the Hagiographa at the time when the Wisdom of Sirach was written, the omission of the name of Daniel (Ecclus. xlix.) is most natural, and that under any circumstances the omission is not more remarkable than that of Ezra and the twelve lesser prophets, for xlix. 10 is probably an interpolation intended to supply a supposed defect. Nor is the mention of Greek musical instruments (iii. 5, 7, 10, קיתרס *κίθαρα*, סבכא *σαμβυκή*, סומפניה *συμφωνία*, פסנתרין *ψαλτήριον*), for these words only can be shown to be derived from the Greek (De Wette, *Einl.* 255 b.), surprising at a time when the intercourse of the East and West was already considerable, and when a brother of Alcaeus (c. 600-500 B.C.) had gained distinction "at the farthest end of the world, aiding the Babylonians" (Brandis, in Delitzsch, p. 274; Alc. *Frag.* 33, Bergk.). Yet further the scene and characters of the book are *Oriental*. The colossal image (צֶלֶם, iii. 1, not necessarily a human figure; the term is applied familiarly to the *cross:* Buxtf. *Lex. Rabb. s. v.*), the fiery furnace, the martyr-like boldness of the three confessors (iii. 16), the decree of Darius (vi. 7), the lions' den (vi. 7, 19, גֹּב), the demand of Nebuchadnezzar (ii. 5), his obeisance before Daniel (ii. 46), his sudden fall (iv. 33; cf. Euseb. *Praep. Ev.* ix. 41; Jos. *c. Ap.* i. 20), are not only consistent with the nature of Eastern life, but in many instances directly confirmed by other evidence (cf. DANIEL n. and DARIUS THE MEDE for the difficulties of i. 1, ii. 1, v. 31). In doctrine, again, the book is closely connected with the writings of the Exile, and forms a last step in the development of the ideas of Messiah (vii. 13, &c.), of the resurrection (xii. 2, 3), of the ministry of angels (viii. 16, xii. 1, &c.), of personal devotion (vi. 10, 11, i. 8), which formed the basis of later speculations, but received no essential addition in the interval before the coming of our Lord.

Generally it may be said that while the book presents in many respects a startling and exceptional character, yet it is far more difficult to explain its composition in the Maccabaean period than to connect the peculiarities which it exhibits with the exigencies of the Return. It appears as a key to the later history and struggles of the Jews, and not as a result from them. The peculiarities of language, the acquaintance with Eastern manners and history, which is seen more clearly as our knowledge widens, the reception into the canon, the phenomena of the Alexandrine version, all point in the same direction; and a sounder system of interpretation, combined with a more worthy view of the divine government of men and nations, will probably do much to remove those undefined doubts as to the inspired character of the Revelation which naturally arise at first in the minds of thoughtful students.

11. But while all historical evidence supports the canonicity of the book of Daniel, it does not follow that the recognition of the unity and authority of the book is necessarily connected with the belief that the whole is to be assigned to the authorship of Daniel. According to the Jewish tradition (*Bava Bathra*, f. 146) "the books of Ezekiel, the twelve minor prophets, Daniel and Esther, were *written* (*i. e.* drawn up in their present form) by the men of the great synagogue," and in the case of Daniel the tradition is supported by strong internal evidence. The manner in which Daniel is spoken of (i. 17, 19, 20, v. 11, 12; the title in ix. 23, xii. 4 different) suggests the notion of another writer; and if Daniel wrote the passages in question, they cannot be satisfactorily explained by 1 Cor. xv. 10; 2 Cor. xi. 5, 6, xii. 2 (Keil, §136), or by the consciousness of the typical position which he occupied (Auberlen, p. 37). The substantial authorship of a book of Scripture does not involve the subordinate work of arrangement and revision; and it is scarcely conceivable that a writer would purposely write *one* book in two languages, though there may have been an obvious reason why he should treat in separate records of events of general history in the vernacular dialect, and of the special fortunes of God's people in Hebrew. At the return we may suppose that these records of Daniel were brought into one whole, with the addition of an introduction and a fuller narrative,* when the other sacred writings received their final revision. The visions themselves would be necessarily preserved in their original form, and thus the later chapters (vii.—xii.) exhibit no traces of any subsequent recension, with the exception, perhaps, of two introductory verses, vii. 1, x. 1.

12. The interpretation of Daniel has hitherto proved an inexhaustible field for the ingenuity of commentators, and the certain results are comparatively few. According to the traditional view, which appears as early as the fourth book of Ezra [2 ESDRAS] and the epistle of Barnabas (c. 4), the four empires described in cc. ii. vii. are the Babylonian, the Medo-Persian, the Greek, and the Roman. With nearly equal consent it has been supposed that there is a change of subject in the eleventh chapter (xi. 31 ff.), by which the seer passes from the persecutions of Antiochus to the times of Antichrist. A careful comparison of the language of the prophecy with the history of the Syrian kings must, however, convince every candid student of the text that the latter hypothesis is wholly unfounded and arbitrary. The whole of the eleventh chapter forms a history of the struggles of the Jewish church with the Greek powers up to the death of its great adversary (xi. 45). This conflict, indeed, has a typical import, and foreshows in its characteristic outlines the abiding and final conflict of the people of God and the powers of evil, so that the true work of the interpreter must be to determine historically the nature of each event signalized in the prophetic picture, that he may draw from the past the lesson of the future. The traditional interpretation of "the four empires" seems to spring from the same error as the other, though it still finds numerous advocates (Hofmann, Auberlen, Keil, Hävernick, Hengstenberg, and most English commentators). It originated at a time when the triumphant advent of Messiah was the object of immediate expectation, and the Roman empire appeared to be the last in the series of earthly kingdoms. The long interval of conflict which has followed the first Advent formed no place in the anticipations of the first Christians, and in succeeding ages the Roman period has been unnaturally prolonged to meet the requirements of a theory which took its rise in a state of thought which experience has proved false. It is a still more fatal objection to this interpretation that it destroys the

* The letter of Nebuchadnezzar (c. iv.) appears to present clear traces of the inter-weaving of a commentary with the original text.

great idea of a cyclic development of history which lies at the basis of all prophecy. Great periods (αἰῶνες) appear to be marked out in the fortunes of mankind which answer to another, so that that divine utterance which receives its first fulfilment in one period, receives a further and more complete fulfilment in the corresponding part of some later period. Thus the first coming of Christ formed the close of the last age, as His second coming will form the close of the present one. The one event is the type and, as it were, the spring of the other. This is acknowledged with regard to the other prophecies, and yet the same truth is not applied to the revelations of Daniel, which appear then first to gain their full significance when they are seen to contain an outline of all history in the history of the nations which ruled the world before Christ's coming. The first Advent is as much a fulfilment of the visions of Daniel as of those of the other prophets. The four empires precede the coming of Messiah and pass away before him. At the same time their spirit survives (cf. vii. 12), and the forms of national existence which were developed on the plains of Mesopotamia again reproduce themselves in later history. According to this view the empires of Daniel can be no other than those of the Babylonians, Medes, Persians, and Greeks, who all placed the centre of their power at Babylon, and appear to have exhibited on one stage the great types of national life. The Roman power was at its height when Christ came, but the Egyptian kingdom, the last relic of the empire of Alexander, had just been destroyed, and thus the "stone cut without hands struck the feet of the image," and Christianity destroyed for ever the real supremacy of heathen dominion. But this first fulfilment of the vision was only inchoative, and the correlatives of the four empires must be sought in post-Christian history. The corresponding symbolism of Babylon and Rome is striking at first sight, and other parallels may be drawn. The Byzantine empire, for instance, "inferior" to the Roman (Dan. ii. 39) may be compared with that of the Medes. The Teutonic races with their divided empire recal the image of Persia (vii. 6). Nor is it difficult to see in the growing might of the northern powers, a future kingdom which may rival in terrible energy the conquests of Alexander. Without insisting on such details as these, which still require careful examination, it appears that the true interpretation of Daniel is to be sought in the recognition of the principle which they involve. In this way the book remains a "prophecy," while it is also a "revelation;" and its most special predictions acquire an abiding significance.[f]

13. There is no Chaldee translation of Daniel, and the deficiency is generally accounted for, as in the parallel case of Ezra, by the danger which would have existed in such a case of confusing the original text with the paraphrase; but on the other hand the whole book has been published in Hebrew. The Greek version has undergone singular changes. At an early time the LXX. version was supplanted in the Greek Bibles by that of Theodotion,[g] and in the time of Jerome the version of Theodotion was generally "read by the Churches" (*c. Ruffin.* ii. 33; *Praef. in Comm.* Illud quoque lectorem admoneo, Danielem non juxta LXX. interpretes sed juxta . . . Theodotionem ecclesias legere . . .) This change, for which Jerome was unable to account (hoc cur acciderit nescio, *Praef. in Vers. Dan.*), may have been made in consequence of the objections which were urged against the corrupt LXX. text in controversy with Jews and heathen. The LXX. version was certainly very unfaithful (Hieron. *l. c.*); and the influence of Origen, who preferred the translation of Theodotion (Hieron. *in Dan.* iv. 6), was probably effectual in bringing about the substitution (cf. Credner, *Beitr.* ii. 256 ff.) In the course of time, however, the version of Theodotion was interpolated from the LXX., so that it is now impossible to recover the original text. [DANIEL, APOCRYPHAL ADDITIONS TO.] Meanwhile the original LXX. translation passed entirely out of use, and it was supposed to have been lost till the last century, when it was published at Rome from a *Codex Chisianus* (*Daniel secundum LXX.* . . . Romae, 1772, ed. P. de Magistris), together with that of Theodotion, and several illustrative essays. It has since been published several times (ed. Michaelis, Gotting. 1774; ed. Segaar, 1775; Hahn, 1845), and lastly by Tischendorf in the second edition of his Septuagint. Another recension of the text is contained in the Syro-Hexaplaric version at Milan (ed. Bugatus, 1788), but a critical comparison of the several recensions is still required.

14. The commentaries on Daniel are very numerous. The Hebrew commentaries of R. Saadijah Haggaon († 942), Rashi († c. 1105), and Aben Ezra († c. 1167), are printed in the great Rabbinic Bibles of Bomberg and Basle. That of Abarbanel († c. 1507) has been printed separately several times (*Amstelod.* 1647, 4to); and others are quoted by Rosenmüller, *Scholia*, pp. 39, 40. Among the patristic commentaries the most important are those of Jerome (vol. v. ed. Migne), who noticed especially the objections of Porphyry, Theodoret (ii. 1053 ff. ed. Schulze), and Ephrem Syrus (*Op. Syr.* ii.; Romae, 1740). Considerable fragments remain of the commentaries of Hippolytus (collected in Migne's edition, Paris, 1857) and Polychronius (Mai, *Script. Vet. Nov. Coll.* vol. i.); and Mai has published (l. c.) a catena on Daniel, containing fragments of Apollinarius, Athanasius, Basil, Eusebius, and many others. The chief reformers, Luther (*Auslegung d. Proph. Dan.* 1530-1546; *Op. Germ.* vi. *Ed.* Walch), Oecolampadius (*In Dan. libri duo*, Basil. 1530), Melancthon (*Comm. in Dan. proph.* Vitemb. 1543), and Calvin (*Praelect. in Dan.* Genevae, 1563, &c.; in French, 1565; in English, 1852-3), wrote on Daniel; and Rosenmüller enumerates nearly fifty other special commentators, and his list now requires considerable additions. The combination of the Revelations of Daniel and St. John (Sir I. Newton, *Observations upon the Prophecies*, &c.,

[f] An example of the recurrent and advancing completion of the predictions of Daniel occurs in Matt. xxiv. 15, compared with 1 Macc. i. 54. The same truth is also implied in the interpretation of "the seventy sevens," as springing out of the "seventy" (years) of Jeremiah. On this there are some good remarks in Browne's *Ordo Saeclorum*, though his interpretation of the four empires as signifying the Babylonian, Grecian, Roman, and some future empire (pp. 675 ff.), seems very unnatural. The whole force of his argument (after Ben Ezra and Maitland) lies in the proof that the Roman was not the fourth empire.

[g] The version bears in the tetraplar text the singular title, τὸ Εἰρ ἀγρυπνος Δανιήλ. עִיר is the term which Daniel applies to the angels, "watchers" (Dan. iv. 13, 17, 23). Cf. *Daniel, Sec. LXX.* 125 ff.

Lond. 1733; M. F. Roos, *Ausl. d. Weissag. Dan. u. s. w.* Leipz. 1771) opened the way to a truer understanding of Daniel; but the edition of Bertholdt (*Daniel, aus dem Hebr.-Aram. neu übersetzt und erklärt, u. s. w.* Erlangen, 1806-8), in spite of all its grave faults, marks the beginning of a new era in the study of the book. Bertholdt was decidedly unfavourable to its authenticity; and he was followed on the same side by von Lengerke (*D. B. Dan. verd. u. ausgel.* Königsb. 1835). Maurer (*Comm. Gramm. Crit.* ii. Lips. 1838) and Hitzig (*Kurzgef. Exeg. Handb.* Leipz. 1850), whose commentary is among the worst specimens of supercilious criticism which his school has produced. On the other side the commentary of Hävernick (*Comm. üb. d. B. Dan.* Hamb. 1832) is the most complete, though it leaves much to be desired. Auberlen (*Der Proph. Dan. u. d. Offenbarung Joh. u. s. w.* 2te Aufl. Basel, 1857, translated into English from the 1st ed. by A. Saphir, 1856) has thrown considerable light upon the general construction and relations of the book. Cf. Hofmann, *Weissag. u. Erfüllung*, i. 276 ff. The question of the authenticity of the book is discussed in most of the later commentaries; and specially by Hengstenberg (*Die Authentie d. Dan. . . . . erwiesen.* 1831, translated by E. B. Pratten, Edinb.), Hävernick (*Neue krit. Untersuch.* Hamb. 1838), Delitzsch (Herzog's *Encyklop.* s. v. 1854), Keil (*Lehrb. d. Einl. in d. A. T.* Frankf. 1853), Davidson (*Introduction to the O. T.* ii. Lond. 1846), who maintain the affirmative; and by Bleek (*Berl. Theolog. Zeitschr.* iii. 1822), Bertholdt (*Einleit.* Erlang. 1814), Lücke (*Versuch einer vollständ. Einl. u. s. w.* 2te. Aufl. Bonn, 1852), De Wette (*Einleit.* 7te. Aufl. Berl. 1852), who deny its authenticity. Cf. Ewald, *Die Proph. d. Alt. Bund.* ii. 559 ff. Among English works may be mentioned the Essays of T. R. Birks—*The four prophetic Empires*, &c., 1844, and *The two later Visions of Daniel*, &c., 1846; of E. B. Elliott, *Horae Apocalypticae*, 1844; of S. P. Tregelles, *Remarks on the prophetic Visions of Daniel*, 1852; and the *Commentary* of Stuart (Boston, 1850). [B. F. W.]

DANIEL, APOCRYPHAL ADDITIONS TO. The Greek translations of Daniel, like that of Esther, contain several pieces which are not found in the original text. The most important of these additions are contained in the Apocrypha of the English Bible under the titles of *The Song of the three Holy Children*, *The History of Susannah*, and *The History of . . . Bel and the Dragon.*

1. *a.* The first of these pieces is incorporated into the narrative of Daniel. After the three confessors were thrown into the furnace (Dan. iii. 23), Azarias is represented praying to God for deliverance (*Song of Three Children*, 3-22); and in answer the angel of the Lord shields them from the fire which consumes their enemies (23-27), whereupon "the three, as out of one mouth," raise a triumphant song (29-68), of which a chief part (35-66) has been used as a hymn (*Benedicite*) in the Christian Church since the 4th century (*Rufin. Apol.* ii. 35; cf. *Concil. Tolet.* iv. *Can.* 14). Like several similar fragments, the chief parts of this composition are given at the end of the Psalter in the Alexandrine MS as separate psalms, under the titles "The prayer of Azarias" and "The hymn of our Fathers;" and a similar arrangement occurs in other Greek and Latin Psalters.

b. The two other pieces appear more distinctly as appendices, and offer no semblance of forming part of the original text. *The History of Susannah* (or *The judgment of Daniel*) is generally found at the beginning of the book (Gk. MSS. *Vet. Lat.*); though it also occurs after the 12th chapter (Vulg. *ed.* Compl.). *The History of Bel and the Dragon* is placed at the end of the book, and in the LXX. version it bears a special heading as "part of the *prophecy of Habakkuk*" (ἐκ προφητείας Ἀμβακοὺμ υἱοῦ Ἰησοῦ ἐκ τῆς φυλῆς Λευΐ).

2. The additions are found in both the Greek texts—the LXX. and Theodotion, in the Old Latin and Vulgate, and in the existing Syriac and Arabic versions. On the other hand there is no evidence that they ever formed part of the Hebrew text, and they were originally wanting in the Syriac (Polychronius, ap. Mai, *Script. Vett. Nov. Coll.* i. p. 113, says of the hymn expressly οὐ κεῖται ἐν τοῖς ἑβραϊκοῖς ἢ ἐν τοῖς συριακοῖς βιβλίοις). From the LXX. and Vulgate the fragments passed into common use, and they are commonly quoted by Greek and Latin fathers as parts of Daniel (Clem. Alex. *Ecl. proph.* i.; Orig. *Ep. ad Afric.*; Tertull. *de Pudic.* 17, &c.), but rejected by those who adhered to the Hebrew canon. Jerome in particular called attention to their absence from the Hebrew Bible (*Praef. in Dan.*), and instead of any commentary of his own adds shortly Origen's remarks "on the fables of Bel and Susanna" (*Comm. in Dan.* xiii. 1). In a similar manner he notices shortly the Song of the Three Children, "lest he should seem to have overlooked it" (*Comm. in Dan.* iii. 23).

3. Various conjectures have been made as to the origin of the additions. It has been supposed that they were derived from Aramaic originals (Wette, *Einl.* ii. 2, Kap. 8, gives the arguments at length), but the intricate evidence is wholly insufficient to establish the point. The character of the additions themselves indicates rather the hand of an Alexandrine writer; and it is not unlikely that the translator of Daniel wrought up traditions which were already current, and appended them to his work (cf. Fritzsche, *Exeg. Handb. zu den Apok.* i. 121). The abruptness of the narrative in Daniel furnished an occasion for the introduction of the prayer and hymn; and the story of the Dragon seems like a strange exaggeration of the record of the deliverance of Daniel (Dan. vi.), which may naturally have formed the basis of different legends. Nor is it difficult to see in the history of Susanna a pointed allusion to the name of the prophet, though the narrative may not be wholly fictitious.

4. The LXX. appears to be the original source from which all the existing recensions of the fragments were derived (cf. Hody, *de Bibl. text.* p. 583). Theodotion seems to have done little more than transcribe the LXX. text with improvements in style and language, which are considerably greater in the appended narratives than in the Song incorporated into the canonical text. Thus while the history of Susanna and Bel and the Dragon contain large additions which complete and embellish the story (*e. g. Hist. Sus.* vv. 15-18; 20, 21; 24-27; 46-47, 49, 50; *Bel & Dr.* vv. 1, 9-13; Eichh. pp. 431 ff.), the text of the Song is little more than a repetition of that of the LXX. (cf. De Magistris, *Daniel*, &c., pp. 234 ff.; Eichh. *Einl. in d. Apok. Schrift.* 422 ff.). The Polyglott-Syriac, Arabic and Latin versions are derived from Theod

tion; and the Hexaplar-Syriac from the LXX. (Eichh. 430, &c.).

5. The stories of Bel and Susanna received various embellishments in later times, which throw some light upon the manner in which they were originally composed (cf. Orig. *Ep. ad Afric.* §§7, 8; Bochart, *Hieroz.* iii. 3; Eichhorn, 446, &c.); just as the change which Theodotion introduced into the narrative of Bel, to give some consistency to the facts, illustrates the rationalising process through which the legends passed (cf. Delitzsch, *De Habacuci vitâ et aetate*, 1844). It is thus useless to institute any inquiry into the historic foundation which lies below the popular traditions; for though the stories cannot be regarded as mere fables, it is evident that a moral purpose determined the shape which they assumed. A later age found in them traces of a deeper wisdom, and to Christian commentators Susanna appeared as a type of the true Church tempted to infidelity by Jewish and Pagan adversaries, and lifting up her voice to God in the midst of persecution (Hippol. *In Susann.* pp. 689 ff. ed. Migne). [B. F. W.]

DAN'NAH (דַּנָּה; Ῥεννά; *Danna*), a city in the mountains of Judah (Josh. xv. 49), and, from its mention with Debir and Socoh, probably south, or south-west of Hebron. No trace of its name has been discovered. [G.]

DAPH'NE (Δάφνη), a celebrated grove and sanctuary of Apollo, near Antioch in Syria [Antioch]. Its establishment, like that of the city, was due to Seleucus Nicator. The distance between the two places was about 5 miles, and in history they are associated most intimately together. Just as Antioch was frequently called Ἀ. ἐπὶ Δάφνῃ, and ἡ πρὸς Δάφνην, so conversely we find Daphne entitled Δ. ἡ πρὸς Ἀντιοχείαν (Joseph. *B. J.* i. 12, §5). The situation was of extreme natural beauty, with perennial fountains and abundant wood. Seleucus localised here, and appropriated to himself and his family, the fables of Apollo and the river Peneus and the nymph Daphne. Here he erected a magnificent temple and colossal statue of the god. The succeeding Seleucid monarchs, especially Antiochus Epiphanes, embellished the place still further. Among other honours, it possessed the privileges of an asylum. It is in this character that the place is mentioned, 2 Macc. iv. 33. In the reign of Antiochus Epiphanes (B.C. 171) the aged and patriotic high-priest Onias, having rebuked Menelaus for his sacrilege at Jerusalem, took refuge at Daphne; whence he was treacherously brought out, at the instance of Menelaus, and murdered by Andronicus, who was governor of Antioch during the king's absence on a campaign. Josephus does not give this account of the death of Onias (*Ant.* xii. 5, §1). When Syria became Roman, Daphne continued to be famous as a place of pilgrimage and vice. "*Daphnici mores*" was a proverb (see Gibbon's 23rd chapter). The beginning of the decay of Daphne must be dated from the time of Julian, when Christianity in the Empire began to triumph over Heathenism. The site has been well identified by Pococke and other travellers at *Beit-el-Maa*, "the House of the Water," on the left bank of the Orontes, to the S.W. of Antioch, and on higher ground; where the fountains and the wild fragrant vegetation are in harmony with all that we read of the natural characteristics of Apollo's sanctuary. [J. S. H.]

DA'RA (דָּרַע; Δαράδ; Alex. Δαρά; Compl. Δαραδέ; Syr. Pesch. ; Arab. داربداع *Dara*), 1 Chr. ii. 6. [Darda.]

DAR'DA (דַּרְדַּע; Δαρδαλα; Alex. τὸν δάρδαα, Joseph. Δάρδανος; *Dorda*), a son of Mahol, one of four men of great fame for their wisdom, but who were excelled by Solomon (1 K. iv. 31). Ethan the first of the four is called "the Ezrachite;" but it is uncertain whether the designation extends to the others. [Ethan.] In 1 Chr. ii. 6, however, the same four names occur again as "sons of Zerach," of the great family of Pharez in the tribe of Judah, with the slight difference that Darda appears as Dara. The identity of these persons with those in 1 K. iv. has been greatly debated (see the arguments on both sides in Burrington, i. 206-8); but there cannot be much reasonable doubt that they are the same.

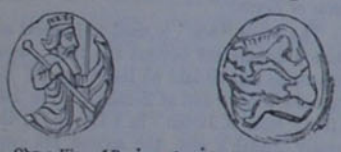
(1.) A great number of Hebr. MSS. read Darda in Chr. (Davidson, *Hebr. Text*, 210), in which they are followed by the Targum and the Syriac and Arabic versions. [Dara.]

(2.) The son of Zerach would be without difficulty called in Hebrew the Ezrachite, the change depending merely on the position of a vowel point. [Ezrahite.] And further, the change is actually made by the Targum Jonathan, which in Kings has "son of Zerach."

(3.) The word "son" is used in Hebrew so often to denote a descendant beyond the first generation, that no stress can be laid on the "son of Mahol," as compared with "son of Zerach." For instance, of the five "sons of Judah" in 1 Ch. iv. 1, the first was really Judah's son, the second his grandson, the third his great-grandson, and the fourth and fifth still later descendants. Besides there is great plausibility in the conjecture that "*Bene Mahol*" means "sons of the choir;" in which case the men in question were the famous musicians, two of whom are named in the titles to Psalms lxxxviii. and lxxxix. [Mahol.] [G.]

DARIC (דַּרְכְּמוֹן, אַדַּרְכֹנִין, only in pl.; Talm. דִּרְכוֹן; χρυσοῦς; *solidus, drachma;* Ezr. ii. 69; viii. 27; Neh. vii. 70, 71, 72; 1 Chr. xxix. 7), a gold coin current in Palestine in the period after the return from Babylon. That the Hebrew word is, in the Bible, the name of a coin and not of a weight appears from its similarity to the Greek appellation of the only piece to which it could refer. The mentions in Ezr. and Neh. show that the coin was current in Palestine under Cyrus and Artaxerxes Longimanus. At these times there was no large issue of gold money except by the Persian kings, who struck the coin known to the Greeks as the στατὴρ Δαρεικός, or Δαρεικός. The Darics which have been discovered are thick pieces of pure gold, of archaic style, bearing on the obverse the figure of a king with bow and javelin, or bow and dagger, and on the reverse an irregular incuse square. Their full weight is about 128 grains troy, or a little less than that of an Attic stater, and is most probably that of an early didrachm of the Phoenician talent. They must have been the common gold pieces of the Persian empire. The oldest that we have seen cannot be referred to an earlier period than about the time of Cyrus, Cambyses or Darius Hystaspis, and it is more probable that they are not anterior to the reign of Xerxes, or even that of Arta-

xerxes Longimanus. There are, however, gold pieces of about the same weight, but of an older style, found about Sardis, which cannot be doubted to be either of Croesus or of an earlier Lydian king, in the former case the Κροισεῖοι (στατῆρες) of the Greeks. It is therefore probable, as these followed a Persian standard, that Darics were struck under Cyrus or his nearer successors. The origin of this מון is attributed by the Greeks to a Darius, supposed by the moderns to be either Darius the Mede, or Darius Hystaspis. That the Greeks derived their distinctive appellation of the coin from this proper name cannot be doubted; but the difference of the Hebrew forms of the former from that of the latter דָּרְיָוֶשׁ, renders this a questionable derivation. Gesenius suggests the ancient Persian word *Dara* (*Handw. s. v.*), "king;" but (in his *Thes. s. v.*) inclines to connect the Heb. names of the coin and that of Darius. In favour of the derivation from *Dara*, it must be noted that the figure borne by these coins is not that of any one king, but of the king of Persia in an abstract sense, and that on the same principle the coins would rather be called regal coins than Darics. The silver Darics mentioned by Plutarch (*Cim.* 10) are probably the Persian silver pieces similar in types to the gold Darics, but weighing a drachm and a third of the same standard. See MONEY and *Dict. of Ant.* art. *Daricus*. [R. S. P.]



Daric. Obv.: King of Persia to the right, kneeling, bearing bow and javelin. Rev.: Irregular incuse square.

DARIUS (דָּרְיָוֶשׁ; *Darayavush*, *Tariyavaus*, in Inscr.; Δαρεῖος, LXX.; Δαριήκης, Strab. xvi. p. 785; Δαριαῖος, Ctes.), the name of several kings of Media and Persia Herodotus (vi. 98) says that the name is equivalent to ἐρξείης (εἴργω) *the restrainer;* and this is probably correct from the analogy of the Persian *darvesh*, "restraint:" Sanscr. *dhâri*, "firmly holding" (Gesen. *Thes. s. v.*) Hesychius gives a double derivation: Δαρεῖος ὑπὸ Περσῶν ὁ φρόνιμος; ὑπὸ δὲ Φρυγῶν ἕκτωρ. Others have regarded the word as another form of the modern Persian *Dara*, *darab*, "a king;" but this sense of *dara* is not justified by usage, and it is rather the epithet of a king (the *holder*, *restrainer*, as above) than the title itself (Ges. *l. c.*). Three kings bearing this name are mentioned in the O. T.

1. DARIUS the MEDE (דָּרְיָוֶשׁ הַמָּדִי, Dan. xi. 1; Chald. דָּרְיָוֶשׁ מָדָאָה, vi. 1), "the son of Ahasuerus of the seed of the Medes," (ix. 1), who succeeded to (קַבֵּל) the Babylonian kingdom on the death of Belshazzar, being then sixty-two years old (Dan. v. 31 (LXX. Ἀρταξέρξης); ix. 1). Only one year of his reign is mentioned (Dan. ix. 1, xi. 1); but that was of great importance for the Jews. Daniel was advanced by the king to the highest dignity (Dan. vi. 1 ff.), probably in consequence of his former services (cf. Dan. v. 17); and after his miraculous deliverance, Darius issued a decree enjoining throughout his dominions "reverence for the God of Daniel" (Dan. vi. 25 ff.).

The extreme obscurity of the Babylonian annals has given occasion to three different hypotheses as to the name under which Darius the Mede is known in history. The first of these which identifies him with Darius Hystaspis rests on no plausible evidence, and may be dismissed at once (Lengerke, *Dan.* 219 ff.). The second, which was adopted by Josephus (*Ant.* x. 11, §4), and has been supported by many recent critics (Bertholdt; Von Lengerke; Hävernick; Hengstenberg; Auberlen, *Daniel und d. Offenbarung*, pp. 16 ff.) is more deserving of notice. According to this he was (*Cyaxares* II.) "the son and successor of Astyages" (Jos. *l. c.* ἦν Ἀστυάγους υἱὸς, ἕτερον δὲ παρὰ τοῖς Ἕλλησιν ἐκαλεῖτο ὄνομα), who is commonly regarded as the last king of Media. It is supposed that the reign of this Cyaxares has been neglected by historians from the fact that through his indolence and luxury he yielded the real exercise of power to his nephew Cyrus, who married his daughter, and so after his death received the crown by direct succession (Xen. *Cyrop.* i. 5, §2, iv. 5, §8, viii. 5, §19). But it appears to be a fatal objection to this hypothesis that the only direct evidence for the existence of a second Cyaxares is that of Xenophon's romance (cf. Niebuhr, *Gesch. Ass. u. Bab.* p. 61). The title *Cyrus* [filius] *Cyaxaris*, which has been quoted from an inscription (Auberlen, *Daniel u. d. Offenbarung*, p. 18), is either a false reading or certainly a false translation (Niebuhr, *Gesch. Ass. u. Bab.* 214, n. 4); and the passage of Aeschylus (*Pers.* 766 f.) is inconsistent with the character assigned to Cyaxares II. On the other hand, Herodotus expressly states that "Astyages" was the last king of the Medes, that he was conquered by Cyrus, and that he died without leaving any male issue (Herod. i. 73, 109, 127 ff.); and Cyrus appears as the immediate successor of "Astyages" in the Chronicle of Eusebius (*Chron.* ad Ol. 54; Syncell. 188; cf. *Bel and Dragon*, i.). A third identification (Winer, *Realwört. s. v.*; Niebuhr, *Gesch. Ass. u. Bab.* pp. 45, 92) remains, by which Darius is represented as the personal name of "Astyages," the last king of the Medes, and this appears to satisfy all the conditions of the problem. The name "Astyages" was national and not personal [ASTYAGES], and Ahasuerus (*Achashreroh*) represents the name (*Huwak'hshatra*) Cyaxares, borne by the father of "Astyages" (Tob. xiv. 15). The description of the unnamed king in Aeschylus* (*l. c.*) as one whose "feelings were guided by wisdom" (*φρένες γὰρ αὐτοῦ θυμὸν φακοστρόφουν*), is applicable to the Darius of Scripture and the Astyages of Herodotus. And as far as the name itself is concerned, there are traces of the existence of an older king Darius before the time of Darius Hystaspis (Schol. ad Arist. *Eccles.* 598 Δαρεικοὺς —οὐκ ἀπὸ Δαρείου τοῦ Ξέρξου πατρὸς, ἀλλ' ἀφ' ἑτέρου τινὸς παλαιοτέρου βασιλέως ἀνομάσθησαν. cf. Suidas. *s. v.* Δαρεικός). If, as seems most probable, Darius (Astyages) occupied the throne of Babylon as supreme sovereign with Nerigalsa-ussar as vassal-prince, after the murder of Evilmerodach (Belshazzar) B.C. 559, *one* year only remains for this Median supremacy before the victory of Cyrus

* It is most worthy of notice that Aeschylus characterises Cyaxares (I.) as Μῆδος . . . ὁ πρωτὸς ἡγεμὼν στρατοῦ, while Sir H. Rawlinson (*Notes on the History of Babylonia*, p. 30, n.) shows that the foundation of the Median empire was really due to *Huwakkshatra* (Cyaxares), in spite of the history of Herodotus.

B.C. 558, in exact accordance with the notices in Daniel (Niebuhr, *l. c.*), and the apparent incompleteness of the political arrangements which Darius "purposed" to make (Dan. vi. 3, עֲשִׂיתִ). For the short duration of his supreme power may have caused his division of the empire (Dan. vi. 1 ff.)—a work congenial to his character—to fall into abeyance, so that it was not carried out till the time of his namesake Darius Hystaspis: a supposition at least as probable as that there is any confusion of the two monarchs in the book of Daniel.

The chronological difficulties which have been raised (Rawlinson, *Herodotus*, i. p. 418) against the identification of Darius with Astyages on the assumption that the events in Dan. v. relate to the taking of Babylon by Cyrus (B.C. 538), in which case he would have ascended the throne at seven years of age, are entirely set aside by the view of Marcus Niebuhr, which has been adopted above; and this coincidence serves to confirm the general truth of the hypothesis.

2. DARIUS the son of HYSTASPES (Vashtaspa), the fifth in descent from Achaemenes, the founder of the Perso-Arian dynasty, was, according to the popular legend (Herod. i. 209, 210), already marked out for empire during the reign of Cyrus. Upon the usurpation of the Magian Smerdis [ARTAXERXES], he conspired with six other Persian chiefs to overthrow the impostor, and on the success of the plot was placed upon the throne B.C. 521. He devoted himself to the internal organisation of his kingdom, which had been impeded by the wars of Cyrus and Cambyses, and the confusion of the reign of Smerdis. His designs of foreign conquest were interrupted by a revolt of the Babylonians, under a pretender who bore the royal name of Nabukudrassar (Niebuhr, *Gesch. Ass. u. Bab.* 94), which was at length put down, and punished with great severity (c. B.C. 516). After the subjugation of Babylon Darius turned his arms against Scythia, Libya (Herod. iv. 145 ff.) and India (Herod. iv. 44). Thrace and Macedonia acknowledged his supremacy, and some of the islands of the Aegaean were added to his dominion in Asia-Minor and the seaboard of Thrace (B.C. 513-505). Shortly afterwards he came into collision with Greece, and the defeat of Marathon (B.C. 490) only roused him to prepare vigorously for that decisive struggle with the West which was now inevitable. His plans were again thwarted by rebellion. Domestic quarrels (Herod. vii. 2) followed on the rising in Egypt, and he died B.C. 485 before his preparations were completed (Herod. vii. 4).

With regard to the Jews, Darius Hystaspis pursued the same policy as Cyrus, and restored to them the privileges which they had lost. For the usurpation of Smerdis involved a religious as well as a political revolution, and the restorer of the Magian faith willingly listened to the enemies of a people who had welcomed Cyrus as their deliverer (Ezr. iv. 17 ff.). But in the second year of Darius, B.C. 520, as soon as his power had assumed some solidity, Haggai (Hag. i. 1, ii. 1, 10) and Zechariah encouraged their countrymen to resume the work of restoration (Ezr. v. 1 ff.), and when their proceedings came to the king's knowledge, he confirmed the decree of Cyrus by a new edict, and the temple was finished in four years (B.C. 516. Ezr. vi. 15), though it was apparently used before that time (Zech. vii. 2, 3).

3. DARIUS THE PERSIAN (Neh. xii 22, דָּרְיָוֶשׁ הַפָּרְסִי) may be identified with Darius II. Nothus (Ochus), king of Persia B.C. 424-3—405-4, if the whole passage in question was written by Nehemiah. If, however, the register was continued to a later time, as is not improbable, the occurrence of the name Jaddua (vv. 11, 22), who was high-priest at the time of the invasion of Alexander [ALEXANDER], points to Darius III. Codomannus, the antagonist of Alexander, and last king of Persia B.C. 336-330 (1 Macc. i. 1). Cf. Jahn, *Archäol.* ii. 1, 272 ff.; Keil, *Lehrb. d. Einl.* §152, 7, who defends at length the integrity of the passage. [NEHEMIAH.] [B. F. W.]

DARKNESS (חֹשֶׁךְ, fem. form חֲשֵׁכָה, and with much variation in the vowel points; σκότος), is spoken of as encompassing the actual presence of God, as that out of which He speaks, the envelope, as it were, of Divine glory (Ex. xx. 21; 1 K. viii. 12). The cloud symbol of His guidance offered an aspect of darkness to the enemy as of light to the people of Israel. In the description of His coming to judgment, darkness overspreading nature and blotting the sun, &c., is constantly included (Is. xiii. 9, 10; Joel ii. 31, iii. 15; Matt. xxiv. 29; Mark xiii. 24; Luke xxi. 25; Rev. vi. 12).

The plague of darkness in Egypt has been ascribed by various neologistic commentators to non-miraculous agency, but no sufficient account of its intense degree, long duration, and limited area, as proceeding from any physical cause, has been given. The darkness ἐπὶ πᾶσαν τὴν γῆν of Matt. xxvii. 45 attending the crucifixion has been similarly attributed to an eclipse. Phlegon of Tralles indeed mentions an eclipse of intense darkness, and which began at noon, combined, he says, in Bithynia, with an earthquake, which in the uncertain state of our chronology (see Clinton's *Fasti Romani*, Olymp. 202) more or less nearly synchronises with the event. Nor was the account one without reception in the early church. See the testimonies to that effect collected by Whiston (*Testimony of Phlegon vindicated*, Lond. 1732). Origen, however, *ad loc.* (Latin commentary on St. Matt.) denies the possibility of such a cause, arguing that by the fixed Paschal reckoning the moon must have been about full, and denying that Luke xxiii. 45 by the words ἐσκοτίσθη ὁ ἥλιος means to allege that fact as the cause. The genuineness of this commentary has been impeached, nor is its tenor consistent with Origen *adv. Cels.* p. 80; but the argument, unless on such an assumption as that mentioned below, seems decisive, and has ever since been adhered to. He limits πᾶσαν τὴν γῆν to Judaea. Dean Alford (*ad loc.*), though without stating his reason, prefers the wider interpretation of all the earth's surface on which it would naturally have been day. That Phlegon's darkness, perceived so intense in Tralles and Bithynia, was felt in Judaea is highly probable; and the Evangelist's testimony to similar phenomena of a coincident darkness and earthquake, taken in connexion with the near agreement of time, gives a probability to the supposition that the former speaks of the same circumstances as the latter. Wieseler (*Chron. Synop.* 388) however, and De Wette (*Comm.* on Matt.), consider the year of Phlegon's eclipse an impossible one for the crucifixion, and reject that explanation of the darkness. The argument from the duration (3 hours) is also of great force; for an eclipse seldom lasts in great intensity more than 6 minutes. On the other hand, Seyffarth (*Chronolog.*

Sacr. p. 53, 9) maintains that the Jewish calendar, owing to their following the sun, had become so far out that the moon might possibly have been at new, and thus, admitting the year as a possible epoch, revives the argument for the eclipse as the cause. He however views this rather as a natural basis than as a full account of the darkness, which in its degree at Jerusalem was still preternatural (ib. p. 138). The pamphlet of Whiston above quoted, and two by Dr. Sykes, *Dissertation on the Eclipse mentioned by Phlegon*, and *Defence* of same, Lond. 1733 and 1734, may be consulted as regards the statement of Phlegon.

Darkness is also, as in the expression "land of darkness," used for the state of the dead (Job x. 21, 22); and frequently figuratively, for ignorance and unbelief, as the privation of spiritual light (John i. 5; iii. 19). [H. H.]

DAR'KON (דַּרְקוֹן; Δαρκών, Δορκών; *Dercon*). Children of Darkon were among the "servants of Solomon," who returned from Babylon with Zerubbabel (Ezr. ii. 56; Neh. vii. 58). [LOZON.]

DATES, margin of 2 Chr. xxxi. 5 only. [PALM TREE.]

DA'THAN (דָּתָן; Δαθάν; *Dathan*), a Reubenite chieftain, son of Eliab, who joined the conspiracy of Korah the Levite (Num. xvi. 1, xxvi. 9; Deut. xi. 6; Ps. cvi. 17). [R. W. B.]

DATH'EMA (Διάθεμα; Alex. and Josephus, Δάθεμα; other MSS. Δάμεθα; *Dathema*), a fortress (τὸ ὀχύρωμα; Jos. φρούριον) in which the Jews of Gilead took refuge from the heathen (1 Macc. v. 9). Here they were relieved by Judas and Jonathan (24). They marched from Bozora to Dathema (28, 9) and left it for Maspha (Mizpeh) (35). The reading of the Peschito, *Ramtha*, points to Ramoth-Gilead, which can hardly fail to be the correct identification. Ewald however (iv. 359, note) would correct this to *Damtha*, which he compares with *Dhami*, a place reported by Burckhardt. [G.]

DAUGHTER (*Bath*, בַּת, contr. from בִּנָת, fem. of בֵּן; θυγατήρ; *filia*). 1. The word is used in Scripture not only for daughter, but for granddaughter or other female descendant, much in the same way and like extent with בֵּן, son (Gen. xxiv. 48, xxxi. 43). [See CHILDREN; EDUCATION; WOMEN.]

2. In a kindred sense the female inhabitants of a place, a country, or the females of a particular race are called daughters (Gen. vi. 2, xxvii. 46, xxviii. 6, xxxvi. 2; Num. xxv. 1; Deut. xxiii. 17; Is. iii. 16; Jer. xlvi. 11, xlix. 2, 3, 4; Luke xxiii. 28).

3. Women in general (Prov. xxxi. 29).

4. Those addicted to particular forms of idolatrous worship (1 Sam. i. 16; Mal. ii. 11).

5. The same notion of descent explains the phrase "daughters of music," i. e. singing birds (Eccl. xii. 4), and the use of the word for branches of a tree (Gen. xlix. 22), the pupil of the eye, κόρη (Lam. ii. 18; Ps. xvii. 8), and the expression "daughter of 90 years," to denote the age of Sarah (Gen. xvii. 17).

6. It is also used of cities in general, agreeably to their very common personification as belonging to the female sex (Is. x. 32, xxiii. 12, xxxvii. 22, xlvii. 1, lii. 2; Jer. vi. 2, 26, ix. 1, xxxi. 4, xlvi. 11, 24, xlviii. 18, li. 33; Nah. iii. 4, 7; Zech. ix. 9; Ez. xvi. 3, 44, 48, xxiii. 4).

7. But more specifically of dependent towns or hamlets, while to the principal city the correlative "mother" is applied (Num. xxi. 25; Josh. xvii. 11, 16; Judg. i. 27; 1 Chr. vii. 28; 2 Sam. xx. 19). *Hazerim* is the word most commonly employed for the "villages" lying round, and dependent on, a "city" (*Ir*; עִיר). But in one place *Bath* is used as if for something intermediate, in the case of the Philistine cities Ekron, Ashdod, and Gaza (Josh. xv. 45-7)—"her daughter-towns and her villages." Without this distinction from *Hazerim*, the word is also employed for Philistine towns in 1 Chr. xviii. 1—Gath; 2 Chr. xxviii. 18—Shocho, Timnath, and Gimzo. In Neh. xi. 25-31, the two terms are employed alternately, and to all appearance quite indiscriminately. [VILLAGE.] [H. W. P.]

DA'VID (דָּוִיד, דָּוִד;[a] LXX. Δαυΐδ; N. T. Δαβίδ, Δαυείδ), the son of Jesse, is the best known to us of any of the characters in the O. T. In him, as in the case of St. Paul in the N. T., we have the advantage of comparing a detailed narrative of his life with undoubted works of his own composition, and the combined result is a knowledge of his personal character, such as we probably possess of no historical personage before the Christian era, with the exception of Cicero, and perhaps of Caesar.

The authorities for the life of David may be divided into six classes:—

I. The original Hebrew authorities:—

1. The Davidic portion of the Psalms,[b] including such fragments as are preserved to us from other sources, viz. 2 Sam. i. 19-27, iii. 33, 34, xxii. 1-51, xxiii. 1-7. [PSALMS.]
2. The "Chronicles" or "State-papers" of David (1 Chr. xxvii. 24), and the original biographies of David by Samuel, Gad, and Nathan (1 Chr. xxix. 29). These are lost, but portions of them no doubt are preserved in
3. The narrative of 1 Sam. xvi. to 1 K. ii. 10; with the supplementary notices contained in 1 Chr. xi. 1 to xxix. 30.

II. The two slight notices in the heathen historians, Nicolaus of Damascus in his *Universal History* (Jos. *Ant.* vii. 5, §2), and Eupolemus in his *History of the Kings of Judah* (Eus. *Praep. Ev.* ix. 30).

III. David's apocryphal writings, contained in Fabricius, *Codex Apocryphus V. Test.* p. 906-1006. (1) Ps. cli., on his victory over Goliath. (2) Colloquies with God, on madness, on his temptation, and on the building of the Temple. (3) A charm against fire. Of these the first alone deserves any attention.

IV. The Jewish traditions, which may be divided into three classes:—

1. The additions to the Biblical narrative contained in Josephus, *Ant.* vi. 8–vii. 15.
2. The Hebrew traditions preserved in Jerome's *Quaestiones Hebraicae in Libros Regum et Paralipomenon* (vol. iii., Venice ed.).

[a] The shorter form is used in the earlier books; indeed, everywhere except in 1 K. iii. 14, and in Chr., Ezr., Neh., Cant., Hos., Am., Ezek. xxxiv. 23, and Zech., in which the longer form is found. The Arabic form of the name, in common use, is داود, *Dâood*.

[b] In quoting the Psalms in connexion with the history, we have been guided partly by the titles (as expressing the Jewish traditions), partly by the internal evidence, as verified by the judgment of Hebrew scholars.

3. The Rabbinical traditions reported in Basnage, *Hist. des Juifs*, lib. v. c. 2; Calmet's *Dictionary* (*David*).

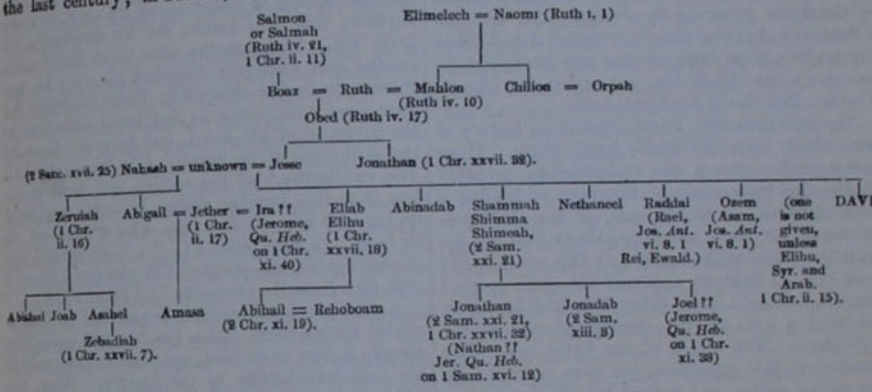
V. The Mussulman traditions, chiefly remarkable for their extravagance, are contained in the Koran, ii. 250-252, xxxviii. 20-24, xxi. 79-82, xxii. 15, and explained in Lane's *Selections from the Koran*, p. 228-242; or amplified in Weil's *Legends*, Eng. Tr. p. 152-170.

VI. In modern times his life has been often treated, both in separate treatises and in histories of Israel. Winer's article on David refers to monographs on almost every point in his life. In English, the best known is Dr. Chandler's *Life*, written in the last century; in French, De Choisi's, and that in Bayle's *Dictionary*. The most recent, and probably the best, treatment is that in Ewald's *Geschichte des Volkes Israel*, iii. 71-257.

His life may be divided into three portions, more or less corresponding to the three old lost biographies by Samuel, Gad, and Nathan:—I. His youth before his introduction to the court of Saul. II. His relations with Saul. III. His reign.

I. *The early life of David* contains in many important respects the antecedents of his future career.

1. Unlike most of the characters of the Scriptures, his family are well known to us by name, and are not without bearing on his subsequent career They may best be seen in the form of a genealogy.



It thus appears that David was the youngest son, probably the youngest child, of a family of ten. His mother's name is unknown. His father, Jesse, was of a great age when David was still young (1 Sam. xvii. 12). His parents both lived till after his final rupture with Saul (1 Sam. xxii. 3). Through them David inherited several points which he never lost. (*a*) His connexion with Moab through his great-grandmother Ruth. This he kept up when he escaped to Moab and entrusted his aged parents to the care of the king (1 Sam. xxii. 3), and it may not have been without its use in keeping open a wider view in his mind and history than if he had been of purely Jewish descent. Such is probably the design of the express mention of Ruth in the genealogy in Matt. i. 5.

(*b*) His birthplace, BETHLEHEM. His recollection of the well of Bethlehem is one of the most touching incidents of his later life (1 Chr. xi. 17). From the territory of Bethlehem, as from his own patrimony, he gave a property as a reward to Chimham, son of Barzillai (2 Sam. xix. 37, 38; Jer. xli. 17); and it is this connexion of David with Bethlehem that brought the place again in later times into universal fame, when Joseph went up to Bethlehem, "because he was of the house and lineage of David" (Luke ii. 4).

(*c*) His general connexion with the tribe of Judah. In none of the tribes does the tribal feeling appear to have been stronger; and it must be borne in mind throughout the story both of his security amongst the hills of Judah during his flight from Saul, and of the early period of his reign at Hebron; as well as of the jealousy of the tribe at having lost their exclusive possession of him, which broke out in the revolt of Absalom.

(*d*) His relations to Zeruiah and Abigail. Though called in 1 Chr. ii. 16, sisters of David, they are not expressly called the daughters of Jesse; and Abigail, in 2 Sam. xvii. 25, is called the daughter of Nahash. Is it too much to suppose that David's mother had been the wife or concubine[c] of Nahash, and then married by Jesse? This would agree with the difference of age between David and his sisters, and also (if Nahash was the same as the king of Ammon) with the kindnesses which David received first from Nahash (2 Sam. x. 2), and then from Shobi, son of Nahash (xvii. 27).

2. As the youngest of the family he may possibly have received from his parents the name, which first appears in him, of *David*, the *beloved*, the *darling*. But, perhaps for this same reason, he was never intimate with his brethren. The eldest brother, who alone is mentioned in connexion with him, and who was afterwards made by him head of the tribe of Judah (1 Chr. xxvii. 18), treated him scornfully and imperiously (1 Sam. xvii. 28), as the eldest brothers of large families are apt to do; his command was regarded in the family as law (xx. 29); and the father looked upon the youngest son as hardly one of the family at all (xvi. 11), and as a mere attendant on the rest (xvii. 17). The familiarity which he lost with his brothers, he gained with his nephews. The three sons of his sister Zeruiah, and the one son of his sister Abigail, seemingly from the fact that their

[c] The later rabbis represent him as born in adultery. This is probably a coarse inference from Ps. li. 5; but it may possibly have reference to a tradition of the above. On the other hand, in the earlier rabbis we have an attempt at "immaculate conception." They make Nahash—"the serpent"—to be another name of Jesse, because he had no sin except that which he contracted from the original serpent: and thus David inherited none. (Jerome, *Qu. Heb.* in 2 Sam. xvii. 25.)

mothers were the eldest of the whole family, were probably of the same age as David himself, and they accordingly were to him—especially the three sons of Zeruiah—throughout life in the relation usually occupied by brothers and cousins. In them we see the rougher qualities of the family, which David shared with them, whilst he was distinguished from them by qualities of his own, peculiar to himself. The two sons of his brother Shimeah are both connected with his after history, and both celebrated for the gift of sagacity in which David himself excelled. One was Jonadab, the friend and adviser of his eldest son Amnon (2 Sam. xiii. 3). The other was Jonathan (2 Sam. xxi. 21), who afterwards became the counsellor of David himself (1 Chr. xxvii. 32). It is a conjecture or tradition of the Jews preserved by Jerome (*Qu. Heb.* on 1 Sam. xvii. 12) that this was no other than *Nathan* the prophet, who, being adopted into Jesse's family, makes up the eighth son, not named in 1 Chr. ii. 13-15. But this is hardly probable.

The first time that David appears in history at once admits us to the whole family circle. There was a practice once a year at Bethlehem, probably at the first new moon of the year, of holding a sacrificial feast, at which Jesse, as the chief proprietor of the place, would preside (1 Sam. xx. 6), with the elders of the town. At this or such like feast (xvi. 1) suddenly appeared the great prophet Samuel, driving a heifer before him, and having in his hand a horn of the consecrated oil[d] of the Tabernacle. The elders of the little town were terrified at this apparition, but were reassured by the august visitor, and invited by him to the ceremony of sacrificing the heifer. The heifer was killed. The party were waiting to begin the feast. Samuel stood with his horn to pour forth the oil, as if for an invitation to begin (comp. ix. 22). He was restrained by divine intimation as son after son passed by. Eliab, the eldest, by "his height" and "his countenance," seemed the natural counterpart of Saul, whose rival, unknown to them, the prophet came to select. But the day was gone when kings were chosen because they were head and shoulders taller than the rest. "Samuel said unto Jesse, Are these all thy children? And he said, There remaineth yet the youngest, and behold he keepeth the sheep."

This is our first and most characteristic introduction to the future king. The boy was brought in. We are enabled to fix his appearance at once in our minds. He was of short stature, thus contrasting with his tall brother Eliab, with his rival Saul, and with his gigantic enemy of Gath. He had red[e] or auburn hair, such as is not unfrequently seen in his countrymen of the East at the present day. In later life he wore a beard.[f] His bright eyes[g] are especially mentioned (xvi. 12), and generally he was remarkable for the grace of his figure and countenance ("fair of eyes," "comely," "goodly," xvi. 12, 18, xvii. 42), well made, and of immense strength and agility. His swiftness and activity made him (like his nephew Asahel) like a wild gazelle, his feet like harts' feet, and his arms strong enough to break a bow of steel (Ps. xviii. 33, 34). He was pursuing the occupation allotted in Eastern countries usually to the slaves, the females, or the despised of the family (comp. the case of Moses, of Jacob, of Zipporah, and Rachel, and in later times, of Mahomet; Sprenger, p. 8). The pastures of Bethlehem are famous throughout the sacred history. The Tower of Shepherds (Gen. xxxv. 21), the shepherds abiding with their flocks by night (Luke ii.), were both there. He usually carried a switch or wand[h] in his hand (1 Sam. xvii. 40), such as would be used for his dogs (xvii. 43), and a scrip or wallet round his neck, to carry anything that was needed for his shepherd's life (xvii. 40). Such was the outer life of David when (as the later Psalmists described his call) he was "taken from the sheepfolds, from following the ewes great with young, to feed Israel according to the integrity of his heart, and to guide them by the skilfulness of his hands" (Ps. lxxviii. 70-72). The recollection[i] of the sudden and great elevation from this humble station is deeply impressed on his after life. "The man who was raised up on high" (2 Sam. xxiii. 1)—"I have exalted one chosen out of the people" (Ps. lxxxix. 19)—"I took thee from the sheepcote" (2 Sam. vii. 8).

3. But there was another preparation still more needed for his office, which possibly had made him already known to Samuel, and which at any rate is his next introduction to the history. When the body-guard of Saul were discussing with their master where the best minstrel could be found to chase away his madness by music, one of the young men in the guard suggested David. Saul, with the absolute control inherent in the idea of an Oriental king, instantly sent for him, and in the successful effort of David's harp we have the first glimpse into that genius for music and poetry which was afterwards consecrated in the Psalms. It is impossible not to connect the early display of this gift with the schools of the prophets, who exercised their vocation with tabret, psaltery, pipe, and harp (1 Sam. x. 5), in the pastures (*Naioth*; comp. Ps. xxiii. 2), to which he afterwards returned as to his natural home (1 Sam. xix. 18).[k]

Whether any of the existing Psalms can be referred to this epoch of David's life is uncertain. The 23rd, from its subject of the shepherd, and from its extreme simplicity (though placed by Ewald somewhat later), may well have been suggested by this time. The 8th, 19th, and 29th,[l] which are universally recognised as David's, describe the phenomena of nature, and as such may more naturally be referred to this tranquil period of his life than to any other. The imagery of danger from wild beasts, lions, wild bulls, &c. (Ps. vii. 2, xxii. 20, 21), must be reminiscences of this time. And now, at any rate, he must have

[d] "The oil;" so Joseph. *Ant.* vi. 8, §1.

[e] 1 Sam. xvi. 12, xvii. 42. Ruddy = red-haired; πυῤῥάκης, LXX.; *rufus*, Vulg.: the same word as for Esau, Gen. xxv. 25. The rabbis (probably from this) say that he was like Esau. Josephus (*Ant.* vi. 8, 1) makes it his tawny complexion (ξανθὸς τὴν χρόαν).

[f] 1 Sam. xxi. 13.

[g] "Fierce, quick;" γοργὸς τὰς ὄψεις (Joseph. *Ant.* vi. 8, 1).

[h] The same word as is used in Gen. xxx. 37, Jer. i. 11, Hos. iv. 12.

[i] It is useless to speculate on the extent to which his mission was known to himself or to others. Josephus (*Ant.* vi. 8, 1) says that Samuel whispered it into his ear.

[k] The Mussulman traditions represent him as skilled in making haircloth and sackcloth—the usual occupations of the prophets. See the notes to Bertheau, p. 202 *a*.

[l] The Mussulman traditions describe him as understanding the language of birds (*Koran*, xxi. 8, xxii. 16).

first acquired the art which gave him one of his chief claims to mention in after times—"the sweet singer of Israel" (2 Sam. xxiii. 1), "the inventor of instruments of music" (Am. vi. 5); "with his whole heart he sung songs and loved him that made him" (Ecclus. xlvii. 8).[m]

4. One incident alone of his solitary shepherd life has come down to us—his conflict with the lion and the bear in defence of his father's flocks (1 Sam. xvii. 34, 35). But it did not stand alone. He was already known to Saul's guards for his martial exploits, probably against the Philistines (xvi. 18), and when he suddenly appeared in the camp, his elder brother immediately guessed that he had left the sheep in his ardour to see the battle (xvii. 28). To this new aspect of his character we are next introduced.

There is no perfectly satisfactory means of reconciling the apparently contradictory accounts in 1 Sam. xvi. 14-23, and xvii. 12-31, 55-58. The first states that David was made known to Saul and became his armour-bearer in consequence of the charm of his music in assuaging the king's melancholy. The second implies that David was still a shepherd with his father's flocks, and unknown to Saul. The Vatican MS. of the LXX., followed by Kennicott (who argues the question at length, *Dissertation on Hebrew Text*, 418-432, 554-558), rejects the narrative in 1 Sam. xvii. 12-31, 55-58, as spurious. But the internal evidence from its graphic touches is much in its favour, and it must at least be accepted as an ancient tradition of David's life. Horsley, but with no external authority, transposes 1 Sam. xvi. 14-23. Another explanation supposes that Saul had forgotten him. But this only solves half the difficulty, and is evidently not the intention of the narrative. It may therefore be accepted as an independent statement of David's first appearance, modified by the counter-statement already noticed.

The scene of the battle is at EPHES-DAMMIM, in the frontier-hills of Judah, called probably from this or similar encounters "the bound of blood." Saul's army is encamped on one side of the ravine, the Philistines on the other, the watercourse of Elah or "the Terebinth" runs between them.[n] A Philistine of gigantic stature, and clothed in complete armour, insults the comparatively defenceless Israelites, amongst whom the king alone appears to be well armed (xvii. 38; comp. xiii. 20). No one can be found to take up the challenge. At this juncture David appears in the camp, sent by his father with ten loaves and ten slices of milk-cheese to his three eldest brothers, fresh from the sheepfolds. Just as he comes to the circle of waggons which formed, as in Arab settlements, a rude fortification round the Israelite camp (xvii. 20), he hears the well known shout of the Israelite war-cry (comp. Num. xxiii. 21). The martial spirit of the boy is stirred at the sound; he leaves his provisions with the baggage-master, and darts to join his brothers (like one of the royal messengers[o]) into the midst of the lines.[p] Then he hears the challenge, now made for the fortieth time—sees the dismay of his countrymen—hears the reward proposed by the king—goes with the impetuosity of youth from soldier to soldier talking of the event, in spite of his brother's rebuke—he is introduced to Saul—undertakes the combat. His victory over the gigantic Philistine is rendered more conspicuous by his own diminutive stature, and by the simple weapons with which it was accomplished—not the armour of Saul, which he naturally found too large, but the shepherd's sling, which he always carried with him, and the five polished pebbles which he picked up as he went from the watercourse of the valley, and put in his shepherd's wallet.[q] Two trophies long remained of the battle—one, the huge sword of the Philistine, which was hung up behind the ephod in the Tabernacle at Nob (1 Sam. xxi. 9); the other, the head, which he bore away himself, and which was either laid up at Nob, or subsequently at Jerusalem. [NOB.] Ps. cxliv., though by its contents of a much later date, is by the title in the LXX. "against Goliath." But there is also a psalm, preserved in the LXX. at the end of the Psalter, and which, though probably a mere adaptation from the history, well sums up this early period of his life: "This is the psalm of David's own writing (?) (ἰδιόγραφος εἰς Δαυίδ), and outside the number, when he fought the single combat with Goliath." "I was small amongst my brethren, and the youngest in my father's house. I was feeding my father's sheep. My hands made a harp, and my fingers fitted a psaltery. And who shall tell it to my Lord? He is the Lord, He heareth. He sent his messenger (angel?) and took me from my father's flocks, and anointed me with the oil of His anointing. My brethren were beautiful and tall, but the Lord was not well pleased with them. I went out to meet the Philistine, and he cursed me by his idols. But I drew his own sword and beheaded him, and took away the reproach from the children of Israel."[r]

II. *Relations with Saul.*—We now enter on a new aspect of David's life. The victory over Goliath had been a turning point of his career. Saul inquired his parentage, and took him finally

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[m] In Mussulman traditions, as Abraham is called "the Friend," and Mohammed "the Apostle," so David is "the *Prophet* of God." In Weil's *Legends*, p. 157, is a striking Oriental description of his powers as a psalmist: "He could imitate the thunders of heaven, the roar of the lion, the notes of the nightingale."

[n] Variations in the common account are suggested by two other passages. 1. In 2 Sam. xxi. 19, it is stated that "Goliath of Gath, the staff of whose spear was like a weaver's beam," was killed (not by David, but) by Elhanan of Bethlehem. This, combined with the fact that the Philistine whom David slew is usually nameless, has suggested to Ewald (ii. 23, 611) the ingenious conjecture that the name of Goliath (which is only given twice to *David's* enemy, 1 Sam. xvii. 4, xxi. 9) was borrowed from the conflict of the real Goliath with Elhanan, whose Bethlehemite origin has led to the confusion. Jerome (*Qu. Heb. ad loc.*) makes Elhanan the same as David. 2. In 1 Chr. xi. 12, Eleazar (or more probably Shammah, 2 Sam. xxiii. 11) is said to have fought with David at *Ephesdammim* against the Philistines. It is of course possible that the same scene may have witnessed two encounters between Israel and the Philistines; but it may also indicate that David's first acquaintance with Eleazar, afterwards one of his chief captains, was made on this memorable occasion.

[o] The same word is used as in 1 Sam. xxii. 17.

[p] As in 1 Sam. iv. 16, 2 Sam. xviii. 22.

[q] For the Mussulman legend, see Weil's *Legends*, p. 153.

[r] Of these and of like songs, Bunsen (*Bibelwerk*, Pref. p. cl.) interprets the expression in 2 Sam. xxiii 1, not "the sweet singer of Israel," but "the darling of the songs of Israel."

to his court. Jonathan was inspired by the romantic friendship which bound the two youths together to the end of their lives. The triumphant songs[s] of the Israelitish women announced that they felt that in him Israel had now found a deliverer mightier even than Saul. And in those songs, and in the fame which David thus acquired, was laid the foundation of that unhappy jealousy of Saul towards him which, mingling with the king's constitutional malady, poisoned his whole future relations to David.

Three new qualities now began to develope themselves in David's character. The first was his prudence. It had been already glanced at on the first mention of him to Saul (1 Sam. xvi. 18), "prudent in matters." But it was the marked feature of the beginning of his public career. Thrice over it is emphatically said, "he behaved himself wisely," and evidently with the impression that it was the wisdom called forth by the necessities of his delicate and difficult situation. It was that peculiar Jewish caution which has been compared to the sagacity of a hunted animal, such as is remarked in Jacob, and afterwards in the persecuted Israelites of the middle ages. One instance of it appears immediately, in his answer to the trap laid for him by Saul's servants, "Seemeth it to you a light thing to be the king's son-in-law, seeing that I am a poor man and lightly esteemed?" (xviii. 23). Secondly, we now see his magnanimous forbearance called forth, in the first instance, towards Saul, but displaying itself (with a few painful exceptions) in the rest of his life. He is the first example of the virtue of chivalry. Thirdly, his hairbreadth escapes, continued through so many years, impressed upon him a sense of dependence on the Divine help, clearly derived from this epoch. His usual oath or asseveration in later times was, "As the Lord liveth who hath redeemed my soul out of adversity" (2 Sam. iv. 9; 1 K. i. 29); and the Psalms are filled with imagery taken even literally from shelter against pursuers, slipping down precipices (Ps. xviii. 36), hiding-places in rocks and caves, leafy coverts (xxxi. 20), strong fastnesses (xviii. 2).

This course of life subdivides itself into four portions:—

1. His life at the court of Saul till his final escape (1 Sam. xviii. 2–xix. 18). His office is not exactly defined. But it would seem that, having been first armour-bearer (xvi. 21, xviii. 2), then made captain over a thousand—the subdivision of a tribe—(xviii. 13), he finally, on his marriage with Michal, the king's second daughter, was raised to the high office of captain of the king's body-guard,[t] second only, if not equal, to Abner, the captain of the host, and Jonathan, the heir apparent. These three formed the usual companions of the king at his meals (xx. 25). David was now chiefly known for his successful exploits against the Philistines, by one of which he won his wife, and drove back the Philistine power with a blow from which it only rallied at the disastrous close of Saul's reign.[u] He also still performed from time to time the office of minstrel. But the successive snares laid by Saul to entrap him, and the open violence into which the king's madness twice broke out,[v] at last convinced him that his life was no longer safe. He had two faithful allies, however, in the court—the son of Saul, his friend Jonathan—the daughter of Saul, his wife Michal. Warned by the one, and assisted by the other, he escaped by night,[w] and was from thenceforward a fugitive. Jonathan he never saw again except by stealth. Michal was given in marriage to another (Phaltiel), and he saw her no more till long after her father's death [MICHAL]. To this escape the traditional title assigns Ps. lix. Internal evidence (according to Ewald) gives Ps. vi.[x] and vii. to this period. In the former he is first beginning to contemplate the necessity of flight; in the latter he is moved by the plots of a person not named in the history (perhaps those alluded to in 1 Chr. xii. 17)—according to the title of the psalm, Cush, a Benjamite, and therefore of Saul's tribe.

2. His escape (1 Sam. xix. 18–xxi. 15).—(a) He first fled to Naioth (or the pastures) of Ramah, to Samuel. This is the first recorded occasion of his meeting with Samuel since the original interview during his boyhood at Bethlehem. It might almost seem as if he had intended to devote himself with his musical and poetical gifts to the prophetical office, and give up the cares and dangers of public life. But he had a higher destiny still. Up to this time both the king and himself had thought that a reunion was possible (see xx. 5, 26). But the madness of Saul now became more settled and ferocious in character; and David's danger proportionably greater. The secret interview with Jonathan, of which the recollection was probably handed down through Jonathan's descendants when they came to David's court, confirmed the alarm already excited by Saul's endeavour to seize him at Ramah, and he now determined to leave his country, and take refuge, like Coriolanus, or Themistocles in like circumstances, in the court of his enemy. Before this last resolve, he visited NOB, the seat of the tabernacle, partly to obtain a final interview with the High-priest (1 Sam. xxii. 9, 15) partly to obtain food and weapons. On the pretext of a secret mission[y] from Saul, he gained an answer from the oracle, some of the consecrated loaves, and the consecrated sword of Goliath. "There is none like that: give it me." The incident was of double importance in David's career. First it established a connexion between him and the only survivor from the massacre in which David's visit involved the house of Ahimelech. Secondly, from Ahimelech's surrender of the consecrated bread to David's hunger our Lord drew the inference of the superiority of the moral to the ceremonial law, which is the only allusion made to David's life in

[s] See Fabricius, *Cod. Apoc. V. T.* 906.

[t] 1 Sam. xx. 25, xxii. 14, as explained by Ewald, iii. 98.

[u] The story of his wooing Merab, and of her marriage with Adriel (1 Sam. xviii. 17-19), is omitted in LXX. and Joseph. (*Ant.* vi. 10, §1). There is the same obliteration of her name in the existing Text of 2 Sam. xxi. 8.

[v] The first of these (1 Sam. xviii. 9-11) is omitted in the Vatican MS. of the LXX and Joseph. (*Ant.* vi. 10. §1).

[w] For the Mussulman legend, see Weil's *Legends*, p. 154.

[x] The allusions to his danger from the Benjamite archers (Ps. xi. 2), to his flight like a bird to the mountains (xi. 1, comp. 1 Sam. xxvi. 20), and probably to the neighbourhood of the Dead Sea (xi. 6), rather point to the time when he was at Engedi.

[y] The statement of his pretended mission is differently given in the Hebrew and in the LXX. It must be observed that the young men spoken of as his companions were imaginary. He was quite alone.

the N. T.[a] (Matt. xii. 3; Mark ii. 25; Luke vi. 3, 4). It is also commemorated by the traditional title of Ps. lii.

His stay at the court of ACHISH was short. Discovered possibly by "the sword of Goliath," his presence revived the national enmity of the Philistines against their former conqueror; and he only escaped by feigning madness,[a] violent gestures, playing on the gates of the city, or on a drum or cymbal, letting his beard grow, and foaming at the mouth (1 Sam. xxi. 13, LXX.). The 56th and 34th psalms are both referred by their titles to this event, and the titles state (what does not appear in the narrative) that he had been seized as a prisoner by the Philistines, and that he was, in consequence of this stratagem, set free by Achish, or (as he is twice called) Abimelech.

3. His life as an independent outlaw (xxii. 1–xxvi. 25). (*a*) His first retreat was the cave of *Adullam*, probably the large cavern (the only very large one in Palestine), not far from Bethlehem, now called *Khureitûn* (see Bonar's *Land of Promise*, p. 244). From its vicinity to Bethlehem, he was joined there by his whole family, now feeling themselves insecure from Saul's fury (xxii. 1). This was probably the foundation of his intimate connexion with his nephews, the sons of Zeruiah.

Of these, Abishai, with two other companions, was amongst the earliest (1 Ch. xi. 15, 20; 1 Sam. xxvi. 6; 2 Sam. xxiii. 13, 18). Besides these, were outlaws and debtors from every part, including doubtless some of the original Canaanites—of whom the name of one at least has been preserved, Ahimelech the Hittite (1 Sam. xxvi. 6).[b]

(*b*) His next move was to a stronghold, either the mountain, afterwards called Herodium, close to Adullam, or the fastness called by Josephus (*B. J.* vii. 8, §3) *Masada*, the Grecised form of the Hebrew word *Matzed* (1 Sam. xxii. 4, 5; 1 Chr. xii. 16), in the neighbourhood of En-gedi. Whilst there, he had deposited his aged parents for the sake of greater security, beyond the Jordan, with their ancestral kinsman of Moab (ib. 3). The neighbouring king, Nahash of Ammon, also treated him kindly (2 Sam. x. 2). Here another companion appears for the first time, a schoolfellow, if we may use the word, from the schools of Samuel, the prophet Gad, his subsequent biographer (1 Sam. xxii. 5); and whilst he was there, occurred the chivalrous exploit of the three heroes just mentioned to procure water from the well of Bethlehem, and David's chivalrous answer, like that of Alexander in the desert of Gedrosia (1 Chr. xi. 16-19; 2 Sam. xxiii. 14-17). He was joined here by two separate bands. One a little body of eleven fierce Gadite[c] mountaineers, who swam the Jordan in flood-time to reach him (1 Chr. xii. 8). Another was a detachment of men from Judah and Benjamin under his nephew Amasai, who henceforth attached himself to David's fortunes (1 Chr. xii. 16-18).

(*c*) At the warning of Gad, he fled next to the forest of *Hareth* (somewhere in the hills of Judah, but its exact site unknown), and then again fell in with the Philistines, and again, apparently advised by Gad (xxiii. 4) made a descent on their foraging parties, and relieved *Keilah* (also unknown), in which he took up his abode. Whilst there, now for the first time, in a fortified town of his own (xxiii. 7), he was joined by a new and most important ally—Abiathar, the last survivor of the house of Ithamar, who came with the High-priest's Ephod, and henceforth gave the oracles, which David had hitherto received from Gad (xxiii. 6, 9, xxii. 23). By this time, the 400 who had joined him at Adullam (xxii. 2) had swelled to 600 (xxiii. 13).

(*d*) The situation of David was now changed by the appearance of Saul himself on the scene. Apparently the danger was too great for the little army to keep together. They escaped from Keilah, and dispersed, "whithersoever they could go," amongst the fastnesses of Judah. Henceforth it becomes difficult to follow his movements with exactness, partly from ignorance of the localities, partly because the same event seems to be twice narrated (1 Sam. xxiii. 19-24, xxvi. 1-4, and perhaps 1 Sam. xxiv. 1-22, xxvi. 5-25). But thus much we discern. He is in the wilderness of *Ziph*. Once (or twice) the Ziphites betray his movements to Saul. From thence Saul literally hunts him like a partridge, the treacherous Ziphites beating the bushes before him, and 3000 men, stationed to catch even the print of his footsteps on the hills (1 Sam. xxiii. 14, 22 (Heb.), 24 (LXX.), xxiv. 11, xxvi. 2, 20). David finds himself driven to the extreme south of Judah, in the wilderness of Maon. On two, if not three occasions, the pursuer and pursued catch sight of each other. Of the first of these escapes, the memory was long preserved in the name of the "Cliff of Divisions," given to the cliff down one side of which David climbed, whilst Saul was surrounding the hill on the other side (xxiii. 25-29), and was suddenly called away by a panic of a Philistine invasion. On another occasion, David took refuge in a cave "by the spring of the wild goats" (Engedi) immediately above the Dead Sea (1 Sam. xxiv. 1, 2). The rocks were covered with the pursuers. Saul entered, as is the custom in Oriental countries, for a natural necessity. The followers of David, seated in the dark recesses of the cave, seeing, yet not seen, suggest to him the chance thus thrown in their way. David, with a characteristic mixture of humour and generosity, descends and silently cuts off the skirt of the long robe, spread, as is usual in the East on such occasions, before and behind the person so occupied—and then ensued the pathetic scene of remonstrance and forgiveness (xxiv. 8-22)[d]. The third (if it can be distinguished from the one just given) was in the wilderness further south. There was a regular camp, formed with its usual fortification of waggon and baggage. Into this enclosure David penetrated by night, and carried off the cruse of water, and the well known royal spear of Saul, which had twice so nearly transfixed him to the wall in former days (xxvi. 7, 11, 22). [ARMS, *Chanith*.] The same scene is repeated as at Engedi—and this is the last interview between Saul and David (xxvi. 25). He had already parted with Jonathan in the forest of Ziph (xxiii. 18).

To this period are annexed by their traditional

[a] It is a characteristic Jewish comment (as distinguished from the lesson drawn by Christ) that the bread was useless to him (Jerome, *Qu. Heb. in loc.*).

[b] This is the subject of one of David's apocryphal colloquies (Fabricius, *Cod. Apoc. V. Test.* p. 1002).

[b] Sibbechai, who kills the giant at Gob (2 Sam. xxi. 18), is said by Josephus to have been a Hittite.

[c] Gad, as Jerome's Jewish commentators observe (*Qu. Heb. in loc.*), appears suddenly, without introduction, like Elijah. Is it possible that he, like Elijah, may have been from beyond the Jordan, and come, as his name implies, with the eleven Gadites?

[d] For the Mussulman legend, see Weil, p. 155.

titles Psalm liv ("When the Ziphim came and said, Doth not David hide himself with us?"); lvii., ("When he fled from Saul in the cave," though this may refer also to Adullam); lxiii. "When he was in the wilderness of Judah" (or Idumaea, LXX.), cxlii. ("A prayer when he was in the cave"). It is probably these psalms which made the Psalter so dear to Alfred and to Wallace during their like wanderings.

Whilst he was in the wilderness of Maon occurred David's adventure with NABAL, instructive as showing his mode of carrying on the freebooter's life, and his marriage with Abigail. His marriage with Ahinoam from Jezreel,[e] also in the same neighbourhood (Josh. xv. 56), seems to have taken place a short time before (1 Sam. xxv. 43, xxvii. 3; 2 Sam. iii. 2).

4. His service under Achish[f] (1 Sam. xxvii. 1; 2 Sam. i. 27).—Wearied with his wandering life he at last crosses the Philistine frontier, not as before, in the capacity of a fugitive, but the chief of a powerful band—his 600 men now grown into an organised force, with their wives and families around them (xxvii. 3-4). After the manner of Eastern potentates, Achish gave him, for his support, a city—Ziklag on the frontier of Philistia—and it was long remembered that to this curious arrangement the kings of Judah owed this appanage of their dynasty (xxvii. 6). There we meet with the first note of time in David's life. He *was settled* there *for a year*[g] *and four months* (xxvii. 7), and his increasing importance is indicated by the fact that a body of Benjamite archers and slingers, twenty-two of whom are specially named, joined him from the very tribe of his rival (1 Chr. xii. 1-7). Possibly during this stay he may have acquired the knowledge of military organisation, in which the Philistines surpassed the Israelites, and in which he surpassed all the preceding rulers of Israel.

He deceived Achish into confidence by attacking the old Nomadic inhabitants of the desert frontier, and representing the plunder to be of portions of the southern tribes or the Nomadic allied tribes of Israel. But this confidence was not shared by the Philistine nobles; and accordingly David was sent back by Achish from the last victorious campaign against Saul. In this manner David escaped the difficulty of being present at the battle of Gilboa, but found that during his absence the Bedouin Amalekites, whom he had plundered during the previous year, had made a descent upon Ziklag, burnt it to the ground, and carried off the wives and children of the new settlement. A wild scene of frantic grief and recrimination ensued between David and his followers. It was calmed by an oracle of assurance from Abiathar. It happened that an important accession had just been made to his force. On his march with the Philistines northward to Gilboa, he had been joined by some chiefs of the Manassites, through whose territory he was passing. Urgent as must have been the need for them at home, yet David's fascination carried them off, and they now assisted him against the plunderers (1 Chr. xii. 19-21). They overtook the invaders in the desert, and recovered the spoil. These were the gifts with which David was now able for the first time to requite the friendly inhabitants of the scene of his wanderings (1 Sam. xxx. 26-31). A more lasting memorial was the law which traced its origin to the arrangement made by him, formerly in the attack on Nabal, but now again, more completely, for the equal division of the plunder amongst the two-thirds who followed to the field, and one-third who remained to guard the baggage (1 Sam. xxx. 25, xxv. 13). Two days after this victory a Bedouin arrived from the North with the fatal news of the defeat of Gilboa. The reception of the tidings of the death of his rival and of his friend, the solemn mourning, the vent of his indignation against the bearer of the message, the pathetic lamentation that followed, well close the second period of David's life (2 Sam. i. 1-27).

III. *David's reign.*

(I.) As king of Judah at Hebron, 7½ years (2 Sam. ii. 11); (2 Sam. ii. 1-v. 5).

Hebron was selected, doubtless, as the ancient sacred city of the tribe of Judah, the burial place of the patriarchs and the inheritance of Caleb. Here David was first formally anointed king—by whom is not stated—but the expression seems to limit the inauguration to the tribe of Judah, and therefore to exclude any intervention of Abiathar (2 Sam. ii. 4). To Judah his dominion was nominally confined. But probably for the first five years of the time the dominion of the house of Saul, whose seat was now at Mahanaim, did not extend to the west of the Jordan; and consequently David would be the only Israelite potentate amongst the western tribes. Gradually his power increased, and during the two years which followed the elevation of Ishbosheth, a series of skirmishes took place between the two kingdoms. First came a successful inroad into the territory of Ishbosheth (2 Sam. ii. 28). Next occurred the defection of Abner (2 Sam. iii. 12), and the surrender of Michal, who was now separated from her second husband to return to her first (2 Sam. iii. 15). Then rapidly followed, though without David's consent, the successive murders of ABNER and of ISHBOSHETH (2 Sam. iii. 30, iv. 5). The throne, so long waiting for him, was now vacant, and the united voice of the whole people at once called him to occupy it. A solemn league was made between him and his people (2 Sam. v. 3). For the third time David was anointed king, and a festival of three days celebrated the joyful event (1 Chr. xii. 39). His little band had now swelled into "a great host, like the host of God" (1 Chr. xii. 22). The command of it, which had formerly rested on David alone, he now devolved on his nephew Joab (2 Sam. ii. 28). It was formed by contingents from every tribe of Israel. Two are specially mentioned as bringing a weight of authority above the others. The sons of Issachar had "understanding of the times to know what Israel ought to do," and with the adjacent tribes contributed to the common feast the peculiar products of their rich territory (1 Chr. xii. 32, 40). The Levitical tribe, formerly represented in David's following only by the solitary fugitive Abiathar, now came in strength, represented by the head of the rival branch of Eleazar, the High-priest, the aged Jehoiada and his youthful and warlike kinsman Zadok (1 Chr. xii. 27, 28; xxvii. 5).

[e] Joseph. *Ant.* vi. 13, §8, calls it *Abessar*.

[f] According to the Jewish tradition (Jerome, *Qu. Heb.* on 2 Sam. viii. 10), he was the son of the former Achish; his mother's name Maacah.

[g] But the value of this is materially damaged by the variations in the LXX. to "4 months," and Joseph. *Ant.* vi. 13, to "4 months and 20 days."

The only psalm directly referred to this epoch is the 27th (by its title in the LXX. Πρὸ τοῦ χρισθῆναι — "before the anointing" *i. e.* at Hebron).

Underneath this show of outward prosperity, two cankers, incident to the royal state which David now assumed, had first made themselves apparent at Hebron, which darkened all the rest of his career. The first was the formation of a harem, according to the usage of Oriental kings. To the two wives of his wandering life, he had now added four, and including Michal, five (2 Sam. ii. 2; iii. 2-5, 15). The second was the increasing power of his kinsmen and chief officers, which the king strove to restrain within the limits of right, and thus of all the incidents of this part of his career the most plaintive and characteristic is his lamentation over his powerlessness to prevent the murder of Abner (2 Sam. iii. 31-36).

II. Reign over all Israel 33 years (2 Sam. v. 5, to 1 K. ii. 11).

(1) The foundation of Jerusalem. — It must have been with no ordinary interest that the surrounding nations watched for the prey on which the Lion of Judah, now about to issue from his native lair, and establish himself in a new home, would make his first spring. One fastness alone in the centre of the land had hitherto defied the arms of Israel. On this, with a singular prescience, David fixed as his future capital. By one sudden assault Jebus was taken, and became henceforth known by the names (whether borne by it before or not we cannot tell) of Jerusalem and Zion. Of all the cities of Palestine great in former ages, Jerusalem alone has vindicated by its long permanence the choice of its founder. The importance of the capture was marked at the time. The reward bestowed on the successful scaler of the precipice, was the highest place in the army. Joab henceforward became captain of the host (1 Chr. xi. 6). The royal residence was instantly fixed there — fortifications were added by the king and by Joab — and it was known by the special name of the "city of David" (1 Chr. xi. 7; 2 Sam. v. 9).

The neighbouring nations were partly enraged and partly awestruck. The Philistines[h] made two ineffectual attacks on the new king (2 Sam. v. 17-20),[i] and a retribution on their former victories took place by the capture and conflagration of their own idols (1 Chr. xiv. 12). Tyre, now for the first time appearing in the sacred history, allied herself with Israel; and Hiram[k] sent cedarwood for the buildings of the new capital (2 Sam. v. 11) especially for the palace of David himself (2 Sam. vii. 2). Unhallowed and profane as the city had been before, it was at once elevated to a sanctity which it has never lost, above any of the ancient sanctuaries of the land. The ark was now removed from its obscurity at Kirjath-jearim with marked solemnity. A temporary halt (owing to the death of Uzza) detained it at Obed-edom's house, after which it again moved forward with great state to Jerusalem. An assembly of the nation was convened, and (according to 1 Chr. xiii. 2, xv. 2-27) especially of the Levites. The musical arts in which David himself excelled were now developed on a great scale (1 Chr. xv. 16-22; 2 Sam. vi. 5). Zadok and Abiathar, the representatives of the two Aaronic families, were both present (1 Chr. xv. 11). Chenaniah presided over the music (1 Chr. xv. 22, 27). Obed-edom followed his sacred charge (1 Chr. xiii. 18, 21, 24). The prophet Nathan appears for the first time as the controlling adviser of the future (2 Sam. vii. 3). A sacrifice was offered as soon as a successful start was made (1 Chr. xv. 26; 2 Sam. vi. 13). David himself was dressed in the white linen dress of the priestly order, without his royal robes, and played on stringed instruments (1 Chr. xv. 27; 2 Sam. vi. 14, 20). As in the prophetic schools where he had himself been brought up (1 Sam. x. 5), and as still in the impressive ceremonial of some Eastern Dervishes, and of Seville cathedral (probably derived from the East), a wild dance was part of the religious solemnity. Into this David threw himself with unreserved enthusiasm, and thus conveyed the symbol of the presence of Jehovah into the ancient heathen fortress. In the same spirit of uniting the sacerdotal with the royal functions, he offered sacrifices on a large scale, and himself gave the benediction to the people (2 Sam. vi. 17, 8; 1 Chr. xvi. 2).[l] The scene of this inauguration was on the hill which from David's habitation was specially known as the "City of David." As if to mark the new era he had not brought the ancient tabernacle from Gibeon, but had erected a new tent or tabernacle (1 Chr. xv. 1) for the reception of the ark. It was the first beginning of the great design, of which we will speak presently, afterwards carried out by his son, of erecting a permanent temple or palace for the ark, corresponding to the state in which he himself was to dwell. It was the greatest day of David's life. One incident only tarnished its splendour — the reproach of Michal, his wife, as he was finally entering his own palace, to carry to his own household the benediction which he had already pronounced on his people. [MICHAL.] His act of severity towards her was an additional mark of the stress which he himself laid on the solemnity (2 Sam. vi. 20-23; 1 Chr. xv. 29).

No less than eleven psalms, either in their traditional titles, or in the irresistible evidence of their contents, bear traces of this great festival. The 29th psalm (by its title in the LXX.) is said to be on the "Going forth of the tabernacle."[m] The 30th (by its title), the 15th, and 101st by their contents, express the feelings of David on his occupation of his new home. The 68th, at least in part, and the 24th[n] seem to have been actually composed for the entrance of the ark into the ancient gates of the heathen fortress — and the last

[h] The importance of the victory is indicated by the (probable) allusion to it in Isa. xxviii. 21.

[i] In 1 Chr. xiv. 8, the incoherent words of 2 Sam. v. 17, "David went down into the hold," are omitted.

[k] Eupolemus (Eus. *Praep. Ev.* ix. 30) mentions an expedition against Hiram king of Tyre and Sidon, and a letter to Vafres king of Egypt to make an alliance.

[l] 1 Chr. xvi. 1, says "they offered;" 2 Sam. vi. 17, "he offered." Both say "he blessed." The LXX., by a slight variation of the text, reads both in 2 Sam. vi. 14 and 2 Chr. xxx. 21, "instruments of praise," for "all his might."

[m] As "the tabernacle" was never moved from Gibeon in David's time, "the ark" is probably meant. It is the Psalm which describes a thunderstorm. Is it possible to connect this with the event described in 2 Sam. vi. 6? A similar allusion may be found in Ps. lxviii. 7, 33. (See Chandler, ii. 211.)

[n] In the LXX. title said to be "on the Sabbath-day."

words of the second of these two psalms [o] may be regarded as the inauguration of the new name by which God henceforth is called, The Lord of hosts. "Who is this king of glory?" "The Lord of hosts, He is the king of glory" (Ps. xxiv. 10; comp. 2 Sam. vi. 2). Fragments of poetry worked up into psalms (xcvi. 2-13,[p] cv., cvi. 1, 47, 48), occur in 1 Chr. xvi. 8-36, as having been delivered by David "into the hands of Asaph and his brother" after the close of the festival, and the two mysterious terms in the titles of Ps. vi. and xlvi. (Sheminith and Alamoth) appear in the lists of those mentioned on this occasion in 1 Chr. xv. 20, 21. The 132nd is, by its contents, if not by its authorship, thrown back to this time. The whole progress of the removal of the ark is traced in David's vein.

(2) Foundation of the Court and Empire of Israel, 2 Sam. viii. to xii.—The erection of the new capital at Jerusalem introduces us to a new era in David's life and in the history of the monarchy. Up to this time he had been a king, such as Saul had been before him, or as the kings of the neighbouring tribes, each ruling over his territory, unconcerned with any foreign relations except so far as was necessary to defend his own nation. But David, and through him the Israelitish monarchy, now took a wider range. He became a king on the scale of the great Oriental sovereigns of Egypt and Persia, with a regular administration and organization of court and camp; and he also founded an imperial dominion which for the first time realized the prophetic description of the bounds of the chosen people (Gen. xv. 18-21). The internal organization now established lasted till the final overthrow of the monarchy. The empire was of much shorter duration, continuing only through the reigns of David and his successor Solomon. But, for the period of its existence, it lent a peculiar character to the sacred history. For once, the kings of Israel were on a level with the great potentates of the world. David was an imperial conqueror, if not of the same magnitude, yet of the same kind, as Rameses or Cyrus,—"I have made thee a great name like unto the name of the great men that are in the earth" (2 Sam. vii. 9). "Thou hast shed blood abundantly, and hast made great wars" (1 Chr. xxii. 8). And as, on the one hand, the external relations of life, and the great incidents of war and conquest receive an elevation by their contact with the religious history, so the religious history swells into larger and broader dimensions from its contact with the course of the outer world. The enlargement of territory, the amplification of power and state, leads to a corresponding enlargement and amplification of ideas, of imagery, of sympathies; and thus (humanly speaking), the magnificent forebodings of a wider dispensation in the prophetic writings first became possible through the court and empire of David.

(*a.*) In the internal organization of the kingdom the first new element that has to be considered is the royal family, the dynasty, of which David was the founder, a position which entitled him to the name of "Patriarch" (Acts ii. 29) and (ultimately) of the ancestor of the Messiah.

Of these, Absalom and Adonijah both inherited their father's beauty (2 Sam. xiv. 25; 1 K. i. 6); but Solomon alone possessed any of his higher qualities. It was from a union of the children of Solomon and Absalom that the royal line was carried on (1 K. xv. 2). The princes were under the charge of Jehiel (1 Chr. xxvii. 32), perhaps the Levite (1 Chr. xv. 21; 2 Chr. xx. 14), with the exception of Solomon, who (according at least to one rendering) was under the charge of Nathan (2 Sam. xii. 25). David's strong parental affection for all of them is very remarkable, 2 Sam. xiii. 31, 33, 36, xiv. 33, xviii. 5, 33, xix. 4; 1 K. i. 6.

(*b.*) The military organization, which was in fact inherited from Saul, but greatly developed by David, was as follows:

(1.) "The Host," i. e. the whole available military force of Israel, consisting of all males, capable of bearing arms, and summoned only for war. This had always existed from the time of the first settlement in Canaan, and had been commanded by the chief or the judge, who presided over Israel for the time. Under Saul, we first find the recognised post of a captain or commander-in-chief—in the person of Abner; and under David, this post was given as a reward for the assault on Jerusalem, to his nephew JOAB (1 Chr. xi. 6, xxvii. 34), who conducted the army to battle in the absence of the king (2 Sam. xii. 26). There were 12 divisions of 24,000 each, who were held to be in duty month by month; and over each of them presided an officer, selected for this purpose, from the other military bodies formed by David (1 Chr. xxvii. 1-15). The army was still distinguished from those of surrounding nations by its primitive aspect of a force of infantry without cavalry. The only innovations as yet allowed were, the introduction of a very limited number of chariots (2 Sam. viii. 4) and of mules for the princes and officers instead of the asses (2 Sam. xiii. 29, xviii. 9). According to a Mussulman tradition (*Koran*, xxi. 80), David invented chain armour.[q] The usual weapons were still spears and shields, as appears from the Psalms. For the general question of the numbers and equipment of the army, see ARMS and ARMY.

(2.) The Body-guard. This also had existed in the court of Saul, and David himself had probably been its commanding officer (1 Sam. xxii. 14; Ewald). But it now assumed a peculiar organization. They were at least in name foreigners, as having been drawn from the Philistines, probably during David's residence at the court of Gath. They are usually called from this circumstance "Cherethites and Pelethites," but had also[r] a body especially from Gath[s] amongst them, of whom the name of one, Ittai, is preserved, as a faithful servant of David (2 Sam. xv. 19). The captain of the force was, however, not only not a foreigner, but an Israelite of the highest distinction and purest descent, who first appears in this capacity, but who

[o] Ewald, iii. 164. For an elaborate adaptation of the 68th Psalm to this event, see Chandler, ii. 54.

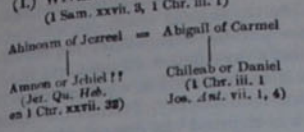
[p] In the title of the LXX. said to be David's "when the house was built after the captivity." It is possible that by "the captivity" may be meant the captivity of the ark in Philistia, as in Judg. xviii. 30.

[q] Compare the legends in Weil's *Legends*, p. 155, and Lane's *Selections from the Koran*, p. 229. Thus a good coat of mail is often called by the Arabs "*Daoodee*," *i. e.* Davidean.

[r] A tradition in Jerome (*Qu. Heb.* on 1 Chr. xviii. 17) speaks of their being in the place of the seventy judges appointed by Moses.

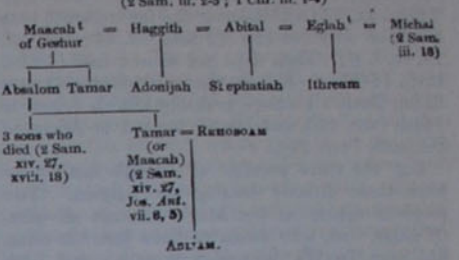
[s] But here the reading is doubtful (Ewald, iii. 177 note.)

(I.) WIVES OF THE WANDERINGS.
(1 Sam. xxvii. 3, 1 Chr. iii. 1)

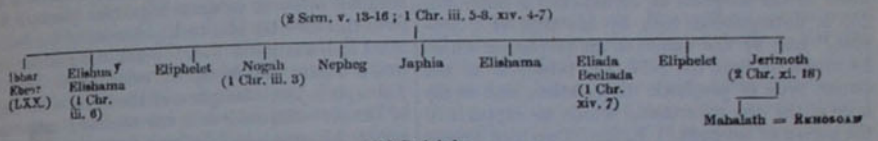


N.B.—There were, besides, 10 concubines (2 Sam. v. 13, xv. 16), whose children (1 Chr. iii. 9) are not named.

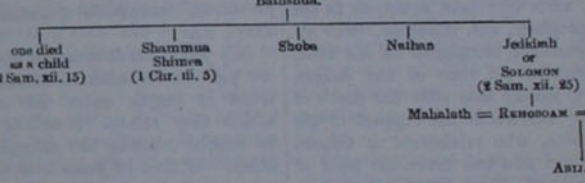
(II.) WIVES AT HEBRON.
(2 Sam. iii. 2-5; 1 Chr. iii. 1-4)



(III.) WIVES AT JERUSALEM.
(2 Sam. v. 13-16; 1 Chr. iii. 5-8. xiv. 4-7)



(2.) Bathsheba (1 Chr. iii. 5) Bathshua.



outlived David, and became the chief support of the throne of his son, namely Benaiah, son of the chief priest Jehoiada, representative of the eldest branch of Aaron's house (2 Sam. viii. 18, xv. 18, xx. 23; 1 K. i. 38, 44).

(3.) The most peculiar military institution in David's army was that which arose out of the peculiar circumstances of his early life. As the nucleus of the Russian army is the Preobajinsky regiment formed by Peter the Great out of the companions who gathered round him in the suburb of that name in Moscow, so the nucleus of what afterwards became the only standing army in David's forces was the band of 600 men who had gathered round him in his wanderings. The number of 600 was still preserved, with the name of *Gibborim*, "heroes" or "mighty men." It became yet further subdivided[x] into 3 large bands of 200 each, and small bands of 20 each. The small bands were commanded by 30 officers, one for each band, who together formed "the thirty," and the 3 large bands by 3 officers, who together formed "the three," and the whole by one chief, "the captain of the mighty men" (2 Sam. xxiii. 8-39; 1 Chr. xi. 9-47). This commander of the whole force was Abishai, David's nephew (1 Chr. xi. 20; and comp. 2 Sam. xvi. 9). "The three" were Jashobeam (1 Chr. xi. 11) or Adino (2 Sam. xxiii. 8), Eleazar (1 Chr. xi. 12; 2 Sam. xxiii. 9), Shammah (2 Sam. xxiii. 11).[a] Of "the thirty," some few only are known to fame elsewhere. Asahel, David's nephew (1 Chr. xi. 26; 2 Sam. ii. 18); Elhanan, the victor of at least one Goliath (1 Chr. xi. 26; 2 Sam. xxi. 19); Joel, the brother or son (LXX.) of Nathan (1 Chr. xi. 38); Naharai, the armour-bearer of Joab (1 Chr. xi. 39; 2 Sam. xxiii. 37); Eliam,[b] the son of Ahitophel (2 Sam. xxiii. 34); Ira, one of David's priests (1 Chr. xi. 40; 2 Sam. xxiii. 38, xx. 26); Uriah the Hittite (1 Chr. xi. 41; 2 Sam. xxiii. 39, xi. 3).

(c.) Side by side with this military organization were established social and moral institutions. Some were entirely for pastoral, agricultural, and financial purposes (1 Chr. xxvii. 25-31), others for judicial (1 Chr. xxvi. 29-32). Some few are named as constituting what would now be called the court, or council of the king; the councillors, Ahitophel of Gilo, and Jonathan the king's nephew (1 Chr. xxvii. 32, 33); the companion or "friend" Hushai (1 Chr. xxvii. 33; 2 Sam. xv. 37, xvi. 19; the scribe, Sheva, or Seraiah, and

[t] Taken in war (Jerome, *Qu. Heb.* ad 2 Sam. xiii. 37).

[u] Eglah alone is called "David's wife" in the enumeration 2 Sam. iii. 5. The tradition in Jerome (*Qu. Heb. ad loc.*) says that she was Michal; and (*ib. ad* 2 Sam. vi. 23) that she died in giving birth to Ithream.

[v] The LXX. in 2 Sam. v. 16, after having given substantially the same list as the present Hebrew text, repeats the list, with strange variations, as follows: *Samae*, Iessibath, *Nathan*, Galamaan, *Iebaar*, Thëeeus, *Elphalat*, Naged, *Naphek*, Ianathan, Leasamys, Baaimath, *Eliphaath*.

[w] Josephus (*Ant.* vii. 3, §3) gives the following list, of which only four names are identical. He states that the two last were sons of the concubines:—Amnus, Emnus, Eban, *Nathan*, *Solomon*, *Iebar*, Eliên, Phalna, Ennaphen, Ienaë, *Eliphale*.

[x] See Ewald, iii. 178.

[a] The LXX. (cf. 2 Sam. xxiii. 8) make them: 1. Isboseth the Canaanite; 2. Adino the Asonite; 3. Eleazar, son of Dodo.

[b] Perhaps the father of Bathsheba, whose marriage with Uriah would thus be accounted for. (See Blunt, *Coincidences*, II. x.)

at one time Jonathan (2 Sam. xx. 25; 1 Chr. xxvii. 32); Jehoshaphat, the recorder or historian,[e] 2 Sam. xx. 24; and Adoram the tax collector, both of whom survived him (2 Sam. xx. 24; 1 K. xii. 18, iv. 3, 6). Each tribe had its own head (1 Chr. xxvii. 16-22). Of these the most remarkable were Elihu, David's brother (probably Eliab), Prince of Judah (ver. 18), and Jaasiel, the son of Abner, of Benjamin (ver. 21).

But the more peculiar of David's institutions were those directly bearing on religion. Two prophets appear as the king's constant advisers. Of these, Gad, who seems to have been the elder, had been David's companion in exile; and from his being called "the seer," belongs probably to the earliest form of the prophetic schools. Nathan, who appears for the first time after the establishment of the kingdom at Jerusalem (2 Sam. vii. 2), is distinguished both by his title of "prophet," and by the nature of the prophecies which he utters (2 Sam. vii. 5-17, xii. 1-14), as of the purest type of prophetic dispensation, and as the hope of the new generation,[d] which he supports in the person of Solomon (1 K. i.) Two high priests also appear—representatives of the two rival houses of Aaron (1 Chr. xxiv. 3); here again, as in the case of the two prophets, one, Abiathar,[e] who attended him at Jerusalem, companion of his exile, and connected with the old time of the judges, (1 Chr. xxvii. 34), joining him after the death of Saul, and becoming afterwards the support of his son, the other Zadok, who ministered at Gibeon (1 Chr. xvi. 39), and who was made the head of the Aaronic family (xxvii. 17). Besides these four great religious functionaries there were two classes of subordinates—prophets, specially instructed in singing and music, under Asaph, Heman, the grandson of Samuel, and Jeduthun (1 Chr. xxv. 1-31)—Levites, or attendants on the sanctuary, who again were subdivided into the guardians of the gates and guardians of the treasures (1 Chr. xxvi. 1.-28) which had been accumulated, since the re-establishment of the nation, by Samuel, Saul, Abner, Joab, and David himself (1 Chr. xxvi. 26-28).

The collection of those various ministers and representatives of worship round the capital must have given a new aspect to the history in David's time, such as it had not borne under the disconnected period of the Judges. But the main peculiarity of the whole must have been, that it so well harmonized with the character of him who was its centre. As his early martial life still placed him at the head of the military organization which had sprung up around him, so his early education and his natural disposition placed him at the head of his own religious institutions. Himself a prophet, a psalmist, he was one in heart with those whose advice he sought, and whose arts he fostered. And, more remarkably still, though not himself a priest, he yet assumed almost all the functions usually ascribed to the priestly office. He wore, as we have seen, the priestly dress, offered the sacrifices, gave the priestly benediction (2 Sam. vi. 14, 17, 18), and, as if to include his whole court within the same sacerdotal sanctity, Benaiah the captain of his guard was a priest[f] by descent (1 Chr. xxvii. 5), and joined in the sacred music (1 Chr. xvi. 6); David himself and "the captains of the host" arranged the prophetical duties (1 Chr. xxv. 1); and his sons are actually called "priests" (2 Sam. viii. 18; 1 Chr. xviii. 17, translated "chief," and αὐλάρχαι, "chief rulers"), as well as Ira, of Manasseh (2 Sam. xx. 26, translated "chief ruler," but LXX. ἱερεύς). Such a union was never seen before or since in the Jewish history. Even Solomon fell below it in some important points. But from this time the idea took possession of the Jewish mind and was never lost. What the heathen historian Justin antedates, by referring it back to Aaron, is a just description of the effect of the reign of David:—*Sacerdos mox rex creatur; semperque exinde hic mos apud Judaeos fuit ut eosdem reges et sacerdotes haberent; quorum justitiâ religione permixtâ, incredibile quantum coaluere* (Justin, xxxvi. 2).

(*d.*) From the internal state of David's kingdom, we pass to its external relations. These will be found at length under the various countries to which they relate. It will be here only necessary to briefly indicate the enlargement of his dominions. Within 10 years from the capture of Jerusalem, he had reduced to a state of permanent subjection the PHILISTINES[g] on the west (2 Sam. viii. 1); the MOABITES[h] on the east (2 Sam. viii. 2), by the exploits of Benaiah (2 Sam. xxiii. 20); the SYRIANS on the north-east as far as the Euphrates[i] (2 Sam. viii. 3); the EDOMITES[k] (2 Sam. viii. 14), on the south; and finally the AMMONITES,[l] who had broken their ancient alliance, and made one grand resistance to the advance of his empire (2 Sam. x. 1-19, xii. 26-31). These three last wars were entangled[m] with each other. The last and crowning point was the siege of Rabbah. The ark went with the host (2 Sam. xi. 11). David himself was present at the capture of the city (2 Sam. xii. 29). The savage treatment of the inhabitants—the only instance as far as appears of cruel severity against his enemies—is perhaps to be explained by the formidable nature of their resistance—as the like stain on the generosity of the Black Prince in the massacre of Limoges. The royal crown, or "crown of Milcom," was placed on David's head (2 Sam. xii. 30), and according to Josephus (*Ant.* vii. 5) was always worn by him afterwards. The Hebrew tradition (Jerome, *Qu. Heb. ad* 1 Chr. xx. 2) represents it as having been the diadem of the Ammonite god

[e] As in the court of Persia (Herod. vi. 100, vii. 90, viii. 100).

[d] 2 Sam. xii. 25, is by some interpreters rendered, "He put him (Solomon) under the hand of Nathan;" thus making Nathan Solomon's preceptor. (See Chandler, ii. 272.)

[e] Compare Blunt, II. xv.

[f] ὁ ἱερεὺς τῷ γένει (Joseph. *Ant.* vii. 12, §4).

[g] By the reduction of Gath, 1 Chr. xviii. 1.

[h] The punishment on the Moabites is too obscurely worded to be explained at length. A Jewish tradition (which shows that there was a sense of its being excessive) maintained that it was in consequence of the Moabites having murdered David's parents, when confided to them, 1 Sam. xxii. 3 (Chandler, ii. 163).

[i] Described briefly in a fragment of Nicolaus of Damascus, in Joseph. *Ant.* vii. 5, §2, and Eupolemus, in Eus. *Praep. Ev.* ix. 30.

[k] To these Eupolemus adds the Nabataeans and Nebdaeans.

[l] For the details of the punishment, see RABBAH. Chandler (ii. 237, 238) interprets it of hard servitude. Ewald (iii. 204), of actual torture and slaughter.

[m] The story appears to be told twice over (2 Sam. viii. 3-14, x. 1—xi. 1, xii. 26-31).

Milcom, or Moloch; and that Ittai the Gittite (doing what no Israelite could have done, for fear of pollution) tore it from the idol's head, and brought it to David. The general peace which followed was commemorated in the name of "the Peaceful" (Solomon), given to the son born to him at this crisis.[n]

To these wars in general may be ascribed Ps. cx., as illustrating both the sacerdotal character of David, and also his mode of going forth to battle. To the Edomite war, both by its title and contents must be ascribed Ps. lx. 6-12 (cviii. 7-13), describing the assault on Petra. Ps. lxviii. may probably have received additional touches, as it was sung on the return of the ark from the siege of Rabbah.[o] Ps. xviii.[p] (repeated in 2 Sam. xxii.) is ascribed by its title, and appears from some expressions to belong to the day "When the Lord had delivered him out of the hand of all his enemies," as well as "out of the hand of Saul" (2 Sam. xxii. 1; Ps. xviii. 1). That "day" may be either at this time or at the end of his life. Ps. xx. (Syr. Vers.) and xxi. relate to the general union of religious and of military excellencies displayed at this time of his career. (Ps. xxi. 3, "Thou settest a crown of pure gold upon his head," not improbably refers to the golden crown of Ammon, 2 Sam. xii. 30.)

(3.) In describing the incidents of the life of David after his accession to the throne of Israel, most of the details will be best found under the names to which they refer. Here it will be needful only to give a brief thread, enlarging on those points in which David's individual character is brought out.

Three great calamities may be selected as marking the beginning, middle, and close, of David's otherwise prosperous reign; which appears to be intimated in the question of Gad. 2 Sam. xxiv. 13, "a three[q] years' famine, a three months' flight, or a three days' pestilence."[r]

(*a.*) Of these, the first (the three years' famine) introduces us to the last notices of David's relations[s] with the house of Saul. There has often arisen a painful suspicion in later times, as there seems to have been at the time (xvi. 7), that the oracle which gave as the cause of the famine Saul's massacre of the Gibeonites, may have been connected with the desire to extinguish the last remains of the fallen dynasty. But such an explanation is not needed. The massacre was probably the most recent national crime that had left any deep impression; and the whole tenor of David's conduct towards Saul's family is of an opposite kind. It was then that he took the opportunity of removing the bodies of Saul and Jonathan to their own ancestral sepulchre at Zelah (2 Sam. xxi. 14); and it was then, or shortly before, that he gave a permanent home and restored all the property of the family to Mephibosheth, the only surviving son of Jonathan (2 Sam. ix. 1-13, xxi. 7). The seven who perished were, two sons of Saul by Rizpah, and five grandsons—sons of Merab[t] and Adriel (2 Sam. xxi. 8).

(*b.*) The second group of incidents contains the tragedy of David's life, which grew in all its parts out of the polygamy, with its evil consequences, into which he had plunged on becoming king. Underneath the splendour of his last glorious campaign against the Ammonites, was a dark story, known probably at that time only to a very few; and even in later times,[u] kept as much as possible out of the view of the people, but now recognised as one of the most instructive portions of his career—the double crime of adultery with Bathsheba, and of the virtual murder of Uriah. The crimes[x] are undoubtedly those of a common Oriental despot. But the rebuke of Nathan; the sudden revival of the king's conscience; his grief for the sickness of the child; the gathering of his uncles and elder brothers around him; his return of hope and peace; are characteristic of David, and of David only. And if we add to these the two Psalms, the 32nd and the 51st, of which the first by its acknowledged internal evidence, the 2nd by its title[y] also claim to belong to this crisis of David's life, we shall feel that the instruction drawn from the sin has more than compensated to us at least for the scandal occasioned by it.

But, though the "free spirit" and "clean heart" of David returned, and though the birth of Solomon was as auspicious as if nothing had occurred to trouble the victorious festival which succeeded it; the clouds from this time gathered over David's fortunes, and henceforward "the sword never departed from his house" (2 Sam. xii. 10). The outrage on his daughter Tamar; the murder of his eldest son Amnon; and then the revolt of his best beloved Absalom, brought on the crisis, which once more sent him forth a wanderer, as in the days when he fled from Saul; and this, the heaviest trial of his life was aggravated by the impetuosity of Joab, now perhaps from his complicity in David's crime more unmanageable[z] than ever. The rebellion was fostered apparently by the growing jealousy of the tribe of Judah at seeing their king absorbed into the whole nation; and if, as appears from[a] 2 Sam. xi. 3, xxiii. 34, Ahithophel was the grandfather of Bathsheba, its main supporter was one whom David had provoked by his own crimes. For its general course, the reader is referred to the names just mentioned. But two or three of its scenes relate so

[n] The golden shields taken in the Syrian wars remained long afterwards as trophies in the temple at Jerusalem (2 Sam. viii. 7; Cant. iv. 4). [Arms, *Shelet*, p. 112.] The brass was used for the brazen basins and pillars (2 Sam. viii. 8; LXX.).

[o] See Hengstenberg on Ps. lxviii.

[p] The imagery of the thunderstorm, Ps. xviii. 7-14, may possibly allude to the events either of 2 Sam. v. 20-24 (Chandler, ii. 211), or of 2 Sam. vi. 8.

[q] So LXX. and 1 Chr. xxi. 12, instead of seven.

[r] Ewald, iii. 207.

[s] That this incident took place early in the reign, appears (1) from the freshness of the allusion to Saul's act (2 Sam. xxi. 1-8); (2) from the allusions to the massacre of Saul's sons in xix. 28; (3) from the apparent connexion of the story with ch. ix.

[t] The mention of Adriel necessitates the reading of Merab for Michal.

[u] It is omitted in the Chronicles.

[x] This is the subject of one of the apocryphal colloquies of David (Fabric. *Cod. Apoc. V. Test.* p. 1000). The story is also told in the Koran (xxxviii. 20-24), and wild legends are formed out of it (Weil's *Legends*, p. 158-160, 170).

[y] Ewald places it after the captivity. From the two last verses (li. 18, 19) this would be the almost certain conclusion. But is it not allowable to suppose these verses to be an adaptation of the psalm to that later time?

[z] See Blunt's *Coincidences*, II. xi. for a theory perhaps too much elaborated, yet not without some foundation.

[a] Blunt, II. x.; Jerome, *Qu. Heb.* on 2 Sam. xi. 3.

touchingly and peculiarly to David, that this is the place for dwelling upon them.

The first is the most detailed description of any single day that we find in the Jewish history.

It was apparently early on the morning of the day after he had received the news of the rebellion at Hebron that the king left the city of Jerusalem on foot. He was accompanied by a vast concourse; in the midst of which he and his body-guard were conspicuous. They started from a house on the outskirts of the city (2 Sam. xv. 17, LXX.), and every stage of the mournful procession was marked by some incident which called forth a proof of the deep and lasting affection which the king's peculiar character had the power of inspiring in all who knew him. The first distinct halt was by a solitary olive-tree (2 Sam. xv. 18, LXX.) that marked the road to the wilderness of the Jordan. Amongst his guard of Philistines and his faithful company of 600[b] he observed Ittai of Gath, and with the true nobleness of his character entreated the Philistine chief not to peril his own or his countrymen's lives in the service of a fallen and a stranger sovereign. But Ittai declared his resolution (with a fervour which almost inevitably recalls a like profession made almost on the same spot to the great descendant of David centuries afterwards) to follow him in life and in death. They all passed over the ravine of the Kedron; and here, when it became apparent that the king was really bent on departure, "the whole land wept with a loud voice"—the mountain and the valley resounded with the wail of the people. At this point they were overtaken by the two priests, Zadok and Abiathar, bringing the ark from its place on the sacred hill to accompany David on his flight—Abiathar, the elder, going forward up the mountain, as the multitude defiled past him. Again, with a spirit worthy of the king, who was prophet as well as priest, David turned them back. He had no superstitious belief in the ark as a charm; he had too much reverence for it to risk it in his personal peril. And now the whole crowd turned up the mountain pathway; all wailing, all with their heads muffled as they went; the king only distinguished from the rest by his unsandalled feet. At the top of the mountain, consecrated by an altar of worship, they were met by Hushai the Archite, "the friend," as he was officially called, of the king. The priestly garment, which he wore[c] after the fashion as it would seem of David's chief officers, was torn, and his head was smeared with dust, in the bitterness of his grief. In him David saw his first gleam of hope. A moment before, the tidings had come of the treason of Ahithophel; and to frustrate his designs Hushai was sent back, just in time to meet Absalom arriving from Hebron. It was noon when David passed over the mountain top, and now, as Jerusalem was left behind, and the new scene opened before him, two new characters appeared, both in connexion with the hostile tribe of Benjamin, whose territory they were entering. One was Ziba, servant of Mephibosheth, taking advantage of the civil war to make his own fortunes. At Bahurim, also evidently on the downward pass, came forth one of its inhabitants, Shimei, in whose furious curses broke out the long suppressed hatred of the fallen family of Saul, as well perhaps as the popular feeling against the murderer[d] of Uriah. With characteristic replies to both, the king descended to the Jordan valley (2 Sam. xvi. 14; and comp. xvii. 22; Jos. *Ant.* vii. 9, §4) and there rested after the long and eventful day at the ford or bridge[e] (*Abara*) of the river. At midnight they were aroused by the arrival of the two sons of the high priests, and by break of dawn they had reached the opposite side in safety.

To the dawn of that morning is to be ascribed Ps. iii., and (according to Ewald, though this seems less certain) to the previous evening, Ps. iv. Ps. cxliii. by its title in the LXX.—"When his son was pursuing him," belongs to this time. Also by long popular belief the trans-Jordanic exile of Ps. xlii. has been supposed to be David, and the complaints of Ps. lv., lxix., and cix., to be levelled against Ahithophel.

The history of the remaining period[f] of the rebellion is compressed into a brief summary. Mahanaim was the capital of David's exile, as it had been of the exiled house of Saul (2 Sam. xvii. 24, comp. ii. 8, 12). Three great chiefs of that pastoral district are specially mentioned as supporting him; one, of great age, not before named, Barzillai the Gileadite; the two others, bound to him by former ties, Shobi, the son of David's ancient friend Nahash, probably put by David in his brother's place (xii. 30, x. 2); and Machir, the son of Ammiel, the former protector of the child of David's friend Jonathan (2 Sam. xvii. 27, ix. 4). His forces were arranged under the three great military officers who remained faithful to his fortunes—Joab, captain of the host; Abishai, captain of "the mighty men;" and Ittai, who seems to have taken the place of Benaiah (had he wavered in his allegiance, or was he appointed afterwards?), as captain of the guard (2 Sam. xviii. 2). On Absalom's side, was David's nephew, Amasa (ib. xvii. 25). The warlike spirit of the old king and of his faithful followers at this extremity of their fortunes is well depicted by Hushai, "chafed in their minds, as a bear robbed of her whelps in the 'field' (or a fierce wild boar in the Jordan valley, LXX.):" the king himself, as of old, "lodging not with the people," but "hid in some pit or some other place" (2 Sam. xvii. 8, 9). The final battle was fought in the "forest of Ephraim," which terminated in the accident leading to the death[g] of Absalom. At this point the narrative resumes its minute detail. As if to mark the greatness of the calamity, every particular of its first reception is recorded. David was waiting the event of the battle in the gateway of Mahanaim. Two messengers, each endeavouring to outstrip the other, were seen running breathless from the field. The first who arrived was Ahimaaz, the son of Zadok, already employed as a messenger on the first day of the king's flight. He had been entreated by Joab not to make himself the bearer of tidings so mournful; and it would seem that when he came to the point his heart failed, and he spoke only of the great confusion in which he had left the army. At this

[b] Ewald, iii. 177, note. According to the reading of *Gibborim* for *Gittim*.

[c] 2 Sam. xv. 32. *Cutaneth*; τὸν χιτῶνα; A. V. "coat."

[d] Blunt, II. x.

[e] Comp. 2 Sam. xv. 28, xix. 18 (both Chetib; the Keri has *Araboth*, *i. e.* the "plains" or "deserts").

[f] If Ewald's interpretation of 2 Sam. xxiv. 13, be correct, it was 3 months. The Jewish tradition (in Jerome, *Qu. Heb.* on 2 Sam. iv. 4) makes it 6.

[g] For the Mussulman legend, see Weil, p. 161.

moment the other messenger burst in—a stranger, perhaps an Ethiopian[h]—and abruptly revealed the fatal news (2 Sam. xviii. 19-32). [CUSHI.] The passionate burst of grief which followed, is one of the best proofs of the deep affection of David's character. He wrapt himself up in his sorrow; and even at the very moment of his triumph, he could not forget the hand that had slain his son. He made a solemn vow to supersede Joab by Amasa, and in this was laid the lasting breach between himself and his powerful nephew, which neither the one nor the other ever forgave (2 Sam. xix. 13).

The return was marked at every stage by rejoicing and amnesty,—Shimei forgiven, Mephibosheth[i] partially reinstated, Barzillai rewarded by the gifts long remembered, to his son CHIMHAM (2 Sam. xix. 16-40; 1 K. ii. 7). Judah was first reconciled. The embers of the insurrection still smouldering (2 Sam. xix. 41-43) in David's hereditary enemies of the tribe of Benjamin were trampled out by the mixture of boldness and sagacity in Joab, now, after the murder of Amasa, once more in his old position. And David again reigned in undisturbed peace at Jerusalem (2 Sam. xx. 1-22).[j]

(c.) The closing period of David's life, with the exception of one great calamity, may be considered as a gradual preparation for the reign of his successor. This calamity was the three days' pestilence which visited Jerusalem at the warning of the prophet Gad. The occasion which led to this warning was the census of the people taken by Joab at the king's orders (2 Sam. xxiv. 1-9; 1 Chr. xxi. 1-7, xxvii. 23, 24); an attempt not unnaturally suggested by the increase of his power, but implying a confidence and pride alien to the spirit inculcated on the kings of the chosen people [see NUMBERS]. Joab's repugnance to the measure was such that he refused altogether to number Levi and Benjamin (1 Chr. xxi. 6). The king also scrupled to number those who were under 20 years of age (1 Chr. xxvii. 23), and the final result never was recorded in the "Chronicles of King David" (1 Chr. xxvii. 24). The plague, however, and its cessation were commemorated down to the latest times of the Jewish nation. Possibly Ps. xxx. and xci. had reference (whether David's or not) to this time. But a more certain memorial was preserved on the exact spot which witnessed the close of the pestilence, or, as it was called, like the Black Death of 1348, "The Death." Outside the walls of Jerusalem, Araunah or Ornan, a wealthy Jebusite—perhaps even the ancient king of Jebus (2 Sam. xxiv. 23)[k]—possessed a threshing-floor; there he and his sons were engaged in threshing the corn gathered in from the harvest (1 Chr. xxi. 20). At this spot an awful vision appeared, such as is described in the later days of Jerusalem, of the Angel of the Lord stretching out a drawn sword between earth and sky over the devoted city.[l] The scene of such an apparition at such a moment was at once marked out for a sanctuary. David demanded, and Araunah willingly granted, the site; the altar was erected on the rock of the threshing-floor; the place was called by the name of "*Moriah*" (2 Chr. iii. 1); and for the first time a holy place,[m] sanctified by a vision of the Divine presence, was recognised in Jerusalem. It was this spot which afterwards became the altar of the Temple, and therefore the centre of the national worship, with but slight interruption, for more than 1000 years, and it is even contended that the same spot is the rock, still regarded with almost idolatrous veneration, in the centre of the Mussulman "Dome of the Rock" (see Professor Willis in Williams' *Holy City*, ii.).

The selection of the site of this altar probably revived the schemes of the king for the building of a permanent edifice to receive the ark, which still remained inside his own palace in its temporary tent. Such schemes, we are told, he had entertained after the capture of Jerusalem, or at the end of his wars. Two reasons were given for their delay. One, that the ancient nomadic form[n] of worship was not yet to be abandoned (2 Sam. vii. 6); the other, that David's wars[o] unfitted him to be the founder of a seat of peaceful worship (1 Chr. xxii. 8). But a solemn assurance was given that his dynasty should continue "for ever" to continue the work (2 Sam. vii. 13; 1 Chr. xxii. 9, 10). Such a founder, and the ancestor of such a dynasty, was Solomon to be, and to him therefore the stores[p] and the plans of the future Temple (according to 1 Chr. xxii. 2-19, xxviii. 1-xxix. 19) were committed.

A formidable conspiracy to interrupt the succession broke out in the last days of David's reign [see ADONIJAH], which detached from his person two of his court, who from personal offence or adherence to the ancient family had been alienated from him—Joab and Abiathar. But Zadok, Nathan, Benaiah, Shimei, and Rei[q] remaining firm, the plot was stifled, and Solomon's inauguration took place under his father's auspices[r] (1 K. i. 1-53).

The Psalms which relate to this period are, by title, Ps. xcii.; by internal evidence, Ps. ii.

By this time David's infirmities had grown upon him. The warmth of his exhausted frame was attempted to be restored by the introduction of a

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[h] "Cushi"—or Hebrew *ha-Cushi*, with the article. It is doubtful whether it is a proper name.

[i] The injustice done to Mephibosheth by this division of his property was believed in later traditions to be the sin which drew down the division of David's kingdom (Jerome, *Qu. Heb.* on 2 Sam. xix.). The question is argued at length by Selden, *De Successione*, c. 25, pp. 67, 68. (Chandler, ii. 376.)

[j] To many English readers, the events and names of this period have acquired a double interest from the power and skill with which Dryden has made the story of "Absalom and Ahithophel" the basis of his political poem on the Court of King Charles II.

[k] In the original the expression is much stronger than in the A. V.—"Araunah, the king." [See ARAUNAH.]

[l] This apparition is also described in a fragment of the heathen historian Eupolemus (Eus. *Præp. Ev.* ix. 30), but is confused with the warning of Nathan against building the temple. "An angel pointed out the place where the altar was to be, but forbad him to build the temple, as being stained with blood, and having fought many wars. His name was *Dianathan*."

[m] In 1 Chr. xxi. 26, a fire from heaven descends to sanctify the altar. This is not mentioned in 2 Sam. xxiv.

[n] This is the subject of one of the apocryphal colloquies (Fab. *Apoc.* v. i. p. 1004).

[o] In this respect David still belonged to the older generation of heroes. (See Jerome, *Qu. Heb. ad loc.*)

[p] Eupolemus (Eus. *Præp. Ev.* ix. 30) makes David send fleets for these stores to Elath and to Ophir.

[q] Jerome (*Qu. Heb. ad loc.*) renders Rei = Ira, not improbably. Ewald's conjecture (iii. 266, note) is that he is identical with Raddai.

[r] Eupolemus (Eus. *Præp. Ev.*) ix. 30) adds, "in the presence of the high-priest Eli."

young Shunammite, of the name of Abishag, mentioned apparently for the sake of an incident which grew up in connexion with her out of the later events (1 K. i. 1, ii. 17). His last song is preserved—a striking union of the ideal of a just ruler which he had placed before him, and of the difficulties which he had felt in realizing it (2 Sam. xxiii. 1-7). His last words, as recorded, to his successor, are general exhortations to his duty, combined with warnings against Joab and Shimei, and charges to remember the children of Barzillai (1 K. i. 1-9).

He died, according to Josephus (*Ant.* viii. 15, 2), at the age of 70, and "was buried in the city of David."[s] After the return from the captivity, "the sepulchres of David" were still pointed out "between Siloah and the house of the 'mighty men,'" or 'the guardhouse.' (Neh. iii. 16.) His tomb, which became the general sepulchre of the kings of Judah, was pointed out in the latest times of the Jewish people. "His sepulchre is with us unto this day," says St. Peter at Pentecost (Acts ii. 29); and Josephus (*Ant.* vii. 15, 3; xiii. 8, 4; xvi. 7, 1) states that, Solomon having buried a vast treasure in the tomb, one of its chambers was broken open by Hyrcanus, and another by Herod the Great. It is said to have fallen into ruin in the time of Hadrian (Dio Cassius, lxix. 14). In Jerome's time a tomb, so called, was the object of pilgrimage (*Ep. ad Marcell.* 17 (46), but apparently in the neighbourhood of Bethlehem. The edifice shown as such from the Crusades to the present day is on the southern hill of modern Jerusalem commonly called Mount Zion, under the so-called "Coenaculum." For the description of it see Barclay's *City of the Great King*, p. 209. For the traditions concerning it see Williams' *Holy City*, ii. 509-513. The so-called "Tombs of the Kings" have of late been claimed as the royal sepulchre by De Saulcy (ii. 162-215), who brought to the Louvre (where it may be seen) what he believed to be the lid of David's sarcophagus. But these tombs are *outside* the walls, and therefore cannot be identified with the tomb of David, which was emphatically *within* the walls (see Robinson, iii. p. 252, *note*).

The character of David has been so naturally brought out in the incidents of his life that it need not be here described in detail. In the complexity of its elements,[t] passion, tenderness, generosity, fierceness—the soldier, the shepherd, the poet, the statesman, the priest, the prophet, the king—the romantic friend, the chivalrous leader, the devoted father—there is no character of the O. T. at all to be compared to it. Jacob comes nearest in the variety of elements included within it. But David's character stands at a higher point of the sacred history, and represents the Jewish people just at the moment of their transition from the lofty virtues of the older system to the fuller civilisation and cultivation of the later. In this manner he becomes naturally, if one may so say, the likeness or portrait of the last and grandest development of the nation and of the monarchy in the person and the period of the Messiah. In a sense more than figurative, he is the type and prophecy of Jesus Christ. Christ is not called the son of Abraham, or of Jacob, or of Moses, but he was truly "the son of David."[u]

To his own people his was the name most dearly cherished after their first ancestor Abraham. "The city of David," "the house of David," "the throne of David," "the seed of David," "the oath sworn unto David" (the pledge of the continuance of his dynasty), are expressions which pervade the whole of the Old Testament and all the figurative language of the New, and they serve to mark the lasting significance of his appearance in history.[v]

His Psalms (whether those actually written by himself be many or few) have been the source of consolation and instruction beyond any other part of the Hebrew Scriptures. In them appear qualities of mind and religious perceptions not before expressed in the sacred writings, but eminently characteristic of David,—the love of nature, the sense of sin, and the tender, ardent trust in, and communion with, God. No other part of the Old Testament comes so near to the spirit of the New. The Psalms are the only expressions of devotion which have been equally used through the whole Christian Church — Abyssinian, Greek, Latin, Puritan, Anglican.

The difficulties which attend on his character are valuable as proofs of the impartiality of Scripture in recording them, and as indications of the union of natural power and weakness which his character included. The Rabbis in former times, and critics (like Bayle)[w] in later times, have seized on its dark features and exaggerated them to the utmost. And it has been often asked, both by the scoffers and the serious, how the man after God's[x] own heart could have murdered Uriah, and seduced Bathsheba, and tortured the Ammonites to death? An extract from one who is not a too-indulgent critic of sacred characters expresses at once the common sense and the religious lesson of the whole matter. "Who is called 'the man after God's own heart?' David, the Hebrew king, had fallen into sins enough—blackest crimes—there was no want of sin. And therefore the unbelievers sneer, and ask 'Is this your man according to God's heart?' The sneer, I must say, seems to me but a shallow one. What are faults, what are the outward details of a life, if the inner secret of it, the remorse, temptations, the often baffled, never ended struggle of it be forgotten? . . . David's life and history as written for us in those Psalms of his, I consider to be the truest emblem ever given us of a man's moral progress and warfare here below. All earnest souls will ever discern in it the faithful struggle of an earnest human soul towards what is good and best.

[s] A striking legend of his death is preserved in Weil's *Legends*, 169, 170; a very absurd one, in Basnage, *Hist. des Juifs*, bk. v. ch. 2.

[t] This variety of elements is strikingly expressed in "the Song of David," a poem written by the unfortunate Christopher Smart in charcoal on the walls of his cell, in the intervals of madness.

[u] It may be remarked that the name never appears as given to any one else in the Jewish history, as if, like "Peter" in the Papacy, it was too sacred to be appropriated.

[v] For some just remarks in answer to Bayle on the necessity of taking into account the circumstances of David's age and country, see Dean Milman's *Hist. of the Jews*, i. 247.

[w] This expression has been perhaps too much made of. It occurs only once in the Scriptures (1 Sam. xiii. 14, quoted again in Acts xiii. 22), where it merely indicates a man whom God will approve, in distinction from Saul who was rejected. A much stronger and more peculiar commendation of David is that contained in 1 K. xv. 3-5, and implied in Ps. lxxxix. 20-28.

Struggle often baffled—sore baffled—driven as into entire wreck: yet a struggle never ended, ever with tears, repentance, true unconquerable purpose begun anew" (Carlyle's *Heroes and Hero-Worship*, p. 72). [A. P. S.]

DAVID, CITY OF. [JERUSALEM.]

DAY (*Yôm*, יוֹם, perhaps from יָחַם, *ἰαίνω*, *to be warm*). The variable length of the natural day "ab exortu ad occasum solis," Censor. *de Die Nat.* 23) at different seasons led in the very earliest times to the adoption of the civil day (or one revolution of the sun) as a standard of time. The commencement of the civil day varies in different nations: the Babylonians (like the people of Nuremberg) reckoned it from sunrise to sunrise (Isidor. *Orig.* v. 30); the Umbrians from noon to noon; the Romans from midnight to midnight (Plin. ii. 79); the Athenians and others from sunset to sunset (Macrob. *Saturn.* i. 3; Gell. iii. 2).

The Hebrews naturally adopted the latter reckoning (Lev. xxiii. 32, "from even to even shall ye celebrate your sabbath") from Gen. i. 5, "the evening and the *morning* were the first day" (a passage which the Jews are said to have quoted to Alexander the Great (*Gem. Jamid.* 66, 1; Reland, *Ant. Hebr.* iv. 15). Some (as in Godwyn's *Moses and Aaron*) argue foolishly from Matt. xxviii. 1, that they began their civil day in the morning; but the expression *ἐπιφωσκούσῃ* shows that the *natural* day is there intended. Hence the expressions "evening-morning" = day (Dan. viii. 14; LXX. *νυχθήμερον*; also 2 Cor. xi. 25), the Hindoo *ahoratra* (Von Bohlen on Gen. i. 4), and *νυχθήμερον* (2 Cor. xi. 25). There was a similar custom among the Athenians, Arabians, and ancient Teutons (Tac. *Germ.* xi., "nec dierum numerum ut apud nos, sed *noctium* computant . . . nox ducere diem videtur") and Celtic nations (Caes. *de B. G.* vi. 18, "ut noctem dies subsequatur"). This mode of reckoning was widely spread; it is found in the Roman law (Gaius, i. 112), in the Niebelungenlied, in the Salic law (*inter decem noctes*), in our own terms "fort-*night*," "seven-*nights*" (see Orelli, &c. in loc. Tac.), and even among the Siamese ("they reckon by nights," Bowring, i. 137) and New Zealanders (Taylor's *Te-Ika-Maui*, p. 20). No doubt this arose from the general notion "that the first day in Eden was 36 hours long" (Lightfoot's Works, ii. 334, ed. Pitman; Hes. *Theogon.* 123; Aristoph. *Av.* 693; Wilkinson, *Anc. Eg.* iv. 274). Kalisch plausibly refers it to the use of *lunar* years (*Gen.* p. 67). Sometimes however they reckoned from sunrise (*ἡμερονύκτιον*, comp. Ps. i. 2; Lev. vii. 15).

The Jews are supposed, like the modern Arabs, to have adopted from an early period minute specifications of the parts of the natural day. Roughly indeed they were content to divide it into "morning, evening, and noonday" (Ps. lv. 17); but when they wished for greater accuracy they pointed to six unequal parts, each of which was again subdivided. These are held to have been:—

I. *Nesheph*, נֶשֶׁף (from נָשַׁף, "to blow") and *Shachar*, שַׁחַר, or the dawn. After their acquaintance with Persia they divided this into, (*a*) the time when the eastern, and (*b*) when the western horizon was illuminated, like the Greek Leucothea—Matuta—and Aurora; or "the gray dawn" (Milton), and the rosy dawn. Hence we find the *dual* Shaharaim as a proper name (1 Chr. viii. 8). The writers of the Jerus. Talmud lividé the dawn into *four* parts, of which the (1.) was *Aijeleth hashachar*, "the gazelle of the morning" [AIJELETH SHAHAR], a name by which the Arabians call the sun (comp. "eyelids of the dawn," Job iii. 9; *ἀμέρας βλέφαρον*, Soph. *Antig.* 109). This was the time when Christ arose (Mark xvi. 2; John xx. 1; Rev. xxii. 16; *ἡ ἐπιφωσκούσῃ*, Matt. xxviii. 1).

The other three divisions of the dawn were, (2.) "when one can distinguish blue from white" (*πρωΐ, σκοτίας ἔτι οὔσης*, John xx. 1; "obscurum adhuc coeptae lucis," Tac. *H.* iv. 2). At this time they began to recite the phylacteries. (3.) Cum lucescit oriens (*ὄρθρος βαθύς*, Luke). (4.) Oriente sole (*λίαν πρωΐ, ἀνατείλαντος τοῦ ἡλίου*, Mark xvi. 2; Lightfoot, *Hor. Hebr.* ad Marc. xvi. 2).

II. *Boker*, בֹּקֶר, "sunrise." Some suppose that the Jews, like other Oriental nations, commenced their civil day at this time until the Exodus (Jennings' *Jewish Ant.*).

III. *Chom Hayôm*, חֹם הַיּוֹם, "heat of the day" (*ἕως διεθερμάνθη ἡ ἡμέρα*, LXX.), about 9 o'clock.

IV. *Tzaharaim*, צָהֳרַיִם, "the two noons" (Gen. xliii. 16; Deut. xxviii. 29).

V. *Ruach hayôm*, רוּחַ הַיּוֹם, "the cool (lit. *wind*) of the day," before sunset (Gen. iii. 8); so called by the Persians to this day (Chardin, *Voy.* iv. 8; Jahn, *Arch. Bibl.* §29).

VI. *Erob*, עֶרֶב, "evening." The phrase "between the two evenings" (Ex. xvi. 12, xxx. 8), being the time marked for slaying the paschal lamb and offering the evening sacrifice (Ex. xii. 6, xxix. 39), led to a dispute between the Karaites and Samaritans on the one hand, and the Pharisees on the other. The former took it to mean between sunset and full darkness (Deut. xvi. 6); the Rabbinists explained it as the time between the beginning (*δείλη πρωΐα*, "little evening," Hab.) and end of sunset (*δ. ὀψία*, or real sunset: Jos. *B. J.* vi. 9, §3; Gesen. *s. v.*; Jahn, *Arch. Bibl.* §101; Bochart, *Hieroz.* i. p. 558).

Since the sabbaths were reckoned from sunset to sunset (Lev. xxiii. 32), the Sabbatarian Pharisees, in that spirit of scrupulous superstition which so often called forth the rebukes of our Lord, were led to settle the *minutest* rules for distinguishing the actual *instant* when the sabbath began (*ὀψία*, Matt. viii. 16 = *ὅτε ἔδυ ὁ ἥλιος*, Mark). They therefore called the time between the actual sunset and the appearance of three stars (Maimon. in Shabb. cap. 5, comp. Nehem. iv. 21, 22), and the Talmudists decided that "if on the evening of the sabbath a man did any work after *one* star had appeared, he was forgiven; if after the appearance of *two*, he must offer a sacrifice for a doubtful transgression; if after *three* stars were visible, he must offer a sin-offering:" the order being *reversed* for works done on the evening *after* the actual sabbath (Lightfoot, *Hor. Hebr.* ad Matt. viii. 16; Otho, *Lex. Rab. s. v. Sabbathum*).

Before the captivity the Jews divided the night into three watches (Ps. lxiii. 6, xc. 4), viz. the first watch, lasting till midnight (Lam. ii. 19, A. V. "the beginning of the watches") = *ἀρχὴ νυκτός*; the "*middle* watch" (which proves the statement), lasting till cock-crow (Judg. vii. 19) = *μέσον νυκτόν*; and the morning watch, lasting till sunrise (Ex

xiv. 24) = ἀμφιλύκη νύξ (Hom. *Il.* vii. 433). These divisions were probably connected with the Levitical duties in the Temple service. The Jews, however, say (in spite of their own definition, "a watch is the third part of the night") that they always had *four* night-watches (comp. Neh. ix. 3), but that the fourth was counted as a part of the morning (Buxtorf's *Lex. Talm.* s. v. Carpzov. *Appar. Crit.* p. 347; Reland, iv. 18).

In the N. T. we have allusions to four watches, a division borrowed from the Greeks (Herod. ix. 51) and Romans (φυλακή, τὸ τέταρτον μέρος τῆς νυκτός, Suid.). These were, 1. ὀψέ, ὀψία, or ὀψία ὥρα, from twilight till 9 o'clock (Mark xi. 11; John xx. 19); 2. μεσονύκτιον, midnight, from 9 till 12 o'clock (Mark xiii. 35); 3. ἀλεκτοροφωνία, till 3 in the morning (Mark xiii. 35, ἅπ. λεγ.; 3 Macc. v. 23); 4. πρωΐ, till daybreak, the same as πρωΐα (ὥρα) (John xviii. 28; Jos. *Ant.* v. 6, §5, xviii. 9, §6).

The word held to mean "hour" is first found in Dan. iii. 6, 15, v. 5 (*Sha'ah*, שָׁעָה, also "a moment," iv. 19). Perhaps the Jews, like the Greeks, learnt from the Babylonians the division of the day into 12 parts (Herod. ii. 109). In our Lord's time the division was common (John xi. 9). It is probable that Ahaz introduced the first sundial from Babylon (ὡρολόγιον, מַעֲלוֹת, Is. xxxviii. 8; 2 K. xx. 11), as Anaximenes did the first σκιάθηρον into Greece (Jahn, *Arch.* §101). Possibly the Jews at a later period adopted the clepsydra (Jos. *Ant.* xi. 6). The third, sixth, and ninth hours were devoted to prayer (Dan. vi. 10; Acts ii. 15, iii. 1, &c.).

On the Jewish way of counting their week-days from the sabbath, see Lightfoot's *Works*, ii. 334, ed. Pitman. [WEEK.]

The word "day" is used of a festal day (Hos. vii. 5); a birthday (Job iii. 1); a day of ruin (Hos. i. 11; Job xviii. 20; comp. *tempus*, *tempora reipublicae*, Cic., and *dies Cannensis*); the judgment-day (Joel i. 15; 1 Thess. v. 2); the kingdom of Christ (John viii. 56; Rom. xiii. 12); and in other senses which are mostly self-explaining. In 1 Cor. iv. 3, ὑπὸ ἀνθρωπίνης ἡμέρας is rendered "by man's *judgment*." Jerome, *ad Algas. Quaest.* x. considers this a Cilicism (Bochart, *Hieroz.* ii. 471). On the prophetic or year-day system (Lev. xxv. 3, 4; Num. xiv. 34; Ez. iv. 2-6, &c.), see a treatise in Elliot's *Hor. Apoc.* iii. 154, sq. The expression ἐπιούσιον, rendered "daily" in Matt. vi. 11, is a ἅπ. λεγ., and has been much disputed. It is unknown to classical Greek (ἔοικε πεπλάσθαι ὑπὸ τῶν Εὐαγγελιστῶν, Orig. *Orat.* 16). The Vulg. has *supersubstantialem*, a rendering recommended by Abelard to the nuns of the Paraclete. Theophyl. explains it as ὁ ἐπὶ τῇ οὐσίᾳ καὶ συστάσει ἡμῶν αὐταρκής, and he is followed by most commentators (cf. Chrysost. *Hom. in Or. Domin.* Suid. & Etym. M. *s. v.*). Salmasius, Grotius, &c., arguing from the rendering מָחָר in the Nazarene Gospel, translate it as though it were = τῆς ἐπιούσης ἡμέρας, or εἰς αὔριον (Sixt. Senensis Bibl. Sanct. p. 444 *a*). But see the question examined at full length (after Tholuck) in Alford's *Greek Test.* ad loc.; Schleusner, *Lex.* s. v.; Wetsten, *N. T.* i. p. 461, &c. See CHRONOLOGY. [F. W. F.]

DAYSMAN, an old English term, meaning *umpire* or *arbitrator* (Job ix. 33). It is derived from *day*, in the specific sense of a day *fixed for a trial* (comp. 1 Cor. iv. 3, where ἀνθρωπίνη ἡμέρα—lit. *man's day*, and so given in Wycliffe's translation—is rendered "man's *judgment*" in the A. V.). Similar expressions occur in German (eine sache *tagen* = to bring a matter before a court of justice) and other Teutonic languages. The word "daysman" is found in Spenser's *Faerie Queene*, ii. c. 8, in the Bible published in 1551 (1 Sam. ii. 25), and in other works of the same age. [W. L. B.]

DEACON (Διάκονος; *Diaconus*). The office described by this title appears in the N. T. as the correlative of ἐπίσκοπος [BISHOP]. The two are mentioned together in Phil. i. 1; 1 Tim. iii. 2, 8. The union of the two in the LXX. of Is. lx. 17, may have suggested both as fit titles for the officers of the Christian Church, or have led to the adoption of one after the other had been chosen on independent grounds. The coincidence, at all events, soon attracted notice, and was appealed to by Clement of Rome (1 Cor. xlii.) as prophetic. Like most words of similar import, it appears to have been first used in its generic sense, implying subordinate activity (1 Cor. iii. 5; 2 Cor. vi. 4), and afterwards to have gained a more defined connotation, as applied to a distinct body of men in the Christian society.

The narrative of Acts vi. is commonly referred to as giving an account of the institution of this office. The Apostles, in order to meet the complaints of the Hellenistic Jews, that their widows were neglected in the daily ministration (διακονία), call on the body of believers to choose seven men "full of the Holy Ghost and of wisdom," whom they "may appoint over this business." The seven are accordingly appointed, and it is left to them "to serve tables"—to attend to the distribution of the alms of the Church, in money or in kind (Neander, *Pflanz. u. Leit.* i. p. 51, ed. 1847), while the ministry (διακονία) of the word is reserved for the Apostles. On this view of the narrative the seven were the first deacons, and the name and the office were derived by other Churches from that of Jerusalem. At a later period, the desire to reproduce the Apostolic pattern led in many instances to a limitation of the deacons in a given diocese to the original number (*Conc. Neocaes.* c. 14).

It may be questioned, however, whether the seven were not appointed to higher functions than those of the deacons of the N. T. They are spoken of not by that title but as "the seven" (Acts xxi. 8). The gifts implied in the words "full of the Holy Ghost and of wisdom" are higher than those required for the office of deacon in 1 Tim. iii. Two out of the seven do the work of preachers and evangelists. It has been inferred accordingly (Stanley, *Apostolic Ages*, p. 62), that we meet in this narrative with the record of a special institution to meet a special emergency, and that the seven were not deacons, in the later sense of the term, but commissioners who were to superintend those that did the work of deacons. There are indications, however, of the existence of another body in the Church of Jerusalem whom we may compare with the deacons of Phil. i. 1, and 1 Tim. iii. 8. As the πρεσβύτεροι of Acts xiv. 23, xv. 6; 1 Pet. v. 1, were not merely men advanced in years, so the νεώτεροι or νεανίσκοι of Acts v. 6, 10 were probably not merely young men, but persons occupying a distinct position and exercising distinct functions (cf. Mosheim *de Reb. Christ.* p. 118). The identity of ἐπίσκοποι and πρεσβύτεροι has

been shown under BISHOP; and it is natural to infer from this that there was a similar relation between the two titles of διάκονοι and νεώτεροι. The parallelism of ὁ νεώτερος and ὁ διακονῶν in Luke xxii. 26, tends to the same conclusion.

Assuming on these data the identity of the two names we have to ask—

(1), to what previous organisation, if any, the order is traceable?

(2), what were the qualifications and functions of the men so designated?

I. As the constitution of the Jewish synagogue had its elders (זְקֵנִים) or pastors (פַּרְנָסִין), so also it had its subordinate officers (חַזָּנִים), the ὑπηρέται of Luke iv. 20, whose work it was to give the reader the rolls containing the lessons for the day, to clean the synagogue, to open and close it at the right times (SYNAGOGUE; and see Winer). It was natural that when the Galilean disciples found themselves at the head of congregations of their own, they should adopt this as well as other parts of the arrangements with which they were familiar, and accordingly the νεώτεροι of Acts v. do what the ὑπηρέται of the synagogue would have done under like circumstances.

II. The moral qualifications described in 1 Tim. iii., as necessary for the office of a deacon, are substantially the same as those of the bishop. The deacons, however, were not required to be "given to hospitality," nor to be "apt to teach." It was enough for them to "hold the mystery of the faith in a pure conscience." They were not to gain their living by disreputable occupations (μὴ αἰσχροκερδεῖς). On offering themselves for their work they were to be subject to a strict scrutiny (1 Tim. iii. 10), and if this ended satisfactorily were to enter on it. On the view that has been taken of the events of Acts vi., there is no direct evidence in the N. T. that they were appointed by the laying on of hands, but it is at least probable that what was so familiar as the outward sign of the bestowal of spiritual gifts or functions would not have been omitted in this instance, and therefore that in this respect the later practice of the Church was in harmony with the earlier. What the functions of the deacons were we are left to infer from that later practice, from the analogy of the synagogue and from the scanty notices of the N. T. From these data we may think of the νεώτεροι in the Church of Jerusalem as preparing the rooms in which the disciples met, taking part in the distribution of alms out of the common fund, at first with no direct supervision, then under that of the Seven, and afterwards under the elders, maintaining order at the daily meetings of the disciples to break bread, baptising new converts, distributing the bread and the wine of the Lord's Supper, which the Apostle or his representative had blessed. In the Asiatic and Greek Churches, in which the surrender of property and consequent dependence of large numbers on the common treasury had never been carried to the same extent, this work would be one of less difficulty than it was when "the Grecians murmured against the Hebrews," and hence probably it was that the appointment of the Seven stands out as a solitary fact with nothing answering to it in the later organisation. Whatever alms there were to be distributed would naturally pass through their hands, and the other functions continued probably as before. It does not appear to have belonged to the office of a deacon to teach publicly in the Church. The possession of any special χάρισμα would lead naturally to a higher work and office, but the idea that the diaconate was but a probation through which a man had to pass before he could be an elder or bishop was foreign to the constitution of the Church of the 1st century. Whatever countenance it may receive from the common patristic interpretation of 1 Tim. iii. 13 (cf. Estius and Hammond *ad loc.*), there can be little doubt (as all the higher order of expositors have felt, cf. Wiesinger and Ellicott *ad loc.*) that when St. Paul speaks of the καλὸς βαθμὸς, which is gained by those who "do the office of a deacon well," he refers to the honour which belongs essentially to the lower work, not to that which they were to find in promotion to a higher. Traces of the primitive constitution and of the permanence of the diaconate are found even in the more developed system of which we find the commencement in the Ignatian epistles. Originally the deacons had been the helpers of the bishop-elder of a Church of a given district. When the two names of the latter title were divided and the bishop presided, whether as *primus inter pares*, or with a more absolute authority over many elders, the deacons appear to have been dependent directly on him and not on the presbyters, and as being his ministers, the "eyes and ears of the bishop" (*Const. Apost.* ii. 44), were tempted to set themselves up against the elders. Hence the necessity of laws like those of *Conc. Nic.* c. 18; *Conc. Carth.* iv. c. 37, enjoining greater humility, and hence probably the strong language of Ignatius as to the reverence due to deacons (*Ep. ad Trall.* c. 3; *ad Smyrn.* c. 8). [E. H. P.]

DEACONESS (Διάκονος; *Diaconissa*, Tert.). The word διάκονος is found in Rom. xvi. 1 associated with a female name, and this has led to the conclusion that there existed in the Apostolic age, as there undoubtedly did a little later (Pliny. *Ep. ad Traj.*), an order of women bearing that title, and exercising in relation to their own sex functions which were analogous to those of the deacons. On this hypothesis it has been inferred that the women mentioned in Rom. xvi. 6, 12 belonged to such an order (Herzog, *Real-Encycl. sub voc.*). The rules given as to the conduct of women in 1 Tim iii. 11, Tit. ii. 3, have in like manner been referred to them (Chrysost. Theophyl. Hamm. Wiesinger. *ad loc.*), and they have been identified even with the "widows" of 1 Tim. v. 3-10 (Schaff, *Apost. Kirche*, p. 356).

In some of these instances, however, it seems hardly doubtful that writers have transferred to the earliest age of the Church the organisation of a later. It was of course natural that the example recorded in Luke viii. 2, 3, should be followed by others, even when the Lord was no longer with His disciples. The new life which pervaded the whole Christian society (Acts ii. 44, 45, iv. 31, 32) would lead women as well as men to devote themselves to labours of love. The strong feeling that the true θρησκεία of Christians consisted in "visiting the fatherless and the widow" would make this the special duty of those who were best fitted to undertake it. The social relations of the sexes in the cities of the empire (cf. Grot. *on Rom.* xvi. 1) would make it fitting that the agency of women should be employed largely in the direct personal application of Christian truth (*Tit.* ii. 3, 4), possibly in the preparation of female catechumens. Even the later organisation implies the previous

existence of the germs from which it was developed. It may be questioned, however, whether the passages referred to imply a recognised body bearing a distinct name. The "widows" of 1 Tim. v. 3-10 were clearly, so far as the rule of ver. 9 was acted on, women who were no longer able to discharge the active duties of life, and were therefore maintained by the Church that they might pass their remaining days in "prayers night and day." The conditions of v. 10 may, however, imply that those only who had been previously active in ministering to the brethren, who had in that sense been deaconesses, were entitled to such a maintenance. For the fuller treatment of this subject, see WIDOWS. On the existence of deaconesses in the Apostolic age, see Mosheim *de Reb. Christ.* p. 118; Neander, *Pflanz. u. Leit.* i. p. 265; Augusti. *Handb. der Christ. Archäol.* ii. 3. [E. H. P.]

DEAD SEA. This name nowhere occurs in the Bible, and appears not to have existed until the 2nd century after Christ. It originated in an erroneous opinion, and there can be little doubt that to the name is due in a great measure the mistakes and misrepresentations which were for so long prevalent regarding this lake, and which have not indeed yet wholly ceased to exist.

In the O. T. the lake is called "the Salt Sea," and "the Sea of the Plain" (*Arabah*); and under the former of these names it will be found described. [SALT SEA.] [G.]

DEARTH. [FAMINE.]

DE'BIR, the name of three places of Palestine. 1. (דְּבִר, but in Judg. and Chr. דְּבִיר; Δαβίρ; Alex. Δαβείρ; *Dabir*), a town in the mountains of Judah (Josh. xv. 49), one of a group of eleven cities to the west of Hebron. In the narrative it is mentioned as being the next place which Joshua took after Hebron (x. 38). It was the seat of a king (x. 39, xii. 13) and was one of the towns of the Anakim, and from which they were utterly destroyed by Joshua (xi. 21). The earlier name of Debir was Kirjath-sepher, "city of book" (Josh. xv. 15; Judg. i. 11), and Kirjath-sannah, "city of palm" (Josh. xv. 49). The records of its conquest vary, though not very materially. In Josh. xv. 17 and Judg. i. 13 a detailed account is given of its capture by Othniel son of Kenaz, for love of Achsah the daughter of Caleb, while in the general history of the conquest it is ascribed to the great commander himself (Josh. x. 38, 39. In the last two passages the name is, given in the Hebrew text as Debirah (דְּבִרָה). It was one of the cities given with their "suburbs" (מִגְרָשׁ) to the priests (Josh. xxi. 15; 1 Chr. vi. 58). Debir does not appear to have been known to Jerome, nor has it been discovered with certainty in modern times. About three miles to the W. of Hebron is a deep and secluded valley called the *Wady Nunkûr*, enclosed on the north by hills of which one bears a name certainly suggestive of Debir,—*Dewîr-ban*. (See the narrative of Rosen in the *Zeitsch. D. M. G.* 1857, p. 50-64.) The subject, and indeed the whole topography of this district, requires further examination: in the meantime it is perhaps some confirmation of Dr. Rosen's suggestion that a village or site on one of these hills was pointed out to the writer as called *Isa*, the Arabic name for Joshua. Schwarz (86) speaks of a *Wady Dibîr* in this direction. Van de Velde (Memoir, 307) finds Debir at *Dilbeh*, six miles S.W. of Hebron, where Stewart mentions a spring brought down from a high to a low level by an aqueduct.

2. (דְּבִר; ἐπὶ τὸ τέτραρτον τῆς φάραγγος Ἀχώρ; *Debera*), a place on the north boundary of Judah, near the "Valley of Achor" (Josh. xv. 7), and therefore somewhere in the complications of hill and ravine behind Jericho. De Saulcy (ii. 139) attaches the name *Thour-ed-Dabour** to the ruined khan on the right of the road from Jerusalem to Jericho, at which travellers usually stop to refresh, but this is not corroborated by any other traveller. The name given to it by the Arabs when the writer passed (1858) was *Khan Hatherûrah*. A *Wady Dabor* is marked in Van de Velde's map as close to the S. of *Neby Mûsa*, at the N.W. corner of the Dead Sea.

3. The "border (גְּבוּל) of Debir" is named as forming part of the boundary of Gad (Josh. xiii. 26) and as apparently not far from Mahanaim. Reland (734) conjectures that the name may possibly be the same as Lodebar (לִדְבָר), but no identification has yet taken place (LXX. Δαβών, Alex. Δαβείρ; *Dabir*). Lying in the grazing country on the high downs east of Jordan, the name may be derived from דָּבַר, *Dabar*, the same word which is the root of *Midbar*, the wilderness or pasture (see Ges. 318). [DESERT.] [G.]

DE'BIR (דְּבִיר; Δαβίν; Alex. Δαβείρ; *Dabir*), King of Eglon, a town in the low country of Judah; one of the five kings hanged by Joshua (Josh. x. 3, 23).

DEB'ORA (Δεββωρά), a woman of Naphtali, mother of Tobiel, the father of Tobit (Tob. i. 8). The same name as

DEB'ORAH (דְּבֹרָה; Δεβόρρα, Δεββῶρα, *Debbora*). 1. The nurse of Rebekah (Gen. xxiv. 8). Nurses held a high and honourable place in ancient times, and especially in the East (2 K. xi. 2; Hom. *Od.* i. 429; Virg. *Aen.* vii. 2; "Aeneia nutrix;" Ov. *Met.* xiv. 441), where they were often the principal members of the family (2 Chr. xxii. 11; Jahn, *Arch. Bibl.* §166). Deborah accompanied Rebekah from the house of Bethuel (Gen. xxiv. 59), and is only mentioned by name on the occasion of her burial, under the oak-tree of Bethel, which was called in her honour Allon-Bachuth (Βάλανος πένθους, LXX.). Such spots were usually chosen for the purpose (Gen. xxiii. 17, 18; 1 Sam. xxxi. 13; 2 K. xxi. 18, &c.). Many have been puzzled at finding her in *Jacob's* family; it is unlikely that she was sent to summon Jacob from Haran (as Jarchi suggests), or that she had returned during the lifetime of Rebekah, and was now coming to visit her (as Abarbanel and others say); but she may very well have returned at Rebekah's death, and that she *was* dead is probable from the omission of her name in Gen. xxxv. 27, and if, according to the Jewish legend, Jacob first heard of his mother's death at this spot, it will be an additional reason for the name of the tree, and may *possibly* be implied in the expression נִיבַךְ, comforted, A. V. "blessed" (Gen. xxxv. 9; see too Ewald, *Gesch.* i. 390).

* De Saulcy quotes the name in Joshua as "Dabor;" but on what authority is not apparent. Certainly not that of the Hebrew or the Vulgate

2. A prophetess who judged Israel (Judg. iv. v.). Her name, דְּבֹרָה, means "a bee" (or σφήξ, "a wasp"), just as Μέλισσα and Melitilla were proper names. This name may imply nothing whatever, being a mere appellative, derived like Rachel (a lamb), Tamar (a palm), &c., from natural objects; although she was (as Corn. a Lapide quaintly puts it) *suis mellea, hostibus aculeata*. Some, however, see in the name an official title, implying her prophetic authority. A bee was an Egyptian symbol of regal power (cf. Call. *Jov.* 66, and *Et. Mag. s. v.* ἐσσήν); and among the Greeks the term was applied not only to poets (*more apis Matinae*, Hor.), and to those peculiarly chaste (as by the Neoplatonists), but especially to the priestesses of Delphi (χρησμὸς μελίσσας Δελφίδος, Pind. *P.* iv. 106), Cybele, and Artemis (Creuzer, *Symbolik.* iii. 354, &c.), just as ἐσσὴν was to the priests (Liddell and Scott, *s. v.*). In both these senses the name suits her, since she was essentially a vates or seer, combining the functions of poetry and prophecy.

She lived under the palm-tree ("such *tents* the patriarchs loved," Coleridge) of Deborah, between Ramah and Bethel in Mount Ephraim (Judg. iv. 5), which, as palm-trees were rare in Palestine, "is mentioned as a well-known and solitary landmark, and was probably the same spot as that called (Judg. xx. 33) Baal-Tamar, or the sanctuary of the palm" (Stanley, *S. and P.* 146). Von Bohlen (p. 334) thinks that this tree is identical with Allon-Bachuth (Gen. xxxv. 8), the name and locality being nearly the same (Ewald, *Gesch.* i. 391, 405), although it is unhistorical to say that this "may have suggested a name for the nurse" (Hävernick's *Introd. to Pent.* p. 201; Kalisch, *Gen.* ad loc.). Possibly it is again mentioned as "the oak of Tabor," in 1 Sam. x. 3, where Thenius would read דְּבֹרָה for תָּבוֹר. At any rate it was a well-known tree, and she may have chosen it from its previous associations.

She was probably a woman of Ephraim, although from the expression in Judg. v. 15, some suppose her to have belonged to Issachar (Ewald, *Gesch.* ii. 489). The expression אֵשֶׁת לַפִּידוֹת is much disputed; it is generally thought to mean "wife of Lapidoth," as in A. V.; but other versions render it "uxor principis," or "Foemina Lapidothana" ("that great dame of Lapidoth," Tennyson), or *mulier splendorum, i. e.* one divinely illuminated, since לַפִּידוֹת = lightnings. But the most prosaic notion is that of the Rabbis, who take it to mean that she attended to the tabernacle lamps, from לַפִּיד, *lapid*, a lamp! The fem. termination is often found in men's names, as in Shelomith (1 Chr. xxiii. 9), Koheleth, &c. Lapidoth then was probably her husband, and not Barak, as some say.

She was not so much a judge (a title which belongs rather to Barak, Heb. xi. 32) as one gifted with prophetic command (Judg. iv. 6, 14, v. 7), and by virtue of her inspiration "a mother in Israel." Her sex would give her additional weight, as it did to Veleda and Alaurinia among the Germans, from an instinctive belief in the divinity of womanhood (Tac. *Germ.* viii.). Compare the instances of Miriam, Huldah, Anna, Noadiah (2 K. xxii. 14; Neh. vi. 14).

Jabin's tyranny was peculiarly felt in the northern tribes, who were near his capital and under her jurisdiction, viz. Zebulon, Nephthali, and Issachar: hence, when she summoned Barak to the deliverance, "it was on them that the brunt of the battle fell; but they were joined by the adjacent central tribes, Ephraim, Manasseh, and Benjamin, though not by those of the extreme west, south, and east" (Stanley, p. 339). Under her direction Barak encamped on "the broad summit of Tabor" (Jos. *De B. J.* ii. 20, §6). When asked to accompany him, "she answered indignantly, Thou, oh Barak, deliverest up meanly the authority which God hath given thee into the hands of a woman; neither do I reject it" (Jos. *Ant.* v. 5, §2). The LXX. interpolate the words ὅτι οὐκ οἶδα τὴν ἡμέραν ἐν ᾗ εὐοδοῖ ὁ Κύριος τὸν ἄγγελον μετ' ἐμοῦ as a sort of excuse for Barak's request (iv. 8, cf. 14, v. 23). When the small band of ill-armed (Judg. v. 8) Israelites saw the dense iron chariots of the enemy, "they were so frightened that they wished to march off at once, had not Deborah detained them, and commanded them to fight the enemy that very day" (Jos. *l. c.*). They did so, but Deborah's prophecy was fulfilled (Judg. iv. 9), and the enemy's general perished among the "oaks of the wanderers (Zaanaim)," in the tent of the Bedouin Kenite's wife (Judg. iv. 21) in the northern mountains. "And the land had rest forty years" (Judg. v. 31). For the natural phenomena which aided (Judg. v. 20, 21) the victory and the other details (for which we have ample authority in the twofold narration in prose and poetry), see BARAK, where we have also entered on the difficult question of the chronology (Ewald *Gesch.* ii. 489-494).

Deborah's title of "prophetess" (נְבִיאָה) includes the notion of inspired poetry, as in Ex. xv. 20; and in this sense the glorious triumphal ode (Judg. v.) well vindicates her claim to the office. On this ode much has been written, and there are separate treatises about it by Hollmann, Kalkar, and Kenrick. It is also explained by Ewald (*die Poet. Bücher des Alt. Bundes.* i. 125), and Gumpach (*Alttestament. Studien*, pp. 1-140). [F. W. F.]

DEBTOR. [LOAN.]

DECAP'OLIS (Δεκάπολις, "the ten cities"). This name occurs only three times in the Scriptures, Matt. iv. 25; Mark v. 20, and vii. 31; but it is frequently mentioned by Josephus and other ancient writers. Immediately after the conquest of Syria by the Romans (B.C. 65), ten cities appear to have been rebuilt, partially colonized, and endowed with peculiar privileges; the country around them was hence called *Decapolis*. The limits of the territory were not very clearly defined; and probably in the course of time other neighbouring cities received similar privileges. This may account for the fact that ancient geographers speak so indefinitely of the province, and do not even agree as to the names of the cities themselves. Pliny (v. 18) admitting that "*non omnes eadem observant*," enumerates them as follows: *Scythopolis, Hippos, Gadara, Pella, Philadelphia, Gerasa, Dion, Canatha, Damascus*, and *Raphana*. Ptolemy (v. 17) makes *Capitolias* one of the ten; and an old Palmyrene inscription quoted by Reland (*Pal.* p. 525) includes *Abila*, a town which, according to Eusebius (*Onom. s. v. Abila*) was 12 Roman miles east of Gadara. Josephus (*B. J.* iii. 9, §7) calls *Scythopolis* the largest city of Decapolis, thus manifestly excluding Damascus from the number. All the

cities of Decapolis, with the single exception of Scythopolis, lay on the east of the Jordan; and both Eusebius and Jerome (*Onom. s. v. Decapolis*) say that the district was situated "beyond the Jordan, around Hippos, Pella, and Gadara," that is, to the east and south-east of the Sea of Galilee. With this also agrees the statement in Mark v. 20, that the demoniac who was cured at Gadara "began to publish in Decapolis how great things Jesus had done to him." It would appear, however, from Matt. iv. 25, and Mark vii. 31, that Decapolis was a general appellation for a large district extending along both sides of the Jordan. Pliny (v. 18) says it reached from Damascus on the north to Philadelphia on the south, and from Scythopolis on the west to Canatha on the east—thus making it no less than 100 miles long by 60 broad; and he adds, that between and around these cities are tetrarchies, each like a kingdom; such as Trachonitis, Paneas, Abila, Arca, &c.

This region, once so populous and prosperous, from which multitudes flocked to hear the Saviour, and through which multitudes followed His footsteps—is now almost without an inhabitant. Six out of the ten cities are completely ruined and deserted. Scythopolis, Gadara, and Canatha have still a few families, living, more like wild beasts than human beings, amid the crumbling ruins of palaces, and in the cavernous recesses of old tombs. Damascus alone continues to flourish, like an oasis in a desert. [J. L. P.]

DE'DAN (דְּדָן; Δαιδάν, Δαιδάμ, Δαδάν, Δεδάν; *Dedan, Dadan*). 1. The name of a son of Raamah, son of Cush (Gen. x. 7; 1 Chr. i. 9, "the sons of Raamah, Sheba, and Dedan"). 2. That of a son of Jokshan, son of Keturah (Gen. xxv. 3, and "Jokshan begat Sheba and Dedan. And the sons of Dedan were Asshurim, Letushim, and Leummim." Cf. 1 Chron. i. 32). The usual opinion respecting these founders of tribes is that the first settled among the sons of Cush, wherever these latter may be placed; the second, on the Syrian borders, about the territory of Edom. But Gesenius and Winer have suggested that the name may apply to one tribe; and this may be adopted as probable on the supposition that the descendants of the Keturahite Dedan intermarried with those of the Cushite Dedan, whom the writer places, presumptively, on the borders of the Persian Gulf. [ARABIA, CUSH, RAAMAH, &c.] The theory of this mixed descent gains weight from the fact that in each case the brother of Dedan is named Sheba. It may be supposed that the Dedanites were among the chief traders traversing the caravan-route from the head of the Persian Gulf to the south of Palestine, bearing merchandise of India, and possibly of Southern Arabia; and hence the mixture of such a tribe with another of different (and Keturahite) descent presents no impossibility. The passages in the Bible in which Dedan is mentioned (besides the genealogies above referred to) are contained in the prophecies of Isaiah, Jeremiah, and Ezekiel, and are in every case obscure. The Edomite settlers seem to be referred to in Jer. xlix. 8, where Dedan is mentioned in the prophecy against Edom; again in xxv. 23, with Tema and Buz; in Ez. xxv. 13, with Teman, in the prophecy against Edom; and in Isa. xxi. 13 ("The burden upon Arabia. In the forest in Arabia shall ye lodge, O ye travelling companies of Dedanim"), with Tema and Kedar. This last passage is by some understood to refer to caravans of the Cushite Dedan; and although it may only signify the wandering propensities of a nomad tribe, such as the Edomite portion of Dedan may have been, the supposition that it means merchant-caravans is strengthened by the remarkable words of Ezekiel in the lamentation for Tyre. This chapter (xxvii.) twice mentions Dedan; first in ver. 15, where, after enumerating among the traffickers with the merchant-city many Asiatic peoples, it is said, "The children of Dedan were thy merchants, many isles (אִיִּים) were the merchandise of thine hand: they brought thee for a present horns of ivory, and ebony." Passing thence to Syria and western and northern peoples, the prophet again (in ver. 20) mentions Dedan in a manner which seems to point to the wide spread and possibly the mixed ancestry of this tribe. Ver. 15 may be presumed to allude especially to the Cushite Dedan (cf. ch. xxxviii. 13, where we find Dedan with Sheba and the merchants of Tarshish; apparently, from the context, the Dedan of ch. xxvii. 15); but the passage commencing in v. 20 appears to include the settlers on the borders of Edom (i.e. the Keturahite Dedan). The whole of the passage is as follows: "Dedan [was] thy merchant in precious clothes for chariots. Arabia, and all the princes of Kedar, they occupied with thee in lambs, and rams, and goats: in these [were they] thy merchants. The merchants of *Sheba* and *Raamah* they [were] thy merchants: they occupied in thy fairs with chief of all spices, and with all precious stones, and gold. Haran, and Canneh, and Eden, the merchants of *Sheba*, Asshur, [and] Chilmad, [were] thy merchants." (Ez. xxvii. 20-23.) We have here a Dedan connected with Arabia (probably the north-western part of the peninsula) and Kedar, and also with the father and brother of the Cushite Dedan (Raamah and Sheba), and these latter with Asiatic peoples commonly placed in the regions bordering the head of the Persian gulf. This Dedan moreover is a merchant, not in pastoral produce, in sheep and goats, but in "precious clothes," in contradistinction to Arabia and Kedar, like the far-off eastern nations who came with "spices and precious stones and gold," "blue clothes and broidered work," and "chests of rich apparel."

The probable inferences from these mentions of Dedan support the argument first stated, namely, 1. That Dedan son of Raamah settled on the shores of the Persian gulf, and his descendants became caravan-merchants between that coast and Palestine. 2. That Jokshan, or a son of Jokshan, by intermarriage with the Cushite Dedan formed a tribe of the same name, which appears to have had its chief settlement in the borders of Idumaea, and perhaps to have led a pastoral life.

All traces of the name of Dedan, whether in Idumaea or on the Persian gulf, are lost in the works of Arab geographers and historians. The Greek and Roman geographers however throw some light on the eastern settlement; and a native indication of the name is presumed to exist in the island of *Dádan*, on the borders of the gulf. The identification must be taken in connexion with the writer's recovery of the name of Sheba, the other son of Raamah, on the island of *Awál*, near the Arabian shore of the same gulf. This is discussed in the art. RAAMAH. [E. S. P.]

DEDICATION, FEAST OF THE (τὰ ἐγκαίνια, John x. 22, *Encaenia*, Vulg.; ὁ ἐγκαινισμὸς τοῦ θυσιαστηρίου, 1 Macc. iv. 56 and 59

[the same term as is used in the LXX. for the dedication of the altar by Moses, Num. vii. 10]; ὁ καθαρισμὸς τοῦ ναοῦ, 2 Macc. x. 5; Mishna, חֲנֻכָּה, i. e. *dedication*; Joseph. φῶτα, *Ant.* xii. 7, §7), the festival instituted to commemorate the purging of the temple and the rebuilding of the altar after Judas Maccabaeus had driven out the Syrians, B.C. 164. It is named only once in the Canonical Scriptures, John x. 22. Its institution is recorded 1 Macc. iv. 52-59. It commenced on the 25th of Chisleu, the anniversary of the pollution of the temple by Antiochus Epiphanes, B.C. 167. Like the great Mosaic feasts, it lasted eight days, but it did not require attendance at Jerusalem. It was an occasion of much festivity. The writer of 2 Macc. tells us that it was celebrated in nearly the same manner as the Feast of Tabernacles, with the carrying of branches of trees, and with much singing (x. 6, 7). Josephus states that the festival was called "Lights," and that he supposes the name was given to it from the joy of the nation at their unexpected liberty—τὴν ἑορτὴν ἄγομεν καλοῦντες αὐτὴν φῶτα, ἐκ τοῦ παρ' ἐλπίδος οἶμαι ταύτην ἡμῖν φανῆναι τὴν ἐξουσίαν (*Ant.* xii. 7, §7). The Mishna informs us that no fast on account of any public calamity could be commenced during this feast. In the Gemara a story is related that when the Jews entered the temple, after driving out the Syrians, they found there only one bottle of oil which had not been polluted, and that this was miraculously increased, so as to feed the lamps of the sanctuary for eight days. Maimonides ascribes to this the custom of the Jews illuminating each house with one candle on the first day of the feast, two on the second day, three on the third, and so on. Some had this number of candles for each person in the house. Neither the books of Maccabees, the Mishna, nor Josephus mention this custom, and it would seem to be of later origin, probably suggested by the name which Josephus gives to the festival. In the temple at Jerusalem, the "Hallel" was sung every day of the feast.

In Ezra (vi. 16) the word חֲנֻכָּה, applied to the dedication of the second temple, on the third of Adar, is rendered in the LXX. by ἐγκαίνια, and in the Vulg. by *dedicatio*. But the anniversary of that day was not observed. The dedication of the first Temple took place at the Feast of Tabernacles (1 K. viii. 2; 2 Chr. v. 3). [TABERNACLES, FEAST OF.]

See Lightfoot, *Temple Service*, sect. v.; *Horae Heb. on John* x. 22, and his *Sermon* on the same text; *Mishna*, vol. ii. 369, ed. Surenhus. and Houtingius' note, 317; Kuinoel *on John* x. 22. [S. C.]

DEER. [FALLOW-DEER.]

DEGREES, SONGS OF (שִׁירֵי הַמַּעֲלוֹת), a title given to fifteen Psalms, from cxx. to cxxxiv. inclusive. Four of them are attributed to David, one is ascribed to the pen of Solomon, and the other ten give no indication of their author. Eichhorn supposes them all to be the work of one and the same bard (*Einl. in das A. T.*), and he also shares the opinion of Herder (*Geist der hebräischer Poesie*), who interprets the title, "Hymns for a journey." "The headings of the Psalms, however, are not to be relied on, as many of these titles were superadded long after the authors of the Psalms had passed away. The words 'of David,' or 'of Solomon,' do not of themselves establish the fact that the Psalm was written by the person named, since the very same phraseology would be employed to denote a hymn composed *in honour* of David or of Solomon" (Marks' *Sermons*, i. 208-9). Bellermann (*Metrik der Hebräer*) calls these Psalms "trochaic songs."

With respect to the term הַמַּעֲלוֹת, A. V. "degrees," a great diversity of opinion prevails amongst Biblical critics. According to some it refers to the melody to which the Psalm was to be chanted. Others, including Gesenius, derive the word from the poetical composition of the song, and from the circumstance that the concluding words of the preceding sentence are often repeated at the commencement of the next verse. Thus Psalm cxxi.:—

> I will lift up mine eyes unto the hills
> From whence cometh *my help*.
> *My help* cometh even from Jehovah, &c.

And so in other passages (comp. cxxi. 4, 5, and cxxiv. 1-2 and 3-4). Aben Ezra quotes an ancient authority, which maintains that the *degrees* allude to the fifteen steps which, in the temple of Jerusalem, led from the court of the women to that of the men, and on each of which steps, one of the fifteen songs of degrees was chanted. Adam Clarke (*Comment. on Ps.* cxx.) refers to a similar opinion as found in the Apocryphal Gospel of *the birth of Mary*: "Her parents brought her to the temple, and set her upon one of the steps. Now there are fifteen steps about the temple, by which they go up to it, according to the fifteen Psalms of degrees."

The most generally accredited opinion, however, is that מעלה is etymologically connected with עָלָה, "to go up," or to travel to Jerusalem; that some of these hymns were preserved from a period anterior to the Babylonish captivity; that others were composed in the same spirit by those who returned to Palestine, on the conquest of Babylon by Cyrus, and that a few refer even to a later date, but were all incorporated into one collection, because they had one and the same object. This view is adopted by Rosenmüller, Herder, Mendelssohn, Joel Brill, &c. &c. Luther translates the words "Ein Lied im höhern Chor," thus connecting the Psalm with the manner of its execution; and Michaelis compares מעלה with the Syriac שכלתא (Scala) which would likewise characterize the metre or the melody. [D. W. M.]

DEHAVITES (דְּהָוָא; Δαναῖοι; *Dievi*) are mentioned but once in Scripture (Ezr. iv. 9). They were among the colonists planted in Samaria by the Assyrian monarch Esarhaddon, after the completion of the Captivity of Israel. From their name, taken in conjunction with the fact that they are coupled with the Susanchites (Susianians, or people of Susa) and the Elamites (Elymaeans, natives of the same country), it is fairly concluded that they are the Daï or Dahi, mentioned by Herodotus (i. 125) among the nomadic tribes of Persia. This people appears to have been widely diffused, being found as Dahae (Δάαι) both in the country east of the Caspian (Strab. xi. 8, §2; Arrian. *Exped. Al.* iii. 11, &c.), and in the vicinity of the Sea of Azof (Strab. xi. 9, §3); and again as Dii (Δῖοι, Thucyd. ii. 96), Daï (Δάοι, Strab.), or Daci (Δακοί, Strab. D. Cass. &c.) upon the Danube. They were an Arian race, and are regarded by some as having their lineal descendants in the modern

Danes (see Grimm's *Geschicht. d. Deutsch. Sprach.* i. 192-3). The Septuagint form of the name—*Davaeus*, may compare with the *Davus* (= ΔάFος) of Latin comedy. [G. R.]

DE'KAR. The son of Deker, *i. e.* BEN-DEKER (בֶּן־דֶּקֶר; *υἱὸς Δακάρ*; *Bendecar*), was Solomon's commissariat officer in the western part of the hill-country of Judah and Benjamin, Shaalbim and Bethshemesh (1 K. iv. 9).

DELAI'AH (דְּלָיָה and דְּלָיָהוּ) = "Jehovah's freedman"—comp. *ἀπελεύθερος Κυρίου*, 1 Cor. vii. 22; also the Phoenician name Δελαιαστάρτος, quoted from Menander by Josephus, *Cont. Ap.* i. 18, and the modern name Godfrey = Gottesfrey; LXX. Δαλαΐα; Δαλαίας; *Dalaiau, Dalaia*), the name of several persons.

1. DELAIAHU (LXX. Vat. Αδαλλαί); a priest in the time of David, leader of the twenty-third course of priests (1 Chr. xxiv. 18).

2. DELAIAH; "children of Delaiah" were among the people of uncertain pedigree who returned from Babylon with Zerubbabel (Ezr. ii. 60; Neh. vii. 62). In 1 Esdr. the name is LADAN.

3. DELAIAH; son of Mehetabeel and father of Shemaiah (Neh. vi. 10).

4. DELAIAHU (Δαλαίας and Γοδολίας); son of Shemaiah, one of the "princes" (שָׂרִים) about the court of Jehoiakim (Jer. xxxvi. 12, 25).

The name also occurs in the A. V. as DALAIAH.

DELI'LAH (דְּלִילָה; Δαλιδὰ; Joseph. Δαλίλη; *Dalila*), a woman who dwelt in the valley of Sorek, beloved by Samson (Judg. xvi. 4-18). Her connexion with Samson forms the third and last of those amatory adventures which in his history are so inextricably blended with the craft and prowess of a judge in Israel. She was bribed by the "lords of the Philistines" to win from Samson the secret of his strength, and the means of overcoming it. [SAMSON.]

It is not stated, either in Judges or in Josephus, whether she was an Israelite or a Philistine. Nor can this question be determined by reference to the geography of Sorek; since in the time of the Judges the frontier was shifting and indefinite. [SOREK.] The following considerations, however, supply presumptive evidence that she was a Philistine:—

1. Her *occupation*, which seems to have been that of a courtesan of the higher class, a kind of political Hetaera. The hetaeric and political view of her position is more decided in Josephus than in Judges. He calls her *γυνὴ ἑταιριζομένη*, and associates her influence over Samson with *πότος* and *συνουσία* (*Ant.* v. 8, §11). He also states more clearly her relation as a political agent to the "lords of the Philistines" (סַרְנֵי, Joseph. *οἱ προεστῶτες, τοῖς ἄρχουσι Παλαιστίνων*; LXX. *ἄρχοντες*; *Satrapae*; *οἱ τοῦ κοινοῦ*; magistrates, politician lords, Milton, *Sams. Ag.* 850, 1195), employing under their directions "liers in wait" (אֹרֵב, *τὸ ἔνεδρον*; *insidiis*; cf. Josh. viii. 14; *στρατιωτῶν*). On the other hand, Chrysostom and many of the Fathers have maintained that Delilah was married to Samson (so Milton, 227), a natural but uncritical attempt to save the morality of the Jewish champion. See Judg. xvi. 9, 18, as showing an exclusive command of her establishment inconsistent with the idea of matrimonial connexion (Patrick, *ad loc.*). There seems to be little doubt that she was a courtesan; and her employment as a political emissary, together with the large sum which was offered for her services (1100 pieces of silver from each lord = 5500 shekels; cf. Judg. iii. 3), and the tact which is attributed to her in Judges, but more especially in Josephus, indicates a position not likely to be occupied by any Israelitish woman at that period of national depression.

2. The general tendency of the Scripture narrative: the sexual temptation represented as acting upon the Israelites from *without* (Num. xxv. 1, 6, xxxi. 15, 16).

3. The special case of Samson (Judg. xiv. 1, xvi. 1).

In Milton Delilah appears as a Philistine, and justifies herself to Samson on the ground of patriotism (*Sams. Ag.* 850, 980). [T. E. B.]

DELUGE. [NOAH.]

DE'LUS (Δῆλος), mentioned in 1 Macc. xv. 23, is the smallest of the islands called Cyclades in the Aegaean Sea. It was one of the chief seats of the worship of Apollo, and was celebrated as the birthplace of this god and of his sister Artemis (Diana). We learn from Josephus (*Ant.* xiv. 10, §8) that Jews resided in this island, which may be accounted for by the fact, that after the fall of Corinth (B.C. 146) it became the centre of an extensive commerce. The sanctity of the spot and its consequent security, its festival which was a kind of fair, the excellence of its harbour, and its convenient situation on the highway from Italy and Greece to Asia, made it a favourite resort of merchants. So extensive was the commerce carried on in the island, that 10,000 slaves are said to have changed hands there in one day (Strab. xiv. p. 668). Delus is at present uninhabited, except by a few shepherds. (For details, see *Dict. of Gr. & Rom. Geogr.* s.v.)

DE'MAS (Δημᾶς), most probably a contraction from Δημήτριος, or perhaps from Δήμαρχος, a companion of St. Paul (called by him his *συνεργός* in Philem. 24; see also Col. iv. 14) during his first imprisonment at Rome. At a later period (2 Tim. iv. 10) we find him mentioned as having deserted the apostle through love of this present world, and gone to Thessalonica. This departure has been magnified by tradition into an apostasy from Christianity (so Epiphan. *Haeres.* 41. 6 . . . *καὶ Δημᾶν, καὶ Ἑρμογένην, τοὺς ἀγαπήσαντας τὸν ἐνταῦθα αἰῶνα, καὶ καταλείψαντας τὴν ὁδὸν τῆς ἀληθείας*), which is by no means implied in the passage. [H. A.]

DEMETRIUS (Δημήτριος), a maker of silver shrines of Artemis at Ephesus (Acts xix. 24). These *ναοὶ ἀργυροῖ* were small models of the great temple of the Ephesian Artemis, with her statue, which it was customary to carry on journeys, and place on houses, as charms. Demetrius and his fellow craftsmen, in fear for their trade, raised a tumult against St. Paul and his missionary companions. [H. A.]

DEMETRIUS I. (Δημήτριος), surnamed "The Saviour" (Σωτήρ, in recognition of his services to the Babylonians), king of Syria, was the son of Seleucus Philopator, and grandson of Antiochus the Great. While still a boy he was sent by his father as a hostage to Rome (B.C. 175) in exchange for his

uncle Antiochus Epiphanes. From his position he was unable to offer any opposition to the usurpation of the Syrian throne by Antiochus IV.; but on the death of that monarch (B.C. 164) he claimed his liberty and the recognition of his claim by the Roman senate in preference to that of his cousin Antiochus V. His petition was refused from selfish policy (Polyb. xxxi. 12); and by the advice and assistance of Polybius, whose friendship he had gained at Rome (Polyb. xxxi. 19; Just. xxxiv. 3), he left Italy secretly, and landed with a small force at Tripolis in Phoenicia (2 Macc. xiv. 1; 1 Macc. vii. 1; Jos. *Ant.* xii. 10, 1). The Syrians soon declared in his favour (B.C. 162), and Antiochus and his protector Lysias were put to death (1 Macc. vii. 2, 3; 2 Macc. xiv. 2). Having thus gained possession of the kingdom Demetrius succeeded in securing the favour of the Romans (Polyb. xxxii. 4), and he turned his attention to the internal organisation of his dominions. The Graecizing party were still powerful at Jerusalem, and he supported them by arms. In the first campaign his general Bacchides established Alcimus in the high-priesthood (1 Macc. vii. 5-20); but the success was not permanent. Alcimus was forced to take refuge a second time at the court of Demetrius, and Nicanor, who was commissioned to restore him, was defeated in two successive engagements by Judas Maccabaeus (1 Macc. vii. 31, 2, 43-5), and fell on the field. Two other campaigns were undertaken against the Jews by Bacchides (B.C. 161; 158); but in the meantime Judas had completed a treaty with the Romans shortly before his death (B.C. 161), who forbade Demetrius to oppress the Jews (1 Macc. viii. 31). Not long afterwards Demetrius further incurred the displeasure of the Romans by the expulsion of Ariarathes from Cappadocia (Polyb. xxxii. 20; Just. xxxv. 1); and he alienated the affection of his own subjects by his private excesses (Just. *l. c.*; cf. Polyb. xxxiii. 14). When his power was thus shaken (B.C. 152), Alexander Balas was brought forward, with the consent of the Roman senate, as a claimant to the throne, with the powerful support of Ptolemy Philometor, Attalus, and Ariarathes. Demetrius vainly endeavoured to secure the services of Jonathan, who had succeeded his brother Judas as leader of the Jews, and now, from the recollection of his wrongs, warmly favoured the cause of Alexander (1 Macc. x. 1-6). The rivals met in a decisive engagement (B.C. 150), and Demetrius, after displaying the greatest personal bravery, was defeated and slain (1 Macc. x. 48-50; Jos. *Ant.* xiii. 2, §4; Polyb. iii. 5). In addition to the very interesting fragments of Polybius the following references may be consulted: Just. xxxiv. 3, xxxv. 1; App. *Syr.* 46, 47, 67. [B. F. W.]

Tetradrachm (Attic talent) of Demetrius I.

Obv. Head of Demetrius to the right. Rev. ΒΑΣΙΛΕΩΣ ΔΗΜΗΤΡΙΟΥ ΣΩΤΗΡΟΣ, in field monogram and ΜΙ; in exergue ΑΞΡ (161 of Era Seleuc.). Seated female figure to the left with sceptre and cornucopia.

DEMETRIUS II. (Δημήτριος), "The Victorious" (Νικάτωρ), was the elder son of Demetrius Soter. He was sent by his father, together with his brother Antiochus, with a large treasure, to Cnidus (Just. xxxv. 2), when Alexander Balas laid claim to the throne of Syria. When he was grown up, the weakness and vices of Alexander furnished him with an opportunity of recovering his father's dominions. Accompanied by a force of Cretan mercenaries (Just. *l. c.*; cf. 1 Macc. x. 67), he made a descent on Syria (B.C. 148), and was received with general favour (1 Macc. x. 67 ff.). Jonathan, however, still supported the cause of Alexander, and defeated Apollonius, whom Demetrius had appointed governor of Coele-Syria (1 Macc. x. 74-82). In spite of these hostilities, Jonathan succeeded in gaining the favour of Demetrius when he was established in the kingdom (1 Macc. xi. 23-27), and obtained from him an advantageous commutation of the royal dues and other concessions (1 Macc. xi. 32-37). In return for these favours the Jews rendered important services to Demetrius when Tryphon first claimed the kingdom for Antiochus VI., the son of Alexander (1 Macc. xi. 42), but afterwards being offended by his faithless ingratitude (1 Macc. xi. 53), they espoused the cause of the young pretender. In the campaign which followed, Jonathan defeated the forces of Demetrius (B.C. 144; 1 Macc. xii. 28); but the treachery to which Jonathan fell a victim (B.C. 143) again altered the policy of the Jews. Simon, the successor of Jonathan, obtained very favourable terms from Demetrius (B.C. 142); but shortly afterwards Demetrius was himself taken prisoner (B.C. 138) by Arsaces VI. (Mithridates), whose dominions he had invaded (1 Macc. xiv. 1-3; Just. xxxvi.). Mithridates treated his captive honourably, and gave him his daughter in marriage (App. *Syr.* 67); and after his death, though Demetrius made several attempts to escape, he still received kind treatment from his successor, Phraates. When Antiochus Sidetes, who had gained possession of the Syrian throne, invaded Parthia, Phraates employed Demetrius to effect a diversion. In this Demetrius succeeded, and when Antiochus fell in battle, he again took possession of the Syrian crown (B.C. 128). Not long afterwards a pretender, supported by Ptol. Physcon, appeared in the field against him, and after suffering a defeat he was assassinated, according to some by his wife (App. *Syr.* 68), while attempting to escape by sea (Just. xxxix. 1; Jos. *Ant.* xiii. 9, 3). [CLEOPATRA.] [B. F. W.]

Tetradrachm (Attic talent) of Demetrius II.

Obv. Head of Demetrius to the right. Rev. ΒΑΣΙΛΕΩΣ ΔΗΜΗΤΡΙΟΥ ΘΕΟΥ ΦΙΛΑΔΕΛΦΟΥ ΝΙΚΑΤΟΡΟΣ; in exergue ΞΡΘ (169 of Era Seleuc.). Apollo to the left, seated on cortina, with arrow and bow.

DEMON (LXX. δαιμόνιον; N. T. δαιμόνιον, or rarely δαίμων. Derivation uncertain. Plato (*Crat.* i. p. 398) connects it with δαήμων, "intelligent," of which indeed the form δαίμων is found in Archil. (B.C. 650); but it seems more probably derived from δαίω, to "divide" or "assign," in

which case it would be similar to **Μοῖρα**). In sketching out the Scriptural doctrine as to the nature and existence of the demons, it seems natural, 1st, to consider the usage of the word **δαίμων** in classical Greek; 2ndly, to notice any modification of it in Jewish hands; and then, 3rdly, to refer to the passages in the N. T. in which it is employed.

I. Its usage in classical Greek is various. In Homer, where the gods are but supernatural men, it is used interchangeably with **θεός**; afterwards in Hesiod (*Op.* 121), when the idea of the gods had become more exalted and less familiar, the **δαίμονες** are spoken of as intermediate beings, the messengers of the gods to men. This latter usage of the word evidently prevailed afterwards as the correct one, although in poetry, and even in the vague language of philosophy, **τὸ δαιμόνιον** was sometimes used as equivalent to **τὸ θεῖον** for any superhuman nature. Plato (*Symp.* pp. 202, 203) fixes it distinctly in the more limited sense: **πᾶν τὸ δαιμόνιον μεταξύ ἐστι θεοῦ καὶ θνητοῦ . . . . . θεὸς ἀνθρώπῳ οὐ μίγνυται, ἀλλὰ διὰ δαιμονίων πᾶσά ἐστιν ἡ ὁμιλία καὶ ἡ διάλεκτος θεοῖς πρὸς ἀνθρώπους.** Among them were numbered the spirits of good men, "made perfect" after death (Plat. *Crat.* p. 398, quotation from Hesiod). It was also believed that they became tutelary deities of individuals (to the purest form of which belief Socrates evidently referred in the doctrine of his **δαιμόνιον**); and hence **δαίμων** was frequently used in the sense of the "fate" or "destiny" of a man (as in the tragedians constantly), thus recurring, it would seem, directly to its original derivation.

The notion of *evil* demons appears to have belonged to a later period, and to have been due, both to Eastern influence, and to the clearer separation of the good and evil in men's thoughts of the supernatural.[a] They were supposed to include the spirits of evil men after death, and to be authors, not only of physical, but of moral evil.

II. In the LXX. the words **δαίμων** and **δαιμόνιον** are not found very frequently, but yet employed to render different Hebrew words; generally in reference to the idols of heathen worship; as in Ps. xcv. 3, for אֱלִילִים, the "empty," the "vanities," rendered **χειροποιήτοις**, &c., in Lev. xix. 4, xxvi. 1; in Deut. xxxii. 17, for שֵׁדִים, "lords" (comp. 1 Cor. viii. 5); in Is. lxv. 11, for גָּד, *Gad*, the goddess of Fortune: sometimes in the sense of avenging or evil spirits, as in Ps. xci. 6, for קֶטֶב, "pestilence," *i. e.* evidently "the destroyer;" also in Is. xiii. 21, xxxiv. 14, for שָׂעִיר, "hairy," and צִיִּים, "dwellers in the desert," in the same sense in which the A. V. renders "satyrs."

In Josephus we find the word "demons" used always of evil spirits; in *Bell. Jud.* vii. 6, §3, he defines them as **τὰ πνεύματα τῶν πονηρῶν**, and speaks of their exorcism by fumigation (as in Tob. viii. 2, 3). See also *Ant.* vi. c. 8, §2, viii. c. 2, §5. Writing as he did with a constant view to the Gentiles, it is not likely that he would use the word in the other sense, as applied to heathen divinities.

By Philo the word appears to be used in a more general sense, as equivalent to "angels," and referring to both good and evil.

[a] Those who imputed lust and envy of man to their gods were hardly likely to have a distinct view of supernatural powers of good and evil, as eternally opposed to each other.

The change, therefore, of sense in the Hellenistic usage is, first, the division of the good and evil demons, and the more general application of the word to the latter; secondly, the extension of the name to the heathen deities.

III. We now come to the use of the term in the N. T. In the Gospels generally, in James ii. 19, and in Rev. xvi. 14, the demons are spoken of as spiritual beings, at enmity with God, and having power to afflict man, not only with disease, but, as is marked by the frequent epithet "unclean," with spiritual pollution also. In Acts xix. 12, 13, &c., they are exactly defined as **τὰ πνεύματα τὰ πονηρά**. They "believe" the power of God "and tremble" (James ii. 19); they recognise our Lord as the Son of God (Matt. viii. 29; Luke iv. 41), and acknowledge the power of His name, used in exorcism, in the place of the name of Jehovah, by His appointed messengers (Acts xix. 15); and look forward in terror to the judgment to come (Matt. viii. 29). The description is precisely that of a nature akin to the angelic [see ANGELS] in knowledge and powers, but with the emphatic addition of the idea of positive and active wickedness. Nothing is said either to support or to contradict the common Jewish belief, that in their ranks might be numbered the spirits of the wicked dead. In support of it are sometimes quoted the fact that the demoniacs sometimes haunted the tombs of the dead (Matt. viii. 28), and the supposed reference of the epithet **ἀκάθαρτα** to the ceremonial uncleanness of a dead body.

In 1 Cor. x. 20, 21, 1 Tim. iv. 1, and Rev. ix. 20, the word **δαιμόνια** is used of the objects of Gentile worship, and in the first passage opposed to the word **Θεῷ** (with a reference to Deut. xxii. 17). So also is it used by the Athenians in Acts xvii. 18. The same identification of the heathen deities with the evil spirits is found in the description of the damsel having **πνεῦμα πύθωνα**, or **πύθωνος**, at Philippi, and the exorcism of her as a demoniac by St. Paul (Acts xvi. 16); and it is to be noticed that in 1 Cor. x. 19, 20, the apostle is arguing with those who declared an idol to be a pure nullity, and while he accepts the truth that it is so, yet declares that all, which is offered to it, is offered to a "demon." There can be no doubt then of its being a doctrine of Scripture, mysterious (though not *a priori* improbable) as it may be, that in idolatry the influence of the demons was at work and permitted by God to be effective within certain bounds. There are not a few passages of profane history on which this doctrine throws light; nor is it inconsistent with the existence of remnants of truth in idolatry, or with the possibility of its being, in the case of the ignorant, overruled by God to good.

Of the nature and origin of the demons, Scripture is all but silent. On one remarkable occasion, recorded by the first three Evangelists (Matt. xii. 24-30; Mark iii. 22-30; Luke xi. 14-26), our Lord distinctly identifies Satan with Beelzebub, **τῷ ἄρχοντι τῶν δαιμονίων**; and there is a similar though less distinct connexion in Rev. xvi. 14. From these we gather certainly that the demons are agents of Satan in his work of evil, subject to the kingdom of darkness, and doubtless doomed to share in its condemnation; and we conclude probably (though attempts have been made to deny the inference) that they must be the same as "the angels of the devil" (Matt. xxv. 41; Rev. xii. 7, 9), "the principalities and powers" against whom we "wrestle" (Eph. vi. 12, &c.). As to the question of their

fall, see SATAN; and on the method of their action on the souls of men, see DEMONIACS.

The language of Scripture, as to their existence and their enmity to man, has suffered the attacks of scepticism, merely on the ground that, in the researches of natural science, there are no traces of the supernatural, and that the fall of spirits, created doubtless in goodness, is to us inconceivable. Both facts are true, but the inference false. The very darkness in which natural science ends, when it approaches the relation of mind to matter, not only does not contradict, but rather implies the existence of supernatural influence. The mystery of the origin of evil in God's creatures is inconceivable; but the difficulty in the case of the angels differs only in degree from that of the existence of sin in man, of which nevertheless as a fact we are only too much assured. The attempts made to explain the words of our Lord and the Apostles as a mere *accommodation* to the belief of the Jews are incompatible with the simple and direct attribution of personality to the demons, as much as to men or to God, and (if carried out in principle) must destroy the truth and honesty of Holy Scripture itself. [A. B.]

DEMONIACS (δαιμονιζόμενοι, δαιμόνια ἔχοντες). This word is frequently used in the N. T., and applied to persons suffering under the possession of a demon or evil spirit [see DEMON], such possession generally showing itself visibly in bodily disease or mental derangement. The word δαιμονᾶν is used in a nearly equivalent sense in classical Greek (as in Aesch. *Choeph.* 566; *Sept. c. Theb.* 1001; Eur. *Phoen.* 888, &c.), except that as the idea of spirits distinctly evil and rebellious, hardly existed, such possession was referred to the will of the gods or to the vague prevalence of an Ἄτη. Neither word is employed in this sense by the LXX., but in our Lord's time (as is seen, for example, constantly in Josephus) the belief in the possession of men by demons, who were either the souls of wicked men after death, or evil angels, was thoroughly established among all the Jews with the exception of the Sadducees alone. With regard to the frequent mention of demoniacs in Scripture three main opinions have been started.

I. That of Strauss and the mythical school, which makes the whole account merely symbolic, without basis of fact. The possession of the devils is, according to this idea, only a lively symbol of the prevalence of evil in the world, the casting out the devils by our Lord a corresponding symbol of His conquest over that evil power by His doctrine and His life. The notion stands or falls with the mythical theory as a whole: with regard to the special form of it, it is sufficient to remark the plain, simple, and prosaic relation of the facts as facts, which, whatever might be conceived as possible in highly poetic and avowedly figurative passages, would make their assertion here not a symbol or a figure, but a lie. It would be as reasonable to expect a myth or symbolic fable from Tacitus or Thucydides in their accounts of contemporary history.

II. The second theory is, that our Lord and the Evangelists, in referring to demoniacal possession, spoke only in accommodation to the general belief of the Jews, without any assertion as to its truth or its falsity. It is concluded that, since the symptoms of the affliction were frequently those of bodily disease (as dumbness, Matt. ix. 32; blindness, Matt. xii. 22; epilepsy, Mark ix. 17–27), or those seen in cases of ordinary insanity (as in Matt. viii. 28; Mark v. 1–5), since also the phrase "to have a devil" is constantly used in connexion with, and as apparently equivalent to, "to be mad" (see John vii. 20, viii. 48, x. 20, and perhaps Matt. xi. 18; Luke vii. 33); and since, lastly, cases of demoniacal possession are not known to occur in our own days, therefore we must suppose that our Lord spoke, and the Evangelists wrote, in accordance with the belief of the time, and with a view to be clearly understood, especially by the sufferers themselves, but that the demoniacs were merely persons suffering under unusual diseases of body and mind.

With regard to this theory also, it must be remarked that it does not accord either with the general principles or with the particular language of scripture. Accommodation is possible when, in things indifferent, language is used which, although scientifically or etymologically inaccurate, yet conveys a true impression, or when, in things not indifferent, a declaration of truth (1 Cor. iii. 1, 2), or a moral law (Matt. xix. 8), is given, true or right as far as it goes, but imperfect, because of the imperfect progress of its recipients. But certainly here the matter was not indifferent. The age was one of little faith and great superstition; its characteristic the acknowledgment of God as a distant Lawgiver, not an Inspirer of men's hearts. This superstition in things of far less moment was denounced by our Lord; can it be supposed that He would sanction, and the Evangelists be permitted to record for ever, an idea in itself false, which has constantly been the very stronghold of superstition? Nor was the language used such as can be paralleled with mere conventional expression. There is no harm in our "speaking of certain forms of madness as lunacy, not thereby implying that we believe the moon to have or to have had any influence upon them; . . . but if we began to describe the cure of such as the moon's ceasing to afflict them, or if a physician were solemnly to address the moon, bidding it abstain from injuring his patient, there would be here a passing over to quite a different region, . . . there would be that gulf between our thoughts and words in which the essence of a lie consists. Now Christ does everywhere speak such language as this." (Trench *On Miracles*, p. 153, where the whole question is most ably treated.) Nor is there, in the whole of the New Testament, the least indication that any "economy" of teaching was employed on account of the "hardness" of the Jews' "hearts." Possession and its cure are recorded plainly and simply; demoniacs are frequently distinguished from those afflicted with bodily sickness (see Mark i. 32, xvi. 17, 18; Luke vi. 17, 18), even, it would seem, from the epileptic (σεληνιαζόμενοι, Matt. iv. 24); the same outward signs are sometimes referred to possession, sometimes merely to disease (comp. Matt. iv. 24, with xvii. 15; Matt. xii. 22, with Mark vii. 32, &c.); the demons are represented as speaking in their own persons with superhuman knowledge,[a] and acknowledging our Lord to be, not as the Jews generally called him, son of David, but Son of God (Matt. viii. 29; Mark i. 24, v. 7; Luke iv. 41, &c.). All these things speak of a personal power of evil,

[a] Compare also the case of the damsel with the spirit of divination (πνεῦμα πύθωνος) at Philippi; where also the power of the evil spirit is referred to under the well-known name of the supposed inspiration of Delphi.

and, if in any case they refer to what we might call mere disease, they at any rate tell us of something in it more than a morbid state of bodily organs or self-caused derangement of mind. Nor does our Lord speak of demons as personal spirits of evil to the multitude alone, but in His secret conversations with His disciples, declaring the means and conditions by which power over them could be exercised (Matt. xvii. 21). Twice also He distinctly connects demoniacal possession with the power of the evil one; once in Luke x. 18, to the seventy disciples, where He speaks of his power and theirs over demoniacs as a "fall of Satan," and again in Matt. xii. 25–30, when He was accused of casting out demons through Beelzebub, and, instead of giving any hint that the possessed were not really under any direct and personal power of evil, He uses an argument, as to the division of Satan against himself, which, if possession be unreal, becomes inconclusive and almost insincere. Lastly, the single fact recorded of the entrance of the demons at Gadara (Mark v. 10–14) into the herd of swine,[b] and the effect which that entrance caused, is sufficient to overthrow the notion that our Lord and the Evangelists do not assert or imply any objective reality of possession. In the face of this mass of evidence it seems difficult to conceive how the theory can be reconciled with anything like truth of scripture.

But besides this it must be added, that to say of a case that it is one of disease or insanity, gives no real explanation of it at all; it merely refers it to a class of cases which we know to exist, but gives no answer to the further question, how did the disease or insanity arise? Even in disease, whenever the mind acts upon the body (as *e. g.* in nervous disorders, epilepsy, &c.) the mere derangement of the physical organs is not the whole cause of the evil; there is a deeper one lying in the mind. Insanity may indeed arise, in some cases, from the physical injury or derangement of those bodily organs through which the mind exercises its powers, but far oftener it appears to be due to metaphysical causes, acting upon and disordering the mind itself. In all cases where the evil lies not in the body but in the mind, to call it "only disease or insanity" is merely to state the fact of the disorder, and give up all explanation of its cause. It is an assumption, therefore, which requires proof, that, amidst the many inexplicable phenomena of mental and physical disease in our own days, there are none in which one gifted with "discernment of spirits" might see signs of what the Scripture calls "possession."

The truth is, that here, as in many other instances, the Bible, without contradicting ordinary experience, yet advances to a region whither human science cannot follow. As generally it connects the existence of mental and bodily suffering in the world with the introduction of moral corruption by the Fall, and refers the power of moral evil to a spiritual and personal source; so also it asserts the existence of inferior spirits of evil, and it refers certain cases of bodily and mental disease to the influence which they are permitted to exercise directly over the soul and indirectly over the body. Inexplicable to us this influence certainly is, as all action of spirit on spirit is found to be; but no one can pronounce *à priori* whether it be impossible or improbable, and no one has a right to eviscerate the strong expressions of Scripture in order to reduce its declarations to a level with our own ignorance.

III. We are led, therefore, to the ordinary and literal interpretation of these passages, that there are evil spirits [DEMONS], subjects of the Evil One, who, in the days of the Lord Himself and His Apostles especially, were permitted by God to exercise a direct influence over the souls and bodies of certain men. This influence is clearly distinguished from the ordinary power of corruption and temptation wielded by Satan through the permission of God. [SATAN.] Its relation to it, indeed, appears to be exactly that of a miracle to God's ordinary Providence, or of special prophetic inspiration to the ordinary gifts of the Holy Spirit. Both (that is) are actuated by the same general principles, and tend to the same general object; but the former is a special and direct manifestation of that which is worked out in the latter by a long course of indirect action. The distinguishing feature of possession is the complete or incomplete loss of the sufferer's reason or power of will; his actions, his words, and almost his thoughts are mastered by the evil spirit (Mark i. 24, v. 7. Acts xix. 15), till his personality seems to be destroyed, or, if not destroyed, so overborne as to produce the consciousness of a twofold will within him, like that sometimes felt in a dream. In the ordinary temptations and assaults of Satan, the will itself yields consciously, and by yielding gradually assumes, without losing its apparent freedom of action, the characteristics of the Satanic nature. It is solicited, urged, and persuaded against the strivings of grace, but not overborne.

Still, however, possession is only the special and, as it were, miraculous form of the "law of sin in the members," the power of Satan over the heart itself, recognised by St. Paul as an indwelling and agonising power (Rom. vii. 21-24). Nor can it be doubted that it was rendered possible in the first instance by the consent of the sufferer to temptation and to sin. That it would be most probable in those who yielded to *sensual* temptations may easily be conjectured from general observation of the tyranny of a habit of sensual indulgence.[c] The cases of the habitually lustful, the opium-eater, and the drunkard (especially when struggling in the last extremity of delirium tremens) bear, as has been often noticed, many marks very similar to those of the Scriptural possession. There is in them physical disease, but there is often something more. It is also to be noticed that the state of possession, although so awful in its wretched sense of demoniacal tyranny, yet, from the very fact of that consciousness, might be less hopeless and more capable of instant cure than the deliberate hardness of wilful sin. The spirit might still retain marks of its original purity, although through the flesh and the demoniac power acting by the flesh it was enslaved. Here also the observation of the suddenness and completeness of conversion, seen in cases of sensualism, compared with the greater difficulty in cases of more refined

[b] It is almost needless to refer to the subterfuges of interpretation by which the force of this fact is evaded.

[c] It is to be noticed that almost all the cases of demoniac possession are recorded as occurring among the rude and half-Gentile population of Galilee St. John, writing mainly of the ministry in Judea mentions none.

and spiritual sin, tends to confirm the record of Scripture.

It was but natural that the power of evil should show itself, in more open and direct hostility than ever, in the age of our Lord and His Apostles, when its time was short. It was natural also that it should take the special form of possession in an age of such unprecedented and brutal sensuality as that which preceded His coming, and continued till the leaven of Christianity was felt. Nor was it less natural that it should have died away gradually before the great direct, and still greater indirect influence of Christ's kingdom. Accordingly we find early fathers (as Just. Mart. *Dial. c. Tryph.* p. 311 B.; Tertullian, *Apol.* 23, 37, 43) alluding to its existence as a common thing, mentioning the attempts of Jewish exorcism in the name of Jehovah as occasionally successful (see Matt. xii. 27; Acts xix. 13), but especially dwelling on the power of Christian exorcism to cast it out from the country as a test of the truth of the Gospel, and as one well-known benefit which it already conferred on the empire. By degrees the mention is less and less frequent, till the very idea is lost or perverted.

Such is a brief sketch of the Scriptural notices of possession. That round the Jewish notion of it there grew up, in that noted age of superstition, many foolish and evil practices, and much superstition as to fumigations, &c. (comp. Tob. viii. 1-3; Joseph. *Ant.* viii. c. 2 §5), of the "vagabond exorcists" (see Acts xix. 13) is obvious and would be inevitable. It is clear that Scripture does not in the least sanction or even condescend to notice such things; but it is certain that in the Old Testament (see Lev. xix. 31; 1 Sam. xxviii. 7, &c.; 2 K. xxi. 6, xxiii. 24, &c.) as well as in the New, it recognises possession as a real and direct power of evil spirits upon the heart. [A. B.]

DEMOPHON (Δημοφῶν), a Syrian general in Palestine under Antiochus V. Eupator (2 Macc. xii. 2).

DENARIUS (δηνάριον; *denarius*; A. V. "penny," Matt. xviii. 28, xx. 2, 9, 13, xxii. 19; Mark vi. 37, xii. 15, xiv. 5; Luke vii. 41, x. 35, xx. 24; John vi. 7, xii. 5; Rev. vi. 6), a Roman silver coin, in the time of Our Saviour and the Apostles. It took its name from its being first equal to ten "asses," a number afterwards increased to sixteen. The earliest specimens are of about the commencement of the 2nd century B.C. From this time it was the principal silver coin of the commonwealth. It continued to hold the same position under the Empire until long after the close of the New Testament Canon. In the time of Augustus eighty-four denarii were struck from the pound of silver, which would make the standard weight about 60·grs. This Nero reduced by striking ninety-six from the pound, which would give a standard weight of about 52·grs., results confirmed by the coins of the periods, which are, however, not exactly true to the standard. The drachm of the Attic talent, which from the reign of Alexander until the Roman domination, was the most important Greek standard, had, by gradual reduction, become equal to the denarius of Augustus, so that the two coins came to be regarded as identical. Under the same emperor the Roman coin superseded the Greek, and many of the few cities which yet struck silver money, took for it the form and general character of the denarius and of its half the quinarius. In Palestine in the N. T. period, we learn from numismatic evidence that denarii must have mainly formed the silver currency. It is therefore probable that in the N. T. by δραχμή and ἀργύριον, both rendered in the A. V. "piece of silver," we are to understand the denarius [DRACHMA; SILVER, PIECE OF]. The δίδραχμον of the tribute (Matt. xvii. 24) was probably in the time of Our Saviour not a current coin, like the στατήρ mentioned in the same passage (ver. 27). [MONEY.] From the parable of the labourers in the vineyard it would seem that a denarius was then the ordinary pay for a day's labour (Matt. xx. 2, 4, 7, 9, 10, 13). The term *denarius aureus* (Plin. xxxiv. 17, xxxvii. 3) is probably a corrupt designation for the *aureus* (*nummus*): in the N. T. the denarius proper is always intended. (See MONEY, and *Dict. of Ant.* Denarius.) [R. S. P.]

Denarius of Tiberius.

Obv. TI CAESAR DIVI AVG F AVGVSTVS. Head of Tiberius laureate, to the right (Matt. xxii. 19, 20, 21). Rev. PONTIF MAXIM Seated female figure to the right.

DEPOSIT (פִּקָּדוֹן; παραθήκη, παρακαταθήκη; *depositum*), the arrangement by which one man kept at another's request the property of the latter, until demanded back, was one common to all the nations of antiquity; and the dishonest dealing with such trusts is marked by profane writers with extreme reprobation (Herod. vi. 86; Juv. xiii. 199, &c.; Joseph. *Ant.* iv. 7, §38; *de B. J.* iv. 8, §5, 7). Even our Saviour seems (Luke xvi. 12) to allude to conduct in such cases as a test of honesty.[a] In later times, when no banking system was as yet devised, shrines were often used for the custody of treasure (2 Macc. iii. 10, 12, 15; Xenoph. *Anab.* v. 3, §7; Cic. *Legg.* ii. 16; Plut. *Lys.* c. 18); but, especially among an agricultural people, the exigencies of war and other causes of absence must often have rendered such a deposit, especially as regards animals, an owner's only course. Nor was the custody of such property burdensome; for, the use of it was no doubt, so far as that was consistent with its unimpaired restoration, allowed to the depositary, which office also no one was compelled to accept. The articles specified by the Mosaic law are, (1.) "money or stuff;" and (2.) "an ass, or an ox, or a sheep, or any beast." The first case was viewed as only liable to loss by theft (probably for loss by accidental fire, &c., no compensation could be claimed), and the thief, if found, was to pay double, *i. e.*, probably to compensate the owner's loss, and the unjust suspicion thrown on the depositary. If no theft could be proved, the depositary was to swear before the judges that he had not appropriated the article, and then was quit.[b] In the second, if the beast were to "die or be hurt, or

[a] Such is probably the meaning of the words ἐν τῷ ἀλλοτρίῳ πιστοί. It may also be remarked that, in the parable of the talents, the "slothful servant" affects to consider himself as a mere *depositarius*, in the words ἴδε ἔχεις τὸ σόν (Matt. xxv. 25).

[b] The Hebrew expression אִם לֹא, Ex. xxii. 8, rendered in the A. V. "to see whether," is a common *formula jurandi*.

driven away, no man seeing it,"—accidents to which beasts at pasture were easily liable,—the depositary was to purge himself by a similar oath. (Such oaths are probably alluded to Heb. vi. 16, as "an end of all strife.") In case, however, the animal were stolen, the depositary was liable to restitution, which probably was necessary to prevent collusive theft. If it were torn by a wild beast, some proof was easily producible, and, in that case, no restitution was due (Ex. xxii. 7-13). In case of a false oath so taken, the perjured person, besides making restitution, was to "add the fifth part more thereto," to compensate the one injured, and to "bring a ram for a trespass-offering unto the Lord" (Lev. vi. 5, 6). In the book of Tobit (v. 3) a written acknowledgment of a deposit is mentioned (i. 14 (17), iv. 20 (21)). This, however, merely facilitated the proof of the fact of the original deposit, leaving the law untouched. The Mishna (Baba Metzia, c. iii., Shebuoth, v. 1), shows that the law of the oath of purgation in such cases continued in force among the later Jews. Michaelis on the laws of Moses, ch. 162, may be consulted on this subject. [H. H.]

DER'BE (Δέρβη, Acts xiv. 20, 21, xvi. 1; *Eth.* Δερβαῖος, Acts xx. 4). The exact position of this town has not yet been ascertained, but its general situation is undoubted. It was in the eastern part of the great upland plain of LYCAONIA, which stretches from ICONIUM eastwards along the north side of the chain of Taurus. It must have been somewhere near the place where the pass called the Cilician Gates opened a way from the low plain of Cilicia to the table-land of the interior; and probably it was a stage upon the great road which passed this way. It appears that Cicero went through Derbe on his route from Cilicia to Iconium (Cic. *ad Fam.* xiii. 73). Such was St. Paul's route on his second missionary journey (Acts xv. 41, xvi. 1, 2), and probably also on the third (xviii. 23, xix. 1). In his first journey (xiv. 20, 21) he approached from the other side, viz., from Iconium, in consequence of persecution in that place and at LYSTRA. No incidents are recorded as having happened at Derbe. In harmony with this, it is not mentioned in the enumeration of places 2 Tim. iii. 11. "In the apostolic history Lystra and Derbe are commonly mentioned together: in the quotation from the epistle, Lystra is mentioned and not Derbe. The distinction is accurate; for St. Paul is here enumerating his persecutions" (Paley, *Horae Paulinae, in loc.*).

Three sites have been assigned to Derbe. (1.) By Col. Leake (*Asia Minor*, 101), it was supposed to be at *Bin-bir-Kilisseh*, at the foot of the *Karadagh*, a remarkable volcanic mountain which rises from the Lycaonian plain; but this is almost certainly the site of Lystra. (2.) In Kiepert's *Map*, Derbe is marked farther to the east, at a spot where there are ruins, and which is in the line of a Roman road. (3.) Hamilton (*Researches in Asia Minor*, ii. 313) and Texier (*Asie Mineure*, ii. 129, 130) are disposed to place it at *Divlé*, a little to the S.W. of the last position and nearer to the roots of Taurus. In favour of this view there is the important fact that Steph. Byz. says that the place was sometimes called Δελβεία, which in the Lycaonian language (see Acts xiv. 11) meant a "juniper tree." Moreover, he speaks of a λιμὴν here, which (as Leake and the French translators of Strabo suggest) ought probably to be λίμνη; and if this is correct, the requisite condition is satisfied by the proximity of the Lake *Ak Göl*. Wieseler (*Chronol. der Apost. Zeitalter*, p. 24) takes the same view, though he makes too much of the possibility that St. Paul, on his second journey, travelled by a minor pass to the W. of the Cilician Gates. It is difficult to say why Winer (*Realwörterbuch, s. v.*) states that Derbe was "S. of Iconium and S.E. of Lystra."

Strabo places Derbe at the edge of Isauria; but in the *Synecdemus* of Hierocles (Wesseling, p. 675, where the word is Δέρβαι) it is placed, as in the Acts of the Apostles, in Lycaonia. The boundaries of these districts were not very exactly defined. The whole neighbourhood, to the sea-coast of CILICIA, was notorious for robbery and piracy. Antipater, the friend of Cicero (*ad Fam.* xiii. 73) was the bandit chieftain of Lycaonia. Amyntas, king of Galatia (successor of Deiotarus II.), murdered Antipater and incorporated his dominions with his own. Under the Roman provincial government Derbe was at first placed in a corner of CAPPADOCIA; but other changes were subsequently made. [GALATIA.] Derbe does not seem to be mentioned in the Byzantine writers. Leake says (102) that its bishop was a suffragan of the metropolitan of Iconium. [J. S. H.]

DESERT. a word which is sparingly employed in the A. V. to translate our Hebrew terms, of which three are essentially different in signification. A "desert," in the sense which is ordinarily attached to the word, is a vast, burning sandy,[a] plain, alike destitute of trees and of water. This idea is probably derived from the deserts of Africa—that, for example, which is overlooked by the Pyramids, and with which many travellers are familiar. But it should be distinctly understood that no such region as this is ever mentioned in the Bible as having any connexion with the history of the Israelites, either their wanderings or their settled existence. With regard to the sand, the author of "Sinai and Palestine" has given the fullest correction to this popular error, and has shown that "sand is the exception and not the rule of the Arabian desert" of the Peninsula of Sinai (*S. & P.*, 8, 9, 64). And as to the other features of a desert, certainly the Peninsula of Sinai is no plain, but a region extremely variable in height, and diversified, even at this day, by oases and valleys of verdure and vegetation, and by frequent wells, which were all probably far more abundant in those earlier times than they now are. This however will be more appropriately discussed under the head of WILDERNESS OF THE WANDERINGS. Here, it is simply necessary to show that the words rendered in the A. V. by "desert," when used in the historical books, denoted definite localities; and that those localities do not answer to the common conception of a "desert."

1. ARÂBAH (עֲרָבָה). The root of this word, according to Gesenius (*Thes.* 1066), is *Arab*, עָרַב, to be dried up as with heat; and it has been already shown that when used, as it invariably is in the historical and topographical records of the Bible, with the definite article, it means that very depressed and enclosed region—the deepest and the hottest chasm in the world—the sunken valley north and south of the Dead Sea, but more particularly the former. [ARABAH.] True, in the pre-

[a] "The sea of sand." See Coleridge's parable on Mystics and Mysticism (*Aids to Refl.* Conclusion.)

sent depopulated and neglected state of Palestine the Jordan valley is as arid and desolate a region as can be met with, but it was not always so. On the contrary, we have direct testimony to the fact that when the Israelites were flourishing, and later in the Roman times, the case was emphatically the reverse. Jericho, "the city of Palm trees," at the lower end of the valley, Bethshean at the upper, and Phasaelis in the centre, were famed both in Jewish and profane history for the luxuriance of their vegetation (Jos. *Ant.* xviii. 2, §2; xvi. 5, §2; BETHSHEAN; JERICHO). When the abundant water-resources of the valley were properly husbanded and distributed, the tropical heat caused not barrenness but tropical fertility, and here grew the balsam, the sugar-cane, and other plants requiring great heat, but also rich soil, for their culture. ARABAH in the sense of the Jordan Valley is translated by the word "desert" only in Ez. xlvii. 8. In a more general sense of waste, deserted country—a meaning easily suggested by the idea of excessive heat contained in the root—"Desert," as the rendering of *Arabah*, occurs in the prophets and poetical books; as Is. xxxv. 1, 6, xl. 3, xli. 19, li. 3; Jer. ii. 6, v. 6, xvii. 6, l. 12; but this general sense is never found in the historical books. In these, to repeat once more, *Arabah* always denotes the Jordan valley, the *Ghor* of the modern Arabs. Professor Stanley proposes to use "desert" as the translation of *Arabah* whenever it occurs, and though not exactly suitable, it is difficult to suggest a better word.

2. But if *Arabah* gives but little support to the ordinary conception of a "desert," still less does the other word which our translators have most frequently rendered by it. MIDBAR (מִדְבָּר) is accurately the "pasture ground," deriving its name from a root *dabar* (דָּבַר), "to drive," significant of the pastoral custom of driving the flocks out to feed in the morning, and home again at night; and therein analogous to the German word *trift*, which is similarly derived from *treiben*, to drive. With regard to the Wilderness of the Wanderings—for which MIDBAR is almost invariably used—this signification is most appropriate; for we must never forget that the Israelites had flocks and herds with them during the whole of their passage to the Promised Land. They had them when they left Egypt (Ex. x. 26, xii. 38), they had them at Hazeroth, the middle point of the wanderings (Num. xi. 22), and some of the tribes possessed them in large numbers immediately before the transit of the Jordan (Num. xxxii. 1). Midbar is not often rendered by "desert" in the A. V. Its usual and certainly more appropriate translation is "wilderness," a word in which the idea of vegetation is present. In speaking of the Wilderness of the Wanderings the word "desert" occurs as the rendering of *Midbar*, in Ex. iii. 1, v. 3, xix. 2; Num. xxxiii. 15, 16; and in more than one of these it is evidently employed for the sake of euphony merely.

Midbar is most frequently used for those tracts of waste land which lie beyond the cultivated ground in the immediate neighbourhood of the towns and villages of Palestine, and which are a very familiar feature to the traveller in that country. In spring these tracts are covered with a rich green verdure of turf, and small shrubs and herbs of various kinds. But at the end of summer the herbage withers, the turf dries up and is powdered thick with the dust of the chalky soil and the whole has certainly a most dreary aspect. An example of this is furnished by the hills through which the path from Bethany to Jericho pursues its winding descent. In the spring so abundant is the pasturage of these hills, that they are the resort of the flocks from Jerusalem on the one hand and Jericho on the other, and even from the Arabs on the other side of the Jordan. And even in the month of September—when the writer made this journey—though the turf was only visible on close inspection, more than one large flock of goats and sheep was browsing, scattered over the slopes, or stretched out in a long even line like a regiment of soldiers.[b] A striking example of the same thing, and of the manner in which this waste pasture land gradually melts into the cultivated fields, is seen in making one's way up through the mountains of Benjamin, due west, from Jericho to *Mukhmas* or *Jeba*. These *Midbars* seem to have borne the name of the town to which they were most contiguous, for example Bethaven (in the region last referred to); Ziph, Maon, and Paran, in the south of Judah; Gibeon, Jeruel, &c. &c.

In the poetical books "desert" is found as the translation of *Midbar* in Deut. xxxii. 10; Job xxiv. 5; Is. xxi. 1; Jer. xxv. 24.

3. CHAR'BAH (חָרְבָה). This word is perhaps related to *Arabah*, with the substitution of one guttural for another; at any rate it appears to have the same force, of dryness, and thence of desolation. It does not occur in any historical passages. It is rendered "desert" in Ps. cii. 6; Is. xlviii. 21; Ezek. xiii. 4. The term commonly employed for it in the A. V. is "waste places" or "desolation."

4. JESHIMON (יְשִׁימוֹן). This word in the historical books is used with the definite article, apparently to denote the waste tracts on both sides of the Dead Sea. In all these cases it is treated as a proper name in the A. V. [JESHIMON; BETH-JESIMOTH.] Without the article it occurs in a few passages of poetry; in the following of which it is rendered "desert." Ps. lxxviii. 40; cvi. 14; Is. xliii. 19, 20. [G.]

DES'SAU (Δεσσαού; Alex. Λεσσαού; *Dessau*), a village (not "town;" κώμη, *castellum*) at which Nicanor's army was once encamped during his campaign with Judas (2 Macc. xiv. 16). There is no mention of it in the account of these transactions in 1 Macc. or in Josephus. Ewald conjectures that it may have been Adasa (*Gesch.* iv. 368, note).

DEU'EL (דְּעוּאֵל; Vat. and Alex. Ῥαγουήλ; *Dehuel*), father of Eliasaph, the "captain" (נָשִׂיא) of the tribe of Gad at the time of the numbering of the people at Sinai (Num. i. 14, vii. 42, 47, x. 20). The same man is mentioned again in ii. 14, but here the name appears as Reuel, owing to an interchange of the two very similar Hebrew letters ד and ר. In this latter passage the Samaritan, Arabic and Vulg. retain the D; the LXX., as in the other places, has R. [REUEL.] Which

[b] This practice is not peculiar to Palestine. Mr. Blakesley observed it in Algeria; and gives the reason for it, namely, a more systematic, and therefore complete, consumption of the scanty herbage. (*Four Months in Algeria*, 303.)

of the two was really his name we have no means of deciding.

DEUTERONOMY (אֵלֶּה הַדְּבָרִים, or דְּבָרִים, so called from the first words of the book; Δευτερονόμιον, as being a repetition of the Law; *Deuteronium*: called also by the later Jews מִשְׁנֵה תּוֹרָה and סֵפֶר תּוֹכָחוֹת).

A. *Contents.* The Book consists chiefly of three discourses delivered by Moses shortly before his death. They were spoken to all Israel in the plains of Moab on the eastern side of the Jordan (i. 1), in the eleventh month of the last year of their wanderings, the fortieth year after their exodus from Egypt (i. 3).

Subjoined to these discourses are the Song of Moses, the Blessing of Moses, and the story of his death.

I. The first discourse (i. 1—iv. 40). After a brief historical introduction, the speaker recapitulates the chief events of the last 40 years in the wilderness, and especially those events which had the most immediate bearing on the entry of the people into the promised land. He enumerates the contests in which they had been engaged with the various tribes who came in their way, and in which their success had always depended upon their obedience: and reminds them of the exclusion from the promised land, first of the former generation because they had been disobedient in the matter of the spies, and next of himself with whom the Lord was wroth for their sakes (iii. 26). On the appeal to the witness of this past history is then based an earnest and powerful exhortation to obedience: and especially a warning against idolatry as that which had brought God's judgment upon them in times past (iv. 3), and would bring yet sorer punishment in the future (iv. 26-28). To this discourse is appended a brief notice of the severing of the three cities of refuge on the east side of the Jordan (iv. 41-43).

II. The second discourse is introduced like the first by an explanation of the circumstances under which it was delivered (iv. 44-49). It extends from chap. v. 1—xxvi. 19, and contains a recapitulation, with some modifications and additions, of the Law already given on Mount Sinai. Yet it is not bare recapitulation, or naked enactment, but every word shows the heart of the lawgiver full at once of zeal for God and of the most fervent desire for the welfare of his nation. It is the Father no less than the Legislator who speaks. And whilst obedience and life are throughout bound up together, it is the obedience of a loving heart, not a service of formal constraint which is the burden of his exhortations. The following are the principal heads of discourse: (*a.*) He begins with that which formed the basis of the whole Mosaic code,—the Ten Commandments, and impressively repeats the circumstances under which they were given (v. 1—vi. 3). (*b.*) Then follows an exposition of the spirit of the First Table. The love of Jehovah who has done so great things for them (vi.), and the utter uprooting of all idol-worship (vii.) are the points chiefly insisted upon. But they are also reminded that if idolatry be a snare on the one hand, so is self-righteousness on the other (viii. 10 ff x.), and therefore lest they should be lifted up, the speaker enters at length on the history of their past rebellions (ix. 7, 22-24), and especially of their sin in the matter of the golden calf (ix. 9-21). The true nature of obedience is again emphatically urged (x. 12—xi. 32), and the great motives to obedience set forth in God's love and mercy to them as a people (x. 15, 21, 22), as also his signal punishment of the rebellious (xi. 3-6). The blessing and the curse (xi. 26-32) are further detailed. (*c.*) From the general *spirit* in which the Law should be observed, Moses passes on to the several enactments. Even these are introduced by a solemn charge to the people to destroy all objects of idolatrous worship in the land (xii. 1-3). They are upon the whole arranged systematically. We have (1.) first the laws touching religion (xii.—xvi. 17); (2.) then those which are to regulate the conduct of the government and the executive (xvi. 18—xxi. 23); and (3.) lastly those which concern the private and social life of the people (xxii. 1—xxvi. 19). The whole are framed with express reference to the future occupation of the land of Canaan.

(1.) There is to be but one sanctuary where all offerings are to be offered. Flesh may be eaten anywhere, but sacrifices may only be slain in "the place which the Lord thy God shall choose" (xii. 5-32). All idol prophets, all enticers to idolatry from among themselves, even whole cities, if idolatrous, are to be cut off (xiii.); and all idolatrous practices to be eschewed (xiv. 1, 2). Next come regulations respecting clean and unclean animals, tithe, the year of release and the three feasts of the Passover, of Weeks, and of Tabernacles (xiv. 3—xvi. 17).

(2.) The laws affecting public personages and defining the authority of the Judges (xvi. 18-20) and the Priests (xvii. 8-13), the way of proceeding in courts of justice (xvii. 1-13); the law of the King (xvii. 14-20), of the Priests and Levites and Prophets (xviii.); of the cities of refuge and of witnesses (xix.). The order is not very exact, but on the whole the section xvi. 18—xix. 21 is *judicial* in its character. The passage xvi. 21—xvii. 1, seems strangely out of place. Baumgarten (*Comm. in loc.*) tries to account for it on the ground of the close connexion which must subsist between the true worship of God and righteous rule and judgment. But who does not feel that this is said with more ingenuity than truth?

Next come the laws of war (xx.), both as waged (*a*) generally with other nations, and (*b*) especially with the inhabitants of Canaan (ver. 17).

(3.) Laws touching domestic life and the relation of man to man (xxi. 15—xxvi. 19). So Ewald divides, assigning the former part of chap. xxi. to the previous section. Hävernick on the other hand includes it in the present. The fact is, that ver. 10-14 belong to the laws of war which are treated of in chap. xx., whereas 1-9 seem more naturally to come under the matters discussed in this section. It begins with the relations of the family, passes on to those of the friend and neighbour, and then touches on the general principles of justice and charity by which men should be actuated (xxiv. 16-22). It concludes with the solemn confession which every Israelite is to make when he offers the first fruits, and which reminds him of what he is as a member of the theocracy, as one in covenant with Jehovah and greatly blessed by Jehovah.

Finally, the whole long discourse (v. 1—xxvi. 19) is wound up by a brief but powerful appeal (16-19), which reminds us of the words with which it opened. It will be observed that no pains are taken here, or indeed generally in the Mosaic legislation, to keep the several portions of the law

considered as moral, ritual, and ceremonial, apart from each other by any clearly marked line. But there is in this discourse a very manifest gradual descent from the higher ground to the lower. The speaker begins by setting forth Jehovah Himself as the great object of love and worship, thence he passes (1.) to the Religious, (2.) to the Political, and (3.) to the Social economy of his people.

III. In the third discourse (xxvii. 1—xxx. 20), the Elders of Israel are associated with Moses. The people are commanded to set up stones upon Mount Ebal, and on them to write "all the words of this law." Then follow the several curses to be pronounced by the Levites on Ebal (xxvii. 14-26), and the blessings on Gerizim (xxviii. 1-14). How terrible will be the punishment of any neglect of this law, is further pourtrayed in the vivid words of a prophecy but too fearfully verified in the subsequent history of the people. The subject of this discourse is briefly "The Blessing and the Curse."

IV. The delivery of the Law as written by Moses (for its still further preservation) to the custody of the Levites, and a charge to the people to hear it read once every seven years (xxxi.): the Song of Moses spoken in the ears of the people (xxxi. 30—xxxii. 44): and the blessing of the twelve tribes (xxxiii.).

V. The Book closes (xxxiv.) with an account of the death of Moses, which is first announced to him in xxxii. 48-52. On the authorship of the last chapter we shall speak below.

B. *Relation of Deuteronomy to the preceding books.*

It has been an opinion very generally entertained by the more modern critics, as well as by the earlier, that the book of Deuteronomy forms a complete whole in itself, and that it was appended to the other books as a later addition. Only chapters xxii., xxiii., xxiv., have been in whole or in part called in question by De Wette, Ewald, and Von Lengerke. De Wette thinks that xxxii. and xxxiii. have been borrowed from other sources, and that xxxiv. is the work of the Elohist [PENTATEUCH]. Ewald also supposes xxxii. to have been borrowed from another writer, who lived, however (in accordance with his theory, which we shall notice lower down), after Solomon. On the other hand, he considers xxxiii. to be later, whilst Bleek (*Repert.* i. 25) and Tuch (*Gen.* 556) decide that it is Elohistic. Some of these critics imagine that these chapters originally formed the conclusion of the book of Numbers, and that the Deuteronomist [PENTATEUCH] tore them away from their proper position in order the better to incorporate his own work with the rest of the Pentateuch, and to give it a fitting conclusion. Gesenius and his followers are of opinion that the whole book as it stands at present is by the same hand. But it is a question of some interest and importance whether the book of Deuteronomy should be assigned to the author, or one of the authors, of the former portions of the Pentateuch, or whether it is a distinct and independent work. The more conservative critics of the school of Hengstenberg contend that Deuteronomy forms an integral part of the Pentateuch, which is throughout to be ascribed to Moses. Others, as Stähelin and Delitzsch, have given reasons for believing that it was written by the Jehovist; whilst others again, as Ewald and De Wette, are in favour of a different author.

The chief grounds on which the last opinion rests are the many variations and additions to be found in Deuteronomy, both in the historical and legal portions, as well as the observable difference of style and phraseology. It is necessary therefore, before we come to consider more directly the question of authorship, to take into account these alleged peculiarities; and it may be well to enumerate the principal discrepancies, additions, &c., as given by De Wette in the last edition of his *Einleitung* (many of his former objections he afterwards abandoned), and to subjoin the replies and explanations which they have called forth.

I. *Discrepancies.* — The most important discrepancies alleged to exist between the historical portions of Deuteronomy and the earlier books are the following:—

(1.) The appointment of judges (i. 6-18) is at variance with the account in Ex. xviii. It is referred to a different time, being placed after the departure of the people from Horeb (ver. 6), whereas in Exodus it is said to have occurred during their encampment before the mount (Ex. xviii. 5). The circumstances are different, and apparently it is mixed up with the choosing of the seventy elders (Num. xi. 11-17). To this it has been answered, that although Deut. i. 6 mentions the departure from Sinai, yet Deut. i. 9-17 refers evidently to what took place *during* the abode there, as is shown by comparing the expression "at that time," ver. 9, with the same expression ver. 18. The speaker, as is not unnatural in animated discourse, checks himself and goes back to take notice of an important circumstance prior to one which he has already mentioned. This is manifest, because ver. 19 is so clearly resumptive of ver. 6. Again, there is no force in the objection that Jethro's counsel is here passed over in silence. When making allusion to a well-known historical fact, it is unnecessary for the speaker to enter into details. This at most is an omission, not a contradiction. Lastly, the story in Exodus is perfectly distinct from that in Num. xi., and there is no confusion of the two here. Nothing is said of the institution of the seventy in Deut., probably because the office was only temporary, and if it did not cease before the death of Moses, was not intended to be perpetuated in the promised land. (So in substance Ranke, v. Lengerke, Hengst., Hävern., Stähelin.)

(2.) Chap. i. 22 is at variance with Num. xiii. 2, because here Moses is said to have sent the spies into Canaan at the suggestion of the *people*, whereas there *God* is said to have commanded the measure. The explanation is obvious. The people make the request; Moses refers it to God, who then gives to it His sanction. In the historical book of Numbers the divine command only is mentioned. Here, where the lawgiver deals so largely with the feelings and conduct of the people themselves, he reminds them both that the request originated with themselves, and also of the circumstances out of which that request sprang (ver. 20, 21). These are not mentioned in the history. The objection, it may be remarked, is precisely of the same kind as that which in the N. T. is urged against the reconciliation of Gal. ii. 2 with Acts xv. 2, 3. Both admit of a similar explanation.

(3.) Chap. i. 44, "And the *Amorites* which dwelt in that mountain," &c., whereas in the story of the same event, Num. xiv. 43-45, *Amalekites* are mentioned. Answer: in this latter passage not only Amalekites, but Canaanites, are said to have come down against the Israelites. The Amorites stand here not for "Amalekites," but for "Canaan-

ites," as being the most powerful of all the Canaanitish tribes (cf. Gen. xv. 16; Deut. i. 7); and the Amalekites are not named, but hinted at, when it is said, "they destroyed you *in Seir*," where, according to 1 Chr. iv. 42, they dwelt (so Hengst. iii. 421).

(4.) Chap. ii. 2-8, confused and at variance with Num. xx. 14-21, and xxi. 4. In the former we read (ver. 4), "Ye are to pass through the coast of your brethren, the children of Esau." In the latter (ver. 20), "And he said, Thou shalt not go through. And Edom came out against him," &c. But, according to Deut., that part of the Edomite territory only was traversed which lay about Elath and Ezion-geber. In this exposed part of their territory any attempt to prevent the passage of the Israelites would have been useless, whereas at Kadesh, where, according to Numbers, the opposition was offered, the rocky nature of the country was in favour of the Edomites. (So Hengst. iii. 283 ff., who is followed by Winer, i. 293, note 3.) To this we may add, that in Deut. ii. 8, when it is said, "we *passed by from* our brethren the children of Esau . . . through the way of the plain from Elath," the failure of an attempt to pass elsewhere is implied. Again, according to Deut., the Israelites purchased food and water of the Edomites and Moabites (ver. 6, 28), which, it is said, contradicts the story in Num. xx. 19, 20. But in both accounts the Israelites offer to pay for what they have (cf. Deut. ii. 6 with Num. xx. 19). And if in Deut. xxiii. 4 there seems to be a contradiction to Deut. ii. 29, with regard to the conduct of the Moabites, it may be removed by observing (with Hengst. iii. 286) that the unfriendliness of the Moabites in not coming out to meet the Israelites with bread and water was the very reason why the latter were obliged to buy provisions.

(5.) More perplexing is the difference in the account of the encampments of the Israelites, as given Deut. x. 6, 7, compared with Num. xx. 23, xxxiii. 30 and 37. In Deut. it is said that the order of encampment was, (1) Bene-jaakan, (2) Mosera (where Aaron dies), (3) Gudgodah, (4) Jotbath. In Numbers it is, (1) Moseroth, (2) Bene-jaakan, (3) Hor-hagidgad, (4) Jotbath. Then follow the stations Ebronah, Ezion-geber, Kadesh, and Mount Hor, and it is at this last that Aaron dies. (It is remarkable here that no account is given of the stations between Ezion-geber and Kadesh on the return route.) Various attempts have been made to reconcile these accounts. The explanation given by Kurtz (*Atlas zur Gesch. d. A. B.* 20) is on the whole the most satisfactory. He says: "In the first month of the fortieth year the whole congregation comes a second time to the wilderness of Zin, which is Kadesh, Num. xxxiii. 36. On the downroute to Ezion-geber they had encamped at the several stations Moseroth (or Moserah), Bene-Jaakan, Chor-hagidgad, and Jotbath. But now again departing from Kadesh, they go to Mount Hor, 'in the edge of the land of Edom' (ver. 37, 38), or to Moserah (Deut. x. 6, 7), this last being in the desert at the foot of the mountain. Bene-Jaakan, Gudgodah, and Jotbath were also visited about this time, *i. e.* a *second* time, after the second halt at Kadesh." This seems a not improbable explanation, and our knowledge of the topography of the desert is so inaccurate that we can hardly hope for a better. More may be seen in Winer, art. Wüste.

(6.) But this is not so much a discrepance as a peculiarity of the writer: in Deut. the usual name for the mountain on which the law was given is

Horeb, only once (xxxiii. 2) Sinai; whereas in the other books Sinai is far more common than Horeb. The answer given is, that Horeb was the general name of the whole mountain-range; Sinai, the particular mountain on which the law was delivered; and that Horeb, the more general and well-known name, was employed in accordance with the rhetorical style of this book, in order to bring out the contrast between the Sinaitic giving of the law, and the giving of the law in the land of Moab (Deut. i. 5, xxix. 1). So Keil. Of this last explanation it is not too much to say that it is neither ingenious nor satisfactory.

It must be remembered, with regard to all the answers above given, that so far as they reconcile alleged contradictions, they tend to establish the veracity of the writers, but they by no means prove that the writer of the book of Deuteronomy is no other than the writer of the earlier books. So far indeed there is nothing to decide one way or the other. The additions both to the historical and legal sections are in this respect of far more importance, and the principal of them we shall here enumerate.

II. *Additions.*—These are to be found both in the History and in the Law.

1. In the History. (*a*) The command of God to leave Horeb, Deut. i. 6, 7, not mentioned Num. x. 11. The repentance of the Israelites, Deut. i. 45, omitted Num. xiv. 45. The intercession of Moses in behalf of Aaron, Deut. ix. 20, of which nothing is said Ex. xxxii., xxxiii. These are so slight, however, that, as Keil suggests, they might have been passed over very naturally in the earlier books, supposing both accounts to be by the same hand. But of more note are: (*b*) The command not to fight with the Moabites and Ammonites, Deut. ii. 9, 19, or with the Edomites, but to buy of them food and water, ii. 4-8. The valuable historical notices which are given respecting the earlier inhabitants of the countries of Moab and Ammon and of Mount Seir, ii. 10-12, 20-23; the sixty fortified cities of Bashan, iii. 4; the king of the country who was "of the remnant of giants," iii. 11; the different names of Hermon, iii. 9; the wilderness of Kedemoth, ii. 26; and the more detailed account of the attack of the Amalekites, xxv. 17, 18, compared with Ex. xvii. 8.

(2) In the Law. The appointment of the cities of refuge, Deut. xix. 7-9, as compared with Num. xxxv. 14 and Deut. iv. 41; of *one* particular place for the solemn worship of God, where all offerings, tithes, &c., are to be brought, Deut. xii. 5, &c., whilst the restriction with regard to the slaying of animals only at the door of the tabernacle of the congregation (Lev. xvii. 3, 4) is done away, 15, 20, 21; the regulations respecting tithes to be brought with the sacrifices and burnt-offerings to the appointed place, Deut. xii. 6, 11, 17, xiv. 22, &c., xxvi. 12; concerning false prophets and seducers to idolatry and those that hearken unto them, xiii.; concerning the king and the manner of the kingdom, xvii. 14, &c.; the prophets, xviii. 15, &c.; war and military service, xx.; the expiation of secret murder; the law of female captives; of first-born sons by a double marriage; of disobedient sons; of those who suffer death by hanging, xxi.; the laws in xxii. 5-8, 13-21; of divorce, xxiv. 1, and various lesser enactments, xxiii. and xxv.; the form of thanksgiving in offering the first-fruits, xxvi.; the command to write the law upon stones, xxvii., and to read it before all Israel at the Feast of Tabernacles, xxxi. 10-13.

Many others are rather extensions or modifications of, than additions to, existing laws, as for instance the law of the Hebrew slave, Deut. xv. 12, &c., compared with Ex. xxi. 2, &c. See also the fuller directions in Deut. xv. 19-23, xxvi. 1-11, as compared with the briefer notices, Ex. xiii. 12, xxiii. 19.

C. *Author.* 1. It is generally agreed that by far the greater portion of the book is the work of one author. The only parts which have been questioned as possible interpolations are, according to De Wette, iv. 41-3, x. 6-9, xxxii. and xxxiii. Internal evidence indeed is strongly decisive that this book of the Pentateuch was not the work of a compiler.

2. It cannot be denied that the style of Deuteronomy is very different from that of the other four books of the Pentateuch. It is more flowing, more rhetorical, more sustained. The rhythm is grand, and the diction more akin to the sublimer passages of the prophets, than to the sober prose of the historians.

3. Who then was the author? On this point the following principal hypotheses have been maintained:—

(1.) The old traditional view that this book, like the other books of the Pentateuch, is the work of Moses himself. Of the later critics, Hengstenberg, Hävernick, Ranke, and others, have maintained this view. Moses Stuart writes: "Deuteronomy appears to my mind, as it did to that of Eichhorn and Herder, as the earnest outpourings and admonitions of a heart which felt the deepest interest in the welfare of the Jewish nation, and which realized that it must soon bid farewell to them . . . Instead of bearing upon its face, as is alleged by some, evidences of another authorship than that of Moses, I must regard this book as being so deeply fraught with holy and patriotic feeling, as to convince any unprejudiced reader who is competent to judge of its style, that it cannot, with any tolerable degree of probability, be attributed to any *pretender* to legislation, or to any mere *imitator* of the great legislator. Such a glow as runs through all this book it is in vain to seek for in any artificial or supposititious composition" (*Hist. of the O. T. Canon*, §3).

In support of this opinion it is said: *a*. That supposing the whole Pentateuch to have been written by Moses, the change in style is easily accounted for when we remember that the last book is hortatory in its character, that it consists chiefly of orations, and that these were delivered under very peculiar circumstances. *b*. That the *usus loquendi* is not only generally in accordance with that of the earlier books, and that as well in their Elohistic as in their Jehovistic portions, but that there are certain peculiar forms of expression common only to these five books. *c*. That the alleged discrepancies in matters of fact between this and the earlier books may all be reconciled (see above), and that the additions and corrections in the legislation are only such as would necessarily be made when the people were just about to enter the promised land. Thus Bertheau observes: "It is hazardous to conclude from contradictions in the laws that they are to be ascribed to a different age . . . He who made additions must have known what it was he was making additions to, and would either have avoided all contradiction, or would have altered the earlier laws to make them agree with the later" (*Die Sieben Gruppen Mos. Gesetze*, p. 19, note). *d*. That the book bears witness to its own authorship (xxxi. 19), and is expressly cited in the N. T. as the work of Moses (Matt. xix. 7, 8; Mark x. 3; Acts iii. 22, vii. 37).

The advocates of this theory of course suppose that the last chapter, containing an account of the death of Moses, was added by a later hand, and perhaps formed originally the beginning of the book of Joshua.

(2.) The opinion of Stähelin (and as it would seem of Bleek) that the author is the same as the writer of the Jehovistic portions of the other books. He thinks that both the historical and legislative portions plainly show the hand of the supplementist (*Krit. Unters.* s. 76). Hence he attaches but little weight to the alleged discrepancies, as he considers them all to be the work of the reviser, going over, correcting, and adding to the older materials of the Elohistic document already in his hands.

(3.) The opinion of De Wette, Gesenius, and others, that the Deuteronomist is a distinct writer from the Jehovist. De Wette's arguments are based, *a*, on the difference in style; *b*, on the contradictions already referred to as existing in matters of history, as well as in the legislation, when compared with that in Exodus; *c*, on the peculiarity noticeable in this book, that God does not speak by Moses, but that Moses himself speaks to the people, and that there is no mention of the angel of Jehovah (cf. i. 30, vii. 20-23, xi. 13-17, with Ex. xxiii. 20-33); and lastly on the fact that the Deuteronomist ascribes his whole work to Moses, while the Jehovist assigns him only certain portions.

(4.) From the fact that certain phrases occurring in Deut. are found also in the prophecy of Jeremiah, it has been too hastily concluded by some critics that both books were the work of the prophet. So Von Bohlen, Gesenius (*Gesch. d. Hebr. Spr.* 32), and Hartmann (*Hist. Krit. Forsch.* 660). König, on the other hand (*Alttest. Stud.* ii. 12 ff.), has shown not only that this idiomatic resemblance has been made too much of (see also Keil, *Einl.* p. 117), but that there is the greatest possible difference of style between the two books. And De Wette remarks (*Einl.* p. 191), "Zu viel behauptet über diese Verwandtschaft *von Bohlen*, Gen. s. clxvii."

(5.) Ewald is of opinion that it was written by a Jew living in Egypt during the latter half of the reign of Manasseh (*Gesch. des V. I.* i. 171). He thinks that a pious Jew of that age, gifted with prophetic power and fully alive to all the evils of his time, sought thus to revive and to impress more powerfully upon the minds of his countrymen the great lessons of that Law which he saw they were in danger of forgetting. He avails himself therefore of the groundwork of the earlier history, and also of the Mosaic mode of expression. But as his object is to rouse a corrupt nation, he only makes use of historical notices for the purpose of introducing his warnings and exhortations with the more effect. This he does with great skill and as a master of his subject, whilst at the same time he gives fresh vigour and life to the old law by means of those new prophetic truths which had so lately become the heritage of his people. Ewald further considers that there are passages in Deuteronomy borrowed from the books of Job and Isaiah (iv. 32 from Job viii. 8, and xxviii. 29, 30, 35 from Job v. 14, xxxi. 10, ii. 7, and xxviii. 49, &c. from Is. v. 26 ff., xxxiii. 19), and much of it akin to Jeremiah (*Gesch.* i. 171, note). The song of Moses (xxxii.) is, according to him, not by the Deuteronomist, but is nevertheless later than the time of Solomon.

D. *Date of Composition.* Was the Book really written, as its language certainly implies, before the entry of Israel into the Promised Land? Not only does the writer assert that the discourses contained in the Book were delivered in the plains of Moab, in the last month of the 40 years' wandering, and when the people were just about to enter Canaan (i. 1-5), but he tells us with still further exactness that all the words of this Law were written at the same time in the Book (xxxi. 9). Moreover, the fact that the goodly land lay even now before their eyes seems everywhere to be uppermost in the thoughts of the legislator, and to lend a peculiar solemnity to his words. Hence we constantly meet with such expressions as "When Jehovah thy God bringeth thee into the land which He hath sworn to thy fathers to give thee," or "whither thou goest in to possess it." This phraseology is so constant, and seems to fall in so naturally with the general tone and character of the Book, that to suppose it was written long after the settlement of the Israelites in Canaan, in the reign of Solomon (De Wette, v. Lengerke and others), or in that of Manasseh (Ewald as above), is not only to make the Book an historical romance, but to attribute very considerable inventive skill to the author (as Ewald in fact does).

De Wette argues, indeed, that the character of the Laws is such as of itself to presuppose a long residence in the land of Canaan. He instances the allusion to the temple (xii. and xvi. 1-7), the provision for the right discharge of the kingly and prophetical offices, the rules for civil and military organisation and the state of the Levites, who are represented as living without cities (though such are granted to them in Num. xxxv.) and without tithes (allotted to them in Num. xviii. 20, &c.). But in the passages cited the temple is not named, much less is it spoken of as already existing: on the contrary, the phrase employed is "The place which the Lord your God shall choose." Again, to suppose that Moses was incapable of providing for the future and very different position of his people as settled in the land of Canaan, is to deny him even ordinary sagacity. Without raising the question about his divine commission, surely it is not too much to assume that so wise and great a legislator would foresee the growth of a polity and would be anxious to regulate its due administration in the fear of God. Hence he would guard against false prophets and seducers to idolatry. As regards the Levites, Moses might have expected or even desired that, though possessing certain cities (which, however, were inhabited by others as well as themselves), they should not be confined to those cities but scattered over the face of the country. This must have been the case at first, owing to the very gradual occupation of the new territory. The mere fact that in giving them certain rights in Deut. nothing is said of an earlier provision in Num. does not by any means prove that this earlier provision was unknown or had ceased to be in force.

Other reasons for a later date, such as the mention of the worship of the sun and moon (iv. 19, xvii. 3); the punishment of stoning (xvii. 5, xxii. 21, &c.); the name *Feast of Tabernacles*; and the motive for keeping the Sabbath, are of little force. In Amos v. 26, Saturn is said to have been worshipped in the wilderness; the punishment of stoning is found also in the older documents; the Feast of Tabernacles agrees with Lev. xxiii. 34, and the motive alleged for the observance of the Sabbath at least does not exclude other motives.

A further discussion of the question of authorship, as well as of the date of the legislation in Deuteronomy, must be reserved for another article. [PENTATEUCH.] [J. J. S. P.]

DEVIL (Διάβολος; *Diabolus*; properly "one who sets at variance," διαβάλλει; comp. Plat. *Symp.* p. 222, C. D.; and generally a "slanderer" or "false accuser").

The word is found in the plural number and adjective sense in 1 Tim. iii. 11; 2 Tim. iii. 3, and Tit. ii. 3. In all other cases it is used with the article as a descriptive name of Satan [SATAN], excepting that in John vi. 70 it is applied to Judas (as "Satan" to St. Peter in Matt. xvi. 23), because they—the one permanently, and the other for the moment—were doing Satan's work.

The name describes him as slandering God to man, and man to God.

The former work is, of course, a part of his great work of temptation to evil; and is not only exemplified but illustrated as to its general nature and tendency by the narrative of Gen. iii. We find there that its essential characteristic is the representation of God as an arbitrary and selfish Ruler, seeking His own good and not that of His creatures. The effect is to stir up the spirit of freedom in man to seek a fancied independence; and it is but a slight step further to impute falsehood or cruelty to Him. The success of the devil's slander is seen, not only in the Scriptural narrative of the Fall, but in the corruptions of most mythologies, and especially in the horrible notion of the divine φθόνος, which ran through so many. (See *e. g.* Herod. i. 32, vii. 46.) The same slander is implied rather than expressed in the temptation of our Lord, and overcome by the faith, which trusts in God's love even where its signs may be hidden from the eye. (Comp. the unmasking of a similar slander by Peter in Acts v. 4.)

The other work, the slandering or accusing man before God, is, as it must necessarily be, unintelligible to us. The All-Seeing Judge can need no accuser, and the All-Pure could, it might seem, have no intercourse with the Evil One. But in truth the question touches on two mysteries, the relation of the Infinite to the Finite spirit, and the permission of the existence of evil under the government of Him who is "the Good." As a part of these it must be viewed,—to the latter especially it belongs; and this latter, while it is the great mystery of all, is also one in which the facts are proved to us by incontrovertible evidence.

The fact of the devil's accusation of man to God is stated generally in Rev. xii. 10, where he is called "the accuser (κατήγωρ) of our brethren, who accused them before our God day and night," and exemplified plainly in the case of Job. Its essence as before is the imputation of selfish motives (Job i. 9, 10), and its refutation is placed in the self-sacrifice of those "who loved not their own lives unto death." [A. B.]

For details see SATAN.

DEW (טַל; δρόσος, -os). This in the summer is so copious in Palestine that it supplies to some extent the absence of rain (Ecclus. xviii. 16, xliii. 22), and becomes important to the agriculturist; as a proof of this copiousness the well-known sign of Gideon (Judg. vi. 37, 39, 40) may be adduced. Thus it is coupled in the divine blessing with rain, or mentioned as a prime source of fertility (Gen

xxvii. 28; Deut. xxxiii. 13; Zech. viii. 12), and its withdrawal is attributed to a curse (2 Sam. i. 21; 1 K. xvii. 1; Hag. i. 10). It becomes a leading object in prophetic imagery by reason of its penetrating moisture without the apparent effort of rain (Deut. xxxii 2; Job xxix. 19; Ps. cxxxiii. 3; Prov. xix. 12, Is. xxvi. 19; Hos. xiv. 5; Mic. v. 7); while its speedy evanescence typifies the transient goodness of the hypocrite (Hos. vi. 4, xiii. 3). It is mentioned as a token of exposure in the night (Cant. v. 2; Dan. iv. 15, 23, 25-33, v. 21). [H. H.]

DIADEM (צָנוֹף, צָנִיף, or מִצְנֶפֶת; also צְפִירָה), a word employed in the A. V. as the translation of the above Hebrew terms. They occur in poetical passages, in which neither the Hebrew nor the English words appear to be used with any special force. מִצְנֶפֶת is strictly used for the "mitre" of the high-priest. [MITRE.]

What the "diadem" of the Jews was we know not. That of other nations of antiquity was a fillet of silk, two inches broad, bound round the head and tied behind, the invention of which is attributed to Liber (Plin. *H. N.* vii. 56, 57). Its colour was generally white (Tac. *An.* vi. 37; Sil. Ital. xvi. 241); sometimes, however, it was of blue, like that of Darius, *cerulea fascia albo distincta* (Q. Curt. iii. 3, vi. 20; Xen. *Cyr.* viii. 3, §13); and it was sown with pearls or other gems (Gibbon, i. 392; Zech. ix. 16), and enriched with gold (Rev. ix. 7). It was peculiarly the mark of Oriental sovereigns (1 Macc. xiii. 32, *τὸ διάδημα τῆς Ἀσίας*), and hence the deep offence caused by the attempt of Caesar to substitute it for the laurel crown appropriated to Roman emperors (*sedebat . . . coronatus; . . . diadema ostendis*, Cic. *Phil.* ii. 34): when some one crowned his statue with a laurel-wreath, *candidae fasciae praeligatam*, the tribunes instantly ordered the *fillet* or diadem to be removed, and the man to be thrown into prison (Suet. *Caes.* 79). Caligula's wish to use it was considered an act of insanity (Suet. *Cal.* 22). Heliogabalus only wore it in private. Antony assumed it in Egypt (Flor. iv. 11), but Diocletian (or, according to Aurel. Victor, Aurelian) first assumed it as a *badge* of the empire. Representations of it may be seen on the coins of any of the later emperors (Tillemont, *Hist. Imp.* iii. 531).

A crown was used by the kings of Israel, even in battle (2 Sam. i. 10; similarly it is represented on coins of Theodosius as *encircling* his helmet); but in all probability this was not the state crown (2 Sam. xii. 30), although used in the coronation of Joash (2 K. xi. 12). Kitto supposes that the state crown may have been in the possession of Athaliah; but perhaps we ought not to lay any great stress on the word נֵזֶר in this place, especially as it is very likely that the state crown was kept in the Temple.

In Esth. i. 11, ii. 17, we have כֶּתֶר (*κίταρις, κίδαρις*) for the turban (*στολὴ βυσσίνη*, vi. 8) worn by the Persian king, queen, or other eminent persons to whom it was conceded as a special favour (viii. 15, *διάδημα βύσσινον πορφυροῦν*). The diadem of the king differed from that of others in having an *erect* triangular peak (*κυρβασία*, Aristoph. *Av.* 487; *ἦν οἱ βασιλεῖς μόνον ὀρθὴν ἐφόρουν παρὰ Πέρσαις, οἱ δὲ στρατηγοὶ κεκλιμένην*, Suid. *s. v. τίαρα*, and Hesych.). Possibly the כַּרְבְּלָא of Dan. iii. 21 is a tiara (as in LXX., where however Drusius and others *invert* the words *καὶ τιάραις καὶ περικνημῖσι*), A. V. "hat." Some render it by *tibiale* or *calceamentum*. Schleusner suggests that *κρώβυλος* may be derived from it. The tiara generally had pendent flaps falling on the shoulders. (See Paschalius, *de Corona*, i. 573; Brissonius, *de Regn. Pers.*, &c.; Layard, ii. 320; Scacchus Myrothec. iii. 38; Fabricius, *Bibl. Ant.* xiv. 13).

The words סְרוּחֵי טְבוּלִים in Ez. xxiii. 15 mean long and flowing turbans of gorgeous colours (LXX. *παράβαντα*, where a better reading is *τιάραι βαπτοί*). [CROWN.] [F. W. F.]

Obverse of Tetradrachm of Tigranes, king of Syria. Head of king with diadem, to the right.

DIAL (מַעֲלוֹת; *ἀναβαθμοί*; *horologium*). The word is the same as that rendered "steps" in A. V. (Ex. xx. 26; 1 K. x. 19), and "degrees" in A. V. (2 K. xx. 9, 10, 11; Is. xxxviii. 8), where, to give a consistent rendering, we should read with the margin the "degrees" rather than the "dial" of Ahaz. In the absence of any materials for determining the shape and structure of the solar instrument, which certainly appears intended, the best course is to follow the most strictly natural meaning of the words, and to consider with Cyril of Alexandria and Jerome (*Comm. on Is.* xxxviii. 8), that the מַעֲלוֹת were really stairs, and that the shadow (perhaps of some column or obelisk on the top) fell on a greater or smaller number of them according as the sun was low or high. The terrace of a palace might easily be thus ornamented. Ahaz's tastes seem to have led him in pursuit of foreign curiosities (2 K. xvi. 10), and his intimacy with Tiglath-Pileser gave him probably an opportunity of procuring from Assyria the pattern of some such structure; and this might readily lead the "princes of Babylon" (2 Chr. xxxii. 31) to "inquire of the wonder," viz. the alteration of the shadow, in the reign of Hezekiah. Herodotus (ii. 109) mentions that the Egyptians received from the Babylonians the *πόλος* and the *γνώμων*, and the division of the day into twelve hours. Of such division, however, the O. T. contains no undoubted trace, nor does any word proved to be equivalent to the "hour" occur in the course of it, although it is possible that Ps. cii. 11, and cix. 23, may contain allusion to the progress of a shadow as measuring diurnal time. In John xi. 9 the day is spoken of as consisting of twelve hours. As regards the physical character of the sign of the retrogression of the shadow in Is. xxxviii. 8, it seems useless to attempt to analyse it; no doubt an alteration in the inclination of the gnomon, or column, &c., might easily effect such an apparent retrogression; but the whole idea, which is that of Divine interference with the course of nature in behalf of the king, resists such an attempt to bring it within the compass of mechanism.

It has been suggested that the חַמָּנִים of Is. xvii